

THE SAINTS' HERALD

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



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

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Editorial

THE LAWYER IN THE CASE; WHAT IS HIS RESPONSIBILITY.

The aftermath of the trial of the McNamara brothers at Los Angeles, on the charges of destruction of property and the taking of human life, is not pleasant to look upon. Peculiar questions, difficult to answer, are inevitably suggested to the mind of the looker-on. How far reaching is the responsibility that rests upon the professional lawyer in such a case as the one under consideration! Does the duty of the lawyer to his client in such a case arrest and hold in abeyance the obligation which the lawyer must hold and answer for to society and the State? Is he relieved of moral obligation to the popular sentiment and will of the people? Is he under obligation to take cognizance of the moral sense which governs popular opinion? Take the case under discussion under consideration.

Attorney Clarence S. Darrow was a professional lawyer, who by his talent had acquired a wide reputation as what is called a criminal lawyer; meaning, a successful pleader for his clients charged with crime before the courts of the law. He was hired to defend the McNamara brothers. He was paid, or was to be paid, for such defense a sum of money staggering in amount to the average mind. How did this hiring of his talents as a lawyer relieve and discharge him from his duty to the general public and the welfare of the state? These questions all arise in the mind of the looker-on, taking cognizance of what is going on, and thinking upon the various phases of such cases, as the trial of them proceeds.

Did Clarence S. Darrow, when he consented to take the enormous fee and to enter upon a defense of the McNamara brothers, know that they were guilty of the offense charged? If he did know that they were guilty, how far did his duty go, as a citizen of the state and as a lawyer, to see that his client had a fair and impartial trial before the courts? With such knowledge of guilt in his understanding, was he justified in ignoring the consciousness of such guilt, and making the attempt to prevent the conviction of his client, by the use of the tactics for delay and hindrance to the in-

quiry of justice, known to the technical practitioner at the bar? At what time between the arrest of the McNamara brothers at Detroit, Michigan, and the day on which he declared to the court that his clients desired to change their pleas of "not guilty" for one that openly confessed their guilt, did the knowledge of such guilt come to Clarence S. Darrow? Was it the result of the confidential confession by his clients to him as their attorney, or was it upon the revelation of such guilt, resulting from the contemplation of the array of facts concerning such guilt, as displayed by the prosecution in the case? If the former, how long after such confession was Attorney Darrow justified in keeping the knowledge of such confession from the court? If the latter, the same question might be applied. In other words, the plain question is: Was the attorney, Darrow, standing before a court of the country, under the majesty of the law, with knowledge that the clients in whose defense he stood, were guilty, justified in going beyond the plain duty of an attorney, to see that his client had a fair and impartial trial, preventing any act of injustice toward them through the malevolence of the prosecution, or any departure from the just rules of jurisprudence to prevent a conviction?

The ordinary bystander, looking at the procedure before the court, instinctively feels that an honorable and upright citizen of the state, though he be a lawyer, is not justified in any effort to defeat the ends of justice, by any "tricks of the trade," known to the professional lawyer. Said bystander knows that a great crime against society has been committed. He knows that an effort is being made to bring the offender to justice. He may feel an assurance that the accused are innocent of the crime charged. He knows that the machinery of the courts has been invoked to discover whether the accused are innocent, as he feels that they are. He knows that, the crime having been committed, some one or more must have committed it. Who was it? It is the object of the prosecution before the court to discover who the guilty person or persons may be, and the investigation before the court is to discover whether the accused be guilty of the crime charged. The prosecution is not justified in going

beyond his duty to the state, by exercising any degree of maliciousness or spite towards the accused person on trial before the court.

By a parity of reasoning the defense in any case before the courts, in which an individual is charged with gross crime against the state, would not be justified in viciously withholding from the knowledge of the court his knowledge of the guilt of his clients, under the plea that his duty to his clients demands that (notwithstanding his knowledge of their guilt) he shall at any hazard of his reputation as a citizen, and by any trick, or appeal to any technicality known to the practice before such courts, attempt to save them from a just punishment. Any departure from the rule of right proceeding on the part of counsel on either side would be reprehensible.

From the foregoing questions and the reasoning suggested by them, it appears that the sudden abandonment of the defense of the McNamara brothers, occurring in the court at Los Angeles, presided over by Judge Bordwell, presents a singularly peculiar spectacle for inquiry and speculation. It is stated that Attorney Darrow had said that he had known for some months of the certain conviction of his clients, and consequently had knowledge of their guilt; and yet he continued his efforts to shield them from the action of the inquiry and prevent their conviction.

It is said that the McNamara brothers, as members of a labor union, by their plea of guilty did betray not only the union to which they belong but the cause of labor in general; that the previous stout denial of their innocence misled the labor unions all over the country, and that their confession of guilt when made was a direct betrayal of the confidence of these labor unions, and calculated to put them in a false and injurious light before the world. Was it such betrayal, or was it inevitable and just bowing to the actual truth in the case and the irony of fate which follows the evildoer? How far, then, is Clarence S. Darrow, attorney-at-law, under the influence of a great fee, raised by these labor unions, under the conviction of the innocence of the McNamara brothers, implicated in such betrayal? As to the sum raised for the defense of the McNamara brothers, enormous as it was, and gathered from the stated sources, what became of it? Into whose hands did it fall, and by whom was it expended? Was it Mr. Darrow? If it was, will he be responsible for the use made of it, and the manner of its expenditure? To whom and for what was it paid, and will he report to the labor union to which the accused brothers belonged, or to the court before which the accused was brought, and the investigation as to their guilt or innocence was made? Will the general public be permitted to know

how this fund was used? Mr. Darrow may answer that it is no business of the general public.

Other men, under similar circumstances of apparent collusion with guilt, have made similar answers; but the denial that it was no part of the business of the public, does not stifle the inquiry nor prevent the recurrent asking of the questions. It is the business of the public to know of and by legitimate means in their power to aid the public administrators of the law, to ferret out the sources of criminality, and proceed against those who commit crime against society, in which the destruction of property and the taking of human life are involved. It is as a consequence the business and right of the public to know in what manner the obligations of the state and the defenders of the accused conduct the respective duties devolving upon them.

Hence the justness of the inquiry; how, by whom, to whom, and for what was the defense fund, raised by the labor unions for the defense of the McNamara brothers, before the California court, expended? Whatever balance there may have been left after legitimate expenses incurred by the effort to defend the accused have been paid, must be accounted for, to somebody. And it seems just to conclude that it should be reported to and accounted for to those labor unions, societies, and individuals, who may have contributed to the fund, that it may be disposed of by them, by the voice of the whole body, or turned into the treasury of each contributing union, society, or individual, contributing to the fund, in proportion to the amount each had subscribed.

Upon consideration of the questions above asked, it must be discovered that the aftermath of the trial before the court at Los Angeles, in the case referred to, is not pleasant to look upon, from the contemplated moral point of view, inevitably to prevail in the minds of the general public.

NOTES AND COMMENTS.

RELIGION AT HOME.—Dr. Nicholas Murry Butler, president of Columbia University, New York, in his report for 1911 expresses his regrets that college students lack early religious training. He says: "Home training in religion has in this generation all but disappeared, and that which formerly supplied the foundation on which the college might build is no longer to be relied upon. Compulsory measures to overcome this deficiency are neither wise nor successful. Sensational methods are as objectionable on the grounds of principle as of taste, and they produce no permanent results. Already, since the system now in operation at Columbia went into effect, a noteworthy change in the student attitude toward religion has been noticed."

Bro. James Yates lately received the following notice in the local paper at Ripley, Oklahoma, the item being accompanied with a halftone cut of the brother:

"Elder James Yates, of the Reorganized Church of Jesus Christ of Latter Day Saints. Mr. Yates and family took up their residence in Ripley four years ago and since coming have organized a church of their faith and have a growing congregation. They are erecting a new two thousand dollar church which is nearing completion."

A WOMAN PASTOR.—*The Kansas City Journal* announces that a prominent local church has appointed a woman as assistant pastor. It is thought that the assistant pastor in this case can carry the social end of the pastorate, looking after pink teas, and the more important work of acting as advisor and spiritual counselor to the women of the pastorate, thus leaving the pastor with more time to prepare his message for pulpit delivery on Sunday. We believe that every pastor should have a woman assistant. He needs the help, counsel, comfort, and moral support of a woman. But this female assistant should be his wife. She can do more for him without ordination than a dozen ordained women pastors can do. In fact, she has been ordained to just that position by the great God who gave her to be his helpmeet.

WE SHOULD NOT HAVE RESPECT TO PERSONS.—Mr. Charles Stelzle, in his work, *The Church and Labor*, says: "We take it upon ourselves to say many things to the workingman that we do not dare to say to his employer, because the workingman is helpless and he doesn't own the pews in our church." Mr. Stelzle is a leading Presbyterian. However, he does not confine his criticism to his own denomination. And it is a fact that the impression obtains widely among workingmen that the sins of the rich and powerful members of the congregation go unrebuked from the pulpit. This is one cause of the alienation of workingmen from the churches. It should not be so. God is no respecter of persons. The Scriptures very plainly teach that we should not have regard for class distinctions of this kind. Evil is evil wherever found. Duty is duty, no matter of whom it may be required. We must insist that the wealthy and powerful conform to the law just as completely as the poor are required to do. Money can not buy immunity in the sight of God.

ONE REASON WHY MEN QUIT THE MINISTRY.—In a recent address before a conference of ministers, Rev. Edward Talmage Root, field secretary of the Massachusetts Federation of Churches, men-

tioned the fact that ministers are leaving the ministry. He spoke of one conference of a certain denomination in Massachusetts that had lost four men during one year. He declared that one reason was because of small salaries—salaries that do not enable the minister to educate his children. But he also uttered this significant statement: "A deeper reason is that they feel that in spite of all the sacrifices, they are not working for the kingdom of God." This is about what Joseph Smith told the ministers of the various denominations nearly a century ago. The message was not heeded then; but experience forces it home. There is no satisfaction in working to build up purely human institutions.

MODERN CHRISTIANITY NOT HUMBLE.—One of the most drastic criticisms that we have heard passed on modern so-called Christianity refers to the fact that Christ's ministers are required to be humble, while the great missionary nations of to-day, those that are sending missionaries to the "heathen," are blatantly proud and boastful. Great Britain, Germany, and the United States are cited as examples.

AN HONORARY ELECTION.—Pres. Frederick M. Smith a few days ago received a handsomely engraved announcement that he had been nominated for membership in the Academy of Political Science, of New York City; and upon his acceptance would be enrolled as a member and the current literature be sent him. The announcement contained the mark of the seal of the institution together with the signatures of the officers. The honor comes unsolicited and without knowledge to Bro. Smith until he received the announcement. He has notified the academy of his acceptance. We understand this honor is given only to those who have done sufficient studying along the lines designated by the academy.—*Zion's Ensign*.

JEWS AND CHRISTMAS.—"There are in New York over a million Jews, most of these having been in America long enough to have no animosity whatever toward Christianity. They simply treat it with a superb indifference, rather as they do their own religion. They have no religion at all. They attend neither church nor synagogue. The average Jew in New York is simply an accumulator of wealth and a seeker of pleasure. Even those Jews who have more recently come among us from places where they have good reason to hate Christianity are not immune from the Christmas spirit, for one can not go through any section of the city where the Jews flock together without becoming speedily aware that here, too, Christmas is being celebrated. There are Christmas decorations in the windows, and it is not uncommon to see

in the little parlor a lighted Christmas tree. The Jewish shops are all decorated with ferns and evergreens. Your Jewish friend greets you with a "merry Christmas." The Jews are giving Christmas presents, just as are the Christians, to each other. He may not take the name of Christ upon his lips, but he is taking the practice of Christ upon his heart. He may not say that he is a follower of Christ, that he has the mind of Christ, but in reality on this Christmas Day he is following the Lord of love and is looking out upon life through the eyes of the Great Giver of good gifts. He has come under the spell of the altruistic life, which is the one great note of the Christmas gospel for this one day at least."—New York *Evangelist* (Pres.).

BOOK REVIEWS.

SCRAP BOOK OF MORMON LITERATURE.—The HERALD editors are in receipt of two volumes entitled, A Scrap Book of Mormon Literature. These books contain 570 pages each, and are mostly made up of tracts written from the viewpoint of Utah Mormonism. Some of these tracts are in reply to publications issued by the Reorganized Church and were widely distributed some years ago by the Northern States Mission, including such tracts as The Corner Stones of the Reorganization. The book is gotten up by Elder Ben E. Rich, and the two volumes cost \$3.50. They are to be obtained from the Deseret News Book Store, Salt Lake City, *The Liahona*, Independence, Missouri, or the publisher, Ben E. Rich, 33 East One Hundred and Twenty-sixth Street, New York City. The books contain considerable matter that may be of interest to our elders who are posting up on the Utah question.

WORLD ORGANIZATION AND THE MODERN STATE.—This is the title of a book published by Columbia University Press, agents Lemcke and Buechner, 30-32 West Twenty-seventh Street, New York. The author is David Jayne Hill, and the text consists of eight lectures delivered before the Columbia University, during March, 1911, on the Carpentier Foundation.

FIVE GREAT PHILOSOPHIES OF LIFE.*—In this work, which is a revised and considerably enlarged edition of *From Epicurus to Christ*, Pres. Hyde of Bowdoin College has studied in their chronological order five great moral systems, produced from the birth of Socrates to the death of Christ. These were the Epicurian pursuit of pleasure, genial but ungenerous; the Stoic law of self-control, strenuous but unforbidding; the Platonic scheme of subordination, sublime but ascetic; the Aristotelean sense of proportion, practical but uninspiring, and the Christian spirit of love, broadest and deepest of them all.

His plan has been to make each philosophy speak in measure for itself, accompanying this exposition by narrative comment and final deductions showing that each had in it some element of good, and that in the Gentile world there was a constant progress, culminating in Aristoteleanism, the most nearly perfect of these philosophies, but yet insufficient, and requiring for the emancipation of man, Christianity, which is not a philosophy but a religion, not a doctrine but a life, not the performance of a task but the maintenance of certain personal relationships; in a word, the spirit of love or charity.

In Christianity all that was good in the ancient philosophies is embraced, and those forms of it which lack any of these elements are imperfect. Thus, according to Pres. Hyde, ascetic Puritanism, for instance, is Christianity minus the truth taught by Epicurus. While its main motive is to show that it is by the inclusion of whatever elements of truth and worth other systems have separately emphasized that a Christianity shall be reached which is really catholic. The book forms a useful and clear method of comprehending the systems of heathen philosophy of which he treats, and of comparing their relations to each other. It is, therefore a valuable volume for both the theological and the secular student. Its influence will confirm that vogue of thought which is replacing biology by sociology, and which realizes that it is a much more fundamental study to classify the spiritual life of the world than the animal and vegetable.

*Published by the Macmillan Company, New York. Price, \$1.50.

IMPORTANT NOTICE.

Pres. E. A. Smith, associate editor, is now residing in San Bernardino, California. His street address is 677 Rialto Street. This is given for the benefit of those who may desire to communicate with him direct. Articles of a doctrinal nature intended for the HERALD, and matter for use in *Autumn Leaves* should be sent to him at the address given. Notices, minutes of conferences, letters, etc., should be sent to Herald Editors, Lamoni, Iowa.

NOTICE.

To Sabbath School Superintendents: Will all Sabbath school superintendents, to whom blanks for the purpose of reporting the amount of the Christmas Offering of their schools have been sent, please take notice that these should be properly filled out and returned *immediately*.

All names and amounts not received by February 1 will be carried over and credited to the following year. This is absolutely necessary in order that the *Blue Hope* may be issued and the children know the result of their united efforts at an earlier date than heretofore.

E. L. KELLEY, for Christmas Offering Fund.

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 16.

BY S. W. L. SCOTT.

METALS IN ANCIENT AMERICA.

The Book of Mormon teaches us that the metals were used on the American Continent, and that all kinds of precious ore were not only wrought, but refined:

-And behold, there was all manner of gold in both these lands [North and South America], and of silver, and of precious ore of every kind; and there were also curious workmen, who did work all kinds of ore, and did refine it; and thus they did become rich.—Helaman 2: 27.

The *ornaments* in the Temple of the Sun, at Cuzco, described previously, with the "inner and outer walls," covered with "sheets of gold," the three great temples of Palenque, alone, in Central America, will attest the truth of the book on this point.

The three massive temples in the latter place are characterized respectively as follows:

1. "The Temple of the Cross."
2. "The Temple of the foliated Cross, number 2."
3. "The Temple of the Sun."

Three great structures with *inscriptions made in stone!* Surely, Mr. Traum, these, and the numberless other monuments of America which you have described, were not erected with arrowheads, flint chips, teeth, and bones.

But in the beginning of the Nephite civilization on this western soil, the Book of Mormon declares:

And I did teach my people to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance.—Page 64.

And we multiplied exceedingly, and spread upon the face of the land, and became exceeding rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron, and copper, and brass, and steel, making all manner of tools of every kind to till the ground, and weapons of war; yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin.—Page 133.

As in the former chapter, Mr. Traum snatches at little excerpts of testimony describing the *present conditions* of the people inhabiting the territory of the ancients on this continent. He questions Foster as "treating iron as a civilizing agency." True it is, and the Nephites putting it to use on this continent, evidences their civilization. Baldwin, whose work is now before me, says:

It is impossible to conceive how the Peruvians were able to cut and work stone in such a masterly way, or to construct their great roads and aqueducts without the use of iron tools. Some of the languages of the country, and perhaps all, had names for iron.—Ancient America, p. 248.

But, Mr. Traum, the ancient Americans dealt in "gems" and precious stones, "engraved with hiero-

glyphics"; the "jadeite and other stones of a similar green color, and the turquoise, both represented as lustrous bodies, like brilliantly polished mirrors sending out eyes, or rays, in four directions."—Bureau of Ethnology Bulletin 28, p. 150.

Were these hieroglyphs written in these stones with teeth or with stone points?

In 1892, at the American Historical Exhibition in Madrid, Guatemala was represented by beautiful archæological remains, "one of which was the Egyptian scarabæus found in the lake of Amatitlan."—Bureau of Ethnology, p. 77.

This *engraved* stone was, of course, wrought with the teeth of the savage, according to Traum. That "iron" was unknown to the people in the time of the "Incas," or the revival of "arts," long after the period of "disintegration" and "disorder," we may admit, but of the times previous to that, Mr. Baldwin says:

Iron was unknown to them in the time of the Incas, although some maintain that they had it in the previous ages, to which belong the ruins of Lake Titicaca. Iron ore was and still is abundant in Peru. It is impossible to conceive how the Peruvians were able to cut and work stone in such a masterly way, or to construct their great roads and aqueducts without the use of iron tools. Some of the languages of the country, and perhaps all, had names for iron; in official Peruvian it was called *quillay*, and in the old Chilian tongue *panitic*. "It is remarkable," observed Molina, "that iron, which has been thought unknown to the ancient American, has particular names in some of their tongues." It is not easy to understand why they had names for this metal, if they never at any time had knowledge of the metal itself.—Ancient America, p. 248.

It is stated that "anciently the Peruvian sovereigns worked magnificent iron mines at Ancoriamas, on the west shore of Lake Titicaca." "It is remarkable," says Molina, "that iron, which has been thought unknown to the ancient Americans, had particular names in some of their tongues." In official Peruvian it was called *quillay*, and in Chilian *panitic*.—Atlantis, p. 451.

In the Administrative Report for the year 1903, or ending June 30, 1903, the "chief" of the Bureau of Ethnology says, page 12:

The Leslie iron mine study has an interesting bearing on the technic and industrial history of the tribes. It has been a matter of much surprise, as investigations of ancient mining and quarrying have progressed, that the aborigines, seemingly nonprogressive and shiftless, should have conceived and carried out really great enterprises.

This mine is located in Missouri, at Leslie, and Mr. Holmes writes that "the ancients penetrated the ore body in many directions, and to surprising depths."—Page 11.

The Mexican Calendar stone described as the "marvel of the Western Continent" was, according to Traum's theory, "wrought out" with stone, and we suppose, engraved with savage fingers! It is thus:

This stone was found near the site of the present city of Mexico, buried some feet beneath the soil, of the same char-

acter on which was engraven an almost infinite number of hieroglyphics, signifying the divisions of time, the motions of the heavenly bodies, the twelve signs of the zodiac, with references to the feasts and sacrifices of the Mexicans, and is called by Humboldt the Mexican calendar, in relief, on basalt.—American Antiquity, p. 246.

It is extremely narrow to confine investigations to *local points*, as Traum has done, by simply referring to the ruins of Copan and Palenque, to settle the iron question, especially since the bureau informs us "that excavations" in that territory "have hardly commenced."

But if *no iron* could be found it would not invalidate the subject of the principal proposition,—the Book of Mormon. The first three fourths of the century past is found to have been prolific of doubts as to the truth of the Bible, because of its account of the origin of Babylon, and writers boldly denied that such a city existed, holding that it was impossible that such a city should have existed in very ancient times, from the fact that it had passed so completely out of existence and out of mind that no one could positively assert where it stood.

Rollin, the renowned historian, informs us that in his day it could not be found. Will Traum wreck the divinity of the Bible on such a slender point? Fortunately for us, the "spade" has not lain idle so long; the evidence has come in shorter time for these "gold, silver, iron, copper, and brass subjects, than for Babylon and Nineveh, that were so long known *only on* the gilded page of history.

The American Antiquities, page 234, has the following on the subject of the Shawanese:

Their oldest Indians say, when children, they had often heard it spoken of by the old people of the tribe, that anciently stumps of trees, covered with earth, were frequently found, which had been cut down by edged tools. Whoever they were, or from whatever country they may have originated, the account, as given by Morse, the geographer, of the subterranean wall found in North Carolina, goes very far to show, they had a knowledge of *iron ore*, and consequently knew how to work it, or they could not have had iron tools, as the Shawanese Indians relate.

Again, the same author, writing of Valley River, North Carolina, affirms of mines, iron, copper, and steel compounds:

There is also a deep and difficult cut across a very bold vein of this rock, in pursuit of metal [in a prehistoric mine], but it is now much filled up, having been used subsequently for an Indian burying ground. At this place, says the *Journal [of Sciences and the Arts]*, nothing short of the steel pickax, could have left the traces on the stones which are found here.

Not far from this place, have been found the remains of a small furnace, the walls of which had been formed of soapstone, so as to endure the heat without being fractured. In the county of Habersham, in Georgia, was lately dug out of the earth, at a place where the gold ore is found, a small vessel in the form of a skillet. It was fifteen feet under ground, made of a compound of *tin* and *copper*, with a trace

of *iron*. The copper and tin in its composition, are undoubtedly the evidence of its antiquity. . . .

Crucibles of earthen ware, and far better than those now in use, are frequently found by the miners [who were then (1833) working the mines in North Carolina]. By actual experiment they are found to endure the heat three times as long as the Hessian crucibles, which are the best now in use. Bits of machinery, such as is necessary in elevating the ore from the depths, as used by the ancient nations, are also frequently found in the earth where those mines exist, which clearly shows those ancients were acquainted with the minerals.—Pp. 397, 398.

Cyrus Thomas, in *Problem of Ohio Mounds*, page 31, referring to the "finds" in North Carolina, and the publication of them in the *American Naturalist*, also in *Science*, vol. 3, pp. 308-310, says: "The iron implements found in North Carolina" were mentioned in the above papers, and he gives a "cut," which bears the title, "Fig. 1. Part of an iron blade from a North Carolina mound."

On my desk lies a Catalogue of Prehistoric Works East of the Rocky Mountains, by Cyrus Thomas, issued by the Bureau at Washington, District of Columbia. Mounds are catalogued by states, counties, and townships, with the findings of those opened up to that date, 1891. The *finds* consist of "ornaments of gold," "silver flakes," "copper ornaments," "copper axes," "copper implements," "copper plates," "ancient copper mines," "Indian axes made of steel," "sphere of iron ore," "silver crosses," "pearls," etc., etc., by the score, and the conclusion of the scientific minds on the antiquity of the mounds is that while the evidence shows that "some are of modern build, the escape from the conviction that *most of them are prehistoric* is impossible." Those marked "*ancient*" in the catalogue, have yielded the metallic "finds."

In an interview published in the *Kansas City Journal* for September 19, 1899, is the account of an interview with Mr. Dayolheasala, of Spokane, chief of the Mohawk Indians. He was at the time, in the employ of Boston capitalists, locating copper mines. He is reported as having said:

There are now only four thousand six hundred of us on the Mohawk Reservation, comprising six nations—the Mohawks, Tuscaroras, Delawares, Oneidas, Cayugas, and Onondagas. Some Indian tribes will become extinct, just as some branches of the white race will become extinct, but not so the Mohawks. . . . Their religion is almost the exact counterpart of the ancient Jewish religion. We have not accepted modern forms of worship. We believe in a supreme being and follow many of the ceremonies in vogue among the Israelites. In fact, we observe all of their feasts except that of the Passover. The general belief among the people of the tribe is that we are descendants of one of the lost tribes of Israel. At certain periods of the year we gather for religious worship, and our priests are the old men of the tribe whom we reverence. They tell us what we shall do and what we shall avoid in order to reach a future state of happiness, and we place faith in their teachings and follow them.

We are taught to love one another, to respect property

rights, the laws of marriage, and in all respects to follow what to the religion of the white man are the ten commandments. We are taught nothing about a place of future punishment, and to the mind of a Mohawk the belief that a good God can condemn a frail human being to everlasting punishment is preposterous.

Of our origin, anything that may be said is purely speculative. That we were at one time in a state of the highest civilization is evidenced by utensils which are still in our own family. They are of beaten copper and of the most exquisite handiwork. This is a lost art among us.

Page 520 of the Book of Mormon records that the ancient people worked in "all manner of ore," and in order to obtain it, "they cast up heaps of earth to get ore of gold, and of silver, and of iron, and of copper."

Baldwin's Ancient America, p. 43, declares as follows:

Remains of their mining works were first discovered in 1848 by Mr. S. O. Knapp, agent of the Minnesota Mining Company, and in 1849 they were described by Dr. Charles T. Jackson in his geological report to the national government. Those described were found at the Minnesota mine, in Upper Michigan, near Lake Superior. Their mining was chiefly surface work; that is to say, they worked the surface of the veins in open pits and trenches. At the Minnesota mine, the greatest depth of their excavations was thirty feet.

The evidences which we submit on the subject of metals, is, we believe, all-sufficient to overturn our critic's objection, and sustain the claims of the Book of Mormon on this phase of the subordinate proposition. We pass to the question of animals under the charm of the following:

In Peru, long before the earliest settlement of New England, there lived a people so refined, so industrious and so civilized that invading Spaniards, fresh from the wonders of the Alhambra, Madrid and Toledo, saw in this almost unknown country palaces and dazzling evidences of wealth that threw into the shade all the grandeur of Spain. Before Spanish avarice such a civilization could not maintain itself. Beaten and cowed by the invaders, the Incas paid enormous ransoms only to find their conquerors perfidiously demanding more. When in response to the demands of Pizarro the Inca filled with gold a room twenty-two feet long, seventeen feet broad, and eight feet high, the Spaniard, maddened by the sight of so much wealth, swore a mighty oath that unless another room of similar size was filled with silver he would kill the helpless monarch. The ransom was duly paid. Temples, palaces and homes were stripped of their ornaments, and for weeks a steady procession of Peruvians marched to the royal palace, bearing contributions toward the release of the Inca. The treasure once collected the Spaniards, in the name of that Christian religion which it was their boast to profess, burnt at the stake as a heretic the unhappy captive.—Story of Manual Labor, by Simonds and McEnnis, pp. 556, 557.

Concluding his evidence on the question of metals, Elder Traum says: "Beyond italicising certain words, or phrases, we have sought to take no part in this discussion. It is simply Mormonism against the science of archæology."—Mormonism Against Itself, p. 144.

No, no; it is simply the statement of those who

say, "We do not know whether the first civilizers of America had the metals they claimed to have had," against the statements of those who say, "We have found the evidence that they *did* have the metals claimed."

(To be continued.)

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SAINTS' HERALD DOCTRINAL SERIES.

XVI. THE PRIESTHOOD; MELCHISEDEC AND AARONIC.

BY APOSTLE GOMER T. GRIFFITHS.

There are in the church two priesthoods, namely: The Melchisedec and the Aaronic, including the Levitical priesthood, Doctrine and Covenants 104: 1, and it is evident, from what is written in the Scriptures, that these priesthoods existed either contemporarily or separately from Adam to the days of Christ. And in proof of this statement I cite the reader to the following quotations in the Bible, Doctrine and Covenants, and history. Hebrews 5: 10. It is stated that Jesus Christ was called a high priest after the order of Melchisedec, which proves emphatically that the Melchisedec order of the priesthood existed previous to the time of his being called, or he could not be called after it. Again, we have this priesthood referred to in Moses' time, Exodus 3: 1: "Now Moses kept the flock of Jethro his father-in-law, the priest of Midian." Psalm 99: 6: "Moses and Aaron among his priests." And in Genesis 14: 18-20 we are informed that this same order of the priesthood was in existence in the days of Abraham. And Melchisedec, king of Salem, brought forth bread and wine; and he was the priest of the most high God. Hebrews 7: 1, 2: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, after that also King of Salem, which is, King of peace."

In corroboration we offer the following extracts from Marvelous Discoveries in Bible Lands, pages 40, 41, and 42. The account of Melchisedec from "The tel-el-Amarna Tablets"; now preserved in Berlin, "It is evident from these tablet inscriptions that Melchisedec, king of Salem, and priest of the most high God, who is taken as a type of Christ in his united kingly and priestly office, was not the solitary occupant of that dignity, but one in succession of the priests—kings, which continued to the times before the conquest." And they further state "that it was in virtue of his priesthood that Abram the Hebrew paid tithes to him, after the defeat of the foreign invader."

Therefore the close observer can readily see that it was by virtue of this priesthood that Melchisedec occupied the important position of high priest and

head of the church, and that by lineal right or descent. The Inspired Translation, Hebrews 7:1-3 says, that Melchisedec was ordained a priest after the order of the Son of God, which order (priesthood) was without father, without mother, without descent, having neither beginning of days nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually. Mr. Gregory, Oxford, tells us that the Arabic Catena, upon the authority of which he depends much, gives this account of Melchisedec, that he was "the son of Heraclim, the son of Peleg, the son of Heber, and that his mother's name was Salathiel, the daughter of Gomer, the son of Japheth, the son of Noah."

In Matthew Henry's commentary, volume 1, page 57, Calvin also presents the view that Melchisedec was a man and a great high priest; a father, at the head of the church, in the days of Abraham, to whom Abraham paid tithes. Calvin, on Genesis, volume 1, pages 386-393. And the fact that Peter states that the church of which he was a member and minister had the "holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." Hence we must conclude that wherever God had a church upon earth there must of necessity be within it the priesthood to "offer sacrifices acceptable unto God." This high and holy priesthood was first conferred upon Adam by God. "This order was instituted in the days of Adam and came down by lineage."—Doctrine and Covenants 104:18.

Thus we learn that the priesthood not only had its origin in Adam, but that it was a lineal priesthood also. For further proof see Doctrine and Covenants 83:2; 104:18-29. A full and complete exposition of this priesthood is given in Doctrine and Covenants, as to its origin and the various appellations by which it was and is distinguished from the lesser priesthood. For its power, authority, duties, and prerogatives, see Doctrine and Covenants 84:3; 104:9; 83:3; 104:3.

Now with reference to the second order of the priesthood, namely, the Aaronic, or Levitical, the following references prove conclusively that it was first conferred upon Aaron and his sons. Exodus 28:1: "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, Abihu, Eleazar and Ithamar, Aaron's sons." (See also Doctrine and Covenants 83:3.) The second priesthood is called the priesthood of Aaron because it was conferred upon Aaron and his seed throughout all their generations. There are those who contend that this priesthood had its origin in the days of Adam and continued down parallel with the Melchisedec priest-

hood; however, I have failed to find any trace of it prior to the Mosaic dispensation.

But I do learn from Doctrine and Covenants 104:8 that the lesser priesthood is an appendage to the greater or higher priesthood. The term *appendage*, as used here, should be sufficient evidence to prove that a thing must exist before anything can be appended or added to it. And the further fact that the term *second priesthood* is used in the same paragraph to distinguish the latter from the former, confirms our contention that this priesthood did not exist until it was conferred upon Aaron. And if it did, where was it, and by what name was it known? It surely did not exist in the days of Melchisedec, for the reason that it was the head of the church and president of the Melchisedec priesthood to whom Abraham paid tithes, which evidences that the lesser priesthood did not exist, because it is the right and prerogative of those at the head of this Aaronic priesthood to receive tithes and offerings and to have charge of all temporal affairs, and not the president of the holy priesthood, as it is his primary duty, with those holding like authority, to minister in spiritual ordinances, Doctrine and Covenants 104:32; 106:1; 104:9. But it is argued by some that because of the statement that they offered sacrifices during the period from Adam to Moses, as a consequence only those of the Aaronic order could officiate in that capacity, losing sight of the fact that those in the higher priesthood could and always can administer in the duties of the lesser in the absence of such officer, or when occasion required; nevertheless, those of the lesser priesthood can not officiate in the duties assigned to those of the higher priesthood, except where their duties are similar. The greater always includes the lesser; and for this reason the bishops of to-day are taken out of the High Priests' Quorum, because of the absence of a literal descendant of Aaron, see Doctrine and Covenants 104:32; and many elders are occupying and officiating in the offices of priest, teacher, and deacon, in many branches at the present time.

At this juncture I desire to treat upon the power and authority belonging to these respective priesthoods, and to point out the rights prerogatives, and duties of the various offices therein. In Doctrine and Covenants 83:6, God, speaking to the church through his inspired prophet says:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God; and also all they who receive this priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father re-

ceiveth my Father's kingdom. Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he can not break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

There are a number of statements in the above revelation which I call special attention to, and wish to emphasize. Firstly, we are told that those who receive those two priesthoods become the sons of Moses and Aaron and the seed of Abraham and the church and kingdom and the elect of God. How many of us realize the importance of our calling and the close relationship that exists between us and God and Christ? Secondly, that those who receive these priesthoods enter into an oath and covenant with God the Father, which they can not break, neither can it be removed; an oath or covenant with God by receiving the priesthood, and they who neglect the magnifying of their calling or turn away therefrom are doomed; for "they shall not have forgiveness of sins in this world nor in the world to come."

Personally, I am of the opinion that no man should to be ordained to any office in the priesthood until he has been given an opportunity to read the revelation herein referred to, and have ample time to prayerfully consider it, as the consequences of a failure to honor the holy calling will be very disastrous to them in time and eternity.

The order of the priesthood designed by God for the accomplishment of his great purposes, was perfected by him; therefore, if all who are holding any of these sacred appointments will acquaint themselves with the authority, duties and prerogatives attaching to their office, and faithfully discharge the same, the end God has in view must and will be realized. He, primarily, is responsible and, so far as pertains to him, as the great controller of all these concerns, nothing can arise which was not anticipated, and hence not provided for, to necessitate any change. God is not an experimentalist, but in his condescension has chosen mankind to cooperate with himself in the scheme of salvation; and great and wonderful are the responsibilities devolving upon those who act as God's ambassadors, who stand, as does Christ, between God and the people. Therefore, if anything does go wrong, so far as these matters are concerned, it would be the height of folly to change it upon a supposed imperfection in the system (priesthood of God). The cause of the trouble will be (if we are honest with ourselves) traceable to imperfection in the human instrument; so that if, through ignorance, or lethargy, or rebellion, we fail to perform the por-

tion of the work allotted us, we clog, and more or less disarrange the workings of this system, to the detriment of the whole body, but more particularly and more disastrously to ourselves.

Therefore let us not blind ourselves to our own interests, and especially to the interests of God's work, but remember that all those who have accepted the honor of the priesthood have also been made partakers of its responsibilities; but whosoever will not learn his duty, and diligently perform the appointed functions, shall not be counted worthy to stand.

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen.— Doctrine and Covenants 104: 44.

While it is true that God is long-suffering and will bear with us patiently for a time, yet there is a limit to even God's long-suffering, and if we persist in our neglect of duties delineated by the divine Being, but voluntarily assumed by us, he has declared we shall, as a consequence, be taken out of the way. When God formulated the system of the priesthood which he declared through the latter day Seer "should be kept perfect," in harmony with the latter statement he told the ministry in the incipency of this latter day work, "Therefore let every man stand in his own office and labor in his own calling."— Doctrine and Covenants 83: 21. Therefore it is necessary, that every officer should ascertain the character of the work given unto him to do. And perform the same with all diligence, as it is absolutely necessary that he not only know the duties of his own office, but that he also be familiar with the duties of his brother officers, so that proper respect and due courtesy be shown toward his fellow servants.

The priesthood, which God calls a perfect system, is like a piece of perfect machinery, each part is an integral part, and each dependent upon the other in order to perform its proper functions, and to answer the end for which it was created. In like manner has the Lord arranged his priesthood, placing different officers in their respective orders, one dependent upon the other, and all cooperating in the government of the kingdom, hence it is written, the hand can not say to the feet, I have no need of you, nor the feet to the head, I have no need of you. Also the body hath need of every member, that all may be edified together. (Doctrine and Covenants 83:1.) In order to have a perfectly operating priesthood and a complete organization, it necessitates twenty separate offices, and that many distinct ordinations, namely:

1. The President of the church.
2. The Counselors to the President.

3. The Twelve Apostles.
4. The Seventy.
5. The Seven Presidents of Seventy.
6. The Patriarch.
7. Evangelical Ministers.
8. High Priests.
9. Elders.
10. Bishops.
11. Bishop's Counselors.
12. The High Council.
13. Stake Council.
14. Stake Presidents.
15. Counselors to Stake Presidents.
16. Presidents of Quorums.
17. Counselors to Presidents of Quorums.
18. Priests.
19. Teachers.
20. Deacons.

The above officers are divided into divisions and subdivisions, and each have their respective line to work in, from the highest to the lowest. I sometimes use a chart or diagram representing a wheel to illustrate what I mean by the above statement.

The hub of the wheel represents the presidency of the whole church, comprising the First Presidency and the twelve. Seven spokes radiating from the hub represent the various lines of authority, all of which have separate heads and are attached to the hub, or the presidency, and have distinct and specific duties to perform in the organization. In proof of the assertion that the president and his counselors and the twelve apostles constitute the presidency of the whole church whose duty it is to regulate and direct the affairs of the same at home and abroad, I cite the following:

The parallels are in the presidency, the president and his counselors; in the second presidency, the twelve.—Doctrine and Covenants 122: 9.

The high priests and elders holding the same priesthood are the standing ministers of the church, having the watch-care of the membership, and nurturing and sustaining them under the direction and instruction of the presidency and the twelve.—Doctrine and Covenants 120: 3.

The following opinion of the First Presidency, as communicated to the Quorum of Twelve, 1890, was adopted as the opinion of this joint council, which shows that these quorums have a mutual understanding, that the First Presidency and the Second Presidency, the Quorum of the Twelve, constitute the presidency of the whole church, but the latter laboring under the direction of the first.

As a traveling, presiding council, your quorum has the active supervision and presidency, under the first presidency, over the entire field of ministerial labor, and control over districts and branches, and the ministry as a whole, and as a church organization, and not as local presiding officers in these several organizations, holding special local presidency, where no organization has been effected, in a similar way as the first presidency presides over the whole church,

differing in this, that the first presidency is necessarily local, while your province is not localized, nor do we mean by this that the word *abroad* is to be construed to mean foreign lands, but in the fields of itinerant gospel labor everywhere, as contradistinguished from branch, district, or other local organizations.—Doctrine and Covenants 123: 23.

The missionary line is properly composed of the Twelve and the Seventy; however, high priests, elders, and priests can labor as missionaries, but the latter are volunteers, as there is no law compelling them to labor in that capacity. When laboring in this line they labor under the immediate direction of the Twelve the same as the Seventy. The Twelve are the head in this line, to whom all missionary reports are made, but the Twelve receive their appointments from the First Presidency, to whom they report their labors, and by whom they are directed. This shows how closely these two quorums are connected with each other. In the missionary work, first the Twelve, second the Seventy. (Doctrine and Covenants 122: 9; 104: 12; 16: 5; 107: 40; 122: 3; 107: 4; 122: 7.)

The pastoral department includes the branch, district, and stake lines; the high priests, elders, priests, teachers, and deacons are denominated by the Lord as "the standing ministry," and assigned to labor in the three lines just previously named, under the immediate direction and instruction of the Presidency, thus connecting these lines to the Presidency, or the hub. (Doctrine and Covenants 122: 9; 120: 3.)

The patriarchal or prophetic line is composed of the general patriarch and the evangelical ministers. However, the head in this line is the presiding patriarch, who also is a prophet, seer, and revelator unto the church, and is to act in concert with the president of the church, thus showing that the head of this line is in touch with the Presidency, or the hub. (Doctrine and Covenants 107: 29.)

The Bishopric line is composed of the presiding bishopric and all the bishops and their counselors, and the character of the work required of those who labor in this line differs from the responsibilities that are placed upon those in the other lines referred to. And the Presiding Bishop, who is the head in the same, is joined to the Presidency. (Doctrine and Covenants 48: 2; 17: 17; 68: 2, 3; 104: 8, 37.)

The judicial line consists of the general high council, stake council, the bishops' and elders' courts (Doctrine and Covenants 99: 1; 104: 35; 42: 22), and the fact that the Presidency presides over the highest court of appeals connects them with the Presidency, or the hub.

Thus we have tried to prove from the word of the Lord that the priesthood is a perfect system, and it is all organized like a wheel within a wheel. Hence we see the wisdom of God in the statement that "every man stand in his own office and labor in his own calling."

MORE ABOUT THE JUDGMENT.

In your issue of November 15 a brother questions the purport of my article, "The eternal judgment," which appeared in the HERALD of September 6. The following may make the points referred to somewhat clearer.

It was not intended to say, neither did I say, that there are "many Saints who can never see celestial glory." A careful reading of my article will show that upon obeying the gospel, the sins of the repentant are forgiven, going before to judgment; that, if they live the celestial law (the gospel), they will receive celestial glory; that, if they live some other law, they will receive the glory of the law they live by.

If I understand aright, in the celestial glory there will be the individuality that we develop, at least in part, in this life; our life acts determining our future estate there. For instance: In the parable of the pounds, he who gains ten is to rule over ten cities, while he who gains five is to rule over five cities. Both are commended, but one is qualified for a greater estate.

I understand that the record of our lives will be retained until we appear before

THE JUDGMENT SEAT OF CHRIST.

The scripture cited by the brother from Jeremiah 31:34, and Acts 3:19 both support this, as a more careful reading will doubtless show him. The time when Jeremiah says God will "remember" their sin no more, is clearly stated to be in that day when they shall no more teach another, "Know ye the Lord"; but *all* shall know him from the least of them to the greatest of them. Of course that day will not come until Christ appears. The Hebrew word *zakar*, which is here translated *remember*, also means *imprint*, and could have reference to recording, though I do not urge that rendering in this place. In Acts 3:19 Peter plainly says the sins referred to may be "blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ," in the times of "restitution." If the sins are to be blotted out at the coming of Christ, they surely are not blotted out before then.

THE JUDGMENT OF THE UNCONVERTED.

I did not make the statement the brother placed in quotation marks as coming from me, but under the above heading I did, however, say:

"Of all the portentous events of earth, none can compare with the awful solemnity of that day when its billion of inhabitants, past and present, shall stand in suspense before the great white throne, where sits the omnific Ruler; before whose presence the very heavens are dissolved. Who, in his consciousness of guilt, shall be able to endure that all-

searching presence? Regret, with its flood of memories, may overwhelm the soul when, with inexpressible vividness, is exposed to view the naked past; but that regret which is actuated by fear of punishment, disappears when the fear is removed. All must learn that permanent happiness comes only to those who love the right. That is life's lesson to all. Soon or late, every soul must learn it. If learned in this life, it will fit us for the transcendent glory of the celestial place; otherwise we must pay the penalty of our failure, folly, willfulness, or disobedience."

To disprove what he erroneously quoted me as saying, the brother quotes from the Book of Mormon as follows: "O my beloved brethren, turn away from your sins, . . . that you *may not remember your awful guilt in perfectness.*" Quoted more fully it reads thus:

"O my beloved brethren, turn away from your sins; shake off the chains of him that would bind you fast; come unto that God who is the rock of your salvation. Prepare your souls for that glorious day, when justice shall be administered unto the righteous; even the day of judgment; that ye may not shrink with awful fear; that ye may not remember your awful guilt in perfectness."—Book of Mormon, p. 74, small edition.

Here, Jacob's exhortation to these unconverted brethren, to prepare for the judgment day, clearly supports my statement concerning such that, "with inexpressible vividness, is exposed to view the naked past."

Jacob also intimates plainly that the righteous will have some remembrance of their past, at the judgment day; though their sins may not be remembered in "perfectness." Otherwise his language would be very misleading to those whom he was addressing.

That my quotation from Ecclesiastes 12:14 refers only to sins which have not been atoned for, I do not admit. It says: "For God shall bring *every work* into judgment, with every secret thing, *whether it be good, or whether it be evil.*" There is nothing ambiguous about this language. I see no more reason to doubt it than Jesus' command to baptize. It refers to both good and bad, and no exception is made. It is in harmony with many other scriptural statements, and contradicts none, that I remember of. It seems to me that it is as absolute as anything in the Bible. I need not discuss here the time *when* every work shall be brought into judgment.

The idea that one who chooses to do wickedly until old age prevents further activities, may then be converted and obtain every advantage that would have been his had he served God faithfully from his youth up, is contrary to justice and righteous-

ness, puts a premium upon crime, and is an incentive to the young to continue in the seductions of sin until the night of death begins to cast its somber shadows around them.

A correct understanding of my article need cause no genuine Saint to sorrow, except as we all should be sorry for the sins of our past life. It appears to me that it should be rather an incentive to higher action each day. We can not build of "wood, hay, and stubble," and obtain the reward promised for "gold, silver, and precious stones." One will be burned. The other will eternally endure.

A. B. PHILLIPS.

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PUBLIC DEBATES, WITH RESTRICTIONS.

As a church we have no hesitancy in meeting any religious society in fair public debates, but in doing so we have as a rule given our opponents privileges not profitable to themselves or to the hearers. Surely experience and observation are great teachers, and I believe we have learned that in nearly every discussion, whether on church propositions, divinity of the Book of Mormon, or the prophetic mission of Joseph Smith, our antagonist has devoted the greater part of his time endeavoring to prejudice the minds of the people against the angel's message by reading statements manufactured and given to the world by the Brighamites and other enemies of Joseph Smith the Martyr, in the endeavors to prove that he sanctioned that soul-destroying doctrine of polygamy.

Knowing as we do that many of the men who challenge us to engage in public discussion with them are, unfortunately, those having corrupt minds, possessing little or no love for the gospel of Christ, we believe they would not, in all probability, engage in debates with Latter Day Saints if they were not privileged to proclaim their most favorite theme, polygamy, against the beloved Prophet and Seer of Palmyra.

Now, inasmuch as we, the Reorganized Church of Jesus Christ of Latter Day Saints, have kept a challenge continually before the Brighamite Church for over forty years, to prove if they could, in public debate with us in their tabernacle at Salt Lake City, that Joseph Smith the Martyr taught or practiced polygamy, and as they (the Brighamites) have not and will not accept the challenge, which failure to debate, really and truly means they dare not even try to prove their allegations against the martyred Prophet they claim to revere, and the Utah Church having failed to properly meet the great issue, why should we be under any obligations to devote the time appointed with other ministers on other propositions, to answer questions about the origin and practice of polygamy in America, that the Brighamites themselves will not affirm in debate in their own taber-

nacle in Salt Lake City? I have concluded that when questions of debate arise on church propositions, etc., I will test each man's sincerity and love for truth and honorable discussion by submitting something like the following for him to sign, and if he refuses to be governed by it, then I will consider the man an undesirable opponent,—not a lover of truth, fairness, or uprightness in debate:

A SPECIAL RULE TO BE OBSERVED IN PUBLIC DEBATE:

"Whereas, The Reorganized Church of Jesus Christ of Latter Day Saints claim that Judge John F. Philips, of the Circuit Court of the United States for the Western District of Missouri, Western Division, at Kansas City, Missouri, has, in the celebrated Temple Lot Case, decided that Joseph Smith the Martyr did not teach or practice polygamy, but, that in all probability the obnoxious doctrine was introduced in this age of the world by Brigham Young, and fostered by the Utah Mormon Church; and that similar decisions as that of Judge Philips, they claim, has been made by Judge L. S. Sherman of the Court of Common Pleas, Lake County, Ohio, in the Kirtland Temple Suit; also a decision by Chief Justice Armour, of the Queen's Bench Divisional Court at Toronto, Canada, when the question was finally decided as to the legal right of a Latter Day Saint minister to solemnize marriages in Canada; and further, the public speeches of United States Senators Julius C. Burrows, and Fred T. Dubois in the Senator Reed Smoot Case, recorded in the *Congressional Record*, December, 1906, agrees with the judges hereinbefore named, I will therefore be controlled by their (the Latter Day Saints) interpretation of the above, and be governed by the said decisions during the debate with — at —, and will not make any effort to disprove said purported court decisions at said place of holding debate for ten days prior to said discussion or during the public investigation and for ten days after its close.

"Date —.

Signed, — —."

I believe the above will be agreed to by any opponent who really desires to be honorable in the town or place before the discussion begins, during the engagement, and for ten days following. Such a contract would prevent the man from planting himself on the ground before the debate begins and poisoning the minds of some against the gospel, also would be a written guarantee of his behavior during the examination of the questions at issue and for ten days thereafter, on one important matter that belongs to the Brighamites to prove and not the man we contract with. If he will not "be good" that long, we would be justified, as a rule, in passing him by, for we should in every way possible prevent giving the enemies of the martyred Prophet an opportunity of pelting his fair

name and blessed work with unsavory epithets, but prepare and declare for good, clean, true investigation at all times, and the attendance at such debates would be better represented by people desiring truth, hence more would come into the church as a result.

It is well for every minister to have a few copies of the tract, *The Church in Court*, on hand, for it can be used to excellent advantage when you need copies of court decisions to mail or hand out. Order them from the Herald Publishing House, Lamoni, Iowa.

Yours for more honorable debates,

DELOIT, IOWA.

C. J. HUNT.

Canadian Mirror Department

The Work in Toronto.

TORONTO, December 10, 1911.

Dear Herald: I have thought for some time of writing to you of the great work carried on in the Princess Theater by Bishop R. C. Evans. Very few have any conception of the vast amount of work there is in carrying on these meetings, and the number it takes to insure their running smooth.

Srs. Faulds and McLean have a large choir of over fifty people, all church members, to look after and teach; Sr. Hazel Hathaway, our beautiful and talented soloist, whose singing is like a divine inspiration; Bro. Sam Clark, with his fine orchestra, and Sr. Elsie Hill, the church organist, assist the work nobly; Bro. Faulds has about twenty-five acting under him as ushers; Bro. Joseph Gillett, who has charge of the bill posting, has another small army of young brothers and sisters out in the evening posting bills and distributing them in the store windows, we could get scarcely a storekeeper to let us put one of our bills in his window a few years ago. The bishop's sermons in *The Sunday World* and Theater have made the name of Latter Day Saint honorable in Toronto.

There is also a lot of work attached to finding places and distributing these billboards every season. This season we put them out on the Monday before the opening. I think it was the coldest day that has yet come this season. Bro. J. T. Whitehead brought his horse and wagon, and with the assistance of Bro. Kelly spent half a day in the west end of the city putting up boards. Bro. E. J. Law, of Davisville, came down with his fine big auto and with the bishop and another brother spent all day, until about half past six, putting up boards. It was so cold that the radiator of the car froze when they were putting up the last board.

We opened on Sunday, November 19, with an overflowing house and numbers turned away, because of the police regulations which compel us to close the doors when all the seats are filled.

The bishop never appeared in better form than he did on the opening night. In fact, he seems to get better all the time. In this respect he is not like the majority of platform speakers. After you have heard them a time or two you tire of them, but with the bishop, as the season approaches the people will stop any of the Latter Day Saints on the street and ask them, "When is Bishop Evans going to open at the Theater?" As soon as the doors are open, they come in crowds to hear him, and as a rule behave splendidly during the service. When we consider that the bishop is not a sensational preacher, but a man speaking the word in soberness before the Lord, and yet we have this crowd filling this large theater from Sunday to Sunday; while on the other hand we have many sensational preachers in this big

city who will resort to as many tricks as a low down politician to get or hold a crowd, we are led to conclude that God truly is with his servant.

We had a very beautiful gift of tongues and interpretation through Sr. Ada Hamilton, Sunday, November 12, by which Bishop Evans was much encouraged and comforted. Also Elder McLean, our branch president, was commended for the faithful way he has stood by the bishop and assisted him in the work. The whole branch was spoken to and counseled. Since then the branch is in a fine condition. The Holy Spirit has been present in all our meetings, some who have been estranged for years have humbled themselves under its sweet influence, and are now friends.

The Woman's Auxiliary, a noble band of Saints, under Sr. R. C. Evans, who is president, held a fine bazaar December 7 and 8, from which they made about two hundred and fifty dollars, to place on the church debt. We are nearing our last payment and soon will have our building free of debt, a building worth about twenty thousand dollars, and that in the space of about six years. When we consider that the Sisters' Auxiliary has raised over half of this amount, we can not speak too highly of Sr. Evans and the faithful little band that has stood so nobly by her. This should inspire the sisters of every branch where the church building is poor to work, let me say right here, Sr. Evans has not accomplished so much without opposition and discouragements. May she and her faithful little band remain long with us, and when the day of reward has come, they will hear from the Master's lips, "Well done."

Your brother in the gospel,

98 VICTOR AVENUE.

JAMES A. WILSON.

From a Jewish Viewpoint.

The day of miracles is not past. I inclose a letter from the *Toronto Sunday World* which is against the sermons of Bishop Evans. After Jacob's funeral the Spirit came to Joseph, saying, "Behold, thy brethren are afraid you will average thyself upon them," and Joseph said to his brethren, "Fear not, I am not in God's place." Another place God says, "The gods of Egypt I will judge." God really meant the Egyptian man who made himself gods of wood and stone, and punished the children of Israel. They did not ask God, Shall we labor with the children of Israel or shall we leave them alone? but they did as they pleased, which is something like Mr. Davis does in his letter. He says, "I have kept my feelings bottled up until now." He does not consider that the Lord has kept his mouth shut until Bishop Evans is ready with his text, "What shall I do with Jesus?"

We as a people, Jews or Israelites or Hebrews (it makes no difference what we may be called), are in the eyes of so-called Christians looked upon with condemnation and hatred. Why? Because the scribes and Pharisees nineteen hundred years ago crucified Christ, and Pilate was asking, "What shall I do with Jesus?" Now, in the times of the Gentiles, the Gentile scribes and Pharisees, so-called Christians, are seeking to crucify Jesus, but they can't find him, and so every day they take a revenge on his word, wresting it and trying to put it away. So Bishop Evans asks the same question, "What shall I do with Jesus?"

In the next sermon Bishop Evans mentioned the fact, "I am still alive." I would die before Bishop Evans was hurt by any of these scribes and Pharisees? Now the preacher asks me, Who made Evans a bishop? When God made man he did not make Adam alone, but he made all his people as well, and stored them away. When Christ came he said, "Ye are the salt of the earth." Now, when we buy a bag of salt we do not use it all up at one meal, but only a little at a time. So the Lord takes a few of his people and puts

them in each century to look after his work and to keep the wolves from the flock.

I wish the whole church a Merry Christmas and a Happy New Year. I hope to meet Bro. Evans at Christmas and give him a Christmas kiss.

I am your Jewish brother in the Reorganized Church,
NHATAN MORRIS.

SAINT JACOBS, ONTARIO, November 25, 1911.

London, Ontario.

Bro. and Sr. Vasbinder, of Brandon, Manitoba, are here visiting Saints and friends. Bro. and Sr. George Rodwell, of Norwich, are visiting Sr. Rodwell's mother. Bro. and Sr. Butler, of Nebagamon, Wisconsin, paid our branch a flying visit on the 24th. They intend spending Christmas and New Year's Day with Sr. Butler's sister in Brantford. None were more pleased with their Christmas box than Bro. George Talbot. It is a boy this time. Elder F. Gray and Sr. Gray, of Toronto, are spending the holidays with Saints and friends. Bro. Frank occupied the stand Sunday morning. The Saints were intensely interested in his talk of the great work in Toronto carried on by Bishop Evans.

The election of officers for the Sunday school was conducted by Elder F. Gray, district superintendent, and resulted as follows: W. A. Hardy, superintendent; James Winegarden, assistant superintendent; Mae Constable, secretary; Mamie Harrison, treasurer; Joe Heaslip, assistant secretary; Aubrey Blanchard, librarian; Florabell Cambridge, organist; Elder Henley, chorister; Ernie Cambridge and Norman Winegarden, janitors; Herbert Talbot and Fred Plummer, auditors. Prior to election of officers the school was addressed by Elder F. Gray, district superintendent, and Elder Henley, assistant superintendent.

Our Sunday school held its annual Christmas tree and entertainment Friday evening the 22d. Elder William Fligg occupied as chairman very acceptably. Program was mostly by the children. Miss Pratton assisted very materially by classic instrumentals. A tableau by Sr. Henley's class was very good. Prizes according to merit were presented to the pupils. The home class members, with the school, all received the usual Christmas treat.

The church services on the 24th were thoroughly enjoyed by the Saints, especially in the evening. The choir master, Bro. T. B. Richardson, spared no pains to give extra music. About twenty-five took part in the choir. Short addresses were given by Elders Henley, Mottashed, and Gray. Elder Fligg presided.

Sr. Garner, of Windsor, is spending the holidays with her parents, Bro. and Sr. Everitt. Bro. Everitt leaves this week on a trip to England. Bro. and Sr. J. Tomlinson, of Bethune, Saskatchewan, are visiting with the latter's sister, Sr. Thomas Timbrell. They intend visiting several places in the district prior to their return home.

At the last regular business meeting of our branch the following officers were elected for the ensuing term: Elder William Fligg, president; Elder George Henley, priest; James Winegarden, associate priest; W. A. Hardy, teacher; W. H. Farthing, associate teacher; R. Y. Martin, deacon.

Our branch is doing well under the administration of Elder Fligg. The meetings are very well attended and the members are doing what they can to further the work of the Master. On the 17th Elder Henley and Priest C. Insell occupied in the morning and J. Winegarden in the evening.

Elder Fligg met with a very painful accident last week. While splitting up some old timber he stepped on a large, rusty nail which penetrated his foot. He was unable to attend services and will be laid up for a few days.

Bro. and Sr. Harry Simpson have returned from Wetaskiwin, Alberta. Sr. Maggie has not been well for some time and it was thought a change to the Northwest would be beneficial, but her health is not improved.

Sr. Annie Heather has made her home in the city again, after living in Detroit for a while.
W. A. HARDY.

SAINT JACOBS, ONTARIO, December 2, 1911.

The summer resorts are closed, the rivers are freezing, the sleighbells are ringing, and the evangelists are traveling to keep their feet warm. Their pockets may be empty, but they are smart fellows. They know that the farmers are through harvesting and are butchering, so there is money in the country. I must be saved for they pass by my house without calling. However, I intend to visit them once in a while to let them know there are some people looking after them. The following appeared in the *Daily Telegraph*:

"'Prayer' was the theme of an interesting and impressive discourse delivered by Evangelist Gale at the union evangelistic mission in the Zion Evangelical Church on Tuesday evening. After Mr. Collison had rendered, 'Spend one hour with Jesus,' in beautiful style, the evangelist commenced his address by stating that there are few Christian people who spend one hour out of twenty-four in communion with God, while the average Christian in this busy age does not spend five minutes a day in prayer and meditation. They have their hours for eating and sleeping, but very little of their time is devoted to prayer."

Later the following letter appeared also:

"Does God speak to his people? Editor *Daily Telegraph*. Dear Sir: Having noticed your news article in the *Daily Telegraph* of the 22d inst., re 'Discourse on Prayer,' my answer is: The Christian ministers of to-day tell us that God does not speak to the people any more (as in olden times) and if he doesn't speak, he doesn't answer, and if he does not answer what is the use wasting time in prayer? Why does not Mr. Gale turn round and blame his brother ministers instead of my Christian neighbors, for making unsound statements? Now I would like Mr. Gale to answer me a question, namely: Why does not God speak to his Canadian children? Are they not as good looking men and women as those who lived three thousand years ago in the eastern countries? Are the Canadian Christians not as God-fearing people as those in the East were? Is their morality not as good? Are they less charitable? I believe the Canadian people are spending more money in one month for God's sake than the eastern people spent in a decade, and why should God not speak to his people in Canada? I am your Jewish friend, N. Morris."

In the HERALD of November 22, page 1117, was an article about the Lutheran College at Waterloo. I can't see where the Lutheran Church is growing. In Saint Jacobs it is going down, in Conestogo it is sleeping, in Bridgeport not yet awakened, and in Elmira the poor preacher died. These places are all around Waterloo. "The seminary was opened in the presence of four thousand people." They must have counted me at least a couple of thousand times for I was there.

Regarding Bishop Evans's sermons in book form, I can say that whoever has that book in his house has a blessing there; for I have followed his sermons. And if Bishop Evans will print the sermons he is going to preach in 1912 in book form he can have my five dollars for it right away in advance. So remember the claim that a Jew doesn't give money for nothing.

NHATAN MORRIS.

Of General Interest

Moon Law Interpreted.

An important phase of the Moon law interpretation made by the Iowa supreme court this week is the fact that it marks another epoch in the history of the movement aimed at a more rigid regulation of the liquor traffic.

While extremists are denouncing those who do not agree with their methods as "hirelings of the saloon" the tide of human progress is moving forward with slow but irresistible power. While the visionary reformer is spinning his theoretical fabric the practical men and women are weaving the warp and woof of actual accomplishment.

Look back across the years. Has not Iowa made notable advancement? Is there not a healthy temperance sentiment which was unknown twenty-five and fifty years ago? Is not the coil of legislative restriction steadily tightening?

The Moon law was written by a Democratic and passed by a Republican legislature. Of course it does not eliminate the saloon from Iowa, but under the unanimous interpretation of our court of last report it closes more than two hundred bar rooms in this state.

When the court lays down the doctrine that a saloon license is not a vested right it emphasizes the fact that the liquor business has a precarious hold on existence. In county after county the saloon can not obtain a foothold. Under the peculiar nature of the mulct law it exists only in certain counties because a majority so decree and then must submit to a monthly penalization.

Meanwhile society has less use for the drunkard every year. The great railroad companies insist upon total abstinence. The business world is looking only for men and boys with clear heads.

The world is moving forward. Iowa is keeping even pace—in fact is far ahead of many of her sister States. The reaffirmation of the nonpartisan Moon law is one of the signposts along the pathway to ultimate victory.—*Des Moines Capital*.

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Ferguson Woman Distinguishes Between Mormons and Latter Day Saints.

FERGUSON, IOWA, December 16.—*Editor Capital*: I notice in the paper that Lamoni is spoken of as a Mormon town. These things are very objectionable to people with clean records. It is well understood by all intelligent people nowadays that the real Latter Day Saints are not Mormons. The name has been stained through the wickedness of Brigham Young and contemporaries. The word *Mormon*, as applied to my people in this day, is just as respectable as to say they are people of the red light district, and that is what it means to intelligent Latter Day Saint ladies, who have just as good education and hold as many degrees in the fine arts as anyone else. Now we know that any man, woman or child who has understanding at all ought to know the difference between the Mormons with headquarters at Salt Lake City and the Latter Day Saints with headquarters at Lamoni, Iowa. There is as much difference, and more, between these two churches than between the Catholic and M. E. Church. People who designate us as Mormons certainly mean to be unjust, full of spitefulness, prejudice, or any other phase of cruelty you can name. I hope that the day will come when people who are honorable citizens in every sense of the word will not have to suffer before their friends the persecution of vile names. There was never a lie so plausible as one with part truth, and the fact that the Brighamite faction has a man at the head of their so-called church named Joseph F. Smith, while the one at Lamoni has one Joseph Smith, makes it hard on us.

It is a noticeable fact, also, that the F. is generally left out to make it appear that we are all the same bunch. Oh, yes, many people say they are practically the same, all believe in polygamy just alike, etc. Now I want to tell you that you can't get a Salt Lake Latter Day Saint, so-called, to stay in the home of the real Latter Day Saint people over night. Why? Because our people understand them and will expose them. Those people do not like the light turned on. They say, We do not practice polygamy. No, but they have many living examples of having true faith in it, just the same. Among our people you can not find them denying a thing and having living evidence of it in their midst. A club lady called on me not long since, saying, "We want to build a monument to Brigham Young. He helped make the history of Iowa." "For the sake of decency," I said, "don't do it. Do you want your boy to pass along and view that monument to the crime of adultery, and say, 'Mother, I see you have to be a bad man to become noted. What's the use of being good? No one notices you. But there is a monument to one of the rascals of the present century, standing in a sacred spot of the country of liberty—America.'" Why speak of Brigham Young in such a manner when he's dead and gone? Some say it's a sin to speak evil of one who is dead. Why, we speak of the cruelties of Nero, the compositness of Epicurus, the wickedness of Judas Iscariot, the awfulness of Apolyon, why not speak in warning tones of the cussedness of Brigham Young, who has established his filthy dogmas to last throughout the ages? And now comes the disposition to show him great honor.

Respectfully,

MRS. CHARLES B. MARTIN.

—*Des Moines Capital*.

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Reflections.

Loyalty to the truth is loyalty to the church.

Stories grow as they travel. The traditions of the elders are largely a lot of old lies. Some people never know what they believe until they find what Bro. So and So thought, who is now dead. This is a species of idolatry. The question is, What do you think? Or have you nothing to think with?

It is fortunate indeed that the poor priest has a pope to tell what he (the priest) believes; otherwise the poor priest would make a mistake and be damned.

Why not candidly admit that you don't know much?

Liberty is more important than authority.

"Contend against no church, save it be the church of the Devil." The church of the Devil is not a visible organization.

If you want to argue, you can probably find a passage of scripture to prove you are right and your neighbor wrong. That is easy, and also cheap.

I changed my mind yesterday and may change it tomorrow. Since I am not infallible, do not punish me for trying to be honest rather than consistent. Consistency is a fraud.

Nearly all intelligent men admire heretics, more or less, but will not help them much when they get into trouble.

Do not harp all the time on authority; it is selfish. Authority, in all ages past, has been a curse, as well as a blessing. A successful temperance lecturer who saves drunkards

is doing more good and will receive greater reward than a bigoted preacher who harps on authority all the time.

It may be that God's kingdom, in some sense, is an absolute monarchy, but practically it is a democracy because God works through men who are blessed by *degrees* of inspiration and are all equal, or should be. God is no respecter of persons, and none of his children are infallible.

I believe in authority—with a string to it. But I do not want to argue the question.

When you are "rotten egged" don't say anything about it. Wash, and then examine yourself carefully. There is something the matter with you as well as the eggs.

IKE HADLEY.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Chrysler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Chrysler Street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

Treasurer, Mrs. M. E. Hulmes, 909 Maple Avenue, Independence Missouri.

Chairman of Finance Committee: Mrs. L. R. Wells, 700 South Chrysler Street, Independence, Missouri.

Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Chrysler Street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

An Open Letter.

Dear Sr. Walker: I have just finished reading "The uninvited guest" in HERALD of December 13. While I yet read a plan was taking shape in my mind that I think that dream was sent to inspire, and it was to do just as those were doing at the entertainment where in his dream Jesus had led the stranger. And my thoughts reverted to the custom of the Island Saints at their Christmas entertainments which is or was when we were there.

After the exercises are over as many scribes as there are branches represented at the entertainment take their seats behind a large table equipped with pencil and paper, and almost every native present, both old and young, will walk in single file to that table and place their offering in front of the scribe belonging to his respective branch or island. This obviates the necessity of writing the name of the branch each time; that is placed above the column and stands for all the names below it.

This custom is ahead of us more civilized (?) people. Now, can we not do a little better than the natives? That is, make the offerings first, and make it an established custom for the Latter Day Saints' Christmas entertainments? It would be a beautiful custom, and as seen in the dream, would secure the presence of Jesus and his blessings. Let the gift be in the little envelope, and the name and amount, if the giver chooses, be written on the envelope as other gifts are. It seems good to have the name at least, since all have an influence, and each name helps some one else and cheers all, too, by showing that they are sufficiently alive to the work to remember their Christmas Offering.

I truly hope that the Sunday school teachers and superintendents will favor this view, and by a few well-chosen words, before the children take their offerings to hand in, will bring

the children in closer touch with the Lord, and they will realize more vividly that they are in very deed giving to the Lord, and it will be an inspiration to greater diligence in the coming year. Step by step the Saints are being shown the pathway "Back to Jesus and his plan."

E. B. BURTON.

Donations Received for the Children's Home by the Executive Committee, Lamoni, Iowa.

Srs. D. C. White, Nellie Prall, O. B. Thomas, Abbot, Zaide Salyards, Grenawalt, Gunsolley, France, Nicholson, M. T. Williams, May Smith, Hancock, Parker, Vida Morgan, Bradford, Alice Strickland, Jessie Smith, Richie, Laura Bell, Lysinger, Jones, all of Lamoni, Iowa, clothing; Mrs. Gertie Briggs, clothing; B. D. Fleet, clothing; Srs. Dan, Hinkle, Carrie Goode, Anna Dancer, Lysinger, Cooper, and Brn. J. E. Anderson, Young, Lester, Norman Smith, G. V. Brown, fruit, vegetables, mince-meat; Bert Bell, one box crackers; Sr. Richie, two rugs; Thomas Moore, load of sand; Sr. Cooper, pair blankets; Bro. Williams, a pig; Sr. Stedman, reading matter; C. H. Barrows, box school supplies; France boys walnuts; Supply Store, fruit. The above all of Lamoni, Iowa.

Mrs. E. Jensen, Trinidad, Colorado, dry goods;; Mrs. E. S. Davis, Cabool, Missouri, pillows, cases, comforters; Mrs. Stearns, Columbus, Ohio, box of clothing; Mrs. Hartschen, Eagleville, Missouri, 1 pair blankets, pillow cases, and quilt. Mesdames A. Griffiths, Gertrude Luke, Enoch Jones, Lizzie Foster, Hiteman, Iowa, dry goods, blanket, quilt, shoes, etc.; Mrs. John Jarvis, 5 yards flannel; Mrs. Mary Wilkinson, Ward, Iowa, 1 pair blankets; Mrs. Nora Honemond and Mrs. Mary Meade, quilt and two towels; Mrs. G. M. Hawley and daughters, clothing, quilt, and soap; Sr. Hattie Oviatt, Woodbine, Iowa, clothing; Sr. Steward, Strawberry Point, Iowa, and Sr. Crow, Marion, Iowa, one dollar; Sr. W. Dumes, Hiteman, Iowa, clothing; Sr. M. E. Wood, Ward, Iowa, clothing; Sr. J. H. B. Snider, Hamilton, Missouri, clothing and bed clothing; Mabel C. Craven, Waurika, Oklahoma, one quilt; Mary E. Siegfried, Ferris, Illinois, flannel and hose; sisters of Belleville, Illinois, Branch, clothing.

Box and barrel of clothing from Dow City, Iowa.

Box from Woman's Auxiliary, Traverse City, Michigan.

Box from Ladies' Aid, Dow City, Iowa.

Box from Sewing Society of Stewartville, Missouri.

Box from Willing Workers' Society, Deloit, Iowa.

Box from Kansas City Ladies' Aid and Sunday school class of Mrs. Margaret Robertson.

Box from Independence, Missouri, Sr. B. C. Smith.

Thanksgiving offering from Lamoni and vicinity: 109 quarts canned fruit, 1 dressed goose, 9 chickens, rice, butter, apple sauce, bananas, sorghum, apples, potatoes, oranges. Ladies Aid Society, Denver, Colorado, through E. L.

Brannon \$ 10.00

Mrs. Millie J. Kilmer, Winnebago, Nebraska 3.00

Sunshine Band at Saint Louis, Missouri, through Mrs.

S. R. Burgess 10.60

Thanksgiving offering from Saint Joseph Saints,

through Anna Brooks 58.65

Clara N. Wilkin, James Wilkin, C. F. Hayer, Ella B.

Hayer, Alice Nelson, Morse Nelson, and Mabel Lar-

sen, sent by Ella B. Hayer, Eagle Grove, Iowa 1.80

Branch at Amherst, Nova Scotia, through Boyd John-

son 15.00

Louise and Richard Haas, Lake Park, Minnesota 5.00

Mrs. M. E. Hulmes, General Treasurer Woman's Aux-

iliary 185.45

Rose Chase, collected by (no town given) 6.10

Grace G. Adams, Los Angeles, California 6.50

John Wahlstrom, Sunnyvale Branch, Canada.....	6.50
The Seattle Branch, by William Johnson.....	4.45
Prayer Union, Attleboro, Massachusetts, through Mrs. P. Whalley.....	4.00
Primary Class, Attleboro, Massachusetts, through Mrs. P. Whalley.....	5.00
Ladies' Aid Society, Shenandoah, Iowa, through Mamie Pace.....	3.10
Mrs. J. C. Fredericks, Parkersburg, West Virginia...	2.00
Mr. and Mrs. R. N. Burwell and son, Edward, Hammond, Indiana.....	10.00
Sunday school, Drew, Ontario, through Vera Shannon Herbert, Eugene, and Nettie Lee Graybeal, Harlem, Montana.....	3.50
Mr. and Mrs. Marion Harp, Lamoni, Iowa.....	5.00
Mrs. Effie J. Denton, Oelrichs, South Dakota.....	1.00
Junior members of Sunday school, Bartlesville, Oklahoma, \$2; Mrs. C. Cato, 50 cents; Mr. and Mrs. F. W. Mills, \$2.50; through Mrs. Laura Mills.....	5.00
Mrs. Alice Heavener, Piper City, Illinois.....	1.00
Mrs. E. P. Schmidt, Willoughby, Ohio.....	5.00
Mrs. W. R. Graham, Bethune, Saskatchewan.....	1.05
Mrs. Flora Reed, for Ladies' Aid, Coodys Bluffs, Oklahoma.....	21.50
J. E. Nicoll, Enterprise, Ontario.....	5.00
A. E. Lasley, Portland, Oregon.....	2.50
J. E. Kirstein, Florence H. Kirstein, Virginia Hayer Kirstein, Clarion, Iowa.....	1.50
Mrs. James Langton, Edmore, North Dakota.....	3.00
Mrs. Julia Neal, San Antonio, Texas.....	1.00
Mrs. S. R. Wigton, Rosevale, Ohio.....	1.00
Margaret C. Wood, Beverly Farms, Massachusetts..	3.00
William Stuart, for Saints of Mondamin, Iowa.....	10.45
R. B. Jones, Excello, Ohio, for Saints of Traverse City, Michigan, \$3.40; and Saints of Middletown, Ohio, \$1.80.....	5.20
I. E. and Mary Dunshee, Honor, Michigan.....	1.08
Mrs. Claire Birkhoffer, Mrs. Anna Wiley, Miss Stella Merrick, through Mrs. L. J. Merrick, Fordyce, Nebraska.....	1.80
R. B. Jones, Excello, Ohio.....	1.00
R. B. Jones for Saints of Middletown, Ohio, Branch..	.55

In last report the credit of 75 cents from Saint Louis Mite Society through Sr. Myrtle Trowbridge, should have been \$75.00. LUCY L. RESSEGUIE, Secretary.

Requests for Prayer.

Bro. and Sr. Hines, of Stewartsville, Missouri, request the prayers of the Saints for their daughter, who is sick with appendicitis.

Sr. Emma Burneth, Reedersburg, Indiana: "I am sick with asthma and ask to be remembered in prayer. I am away from the Saints and miss them much."

Sarah P. Carrel, Pittsfield, Illinois: "I ask the prayers of the sisters in the prayer union, that I may recover from the effects of a fall which broke all the ligaments of my shoulder, and which has made my arm useless to me since. I suffer much pain."

There can be no doubt that the great majority of American public schools are actively contributing to-day to the diffusion and development of good manners among the people, and hence to the improvement of the social conduct. Whoever learns to observe and respect, through manners firmly based on ethics, the lesser rights of others is likely to acquire increased respect for the larger rights of the neighbor and the citizen.—Dr. Eliot.

Letter Department

ROCHESTER, MINNESOTA, December 23, 1911.

Dear Herald: I arrived on October 27, to look after my daughter, Mrs. William Hurworth, of Miner, Montana. She came here to have an operation, and I am pleased to inform the Saints and friends that she is getting along finely. She will soon be well enough to go home. I am very thankful to my heavenly Father that he has directed us to come here, and that he has inspired the Mayo brothers and their associates with wisdom and understanding, so they can have such success in their operations.

Some will object to the expression "inspired of God" because they are not one of us. I believe that the Lord does inspire men out of the church as well as those in the church for good, and the Mayo brothers are honorable, upright, and honest men, and with the help of God are a great blessing to thousands of suffering humanity that come here every year for treatment. Yours in gospel bonds,

E. WILLIAMS.

GLADSTONE, ILLINOIS, December 11, 1911.

Dear Herald: I am now past seventy-two years old and have passed through some very trying scenes and hardships. I came near dying last February. I am at an age where I can not promise myself very many more birthdays, and whether or not I will be rewarded in the great reckoning time for true chivalry to my country I know not; but I gave the best of my life that my country might live, as evidently destined by Him who instituted it. I am not worrying about the fulfillment of the Lord's work, or whether the earth is hollow or solid, or where the lost tribes of Israel are. That is the Lord's business, not mine. He knows all about it, and just how Israel is to be gathered, and it is a glorious thing to be guided by the Spirit of truth, and to know and to see the things to come.

With kind regards to all the editorial staff and all the Saints. JACOB L. RUST.

RIPLEY, OKLAHOMA, December 18, 1911.

Dear Herald: We write to report progress at this point. Baptized two here one week ago Sunday, and eight more yesterday.

Since our church house was burned down, a short time ago, we have been moving toward erecting a new and more commodious house. The inclosed clipping from the local paper here is hardly accurate in its statement that the Saints' church is nearing completion, for we are just getting the foundation in. The valuation of the new structure, as given in the clipping at two thousand dollars, is somewhat exaggerated.

Our new church will stand just across the street from the Christian church, whose pastor had boasted that if we would sign up propositions for debate here, that the result would be that the Mormon oak in Ripley would fall to the dust from whence it came.

Since the debate they have baptized one, and we have troubled the water of the broad Cimarron River every few Sundays, and instead of the one here and there, they have been coming in groups.

Just upon the opposite side of the new church stands the Methodist Episcopal church, and across in the other direction, and a block away, stands a Baptist church, so it will be very convenient for churchgoers in this town to "halt between two opinions" when seeking a place in which to worship. In gospel bonds,

J. E. YATES.

GARWIN, IOWA, December 19, 1911.

Dear Herald: I must tell you of our meetings this fall, held at the brick schoolhouse at Montour, a small town near the Tama Indian Reservation.

Elder Reiste started from his home about the middle of October, on his motorcycle, and almost reached his destination when he was thrown to the ground, and his ankle badly sprained.

Despite this accident, he was able to use crutches, and would sit in his chair and talk to us, teaching and explaining the beautiful truths of the gospel, and we certainly did appreciate his efforts. Sometimes his limb would be so badly swollen that we would urge him to rest till it would improve, but with a steadfast determination he kept on and brought to the fold through the waters of baptism five precious souls, and others were left seriously thinking of obeying the gospel ere long. Grant that they may not think too long, but act.

He left for home about Thanksgiving, promising to return in the near future and again renew his efforts. He also baptized three during the summer, and Elder Christy, who was with us a few times last spring, baptized two of our number at the reunion at Colo, in August. So we have been wonderfully blessed the past year in having such able ministers of the gospel with us, and the results of the meetings are certainly encouraging.

We hope that other localities in need of the gospel may be blessed as we have been.

Yours in the true faith,

MARY KENNEL.

SALT LAKE, LOUISIANA.

Dear Saints: I have been sick for ten weeks; I am very weak, and I ask the prayers of all that I may be healed if it is the Lord's will. I love this work, which I have only obeyed in part. But I am very sorry and pray that I may have forgiveness. My desire is to live nearer to our God each day. I do wish we had the pleasure of listening to some good sermons and could meet with the Saints. I love to read the church papers. I pray that my boys and girls may hear and obey this glorious work soon. My oldest boy is eighteen and I have five old enough to obey.

Pray for me that I may be faithful to the end.

JOSIE HELM.

An Anniversary.

Thirty-one years ago to-day I was authorized, commissioned, and ordained a representative of the Reorganized Church of Jesus Christ of Latter Day Saints. For a few years I labored locally, then for about twenty-six or twenty-seven years I have been under General Conference appointment; and as a missionary I have always tried to do my duty as far as I understood it. My eyes were first opened to the fact that there was something wrong with the doctrine taught by the different churches because of the different plans of salvation they presented to the people for the plan of salvation; all differing from each other, and yet all claiming to be messengers sent from God, and teaching the true plan of salvation. And yet not one of them taught the people what the Bible taught was the plan of salvation. Therefore I came to the conclusion that the whole thing, Bible, churches, and all, was a farce and a delusion. But when I heard the first Latter Day Saint sermon, which was preached in our schoolhouse by Elder I. N. White, I was convinced, if the Bible was true, that the Latter Day Saints had the truth. The more I heard the more I wanted to hear, and the more Bro. White preached the Bible the more the Adversary

kicked and fought it. But many were gathered out for Christ in our neighborhood, until a branch was organized.

I have seen many remarkable cases of healing of every kind of diseases. And above all, God has answered prayers and fulfilled the promises which he made to his children in ancient and latter times, so we know that God is a living and true God. And when I read that note in the HERALD of December 6, page 1155, by Bro. U. W. Greene, where he says: "A gale had been blowing several days, the surf was furious, and I doubted the ability of any woman to stand in the undertow. After prayer the sea became calm as a pond and remained so during the service. Immediately after closing the service the great waves began rolling in higher than my head, breaking like thunder on the beach," that certainly was God's power made manifest in favor of his people, and it makes one rejoice in the God of Israel.

The instance related by Bro. Greene brought very vividly to my mind an occurrence which happened at Montrose. Bro. H. C. Bronson and the writer were holding a series of meetings, and on the 21st of February, 1886, several were to be baptized. (I have forgotten how many. I am told there were twenty-three.) The ice was broken on the Mississippi River, and was going down at a great rate, tons and tons in a piece. It was very dangerous to go into the river; but there was a large bayou to one side of the river in which the floating ice was in a continuous circuit, going round and round, never stopping, tons and tons in almost every piece. And if one of those ponderous pieces would catch an object it would crush it into the bank. So in order to prevent an accident, a number of men volunteered to get ice poles and hooks and to stand by the water's edge and keep the ice back when it came floating towards us, so it would not crush us to death. But as I stepped down into the water, the large pieces of ice moved back, straight back into the middle of the bayou, and stood still as though it was frozen fast, till I had baptized the whole number; then, when I stepped up out of the water, the ice started on its usual round and round circle. I am convinced that God took care of us; Elder Best, of Saint Joseph is a witness to the above statement, as are also others. Bro. Best was baptized then.

There was a man at that meeting who was convinced that it was his duty to obey the gospel, and his good wife was very anxious to see him baptized. But he was not going to let her know that he had any notion to obey till he would walk into the water, and in that way surprise her. But on Thursday afternoon we had a prayer meeting, and the above mentioned baptism was to be on the next Sunday. The Spirit was with us in great power, and it raised that man on his feet, and the first word he said was, "I am ready and want to be baptized." It certainly was an agreeable surprise to his wife.

This is a glorious work. The happiest hours of my life are when I am preaching this glorious gospel of Christ restored to earth again. I have had a fine time this summer. I labored five months in Iowa; God blessed my labors; I baptized nineteen, and preached one hundred and eighty sermons; married ten couples; administered to about fifty. The Saints and friends were all very kind to me, and supplied all my wants; and I was glad to see so many of those with whom I had labored some thirty years ago. God has truly blessed my labors, for which I feel thankful. I have baptized five hundred and sixty-five, all told, thus far. Oh, I wish that I could meet them all in the celestial glory, where parting will be no more.

May God bless every effort put forth for the salvation of man. J. S. ROTH.

WEATHERBY, MISSOURI, December 16, 1911.

News From Missions

Arizona.

It has been over two months since the writer came to this valley, accompanied by Bro. L. W. Fike, who remained here for about three weeks and then returned to his home at Bisbee, leaving the writer to fight the battles alone, until the seventh inst., when he was joined by Bro. S. D. Condit, who was a very welcome and much appreciated assistant in the work. Having canvassed Safford and Layton previous to his arriving, we concluded to make an effort to reach the people of Thatcher on his arrival. Thatcher is the Mormon stronghold of this part of the country. The officers of the Saint Joseph Stake reside here, and of course the stake tabernacle and academy are here. On our arrival we held a cottage meeting at the home of Mr. O. B. Williams, who is not far from the kingdom; the next evening we were invited to the home of John Nash, a counselor to the stake president; he invited some of the "faithful ones" and such as held the "high priesthood" to be present, and we were permitted to talk to them for the space of two hours, setting forth our positions, and then the questions came and we answered questions until 11.30 p. m. The next evening we held an open air meeting on the street corner at about 4.30 p. m., after which we were invited to the home of a Mr. Robinson, a returned missionary, and we again spoke and answered questions until 11.30 p. m. We occupied the street again the following day, and from there to the home of Mr. Woolcey, where we held another meeting that lasted until nearly midnight, and here we got our friend Nash in a box so tight that he went home without saying good-night to us. The next evening we held forth at the home of a Mr. Clawson, and the same procedure was had; and we not only got our friend Nash in a box, but also our friend Blazard, who is one of their "wise men"; and as a result of his failure to make his point he sat down and could say nothing more, and that ended our cottage meetings. It was another case of "see how you prevail nothing" "and they durst ask no more questions," but "marveled at the doctrine."

We continued our street meetings until Sunday last, and the change in weather brought snow and cold and we were obliged to discontinue our street meetings.

We held three meetings again at Safford, closing last night, the attendance being small, and during the last two days the writer went to Central, a little town three miles northwest of here, where we put tracts in every house in the place and talked with the people as opportunity afforded, and found only three homes that showed a willingness to receive and examine the matter; the rest were very well satisfied with what they had.

The writer is again alone, since Bro. Condit left for Bisbee to-day, where he expects to spend Christmas with his sister, and the rest of the good Saints there.

During our labors here we have been surprised to hear young ladies who are attending the Mormon academy fairly fight for polygamy, and then considering the argument made by Joseph E. Robinson, president of the California mission Sunday night in support of polygamy, the writer is forced to conclude that they yet quietly teach the doctrine of polygamy to the young as a true tenet of the Mormon faith.

The writer will try to look after the interests of the work here, and continue as long as wisdom may direct. It is certainly trying on the feelings of an individual to be fifteen hundred miles from home and loved ones, among strangers and surrounded by those who desire our discomforture and the holidays drawing near, but he who has "put his hand to the plow and looking back is not fit for the kingdom." "And if God laid down his life for us, we ought also to lay

our life down for the brethren"; and I guess, therefore, it is only proper that we lay down our life for the blessing of an ungrateful world.

Ever hopeful of the triumph,

J. E. VANDERWOOD.

THATCHER, ARIZONA, December 23, 1911.

Niagara Falls.

Just a few lines to say that we're still on terra firma, trying to battle away for the one and only thing worth fighting for—the kingdom of God.

The enemy as usual, is the same old ministerial hypocrites, who, true to their avaricious instincts, dislike to be disturbed in their blood-sucking business; leeching, as they do, the very vitals of honest ignorance.

It just seems that one can not mention a single feature of this latter day glory without arousing the ire of that holy (?) horde, who are not only pledged to the task of building Babylonish bodies, but fixed in their determination to fight the faith divinely restored.

But the work rolls on. Indeed, it is the predicted purpose of the Lord to perpetuate the progress of the "little stone"—*the kingdom of God, the church*,—until it fills the whole earth. That's why we're happy in the work, and full of confidence that our cause will eventually triumph over all.

The enemy in the recent scrimmage employed the usual tactics; underhandedly and clandestinely prejudicing the people. That's the only move in the game of religious investigation that they can work; and that they work successfully, for a time at least.

Parson Schaul has made himself ingloriously famous in tactics of this kind. For a long time he has been poisoning the community with his anti-Mormon, anti-truth, pro-Presbyterian trash, supplemented by his wife's testimony that while "the Roman Catholic shall be saved, the Latter Day Saint—never!"

To clear up the fog enveloping the honestly deceived, we felt obliged to publicly challenge Mr. Schaul to meet the issue on the platform of public discussion.

The challenge went broadcast, and the average American, never to be cowed by a challenge, surely expected that his parsonship would meet the issue. We may just add that for very pronounced reasons, better known perhaps to himself, Mr. Schaul considered it highly imprudent to discuss the matter in public. No! "It's dishonorable to discuss!" but it's eminently righteous to defame! They do not hesitate to express their views to one whom they suppose is unacquainted with the facts, but to back up their unfounded assertions on the platform, in the presence of a Latter Day Saint, is a task altogether too weighty.

Schaul crawled! No debate for him! At once, however, there was a meeting called. It was a meeting of the "international, interdenominational, Ministerial Alliance of Niagara Falls, New York." It was surely a solemn assembly. The public was discussing everywhere the literature circulated by the Saints, and the challenge published in the daily press of Niagara and Buffalo. Something must be done! To debate,—well, that was out of the question; it would expose the fallacy of their position. One course, in their judgment, was open, and that was to so blacken Latter Day Saintism that discussion with us would be rendered dishonorable. And so in solemn, true, ministerial style, not a drum being heard, nor a funeral note, they passed a resolution that will surely go down in history as an earmark of ignorance, a blot of bigotry. It was that the Latter Day Saint Church is not a Christian denomination; and furthermore, that this resolution be proclaimed from their pulpits the following Sunday. After the singing of a hymn and the offering of a soul-con-

soling prayer which doubtless invoked the blessing of Baal, they dispersed, emitting sighs of satisfaction at being so graciously relieved of the awful trial of attempting to defend their speechless gods and home-brewed religions on the Mount Carmel of public test.

The manner of acquiring the end sought, that of relief from discussion, reminds us of those early puritan religionists of New England. Anxious to acquire possession of some Indian lands which they did not altogether like to steal without some plausible reason, they met together in solemn assembly, and by resolution resolved into their possession the lands they were after. The resolutions ran something like this: I. "Resolved that the earth is the Lord's and the fullness thereof." Carried, after some discussion. Resolution II. "Resolved that the earth should be held by the Lord's saints." Carried unanimously. Resolution III. "Resolved that we are his saints." Carried amid great rejoicing.

Well, the ministerial resolution was read. This was followed a week later by a sermon from Rev. Donald Macclaur. (What a magnificent name to waste on such an unworthy mortal!) His subject was, "Joe Smith and how he faked the Book of Mormon." Like his predecessor of kindred faith, he crawled and "kivered" when confronted with the request that he prove his assertions on the rostrum of public discussion. But no! Debating with a Latter Day Saint was beneath his notice. He felt more at home maligning the defenseless dead, where none might disturb with a curtain raiser of truth.

We replied to the gentleman through the medium of a circular, distributed from house to house.

In the meantime, our meetings were disturbed by an ex-Disciple parson, who did not fail to abuse his privilege for asking questions, by running his remarks into contradictory assertions. We replied as easily as we could for a couple of evenings, noting that his presence helped to bring the people. On the third night we insisted that while anyone might ask as many questions as they chose, that we would not accept any more counter speeches, unless it be on a signed proposition for discussion. Our opponent, not being disposed to thus canvass the question, took his departure, and has not been heard of since. Am constrained to believe that he was an agent of the Ministerial Alliance.

The work is moving at Niagara. Twelve have been baptized during that late series of meetings, while the Saints are rejoicing in the work. They have a firm lot of young men in office, who are an honor to the cause. Recently William Landes and James Breegle were ordained to the office of priest and teacher, respectively. The former, possessed of a keen intellect and excellent learning, will make a decided help to the cause, aided by the Spirit of God. The latter, a robust brother, whole-hearted and enthusiastic, will emit a flame of spiritual force among those he may be permitted to labor with.

As for the other officers, Brn. Mesle, Landes, and Montgomery, they are all well-known and appreciated. With such men laboring in unity and in diligence, the whole city is bound to feel the presence of a superior organization.

DANIEL MACGREGOR.

DECEMBER 20, 1911.

New Mexico.

I have just closed a ten session debate with the nonprogressive wing of the Christian Church. My opponent was Elder Huff, of Oklahoma. I am glad to say that Elder Huff conducted himself more as a Christian gentleman than any of their church members I have ever met before in debate.

The subjects discussed were the usual church propositions. I am satisfied that good was done for the cause of truth, and

much prejudice removed, many friends being made for our side. The debate was held where we have no membership and where much prejudice was manifest toward us. Two dreams or night visions given to me, one during the debate, and the other the night the discussion closed, were significant, to say the least. The first one, given me the third night of the debate, I dreamed I had set fire to an old trash pile the previous day, and in the morning, on going out, I saw quite a number of black snakes whose bodies had burned off, leaving the heads and part of the bodies alive, and they were trying to get away from the burnt trash pile. I secured a stick and began killing them. One of my brethren in the flesh came to my assistance and we killed a dozen or more, when I awoke.

The second dream, or night vision, was given me the last night of the debate. I dreamed that in company with two others, I went to a small stream to fish. I saw some fish flopping in the shallow water, and stepping down into the edge of the water, I began reaching in and throwing them out. I called to a brother on the bank to come and take care of them, to keep them from getting back into the water. He came and I continued to reach in with my hand and throw them out till it began to grow dark. I noticed one who stood on the bank was my father, with a lamp at his feet. I asked him to hold up the light so that I could see in the water, which began to turn dark. He did so, and I continued to catch and throw out fine fish till I was tired. That this may mean the gathering in of the honest in heart in New Mexico is my prayer.

I am laboring under some trying circumstances, but I am determined to push the gospel all that is in my power, praying the Lord to give the increase and every necessary support.

T. J. SHEPPARD.

CASTLEBERRY, NEW MEXICO, December 17, 1911.

News From Branches

Independence.

During the last week or two there has been some sickness of a serious nature among the Saints; and this afternoon we are called to attend the funeral of our beloved sister, Charlotte Cleveland, who passed peacefully at the home of her daughter, Sr. Fred Koehler, on the morning of the 20th, being of the ripe old age of eighty-four years. She was esteemed and loved by a large circle of friends. Also yesterday the remains of the eighteen-year-old son of Bro. and Sr. William Horne were conveyed to Blue Springs; the funeral service having been conducted from the home here. Our young brother had been ill with typhoid fever about a month. There are a few cases of diphtheria, one being that of a young sister, Lillie Ruth, the granddaughter of Sr. Lytle. On Wednesday, the 13th, were the obsequies of Sr. J. Scott, in charge of Bishop G. H. Hilliard. Our dear sister, after a long siege of painful illness, died on the 11th, and left many friends to emulate her life of faithfulness and trust in God.

Several of the missionaries have returned home for the holidays, among them Brn. Aylor, Chatburn, Slover, Jenkins, W. R. Smith, and J. W. Rushton.

Sunday, the 17th, was a day full of comforting experiences; for at the early morning prayer meeting there was an unusually large attendance of the young people, Brn. Charles Warren, of Boston, Lester, and A. Morgan presided. Four precious souls were baptized at the noon hour,—two young men and two little girls. Among them was James A. Smith, a former clergyman of eight years in a church of the Brethren. He was from Nebraska, and at present resides in

Beatrice. He became acquainted with the faith through the faithful efforts of Elder E. Rannie, and now being spiritually satisfied, is rejoicing in the truth. The Saints, on hearing his testimony, felt joyful and comforted.

The morning sermon was by Bishop E. L. Kelley, and the one in the evening by J. W. Rushton. The excellent instruction and cheering encouragement of the morning sermon, and comforting and uplifting inspiration of the evening's meditation upon the words of the psalmist, (thirty-seventh chapter), both sermons were a spiritual solace and imparted to the brethren a sense of "rest, peace, love, and joy" to each waiting, trusting soul.

Said our inspired brother, "The majesty of David was his humility." "It's the men of tranquility that are the greatest victors of the world: it is the consciousness that we are right that makes us immune to the attacks of evil; a wonderful heritage is that of a condition of rest, love, peace, and joy. Like the mellifluous cadences of an angel's tongue come falling on the ears of the faithful the words, "Rest in the Lord, and wait patiently for him."

"Great Master, touch us with thy skillful hand;
Let not the music that is in us die;
Great Sculptor, hew and polish us; nor let
Hidden and lost, the form within us die."

ABBIE A. HORTON.

Saint Louis, Missouri.

Our Thanksgiving service, which was held the first Sunday of December at our regular sacrament service, was a spiritual and profitable service indeed. The time was fully occupied in prayer, testimony, and song, all praising our heavenly Father for his many blessings to us.

Through our pastor, Bro. T. J. Elliott, Bro. G. S. Trowbridge was called to the office of priest and Bro. F. Mottashd to that of teacher. By order of the district conference, which convened December 9, 10, they, with five others of the district, were ordained.

Our conference was one of the most spiritual we have had for some time. The business was especially peaceful and spiritual. Services were held the entire day, lunches being prepared at the church. Brn. Archibald and Paxton were the speakers, and uplifting and edifying discourses were delivered by them. Four were baptized, by Bro. Dowker, from Saint Charles, Missouri, and from the papers we learn that he baptized five more there a few weeks ago. Thus the work is growing.

The missionaries report that the gospel is winning its way. Bro. Archibald, the bishop's agent, says there is a growing tendency toward keeping the financial law. At this conference Bro. Charles Remington was called to the office of elder.

Our regular branch business meeting elected the same officers to serve the ensuing term.

The Christmas entertainment of the Sunday school, which was held on the 23d, and the song service by the choir on the evening of the 24th, with a fifteen minute talk on the Christmas theme by Bro. J. A. Tanner, of the Chicago mission, was a decided success, both entertaining and instructive.

On the morning of the 24th Elder S. A. Burgess delivered a splendid discourse, telling us that when we celebrate the birth of the Savior we celebrate the coming forth of a new life to man and the way of salvation.

Bro. Morris, of Xenia, Illinois, spoke to us the morning of the 17th. He is one of God's aged veterans who knows how to tell the gospel story in the old time way. Brn. Elliott, Reeves, and Masten were also among the speakers of the past month.

Bro. J. E. Betts, sr., of Belleville, Illinois, passed from this earth life December 8, at the age of seventy-six years. Bro. R. Archibald preached the funeral sermon at the home of his son, Joseph Betts, jr. Bro. Archibald also had charge of the funeral service of Bro. William Jacques, of Belleville, December 15, at the age of sixty-seven. The bereaved families have our sincere sympathy in their trials.

E. M. PATTERSON.

2737 GREER AVENUE.

Miscellaneous Department

Conference Minutes.

MOBILE.—District met in conference at Bay Minette, Alabama, September 30, 1911, at 10 a. m. The president of the district with Bro. Slover to assist, was chosen to preside. Branches reporting were: Theodore, 120; Bluff Creek, 129; Three Rivers, 143; Bay Minette, 322. Ministerial reports were read from Elders S. S. Smith, F. M. Slover, G. T. Chute, F. P. Scarcliff, W. J. Booker, G. W. Sherman, A. E. Warr, Albert Miller, A. E. Vancleave, O. E. Tillman. Priests: L. C. Goff, T. W. Smith, G. W. Bankester, Lester Miller. Teachers: D. W. Sherman, T. J. Booker, James Powell, Edd Bankester. Deacons: M. D. Howell, Frank Stiner. Bishop's agent's report was referred to auditing committee and found correct. Report as follows: On hand last report, \$31.70; collected since last report, \$77.65, paid out, \$65.10; balance on hand, \$44.25. A committee was appointed to solicit means to meet the expenses of the president and secretary and purchase a district record book and report blanks. The committee reported a collection of \$15.47. It was ordered that we purchase a loose leaf system of records. The following recommendations were made: Frank Stiner, Theodore Branch, for ordination to the office of elder; Lester Smith, Theodore Branch, to the office of deacon; James C. Yacom, Bluff Creek Branch, teacher. Motion prevailed that conference provide for these ordinations. A motion prevailed that the motion be amended which was adopted July 11, 1908, which read as follows: "That the president of each branch be requested to take a collection each month to defray the expenses of the district president," by adding, "and also the current expenses of the district." Time and place of next conference was left in the hands of the district president and associate minister in charge. Edna J. Cochran, secretary.

Convention Minutes.

MOBILE.—District Sunday school association and the Zion's Religio-Literary Society met in joint convention at Bay Minette, Alabama, September 29, 1911. Prayer meeting at 9 a. m. District superintendent being absent, no program was had at the morning service, but time was spent in talks on Sunday school and Religio work. S. S. Smith and F. M. Slover rendered valuable assistance. Business session at 3 p. m., Albert Warr, superintendent, presiding. All visiting Saints were given voice and vote in the proceedings. Schools reporting: Bluff Creek, Three Rivers, Bay Minette, Theodore, Robertsdale. Theodore report was referred back for correction. Sr. Vancleave offered her resignation as assistant superintendent of the Sunday school association, and A. G. Miller was elected to fill vacancy. The new schools at Lillian, Alabama, and Biloxi, Mississippi, were entered on record as schools of the district. Report of the library commission was read and approved. The matter of grading of schools was left till the next convention. Reports read and approved from Religio locals at Three Rivers and Bay Minette. Sr. Vancleave resigned as vice president of the Religio and Jason Booker was elected to fill the vacancy. Callie Warr was elected assistant superintendent of the Religio home department. Lester Miller was elected member of library commission representing the Religio. Adjourned to meet Friday at 9 a. m. prior to the convening of the district conference and at the same place. Edna Cochran, secretary.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—Convention met with the Clear Lake Branch, October 27, 1911, Starr Corless in the chair. District officers sustained. A motion prevailed that the Sunday school and Religio hold alternate sessions each year, one at each conference. All

CONTENTS

THE SAINTS' HERALD

EDITORIAL:

The Lawyer in the Case; What is His Responsibility	1
Notes and Comments	2
Book Reviews	4
ORIGINAL ARTICLES:	
A Review of Mormonism Against Itself.—Part 16, by S. W. L. Scott	5
Saints' Herald Doctrinal Series.—XVI, by Gomer T. Griffiths	7
More about the Judgment, by A. B. Phillips	11
Public Debates, with Restrictions, by C. J. Hunt	12
CANADIAN MIRROR DEPARTMENT	13
GENERAL INTEREST	15
MOTHERS' HOME COLUMN	16
LETTER DEPARTMENT	18
E. Williams—Jacob L. Rust—J. E. Yates—Mary Kennell—Josie Helm—J. S. Roth.	
NEWS FROM MISSIONS	19
J. E. Vanderwood—Daniel Macgregor—T. J. Sheppard.	
NEWS FROM BRANCHES	20
Abbie Horton—E. M. Patterson.	
MISCELLANEOUS DEPARTMENT	21

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schools reported. The spirit of peace prevailed. Mrs. J. W. McKnight, secretary.

Conference Notices.

The conference of the Fremont District will convene at Shenandoah, Iowa, January 27, 1912. The joint convention of Religio and Sunday school will convene just previous to the conference, as is the usual custom. Watch for the announcement later. Parties going to conference or convention by train, go direct to the chapel on Church Street, where the committee will provide for your wants. Delegates to both the conventions and General Conference will be appointed. All should endeavor to attend. We expect Bro. J. W. Wight to be with us. T. A. Hougas, president.

The Nodaway District will convene at Guilford, Missouri, at 10 a. m., February 3, 1912. Branch clerks, ministry, and committees take notice and forward reports to the undersigned by February 1. May the heavenly Father grant us an enjoyable time. W. B. Torrance, secretary, Bolckow, Missouri.

The Central Nebraska district conference will convene with the Inman Branch February 3, 1912. The Saints of Inman will be pleased to look after all who wish to attend. Branch presidents please bring or send your branch reports to F. S. Gatenby, Orchard, Nebraska, not later than December 30, 1911. W. E. Kester, president.

Conference of the Northeastern Illinois District will convene with the Central Chicago Branch, corner of Sixty-sixth and Honore Streets, January 20, 1912, at 10 a. m. Do not fail to send or bring branch reports in time for conference. W. E. Williamson, secretary, Marseilles, Illinois.

Convention Notices.

The convention of the Sunday school association of the Des Moines District will meet at Runnells, February 9, 1912. A large attendance is desired. Pearl Shannon, secretary.

The Far West Religio convention will be held in Cameron, Missouri, January 20, 21, 1912. Delegates will be chosen to the General Convention, and officers will be elected for the ensuing year. Thus far only a few locals have reported for the quarter ending September 30. Please forward back reports and those for this quarter as soon as possible. S. H. Simmons, district secretary.

The semiannual convention of the Central Nebraska District will convene at Inman, Nebraska, February 2, 1912, at 10 a. m. and 2.30 p. m. Please forward your Sunday school reports to me as early as possible at Orchard, Nebraska. A program will be rendered in the evening, and we earnestly request everyone to prepare to take part, and assist in making the convention a success. F. S. Gatenby, secretary.

Northeastern Illinois district Sunday school convention will convene January 19, 1912, at 2 p. m., at 6600 Honore Street, Chicago, Illinois. Please have reports and credentials in on time. LaJune Howard, secretary.

Notice of Appointment.

Notice is hereby given of the appointment of Oscar Case to labor in the Spokane District, the First Presidency concurring after consultation with the Presiding Bishopric.

JOHN W. RUSHTON, *Missionary in Charge.*
FREDERICK M. SMITH, *For the Presidency.*

Notice of Silence.

To whom it may concern: Notice is hereby given that J. D. Erwin has been officially silenced by action of the First Presidency and minister in charge of the field wherein J. D. Erwin has recently been working as a minister. The Saints in that territory will therefore recognize that Bro. Erwin is not authorized to represent the church as a minister.

This action is taken after considering the evidence in the case, and the case will be properly lodged for trial before a competent court in the church in due course of time.

Respectfully submitted,

J. F. CURTIS, *Minister in Charge.*

FREDERICK M. SMITH, *For the Presidency.*

INDEPENDENCE, MISSOURI, December 27, 1911.

Addresses.

J. J. Cornish, Senlac, Saskatchewan.
Fred Perchie, De Lisle, Saskatchewan.
J. W. Peterson, Nutana, Saskatchewan.

Notice of Amendment.

Notice is hereby given that the following will be offered at the convention of the General Sunday School Association, which meets at Independence, Missouri, April, 1912.

To amend Article X of constitution of district associations by striking out the words: "where the membership of the district is under four hundred."

W. E. REYNOLDS,
LUCY SILVERS,
W. S. MACRAE.

Died.

JOY.—After an illness of two and a half years, Sr. Minnie E., daughter of Bro. Barnett and Sr. Mary Beall, December 18, 1911, at Goose Creek, West Virginia. She was born July 11, 1880, at West Union, West Virginia; baptized August 27, 1902, by U. W. Greene; was married to L. Newton Joy, October 17, 1905. She told her loved ones she was going home. How consoling to our hearts under such trials! She has left husband, a little daughter, father, mother, sister, and two brothers, and many other relatives and friends to mourn her departure. Services in the Mount Carmel United Presbyterian Church, by Elder Joseph Biggs, and interment in the Mount Carmel Cemetery.

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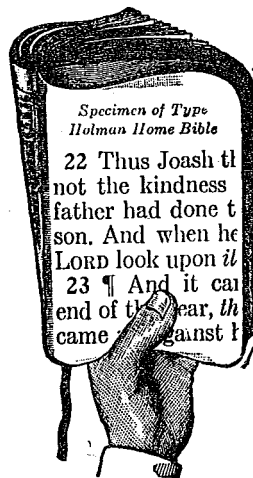
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 59

LAMONI, IOWA, JANUARY 10, 1912

NUMBER 2

Editorial

"A MORMON MANIFESTO."

The following taken from an editorial of the *London Times*, perhaps the most noted and most influential newspaper in the world, may serve to bring to mind and emphasize the prophecy made by President Brigham Young, at the time the purported revelation on polygamy was offered, August 29, 1852, that it should sail over and ride triumphantly over all opposition and prejudice and finally be considered the best doctrine that was ever proclaimed among men. One by one have declarations been made against it, until probably the most powerful newspaper published in the English language pronounces the verdict of the universal world against it.

Well may Apostle Francis M. Lyman say from the Utah pulpit, that the deceiving and leading astray of wives and daughters of the church must stop, as they shall not any longer be deceived by this doctrine, which no one now on earth is authorized to minister in. We commend to the readers of the *HERALD* the plain, practical, common sense of "The Thunderer," which title has long been applied to this leading newspaper journal of the world.

A MORMON MANIFESTO.

We publish to-day a statement in writing which Joseph F. Smith, the President of the Mormon Church, has handed to our special correspondent in Salt Lake City for publication. The document, as our correspondent rightly insists, is "official to the fullest extent," for it was approved by the two other presidents, who, together with its author, constitute the First Presidency of the sect. It is a remarkable document. It is written with a judicious moderation of tone which is well calculated to appeal to the sense of justice of the British people, and it breathes a spirit of earnestness, simplicity, and truth. It is pious, and yet not over pious, as is seemly in a manifesto addressed in the first place to the "ministers of the gospel of all denominations," and ending with a benediction in the name of the Almighty. Mr. Smith begins by stating that his object is to contradict the misrepresentations now being made in England, and to establish the truth. With this end, he affirms that during the nine years in which he has held office as president no man in the church having one wife has been allowed to take another; that no authority of the church has been allowed "to perform such a marriage," meaning thereby a bigamous or polygamous marriage, and that nobody is invited to join the church in the expectation of living in such marriage. "All persons," he declares, "are invited only to join us as brothers

in Jesus Christ and share the fullness of grace vouchsafed to us, as we believe, in revelations." The church, he alleges, enjoins obedience to the laws and to all properly constituted authority. All statements to the contrary, or ascribing to the church willingness "to countenance or encourage any form of immorality or loose living whatever," are false and slanderous. Mr. Smith does not ask us to accept these assurances on his unsupported word. He deprecates indeed, and begs all of us to resist, appeals to passion or prejudice, but he and his followers "earnestly solicit a most searching investigation into the conduct of their members in every community of the church," and they pledge themselves to assist such an investigation to the utmost of their power.

It is unfortunately not in our power as a State to comply with Mr. Smith's solicitation. The Home Office are at this moment making such inquiries into the operations of the Mormon missionaries in this country as the law permits, and we are content, with our correspondent, Mr. Leslie Scott, to await the result of their labors. But Mr. Smith must have known perfectly well when he wrote this invitation that nobody in this country can possibly carry out the "searching investigation" which he desires in the place where alone it could be conclusive, namely, in the State of Utah. To be of the smallest service an inquiry of the kind would have to be conducted by a body empowered to summon witnesses and examine them upon oath, and to compel the production of documents. No Government can, of course, undertake to make such an inquiry outside its own territory, and no examination undertaken by private persons as volunteers and unarmed with these indispensable powers would be able to get at the truth so as fully to convince public opinion. More unfortunately still, there does not appear to be any outside authority which can accede to Mr. Smith's request. The State of Utah has been itself a sovereign State since January, 1896, and the Federal Government of the United States has not even power, as Mr. Leslie Scott reminds us, to enforce the provision of the Utah constitution which forbids polygamy, although the admission of Utah as a State of the Union was made conditional on the insertion of this provision in that instrument. A thorough investigation carried out by the Federal Government would no doubt completely satisfy opinion. It would "establish the truth," as Mr. Smith desires, and, if it confirmed his statements, it would effectually dispel the "misunderstandings" of which he complains. It is difficult to be certain as to the exact limits of State and Federal rights under the American Constitution, but, as at present advised, we imagine that the inquiry for which Mr. Smith is so eager is outside the competence of the Washington authorities. If that be so, there is nobody who can conduct it. An inquiry by the State of Utah, or under its authority, would be a mockery, for that State is wholly under the control in its politics of the Mormon sect. It is to be feared that Mr. Smith's solicitations are vain, and his promise of assistance futile.

While desiring as far as possible to keep an open mind on any evidence which may be tendered in support of Mr.

Smith's statements, we can not shut our eyes to certain facts which tend to discredit them. In 1904-6 the Committee on Privileges and Elections of the United States Senate was called upon to examine a protest lodged against the return of Mr. Reed Smoot as a Senator, substantially on the ground that he was a Mormon apostle. With the case itself we need not concern ourselves, except to say that Mr. Smoot was not a polygamist and that the Senate refused to disqualify him. But a great deal of evidence was given before this committee, some of which seems to be very pertinent to Mr. Smith's appeal "to the ministers of the gospel." He himself was a witness, and amongst the statements which he is alleged to have made were that there was a State law in Utah prohibiting unlawful cohabitation. He admitted that he had habitually violated this law. He admitted that he had five wives, and that all of his wives had borne him children—eleven in all—since 1890, the year in which the then president of the church had "advised" the faithful to refrain from marriages forbidden by law. There can not, we imagine, be any mistake about the identity of the "Joseph F. Smith" who was examined by the committee and the "Joseph F. Smith" who now bestows upon us his benediction. Nor do we fancy that he can be other than the "Joseph F. Smith" who on November 23, 1906, pleaded "guilty" in the district court of Salt Lake City to a charge of unlawful cohabitation and was fined three hundred dollars. We have no wish whatever to appeal "to passion or prejudice," but if the person who confessed to having five wives before the Committee of the Senate, and who confessed to unlawful cohabitation when brought before the court, be the author of the manifesto disclaiming for his church all willingness to countenance loose living, it seems desirable that the readers of this plausible appeal for fair play should know the history of the man who makes it. The character of a witness is very material when he invites us to consider his unsupported statements.

AN OLD REVELATION.

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another.—Doctrine and Covenants 45: 13.

Wonderful changes have occurred during the eighty years since the giving of this revelation. There seemed little prospect of its fulfillment then; now events shape themselves so that we see its accomplishment begun. Notice the change since it was given. Then there was little danger of conflict except between nations closely adjoining one another, or between colonies and the parent land. Now all lands are knit together by a system of world-wide commerce, facilitated by our modern means of transportation and communication. Distance and time are no longer barriers between nations, nor safeguards of peace. A mere question of trade may plunge one people into war with another people on the opposite side of the globe. The two hardly knew each other's existence eighty years ago. We are in touch with all the world, and in a commercial sense even now fighting all the world. We do not know the color or the language of the people that to-morrow may be stirred to actual warfare because of this condition.

It has been the dream of dreamers for many years that we were drawing near to a time of universal and continuous peace when civilization would destroy war. If that were true this revelation were false; but surely none save a dreamer can think that now. The causes that produce war have not been removed; they have been increased and aggravated. The spirit of rivalry between nations is more intense. The struggle for existence is more severe. The arms and armaments of the nations are more costly, heavier, more deadly than ever before; and the men behind the guns are just as fierce and desperate fighters as though they had never heard of civilization and peace ideals.

All this indicates that the Book of Doctrine and Covenants is correct in predicting that war shall be poured out upon all nations; and that the philanthropist is mistaken when he talks of the near dawn of peace.

We learn from this revelation that war is to be even more immediate than between nations; it is to come into one's own land and obtrude itself between neighbors, to the extent that the man who remains in the world will be compelled to take up his sword against his neighbor.

Here, again, we note how conditions have changed. Eighty years ago the individual in any foreign land who found circumstances too straitened for his liking, could flee to America. It was in a literal sense the land of Zion to all the world. The individual who wearied of the struggle in the East could always push his way toward the West. There was an abundance of land for the taking. That day is ended. Nature has no Zion now to which one may flee from his neighbors. He will find quite similar conditions everywhere; or if not now there will soon be a uniformity.

He finds society divided between those who have money and those who want money. He finds anything but good feeling between the two. He also finds the laboring classes divided among themselves, and these two conditions are and will be the cause of bitter conflict. Conflict to-day exists between neighbors over issues undreamed of in America when this revelation was given.

The laboring man in many places, even now, has but the choice between the two horns of a dilemma. If he joins a trade union he places himself largely in the hands of others. He may at any time be called from his work because some one in a city of another State has a grievance, the justice of which is more or less a matter of conjecture. He is ordered out on picket duty to prevent his neighbor, who is not a union man, with whom he chatted amicably yesterday evening, from continuing work for the men who have incurred the displeasure of the union. He may or may not be naturally disposed to

resort to violent measures; in any event he is pretty sure to become involved in the heat and bitterness of a stubbornly contested strike and so will do what yesterday he thought impossible. He sees his family suffering for food while his neighbor by working makes more remote their chance of obtaining it. His condition makes him desperate. Then some night he finds himself one of a mob that has caught that "scab" neighbor without police protection and "beaten him up."

He may choose to hold aloof from the union. In that case he may find it difficult to hold a job. Union men will do their best to make it intolerable for him. He is in an actual condition of warfare with his neighbors, and when the strike is on must go armed against them. These are not idle words. These conditions have actually existed in every great strike during the past few years.

What will be the outcome? Will conditions better themselves? Apparently not. The laboring class is constantly becoming more aggressive and better organized. The capitalists are constantly moving higher the mark that indicates great wealth. The man who was counted extremely wealthy a few years ago is now considered but fairly well to do. More millions must be made, regardless of consequences. These millions are employed too often in an ostentatious extravagance that is to the worker like a red flag to a bull.

All this is in harmony with Bible predictions that wars and disturbances and perilous times should come in the last days. In view of it all the Bible believer of any nation well might ask, What does God intend to do with me? Will he expose me to the same disasters that he visits upon the wicked and ungodly? Has he prepared a way of escape? Does he wish me to escape? His answer, as found in Luke 22: 36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." He wants his people to escape, then, and modern revelation tells us the method he will employ. Those who wish to avoid these evils must "flee unto Zion." "And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy."—Doctrine and Covenants 45: 14.

The plan is in direct harmony with God's way in all ages, as a very brief review will show you. After the flood, when the earth began again to be peopled, "the whole earth was of one language and of one speech." They were scattered only because of wickedness, and a multitude of languages and nations resulted. Remove the cause of this scattering and will they not come together again as one people, no longer Jew or Gentile, bond or free? Evidently

that is God's will, for we find that those who were righteous were permitted to remain together under Jared and his brother, who came to this land.

Just as soon as God found a righteous man in the Old World he began a gathering under Abraham, of whom he said, "And in thee shall all the families of the earth be blessed." The work was partially defeated during the sojourn in Egypt and was taken up under Moses, to whom God said, "And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." Again, after the Babylonian captivity we find God moving upon Cyrus, king of Persia, commanding him to build a temple at Jerusalem and bid the people gather there, and Cyrus made this proclamation, "Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel."

Next we find Christ himself taking up the work, and he declares, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" The very spirit of the gospel is gathering. No man becomes imbued with that spirit but longs to be with God's people and see them all one.

Now to return for a moment to the present condition of the world, particularly the business world. How will it be remedied? Legislation can not control the situation because the trouble lies beyond the reach of human law. It lies in the hearts of men, and there is no human power that may change the human heart.

The present condition will continue until men learn to cooperate, each working for all. This can be done only among a people whose hearts have been freed from selfishness by the power of the gospel, the only power that can do such a work. That people will be God's people and that place will be Zion.

At present people think that the man who is gifted as a preacher or statesman or philosopher or scientist should use his talents for the good of the whole world, while the man who is gifted with the power to make money is fully entitled to use it all for himself. In time to come we will see, and he will see, that his gift should be used for all. When his own reasonable needs are supplied, his reserve force will be at the disposal of God to use for the entire people of God, as will every other man's reserve of money or brain or heart.

So we look for two great things to be accomplished under the gathering. The gospel will begin to destroy race prejudices, making the gathered of all races one, until we get back to the primitive condition of one people and all nations are put under the feet of our Lord and Savior Jesus Christ. Second, we

look for the gospel to destroy individual conflict between neighbors, so that they will learn to cooperate. The result will be peace, under Christ, the greatest peacemaker. The individual who works for this is truly blessed, for he has said, "Blessed is the peacemaker."

All this may seem far away; but it will come. It will be accomplished, and that along the lines laid down. It is God's way and the only way.

One commandment we should take to heart, "Be one; and if ye are not one, ye are not mine."—Doctrine and Covenants 38: 6. If we are not one we will merely gather from the scene of conflict in the world to one of conflict in the church, and the latter will be the more intolerable. If we all seek to become like Christ we will be one. We may not see alike on all points, but we will be one in spirit and can settle our differences peaceably.

ELBERT A. SMITH.

IMPORTANT NOTICE.

Because of the absence of Associate Editor Elbert A. Smith, the Board of Publication has appointed Israel A. Smith as Managing Editor. Doctrinal matters will continue to be under direction of the associate editors, but all matter, manuscripts, articles, etc., may be sent to Editors Herald, Lamoni, Iowa, and those properly belonging to the associate editors will be promptly forwarded to them. Parties wishing to communicate directly with Brother E. A. Smith should address him at 677 Rialto Street, San Bernardino, California.

By order of Executive Committee.

NOTICE.

To Sabbath School Superintendents: Will all Sabbath school superintendents, to whom blanks for the purpose of reporting the amount of the Christmas Offering of their schools have been sent, please take notice that these should be properly filled out and returned *immediately*.

All names and amounts not received by February 1 will be carried over and credited to the following year. This is absolutely necessary in order that the *Blue Hope* may be issued and the children know the result of their united efforts at an earlier date than heretofore.

E. L. KELLEY, for Christmas Offering Fund.

Act up faithfully to your convictions; and, when you have been unfaithful, bear with yourself, and resume always with calm simplicity your little tasks. Suppress, as much as you possibly can, all recurrence to yourself, and you will suppress much vanity. Accustom yourself to much calmness and indifference to events.—Madam Guyon.

NOTES AND COMMENTS.

A REPUBLIC IN CHINA.—A republican form of government begins to take form from the wreck and ruin of internal warfare in China. Doctor Sun Gat Sen has been made president of the united provinces, his inauguration taking place on New Year's Day. One of his first acts was to send word to the Chinese all over the world that with the day of the inauguration, January 1, 1912, China was to begin to reckon her dates by the Gregorian calendar of the Western World.

HUMAN RIGHTS IN THE BUSINESS WORLD.—Formerly the dominant idea in the business world was that a man should get money, honestly if he could, but in any event he should get money. When moral obstacles appeared in the onward march of material progress they were borne down. The end was supposed to justify the means. But of late many teachers have arisen who insist that honesty is the best policy, and that in business the rights of humanity should be considered first. As one puts it, that one should not "bring out anything for one's own advantage without regard to rights or right." This is a wholesome sentiment that should spread; but such a policy will be impossible of execution generally and in all its details until business men subscribe to the theory taught in the Book of Mormon: "Before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good, to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted."

That mysterious power we call man's soul will always find happiness, because there will always be work for it to do, in a universe infinite and eternal, requiring constant supervision and distribution of matter and force by the thinking spirit which controls both.—Selected.

"Some folks—many, indeed—rebel against the drudgery of everyday life. But rebellion will not reduce drudgery. It may increase its burden. The best antidote for drudgery is the spirit of joy. Be happy in your work, and your tasks will seem light, heavy though they may be."

Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes: organize victory out of mistakes.—F. W. Robertson.

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Original Articles

THE MAN OF SIN.

2 Thessalonians 2:3 speaks of the man of sin, also called the son of perdition. This verse has been variously interpreted. Personally I believe it refers to the Devil, that he is the man of sin and the son of perdition. I am confirmed in this belief by the following statement in the Church History, vol. 1, p. 192, "The Lord displayed his power in a manner that could not be mistaken. The man of sin was revealed," etc.

This man of sin was to oppose and exalt himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God, verse 4.

Undoubtedly the temple here referred to is man, "Man is the tabernacle of God, even temples." (Doctrine and Covenants 90:5; 2 Corinthians 6:16.) God purposes and intends to dwell in man, by the light and power of his Spirit; but when man departs from him, the Devil takes possession, sits in the temple in God's stead.

The work of the Devil in the general apostasy, and the bringing of the world into gross darkness as a consequence (a condition which the Lord suffered to come before his second advent) is "that which withholdeth" that he (Christ) might be revealed in his time. (Verse 6.) That work of demoralization was going on in the days of Paul. "For the mystery of iniquity doth already work, and he it is who now worketh, and Christ suffereth him to work, until the time is fulfilled that he (the Devil) shall be taken out of the way." Then (at the coming of Christ) shall that wicked one (the man of sin and the son of perdition) be revealed; the Lord shall consume him with the spirit of his mouth and destroy him with the brightness of his coming. (Verses 7-9.)

The reader will notice that this rendering in the Inspired Version differs from the other versions. From this it is clear that the language, "He who now letteth will let, until he be taken out of the way" in the common versions is faulty, a mistranslation, and that it is Christ who suffereth the man of sin to work, until the time is fulfilled when he (the man of sin) shall be revealed and taken out of the way.

This probably is the same event foretold by John in Revelation 20:1, 2, where he says, "And I saw an angel come down out of heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years."

The chain here mentioned must represent some power from heaven by which the man of sin is re-

vealed and disarmed, probably that spiritual endowment which will result in greater gospel righteousness among the Saints of God; hence the statement in the Book of Mormon, referring to the same time and event, "And because of the righteousness of his people, Satan has no power; wherefore, he can not be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth."

PETER ANDERSON.

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PARENTAL RESPONSIBILITY.

BY J. F. GARVER.

(The following article is one of a short series prepared by request of the officers of the Men's Social Purity Committee, and we heartily commend their perusal to the Saints. The writers are especially representing the purity committee in their respective fields of labor. May the reading of these articles incite in all a greater diligence in the observance of all that may be necessary to make us "pure in heart" according to the divine standard.—Charles B. Woodstock, for the committee.)

I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.—Deuteronomy 5:9, 10.

In the consideration of parental responsibility we enter a field broad, far reaching and inexhaustible. In this field Latter Day Saints have a deep interest; and to it they have given study and thought. In the word accepted by the church the Lord has instructed in the training and governing of the children of Zion; and he has not only decreed that the parent shall be held to account for his care of the child, but has also made it plain that the parent may be hindered in his personal work—the general cause being correspondingly hindered—by a failure in this care. It is as essential, then, to the ultimate triumph of the latter day work, that the children receive proper direction.

This article has to do only with parental duty as relating to social purity. It is not the purpose even in this connection to be definite, but rather in a general way to briefly suggest the gravity and sacredness of these responsibilities of parenthood as touching the emancipation of the individual and the purification of society.

The power of the parent to determine in the affairs of the child is set out vividly in the scripture herein quoted. To the superficial reasoner it seems unjust that one man suffers as a consequence of the act of another. This shortsightedness always overlooks the further provision that one man has advantage following the act of another. He who rebels against the decree "the iniquity of the fathers" shall be visited "upon the children" needs to read also that "mercy" is shown "unto thousands" of the children

"of them that love me and keep my commandments." In the principle herein expressed we have an exposition of the law providing for each act its consequence. Individual action bears fruitage not only in the after life of the individual, but also in the life of the offspring, in the family, and in society. From this law there is no appeal; and in that hereby is largely intrusted to parenthood the future of the child and of society, rather than be met in rebellion, this provision should call forth every manly instinct and enlist all in the ranks of "them that love me and keep my commandments."

We shrink in horror from the consequence of evil. Yet these consequences are ever before us and with them we daily deal. In institutions and asylums for the blind, the deformed, the inefficient, the feeble-minded, the insane, the inebriate, in reformatories and prisons for the derelict and the criminal are thousands upon thousands who have been hurled on to dependence, misery and crime by the "iniquity" of those who have gone before. Insidiously at work among circles refined is the demon impurity, perhaps not responsible for such dire distress, yet reproducing the tendency to moral looseness and uncleanness.

To abhor this work of evil will not suffice. While these examples illustrate the inexorable consequence of evil they also set forth the surety of the "mercies" that attend upon righteousness. As one condition follows, so does the other. With every power set against impurity the social worker turns determinedly and hopefully to the possibilities of righteousness.

Parental responsibility, then, begins not when the child enters the family circle, but far in advance of its coming. In preparation for the child there is only one way—the righteous way: The holding of the mind to right thinking, to the exclusion of all that is base and carnal; the holding of the body to the laws of health; the holding of the physical functions to a legitimate exercise; the moving of the entire man in an atmosphere of purity and dignity—these are the forerunners of children vigorous in body and in mind, pure in thought and wholesome in disposition. With such children come from such ancestry the battle is already half won.

The direction of the activities of the growing child and of budding manhood and womanhood must depend largely upon the child itself—its inclinations and its associations. However, a few general suggestions may be permitted.

The child needs to know its proper relations to society; and it needs to learn early. Learn it will from some source, and it is best that the instruction come from the right and unpolluted source. The information that has come, perhaps, in lewdness, lessons that have come, perhaps, in pain and in re-

morse to its predecessors should be brought to this child at the proper time and under proper circumstances; that it may be spared possible misery; that it may have knowledge without vulgarity; that it may learn to hold as a sacred thing the physical functions; that it may approach in vigor, in intelligence and in reverence the responsibilities of parenthood.

It is the inevitable duty of the parent to teach the child. And what shall it be taught? Certainly the proper care of the body, that it may be strong for the child's own achievement and for the achievements of those to follow; certainly the proper functions of the body, that the child may be shielded from undirected companions and from unscrupulous elders; and that those functions be not impaired by the vicious practices of childhood and early manhood; certainly the regulation of the procreative function that the health, the vitality, and the moral strength of the offspring be not weakened; certainly the ever present need of that purity of thought that works to the subjection of carnal desire and passion, and that holds mind and body to those lines necessary to emancipation and triumph. He who fails in this teaching sends forth his child unprepared, unprotected and alone to learn from whatsoever source he may learn, if, indeed, he ever learn, the sacredness of his own person and the sanctity of the marriage relation, without which neither societies of men nor of God can triumph.

It will not be enough that the parent teach by precept; his example, a far stronger incentive, should be chaste and the personification of purity. By word, by act, in every relation with and in the presence of the child the parent needs to bear in mind that the child is being directed. The attitude of parent to child; the attitude of one parent to the other; the attitude of parent to other adults—from all these associations is the child formulating his standard. If his ideal is to be one of purity, if he is to guard his own thought, govern his own desire and passion, hold his own physical being in subjection, it needs be that he have before him that parental example in word and act that will inspire him to purity, to chastity—to self-government.

The need of proper care and training of the child, as we have seen, was early suggested in the law given to ancient Israel. That Israel might be free from unclean influence idolatrous and adulterous nations were removed. The sons and daughters of Israel were commanded not to intermarry among the heathen. Had this people heeded the counsel of God and remained untouched by the impurity of their contemporaries, had they in this connection been true, then might their teaching in the home have been thorough and effectual. Through their intermingling with the heathen, carnal influence and

adulterous disposition crept in, and with other departures worked the overthrow of the nation God had called "to be his peculiar people." When to the children of this nation Christ made his appearing they were unprepared, and instead of liberation they received as their portion rejection and destruction.

Latter day Israel, as early as February, 1831, was warned against lust and adultery. In December of the same year the Lord said: "There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you, that hereafter shall be revealed." On different occasions thereafter the Lord repeated the word of warning. Yet adultery, following as it invariably does unclean thought and lust, continued its deadly work and became one of the mighty forces of evil resulting in the apostasy of the latter days.

In all this is there no lesson for the Reorganization? From the consciousness of the consequence of our own cleanness or uncleanness of mind; our own preservation or debilitation of body; the curbing or excess of our own physical function; our own purity or impurity; from this consciousness is there no incentive to self-government and to the teaching of self-government to our children!

If Zion is to be redeemed and a people be made ready for the coming of the Lord and the consummation of the latter day work, we need to set about to that end. Among other things we need to become pure in heart. To this purpose, then, let us purge ourselves of impurity and excess; let us hold our minds to chastity; let us bring our bodies into subjection; let us bend every energy to the emancipation of ourselves from carnality, that to our children may we bequeath that vigor of body and mind, that moral stalwartness, that inclination to purity that will, indeed, call down upon us and upon them the "mercies" of Him who, with us all, labors to the end of our peace and triumph.

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THE PROBLEM OF CHURCH UNION.

The efforts made toward a consolidation of the forces of modern Christianity have always been of interest to Latter Day Saints. For years the question has been discussed pro and con. The following extracts are examples of the trend of thought along that line.

In the *Northwestern Christian Advocate*, December 13, 1911, there is a lengthy article entitled, "A Plea for United Methodism," written by President T. H. Lewis, D. D., LL. D., of the Methodist Protestant Church.

Mr. Lewis's article covers the ground of the union of Methodism rather extensively. In view of the fact that there are seventeen factions of Methodism,

it would seem to be an undertaking requiring considerable ingenuity and much patience.

The following are extracts from the article:

The Methodists of America ought to be united. . . . this admission of the "oughtness" of Methodist union is a great step forward. . . . Those who have studied the situation where these rival Methodisms are at work, or at war, admit that present conditions are wasteful, unnatural, and only not disgraceful because they seem irremediable. They admit that there can be no excuse for Christian people who are trying to do the same thing in the same way and for the same end to get into one another's way so that none of them can do anything. . . . It is a commonplace of the pastorate that there is nothing like a revival to set things going in wiping out divisions and factions. And as I feel quite sure that Methodist union will cause a great revival, I am sometimes inclined to believe that nothing but a great revival will ever bring about Methodist union. . . . Most of the denominations have arisen because loyalty to him [Christ] was impossible without them to the men involved. But when a denomination ceases to afford us a way to express that loyalty in the peculiar form required by our connections, or when other forms of expressing are equally valid to us, then the denomination ceases to have any claim upon us.

I am willing to test the duty of Methodist union by this principle.

President Lewis sees a hindrance to church amalgamation, "even as to Christian people," in the trait of selfishness. He says:

And there is still a larger number in every denomination not unwilling to be office-bearers; and they reason that many denominations mean many opportunities, whereas one denomination may not mean even one.

Under the caption, "Sectional differences," he takes up a prolific cause of church disruption in the past; one which has had too much to do with the divisions in many church organizations. We quote:

But I know there are those who insist that a union of Methodists is impracticable because of ineradicable differences in temperament, in viewpoint, in the way of doing things, in their estimate of social values, and in many other things. . . . Where were these ineradicable differences between these Northern and Southern Methodists from 1773 to 1844? At the first conference of American Methodists in 1773, there were reported 560 Methodists north of Mason and Dixon's line, and 600 south of it. They lived and worked and rejoiced together for seventy-one years; and they lived apart sixty-six years. That is what the ineradicable differences amount to, just five years short of an ineradicable likeness. . . . All our divisions have arisen from contentions about matters which must be called incidental. I do not say that they are insignificant matters, but they are not properly Methodist matters at all. And the proof is that whatever we call ourselves all Methodists are as much alike now in all the essentials that justify us in calling ourselves Methodists as we were when John Wesley died.

In commenting on the fact "that Methodism made last year in this country a net gain of membership of less than and one half per cent," he says,

In remaining apart Methodists must defend separation; and in doing that they must give a great deal of time and energy to matters which are really not Methodistic at all; whereas if Methodists were united, the whole stress and energy of

Methodist life and power could be given to the propaganda of that life and power.

As to the ultimate advantage in this specific case:

We would stop emphasizing the things wherein we differ and put the whole stress of prayer and effort on those things wherein we all agree and have always agreed. . . . And when that era comes it will furnish its own demand upon Methodist pulpits. Preachers will have to get new ammunition to take the place of the controversial dynamite. . . . Then pastors will be able to give more time to edification when it will not be necessary to keep their members zealous for some "ism" of Methodism.

From a recent issue of the *Christian Herald*, in an editorial on the subject: "Is church union possible?" the following is noted:

Any appeal to denominational Christians to unite, except to the extent of cooperative action in sessions of revival, or of friendly exchanges of pulpits, or to carry out some mission of Christian work or philanthropy, seems to fall very largely on deaf ears. One may be a thorough-going Christian and still be so loyal to his denomination that he could not give it up without a heart pang. His own church is endeared to him by many hallowed ties. It was the church of his father and mother—the church in which he was first led to see the light. As a faithful soldier loves his regimental colors, so the true Christian is attached to his old church and its simple, familiar ways. . . .

In the broad scheme of church union known as "the Level Plan," Bishop William M. Brown, of Arkansas, has outlined a proposition which is, substantially, that all the Protestant churches should accept the superintendency of bishops, each for itself, at the hands of the existing historic order of bishops in his own communion—the Protestant Episcopal. He admits at the outset that there is no chance for the coming together of the churches for the world's evangelization on the basis of sacerdotal Catholicism, and believes the only basis possible is "republican Protestantism." But such a proposition would have the effect of creating an ordained priesthood, which is at variance with the principles of the Protestant church, organic and spiritual. No one who is observant of the religious progress of the time will contend that the church is ripe for so radical a departure. Protestantism is essentially republican. It had its origin in the reaction against the undue assertion of ecclesiastical authority and religious dogma, and the multiplication of Protestant divisions is simply a demonstration of the continuity of that independent spirit. Organic independence is valued too highly and has cost too dearly to be lightly surrendered. We doubt whether any single Protestant denomination would consent to pass under the ecclesiastical authority of any body of Christians outside of its own lines, especially if that body be one holding exclusive views on the question of historic authority. Such, as we view it without bias, is the attitude of the Protestant churches at the present time.

EDWARD D. MOORE.

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That stifled hum of midnight, when traffic has lain down to rest; and the chariot wheel of vanity, still rolling here and there through the distant streets, are bearing her to halls roofed-in, and lighted to the due pitch for her; and only vice and misery, to prowl or to moan like nightbirds, are abroad; that hum, I say, like the stertorous, unquiet slumber of sick life, is heard in heaven!—Thomas Carlyle.

WHEN JESUS COMES.

When Jesus comes! A glorious hope indeed, and yet how feebly we sense it. The finite mind is too limited in its power to fully comprehend the scope of the simplest prophetic utterance relative to the procedure of our Lord when he appears in person as the King of kings and Lord of lords, to enter upon the task of subjecting the race of Adam to the will of God, as indicated in part by many inspired statements. However, we live in hope, satisfied the day is drawing near when the veil will be lifted, and we will no longer be obliged to look "through a glass darkly." Till that day dawns, our understanding of the millennium will be more or less imperfect, according to the degree of light and inspirational intelligence that has reached the secret and most sacred recesses of our souls, and there discovered its eternal counterpart. The Lord informs us, "Light cleaveth unto light and intelligence cleaveth unto intelligence."

We are warranted in looking for the earth itself to undergo many marvelous changes, thus purifying it and restoring it to its original glory and acceptance with God. Likewise, we are justified in believing that man must pass through a series of changes, thus elevating him to his first estate. The earth and the processes of its purification we shall not discuss in this article, but confine our comment to the human race, hoping always to improve upon the past in the extent of our conception of the prophetic word. However, before touching the question directly at issue, we wish to digress a little to consider a

SIGN OF THE END.

That sign is the preaching of the gospel to every nation, kindred, tongue, and people. Probably some hold that this latter day work has to be carried to every individual nation now upon the earth, before the Savior comes. If this be correct a ponderous task yet lies before the church; for to carry this gospel to every nation of Europe, Asia, Africa, the Americas, and the many islands of the sea is no small undertaking. The writer believes this to be an extreme interpretation and entirely unnecessary. The phrase "all nations" is used in other connections, and does not admit of every nation, but is unmistakably used in a limited sense. Note the language found in Daniel 2: 38, with reference to Nebuchadnezzar's rule: "And wheresoever the children of men dwell . . . hath he given into thine hand, and hath made thee ruler over them all." A similar statement is made concerning Cyrus, the king of Persia. Ezra 1: 2 reads: "Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth." Strictly speaking, neither of the statements is correct. Nebuchad-

nezzar did not rule over every part of the globe as the words, "whosoever the children of men dwell" would imply; nor did Cyrus have "all the kingdoms of the earth given him." The Assyrian empire overruled Chaldea B. C. 1270, and is regarded as the first universal kingdom. Babylon overthrows the Assyrian power, B. C. 625, and was in turn overthrown by the Persians B. C. 538. In neither case did their rule extend into the extremities of Asia, Europe, Africa, or America, for upon the latter continent dwelt the Jaredites from B. C. 2200 to about B. C. 500. To force the exact wording would do violence to facts, and is unnecessary, for the evident intention of the historian is to record the facts as known to them, and they apparently did not know of any distant nations. Coming nearer to the subject please observe what is recorded in Revelation 13: 3, "And all the world wondered after the beast," and again, in verse 7, "and power was given him over all kindreds tongues, and nations." Did all the world wonder after the beast? Did Babylon, (Rome, and her daughters included if desired) ever make all nations drunk? Here again, we must limit the words, and we can do so without injury to the text. It is on a par with the statement made in Mark 1: 5: "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan." So, we reason, the liberty to limit the phrase "all nations" when reference is made to the spread of the gospel. Babylon represents apostate Christian religions, and these were confined to the continent of Europe till the reformation period, and since that time little is known or found of Babylon, in either Asia or Africa. If the true gospel as restored reaches the "all nations" coming under the influence of the great apostate church, then the prophecy is reasonably interpreted, and the likelihood of the Savior's near approach more easily accounted for. What other explanation can be given of the revelation, given in 1834, saying that "Zion might even now have been redeemed" had the Saints been true to their trust. It appears not so much a question of preaching the gospel to the many existing nations, as it does for the Saints to come up higher, and build up Zion. The nations, and every individual therein, will have ample opportunity to learn of God, and serve him apart from the preaching of the gospel as a warning, or sign of the end. Naturally the question arises,

WHAT PEOPLE ARE TO BE CUT OFF,

or destroyed at the coming of Christ? Are all the inhabitants of the earth to be cut off, leaving only those who have heard and embraced the latter day evangel? Supposing the gospel was carried into every nation, without a single exception, before the

end, we can hardly suppose every individual in the nation will have heard it. What then of these who do not hear it, though it be preached to their nation? Are all outside of the pale of the church to be classed with the wicked and swept off the earth by judgments? What also about the house of Judah and the many heathen nations? Surely there are people, even whole nations, outside the knowledge of full gospel truth that are not going to be cut off. Babylon has no promise of abiding the day of Christ's visitation, so we may safely conclude her destruction to be certain. But what percentage of the earth's people are to be classed in with "Mystery Babylon the Great"? The restored church is almost completely made up of those who once formed a part of Babylon. "Come out of her my people" is being verified every day. Are the Jewish people, or the heathen nations, classed with Babylon? We venture to say not, and personally believe they will remain after Babylon, which is a gross misrepresentation of Christ and his word, has been destroyed. With this understanding the Saints are not the only people on the earth to enter upon the millennium. The

CAMP OF THE SAINTS

is a prominent feature of the millennial age. From Paul's writing to the Thessalonians, many gather the idea that when Jesus comes the worthy Saints alive at the time, whether gathered or scattered, will all be changed together, from the mortal to the immortal state. Paul's statement is of a general character, and in itself is incomplete. For instance, he speaks of the righteous dead being raised; the living being changed; and all being caught up to meet the Lord in the air. All these things are represented as taking place at one time, and all are left up in the air. This catching up of the body is evidently the same as mentioned in Doctrine and Covenants 85: 27, and is but temporary, for if all were caught up and remained so, there would be none to inherit the earth. Providing there is a catching up of the living body of believers, during which time it is presumed the earth will be subjected to a purifying process, there may be somewhat of a change made in the creature, but it is not a change from mortality to immortality. From the 13th paragraph of the 63d section of Doctrine and Covenants, we read: "and he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye." There is no chance for a misunderstanding here. Those living, and found in the faith at the coming of Christ, will be "blessed," and under this blessing the millennial age and camp

of the saints begins, and there is no doubt but what it will continue through to the end; "nevertheless" everyone thus blessed is "appointed to die" in due time, but they shall not sleep in the dust, but be changed in the twinkling of an eye. This is the change from the mortal to the immortal state, and is to take place as an individual matter during the millennium. Death therefore invades the camp of the saints; but the spirit will not separate from the body as is the case now, but when the appointed time comes for each person to die, the spirit will remain in the body, the latter undergoing the change from mortality to immortality. It is therefore clear the saints are not all changed at one time, nor yet at the moment of the Savior's appearing. We may accept death as positive proof of mortality, and it is certain all who form the camp of the saints must die and are thereby removed; yet the camp will by no means decrease in numbers. Instead of diminishing, their number is to increase, inasmuch as

CHILDREN SHALL BE BORN

to those who make up this righteous camp; and it may here be added that birth is also an evidence of the mortal condition. Doctrine and Covenants 45: 10, speaking of the faithful saints living at the time of the Master's coming, declares "the earth shall be given unto them for an inheritance: and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst and his glory shall be upon them and he will be their King and their lawgiver." Observe the statement, "they shall multiply and wax strong." Whatever the number of the camp in the beginning, it will increase greatly by births; notwithstanding the fact "children shall grow up until they become old, old men shall die."

Digressing for the moment, we turn our thoughts to the house of Judah. We understand the Jews are to gather to their own land, and become a mighty nation before Jesus comes. They are to be engaged in a fierce combat with other nations when the Lord appears. As a nation they are still ignorant of Jesus of Nazareth being the true Christ; and while in the midst of a great struggle, the Savior presents himself upon the Mount of Olives, and the mount cleaving in twain, they are saved from bitter defeat. They recognize the visible scars of the wounds received so long ago, and are convinced he is their own Messiah. But now, what becomes of this highly favored people? Are they destroyed or are they allowed to enter upon the millennium? All are obliged to admit the latter, and so we have a

CAMP OF THE JEWS

with headquarters at Jerusalem. Zechariah 13: 1 states, "In that day there shall be a fountain opened to the house of David and to the inhabitants of

Jerusalem for sin and for uncleanness." They will have the gospel then, and in all probability enjoy its benefits as fully as those who form the camp of the saints in Zion. In support of this, Isaiah 65: 17-25 is cited: "I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die at an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree so are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord and their offspring with them." It will be noticed from this reading, that similar conditions exist in this camp of the Jews as is found in the camp of the saints. Children are born, and death occurs. "There shall be no more thence an infant of days nor an old man that hath not filled his days, for the child shall die an hundred years old." Mortality reigns throughout this camp also, and yet the glorious millennium has dawned. The gospel must reach them as a nation after the appearance of Christ, and it is possible the "fountain opened . . . for sin and uncleanness" is a prophetic reference to the introduction of the gospel, as it shall be carried to them from the camp of the saints. Accepting the gospel and meeting its irrevocable demands, it appears reasonable to believe they too will be "changed" to the immortal condition, when each in turn come to the appointed time of death. Mention of the "sinner" dying, and being "accursed," indicates some will not obey the gospel law, and so have to suffer a separation of spirit and body; the rebellious spirit going to the pit, to await the last resurrection; while the body sleeps in the dust. No doubt but what the camp of the saints may furnish their quota of "sinners," who likewise must suffer the curse. Satan being bound does not preclude sin. An abuse of agency caused Satan to fall, and an abuse of agency in the millennium will as surely make "sinners" of those who err in like manner.

THE HEATHEN NATIONS.

It is possible, and does not require much stretch of the mind, to reason, that the heathen nations enjoying the universal peace and gospel privileges of the age, will be situated similar to both of the camps referred to. Upon acceptance of the gospel, and fully observing its holy precepts; which may then be better understood than at present, it seems

right to allow them the same blessing as other mortals. By the end of the millennium these heathen nations will be greatly increased in number, and when Satan is loosed out of his prison, he will apparently succeed in influencing many, whom we may class as "sinners," and "accursed," to oppose the progress of the gospel, and make an attack upon the camp of the saints, which may be the seat of all gospel operations for the whole millennial period. Fortunately, the camp is protected, and those so influenced are destroyed by the power of God. This war may be the means of gathering together under one head all those who refuse to abide gospel law, and their removal will leave only those worthy of the Lord's protection and blessing. Coming now to a consideration of the dead, our first inquiry is,

WHO WILL JESUS BRING WITH HIM

when he comes in the clouds of heaven? These are evidently the spirits of the righteous dead, from the resurrection of Christ down to the second coming of Christ, who have been resting in paradise; there awaiting the hour of resurrection. In our judgment, it does not include those who were resurrected at the time of Christ's resurrection; nor does it include the city of Enoch that was taken up into heaven. Alma, in the Book of Mormon, pp. 311, 312 conveys the idea that all the righteous from Adam to Christ were raised from the dead at the time of our Lord's conquest over the grave, and this while not positively stated, is confirmed in a measure by Matthew 27: 52, 53, where we read, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." It is rather strange that Matthew should be the only writer to mention such an important matter, and that he should write so little. The probability is the wonderful work was accomplished by the Lord in a quiet way, there being no occasion for any demonstration in the presence of the living. Matthew seems to have had a faint conception of what had taken place, while others may not have known; or nearing, they refused to believe; as there would be very little evidence of such an event to the natural man. The only convincing proof would be in them appearing unto many, but we see no purpose served to publish it far and wide; nor can we conceive of any good reason for God acquainting the ignorant, doubting race with an act of such magnitude. The secrecy maintained commends itself, and is but another evidence of the wisdom of God. If then the righteous from the days of Adam down to the resurrection of Christ were resurrected at that period, we at once observe there is no necessity for them returning with Jesus when he comes; at least

for the same reason as those who have died subsequent to Christ's death, and whose spirits are now in paradise awaiting his coming. Another thought of interest is, whether those raised from the dead when Jesus comes, together with those previously raised, are to form a part of the camp of the saints at the opening of the millennium. To be resurrected means immortality. Are the

DEAD AND LIVING TO MIX?

The one is mortal, the other immortal; are they to mingle together during the thousand years? Many may believe so, but constant meditation has compelled the writer to think different. The resurrected are separate from the camp of the saints during the millennium. It is reasonable that it be so, for their condition is far from being the same. Where then are the resurrected located, if not a part of the camp? We answer by citing Doctrine and Covenants 63: 13, and read, "Yea and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord in the holy city." Where is this holy city? We read again, Doctrine and Covenants 76: 5, which declares: "these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all, these are they who have come to an innumerable company of angels, to the general assembly and the church of Enoch, and of the Firstborn." Where is this Mount Zion? Where is the heavenly place, the holiest of all? Where is the city of the living God? Where is the general assembly? Where is the church of Enoch? An answer to these queries settles the question as to where the resurrected are. Who will say the camp of the saints answers this description? Theirs may be termed a holy city, but not the "holiest of all." We especially ask the reader to notice that when the dead are raised at the coming of Christ, they join the "general assembly," the "church of Enoch and of the Firstborn." There is a place then where all the resurrected dead assemble, and this because all are not resurrected at one time. The church of Enoch went there. The righteous from Adam to Christ went there. Matthew can not mean Jerusalem when he speaks of the "holy city." There would have been no advantage leaving paradise to dwell in Jerusalem as it was in the first century. Jerusalem was soon after destroyed for its wickedness. There is but

one legitimate conclusion and that is the "holy city" these great and holy men entered was no other than the "city of the living God," the "general assembly," the "church of Enoch." Then again, when Jesus comes, according to the plain statement found in Doctrine and Covenants 63: 13, those having part in the first resurrection, receive their inheritance before the Lord in the "holy city." This we recognize as the "general assembly," and not as the camp of the saints. Distinguishing them between the camp of the living, and the city of the dead, at the beginning of the millennial reign, and believing the separation will continue through the entire period, the possibility of a passage from the mortal to the immortal is accomplished presumably by the

CHANGE IN THE MILLENNIUM,

and cite Doctrine and Covenants 98: 5, as support: "In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth), but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious." The day spoken of is the millennium. The child will not die in infancy, but reach a mature age—the age of a tree—and coming to the appointed time he is changed. This means immortality, as before stated; but notice, after this change has been wrought, the individual thus favored is taken away from the camp; as clearly expressed in the words, "and shall be caught up." That this change and removal is an advantage over millennial conditions, is evident from the words, "and his rest shall be glorious." Body and spirit have been taken away, being made necessary by the change, and the inference is strong that such a person leaving the camp of the living, has passed over to the side of the immortal, to occupy this place in the "general assembly." Thus one by one they leave the camp and enter the heavenly place, the holiest of all; the city of the living God; and at the end of the millennium the

HOLY CITY DESCENDS.

John the Revelator in all probability witnessed the descent of this great city. It came down from heaven, and this vision of the end coincides beautifully with the ideas presented in this article. John said: "And I saw a new heaven and a new earth. . . . And I John saw the holy city, the new Jerusalem, coming down from God out of heaven. . . . And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Doctrine and Covenants 36: 13 will then be fulfilled, wherein it declares, "Then shall you and all your

city meet them there . . . and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest." Note the words, "Zion shall come forth out of all the creations which I have made." This could not possibly be till after the winding up of the millennium, for those taking part in that favored period are certainly to be reckoned as a part of the creation. The phrase, "And for the space of a thousand years shall the earth rest," we understand to mean a thousand years shall intervene as a period of rest to the earth, before the Lord makes his "abode" with the people.

Again, in Doctrine and Covenants 85: 4 we read: "Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies of the celestial kingdom may possess it for ever and ever." The sanctifying process begins when Jesus comes, and will no doubt continue all through the thousand years; after which time it will be fully prepared to be "crowned with glory, even the presence of God the Father; that bodies of the celestial kingdom may possess it for ever." The holy city John saw descend is perhaps none other than the "general assembly" of celestial bodies. This is surely the "holiest of all" conditions. God dwells with the people. Verily this is the celestial kingdom. It is the "Zion of all the creations" which the Lord hath made, and the great city for which Abraham looked, whose builder and maker was God.

IN CONCLUSION.

The few thoughts presented in this article are offered for the consideration of those who read, and whose trust is in the Lord. There are many texts of a general character verifying the saints' inheritance, but in every case these should be interpreted to accommodate the more definite passages. Our hope is that all who read may be encouraged, even though the thoughts presented should be counted somewhat strange; and to those disposed to criticize sharply, we simply ask that the matter be considered well before resenting or antagonizing the position. No positive claim is made for the correctness, for as the whole matter appears it is one of conjecture, so far as man's conception of the future is concerned. The reader must therefore reach his own conclusions, and in the exercise of this divine right he should not be unduly opposed.

In hope of eternal life in the holy city,

FREDERICK GREGORY.

THE ANGEL'S MESSAGE.

Glory to God in the highest, and on the earth peace, good will to men.—Luke 2: 14.

And again, I say unto you, . . . lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth.—Doctrine and Covenants 102: 11.

. . . It is not given that one man should possess that which is above another; wherefore the world lieth in sin. . . .”—Ibid., 49: 8.

If we were to add a subtitle to the one used above, or use another text with which to commence our article, it would be the reason given by the angel to Joseph, for giving the name Jesus to the son of Mary, “He shall save his people from their sins.”

Whatever the world may think of “The Seer,” or however they may regard him and his claims to prophetic calling, one thing must be apparent to all who study the financial law given to the church, and under which he proposed to “build up the kingdom of God and establish his righteousness”; he sensed the cause and cure for the social evils that were and are cheating the world of the peace that was proclaimed by the angels in Galilee so many centuries ago.

This cure was not to be found in simply the preaching of what are commonly called the “first principles of the gospel,” though without these and a hearty obedience thereto the cure would not be wrought, for “Faith comes by hearing, and hearing by the word of God,” and the first fruits of faith is always repentance, and of repentance is baptism, and then, through the assistance of the Holy Ghost are we able to see and love the “whole counsel of God.”

In the beginning of the “marvelous work and a wonder” that was to be wrought when the trumpet was blown, the declaration was made that “*no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.*” The unequal distribution of wealth and the consequent sin and suffering can never be remedied by every man trying with all his might to amass as much or a little more of this world's goods than his neighbor, but when we are “willing,” and the Psalmist has said, “Thy people shall be willing in the day of thy power” (and how often we pray for this endowment of power), whenever we are willing to be so temperate in all things that are intrusted to us that we are satisfied to retain only enough for our support, not wasting flesh and having no need, (see Doctrine and Covenants 49: 3,) not only being willing to be equal with the man who happens to possess more of this world's goods, but willing to so consecrate our whole lives that we are willing to be brought low, that the poor may be lifted up; then, and not until then,

will the “ensign” be so lifted that all the “dwellers upon the earth” may see.

It would, probably, not be profitable for us to enter into a citation of all the scriptures, from the Bible, Book of Mormon, and Doctrine and Covenants, that bear upon the subject of this equality and its importance, but we feel impelled to say that, unless we do these things we will be, comparatively, like the Pharisees who paid tithes of mint and rue and all manner of herbs, and pass (ed) over judgment and the love of God,” and it will be said to us by the Savior, even as he said to them, “These ought ye to have done, and not to leave the other undone.”

The adding of thousands to the church by baptism, the friendship of the world that may come to us by reason of our hearty obedience to, and sustaining of the moral code of our nation, nor the building of many fine church edifices or temples, around which to group our people in city, town, and hamlet, nor even the supporting of institutions of learning, and philanthropy, will prove or make good our claim to the title which we assume, “The kingdom of God upon the earth”; it may, and probably will need all and much more than these things, but above all, there must be such a hearty acceptance of and obedience to the law of consecration, that in our temporal things we are “equal, and that not grudgingly,” that the world may see and know that we are *one*, before they will really sense the full significance of the work commenced by the Prophet of the nineteenth century, or be willing to subscribe allegiance to the ensign lifted to the nations. In short, neither numbers, worldly favor, nor financial prosperity will ever make a Zion, either in Missouri or elsewhere. We must “stand in holy places,” not by starving out the poor, but by lifting them up, and in so lifting shall we ourselves be exalted to be really “coworkers with God” in the redemption of “the purchased possession.”

We hear a great deal about the world's peace, which so many of our statesmen are so anxious to conserve, somewhat upon the basis of our ability and willingness to trounce the other nations into an acceptance of our terms; but there can be no peace, other than an occasional truce or breathing spell, as long as the great problem of the unequal distribution of wealth remains unsolved; and this problem will never be entirely legislated, or fought away. The solution must come, and can only come through obedience to the great precept, “Thou shalt love thy neighbor as thyself,” and only the Christ Spirit will enable men to do this.

Somewhere it is written, “judgment shall begin at the house of God,” or words to that effect, and why not? May we continually preach Christ to the world and not live Christ among ourselves? “Be ye perfect” is no idle precept, nor one that can be

attained unto by any less than an obedience to "the whole counsel of God." "What God hath joined together let not man put asunder," was the admonition of the Savior, and he has declared that it is only upon obedience to this "celestial law," that Zion will be accepted. Are we willing not only to pray "Thy will be done," but to do that will as it has been so clearly spoken in these days? May the Master help us to be "doers of the word and not hearers only," that we may not be disappointed when he comes.

That any who may be interested in looking into these scriptures here referred to may be able to so do, we give the following citations, Bible, Inspired Translation, Genesis 7: 23 and 14: 39; Acts 4: 32-37. Book of Mormon, Nephi (who is the son of Nephi, one of the disciples of Christ) 1: 1-21, authorized edition, and Doctrine and Covenants 42: 8-10; 49: 1-5; 70: 1-3; 83: 1, 2; 106: 1, 2; 122: 6, and 129: 9.

A. M. CHASE.

SALT LAKE CITY, UTAH, 880 East Fourth South.

Canadian Mirror Department

CAMPBELL'S "NEW THEOLOGY."

Reverend Doctor R. J. Campbell, successor to Reverend Doctor Parker, at the City Temple, London, England, has, by his present preaching tour in the United States, increased American interest in his "New theology" which caused such a theological flurry when first preached in London about five years ago. The publication of his book, *The New Theology*, a little later, did not in any wise allay the disturbance in the religious atmosphere of England. A "New Theology League" was organized "for the encouragement of progressive religious thought," and many passionate defenders of his views rallied to his support, including his own congregation, influential periodicals and clergymen, scientists and socialists.

But Doctor Campbell's teachings were also sharply, and even scathingly, criticized, not only by conservative theologians, but also by those most liberal. Prominent representatives of his own denomination, Congregationalist, asked with Doctor Guinness Rogers if he had forgotten the purpose for which the City Temple had been built, Doctor Campbell Morgan wondered how those who held to the "new theology" could remain in the Congregationalist ministry, and Doctor Nicoll, editor of *The British Weekly*, laid stress on the fact that the author of *The New Theology* had not passed through a theological seminary.

The fact that Doctor Campbell's views have evoked such widespread interest and comment binds us to recognize that the issues involved are of a quite extraordinary character. We give those views

as stated by himself in an article contributed to the *London Daily Mail*. In this epitome of the "new theology" he says:

The starting point of the new theology is belief in the *immanence of God and the essential oneness of God and man*. . . . We believe man to be a revelation of God and the universe one means to the self-manifestation of God. The word *god* stands for the infinite reality whence all things proceed. . . . The new theology, in common with the whole scientific world, believes that the finite universe is one aspect or expression of that reality, but it thinks of it or him as consciousness rather than a blind force, thereby differing from some scientists. Believing this, we believe that *there is no real distinction between humanity and the Deity*. Our being is the same as God's, although our consciousness of it is limited. . . .

There is a vagueness about this "starting point" or basis that is likely to mystify the ordinary reader. It lacks clearness. With the average person the concrete reigns supreme, and nothing can be too definite, especially if it is to express the abstract. But the word *immanence* has many meanings, and the "essential oneness of God and man" is to abstruse and meaningless to one not versed in the terminology of this philosophy. But it may be that the explanation of this is to be found in the statement that "there is no real distinction between humanity and the Deity." The logic of this would be that, with no distinction, man is God and God is man, that they are the same, that they are man, which is equivalent to saying there is no great personal Being superior to man—rank atheism.

In view of this we are interested in his statement regarding the immortality of the soul:

The new theology, of course, believes in the immortality of the soul, *but only on the ground that every individual consciousness is a ray of the universal consciousness and can not be destroyed*. It believes that there are many stages in the upward progress of the soul in the unseen world before it becomes fully and consciously one with its infinite source. We make our destiny in the next world by our behavior in this, and *ultimately every soul will be perfected*.

Our comment upon the above is that it expresses belief in immortality in a restricted sense, that it leaves no room for the doctrine of a literal resurrection, and savors of universalism.

However, upon the statement regarding evil we can look with a little more sympathy:

The new theology looks upon evil as a negative rather than a positive term. It is the shadow where light ought to be; it is the perceived privation of good; it belongs only to finiteness. Pain is the effort of the spirit to break through the limitations which it feels to be evil.

Mr. Campbell declares that the "new theology is in sympathy with the higher criticism of the Bible." Moreover, it believes that the seat of religious authority is within (not without) the human soul." The scriptural doctrines directly rejected are mentioned in the following language:

We believe that the story of the fall in the literal sense

is untrue, it is literature, not dogmas, the romance of an early age used for the ethical instruction of man. . . .

We reject wholly the common interpretation of atonement, that another is beaten for our fault. We believe not in a final judgment, but in a judgment that is ever proceeding. Every sin involves suffering, suffering which can not be remitted by any work of another. When a deed is done its consequences are eternal.

To quote Mr. Campbell's language on sin, from a sermon of a few years ago, is to condemn it:

Sin itself is a quest for God—a blundering quest, but a quest for all that. The man who got dead drunk last night did so because of the impulse within him to break through the barriers of his limitations, to express himself, and to realize the more abundant life. . . . That drunken debauch was a quest for life, a quest for God. Men in their sinful follies to-day, and their blank atheism, and their foul blasphemies, their trampling upon things that are beautiful and good, are engaged in this dim, blundering quest for God, whom to know is life eternal.

The theological views above quoted and briefly commented upon are excused by a writer in the *Outlook*, who outlines what he terms the "old theology," thus:

There are many affirmations in the old theology, as popularly defined, which no longer appear thinkable to men of the new school of thought. Such are the doctrines that the Bible is verbally inspired and in all its parts equally authoritative; that man was made perfect, committed four thousand years ago an act of disobedience in the Garden of Eden, and all the sin and misery of human life have followed in consequence; that God's wrath burns with an unquenchable flame against the human race because of that first sin and the hereditary sinfulness which has resulted; that the just punishment for sins, large and small, is an eternity of torment; that it is just to transfer the punishment of sin from the guilty to the innocent; that this has been done, and that thus and only thus can a way of escape from torment be found by guilty man.—*Outlook*, 85: 349, February 16, 1907.

In summing up the distinctive features of the "new theology," we would enumerate at least four. First, the identification of God with man, that is, that "there is no real distinction between God and man." Second, belief in the immortality of the soul in a restricted sense, a universal attainment of perfection without a literal fall or literal resurrection. Third, rejection of the doctrines of atonement and final judgment. Fourth, disbelief in religious authority outside of man and the discrediting of scriptural teaching, of which the only logical end is essential infidelity cloaked in Christian terminology.

R. J. FARTHING.

The Princess Theater, Toronto.

With last night's service the year 1911 ended. We have had good success in our work and hope for better yet. The publishing of Bishop R. C. Evans's sermons has probably been the greatest work of the year. This has required an immense amount of labor on his part; but we believe his efforts will be amply rewarded in the publicity given our doctrine, and the good accomplished. The year's contract ended with the issue Sunday, December 31, 1911, and his sermons will no longer appear in the *Sunday World*. While we

realize the benefits we have received from this contract, we are pleased to note, according to a statement in the *World* of December 17, 1911, that their circulation increased 74 per cent during the year 1911.

The ending of this contract has brought great relief to the bishop, as was clearly shown in last night's sermon on the subject, "Home, and how to make it happy." Not having to produce so much proof, and the careful arranging of every quotation, he was enabled to close all books, step out to the front of the stage, and throw himself into his subject in his old-time style, which has always held his audience spellbound. The manner in which he carried his audience was shown by the numerous congratulations sent up among the questions on the collection plates, and the urgent request that he sing that old familiar song, "Home, sweet home." In response he led the choir in singing hymn number 375, and closed by offering prayer; and thus ended a service in which the strongest sympathy existed between audience and speaker, that we have yet experienced.

Not only did Brother Evans perform his part in masterly fashion, but our own pair of girls, Hazel Hathaway and Elsie Hill, were in superb form. Hazel sang in that sweet voice and unassuming manner which only she possesses; while Elsie on the piano was perfection. The encore could not be denied; and Sister Hathaway sang a Christmas ode composed by Bishop Evans. Breathless silence enveloped the audience while our young girls glorified God by using to the limit the wonderful talents he has given them.

We regret to say that Bishop Evans's book of sermons is not yet ready for distribution. Owing to accident at the paper mills and the rush of holiday business, the printing has been delayed; but Brother Evans has taken advantage of this, and added five sermons; so that instead of forty-five there will be fifty, which means a larger and more complete book. The entire *World* series, save two sermons, will be in it. This is probably the greatest aggregation of sermons ever published; and is particularly suited to both ministry and laity. Every point of our doctrine is made clear. The book will be valuable as a reference. If you have a neighbor who will not go to church to hear our elders, hand him this book. He will read it at home when he would not be seen going to a Latter Day Saint service. Get the gospel before the people in some way.

The worst street railway accident in the history of our city occurred Sunday evening, December 24, at 6.55. Many passengers were on board, bound for the Princess services. A new King Street palace car, with seating capacity for fifty, was traveling westward with about one hundred and twenty passengers crowded into every available inch of space. The car attained an excessive rate of speed when crossing the Don River, on the overhead bridge, the car did not make its usual stop, but dashed down the incline, and along King Street with terrific momentum. Sparks flew from the wheels as they sped along. Suddenly an open switch loomed up, and the flying car turned into Saint Lawrence Street, throwing its load of humanity in all directions, killing two and injuring over fifty. Six Saints were among the injured. Brother Gillam had his arm broken in two places, and his head cut. Brother Blow's head, shoulders, arms and hands were badly cut. He is suffering from concussion of the brain, but will recover. The other four not so seriously hurt. All are doing nicely now. The accident has cast a gloom over our holiday season.

Our services in the church continue good. Prayer services well attended and spiritual. Ten baptized yesterday.

Your brother,

A. F. McLEAN.

TORONTO, January 1, 1912.

Of General Interest

Reunion of Joseph Smith's Descendants.

ONLY LIVING RELATIVES OF FOUNDER OF LATTER DAY SAINTS' CHURCH GATHER AT LAMONI, IOWA.

LAMONI, IOWA, December 26.—December 23 was the anniversary of the birth of Joseph Smith, whom Latter Day Saints believe was the instrument in the hands of God in founding their church, and the Smith Family Association, composed of his descendants and those connected with the family by marriage, held their family reunion at the residence of Elder Frederick A. Smith on the corner of Linden and First Streets. Elder F. A. Smith presided and Miss Inez Smith acted as secretary. An interesting program was rendered, including reminiscences of the family by the widow of Alexander H. Smith, son of the Prophet.

This association has a membership of one hundred and five persons, viz: President Joseph Smith [a son] of Independence, Missouri, nineteen grandchildren, fifty-eight great-grandchildren, four children of great-grandchildren, and twenty-three who are members of the association from choice whose peculiar attachment for some direct descendant of the family led them to annex themselves. This includes every descendant of Joseph Smith now living, and also their companions.

This family takes considerable pride in the fact that not one of the descendants of Joseph Smith or those married into the family have ever affiliated with the Mormon Church of Utah, but all are united in earnest contention against the practices there. Yet this association has no church significance. It is a family association, a family reunion, purely, and has no more significance from a church standpoint than would any other family association or family reunion. Its members are entitled to no more recognition because of service rendered to church, town, county or State than are the members of many other families. This is especially mentioned because this reunion in some press notices has been confounded with church work and some members of the family are anxious that the distinction should be kept clear and that this association should be considered only on a par with associations and gatherings of their neighbors.—*Omaha World-Herald*.

* * * * *

Land Without Women.

IT IS THE OLD REPUBLIC OF ATHOS MOUNT.

There is a womanless republic on a peninsula south of Macedonia in Greece, where ten thousand men live, studying and praying constantly, and where policemen guard the coast to keep out women pilgrims and other persons who would make undesirable guests. Professor Caspar Rene Gregory, theologian of the University of Leipzig, student of biblical manuscripts, who is here to lecture to-night at the Fine Arts Institute, told this the other day of this most unique of all countries.

"The place is Mount Athos, classic peninsula of Akte, the easternmost of three little peninsulas below Macedonia. It is called the Mount of the Twenty Monasteries, and was used in ancient times as a signalling station to Asia Minor. It is a real republic. There are ten thousand monks there, who govern themselves without interference from Turkey or any other country. There are, however, no government buildings, no president, or other officeholders.

"The only police force is composed of men who patrol the coast to keep out women and men who have no permit to enter this most exclusive of countries. Only those who have a letter of permission from the Greek patriarch in Constanti-

nople are allowed to enter the holy place. The holder of the letter must present it to Karges, the village capital of the peninsula."

Some reports have it, Professor Gregory said, that this republic was formed in the ninth century. It is said that the foot of a woman has not touched the soil of the place for centuries. All the monks represent the Greek Catholic Church. They work the soil, but live chiefly upon contributions from pilgrims. Probably the greatest collection of biblical manuscripts is in the monasteries of this republic.

"It is the most interesting place in the world for the student of the Bible," the doctor said. "I have been there three times already, and I never will tire of going. There are in the monasteries there thousands of Greek manuscripts, and hundreds of them are connected with the New Testament. Hundreds of students have studied these manuscripts very carefully, but there are other manuscripts that have not yet been read carefully. It may be that great discoveries, valuable to the Bible scientists, will emanate yet from this great storehouse of manuscripts.—*Kansas City Star*.

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The Quality that Americans Most Need To-day.

The Amazon is a larger river than the Mississippi, and it flows through a land as rich. The Rio de la Plata is a larger river than the Hudson, and it has a climate as good. The Amazon was discovered in 1500; the Rio de la Plata in 1516; the Mississippi in 1541; the Hudson in 1609.

They are all old rivers of the New World; old in geology; new in history. And the Hudson is the newest of them all.

Yet the story of the Hudson and Mississippi is richer, fuller, more glorious than the story of the Amazon or the Rio de la Plata. They water a larger and more important tract in the world-estate of humanity.

Why?

Because of the Spirit of America.

Because the men who settled the valley of the Hudson brought certain invisible things with them: Moral convictions, social ideals, traits of character—call them what you will. These invisible things made them one with their fellow colonists in beginning a new race for the New World.

A race self-reliant and energetic; a race believing in fair play and common order; a race holding that God calls every man to make the best of himself and of the world in which he lives.

Two hundred years after Hudson discovered the river, Fulton made it the cradle of navigation by steam. The spirit of America is inventive, progressive, creative. But, first of all, it had to be self-respecting, orderly, equitable, just, obedient, God-fearing, man-loving. That is the foundation—essentially conservative—and on that foundation the energy of America has stood steady to do its work.

People explain the greatness of the United States by the largeness of the land, the richness of the soil, the abundance of natural resources.

They are wrong.

All these things would have been little, if the Spirit of America had not been there to use them.

The quality that the Spirit of America needs most to-day is *Self-control*.

Where a hundred million people live together each man must learn to master himself in order to serve the others. Legislation may express aims and ideals. But only persons can realize and embody them. The future of America depends upon the production of an actual manhood whose highest type shall be "King of himself and servant of mankind."—Henry Van Dyke, in *New York American*.

Life a Story.

"We spend our years as a tale that is told."—Psalm 90: 9.

All the world loves a story. The little child at bedtime cries, "Tell me a story." The savage at his campfire, the barbarian in his hut listens eagerly to the stories of his clan. The immortal Iliad was originally a series of stories, told probably by Homer himself in the halls of the Greek princes of his day. In the Middle Ages troubadours, minstrels, and minnesingers roamed over Europe from castle to castle in an age when few could read and books were scarce, singing to lords and ladies, knights and peasants the songs of the time, and narrating with skillful tongue the stories of the age, crooning their tales, as Scott so beautifully brings out in "The Lay of the Last Minstrel," in the dim light of the castles' great halls to an intent company of listeners.

Life in the text is compared to a story. Such is the life of every individual, however lowly—an entrancing story, with adventure, sentiment, perhaps history in it. Life has its plot, its transitions, its adventures, its surprises. Sometimes the incidents of life flow smoothly into each other. Sometimes the chapters are full of adventure. Some new interest is expected to develop with each new chapter begun. How like the opening of the new year! Perhaps in the new chapter we are opening our life's story will approach its climax.

The majority of readers clamor for a story to end happily. No play can hope for popular success that does not have a "happy ending." Life's story, however, by no means always has a happy ending, but is sometimes unutterably tragic. Numberless prisons speak eloquently of wrecked lives and scattered fortunes, while the growing number of divorce suits tell pathetically of broken hearts and ruined homes. When we come to the end of successive chapters of some life stories we lay down the book with a sigh.

The life story of the true Christian always ends, so Holy Writ declares, with a triumphant conclusion. The world may not think so, but nevertheless it is so. The life of the Apostle Paul seemingly had a pathetic ending when he was led from his dungeon along the Appian Way to be executed. But Saint Paul did not think so. "I am now ready to be offered; there is laid up for me a crown."

The magnificent church in Rome now standing on the spot, Saint Paul's in London, and numerous other churches named after him bear witness to his life's triumphant ending. The cross likewise seemed to the people of Jerusalem, even the disciples, a pitiful ending of a noble and useful life. But not so our Lord, "who for the joy that was set before him, endured the cross, despising the shame," through the cross bringing in redemption.

So with the lives of all true Christians, whether their lives close in peace, calm, in modest enjoyment of honors acquired or blessings gained, or by a change of the great wheel of fortune in suffering, failure, and poverty, still their life's end when the tale is all told is a happy one. If faithful they "enter into the joy of their Lord."—Reverend De Witt Lincoln Pelton, Ph. D., rector Saint James' Episcopal Church, Fordham, New York City, in *New York Herald*.

Did you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them—that it was a vain endeavor?—H. D. Thoreau.

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New.—Bacon.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

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The Children's Home.

(Lovingly dedicated to Sr. L. L. Resseguie.)

Glad sound of singers reach my ear,
Of children's voices sweet and clear,
And this refrain I seem to hear,—
No more our childish feet shall roam,
For we have now a cherished home;
Home, sweet home! There's no place like home—
Sweet home!

When winter's icy breath congeals,
And snow the flowers and grass conceals,
No more its terrors we shall feel,
Safe, safe within our cherished home,
No more in the cold world to roam;
God bless our home! God keep our home—
Sweet home!

Enshrined within our home is love
Like unto that which dwells above,
The gift of God's own Holy Dove,
Love swayed the hearts that built our home,
Love sent us there no more to roam;
Love feeds us, clothes us, warms our home,
The Children's Home, dear Children's Home—
Sweet home!

M. E. KEARNEY.

COLTON, CALIFORNIA, December 9, 1911.

Dear Sisters: Since *Autumn Leaves* is not open to letters, I feel like responding through the Home Column to an article found in *Autumn Leaves*. It is that of Brother Trowbridge. We "shut-ins," who have not the privilege of hearing testimonies, appreciate more deeply those that we read, and I wanted to say, if Brother Trowbridge, or anyone else, has any more such testimonies or experiences in the same line as the one given in December *Autumn Leaves*, "On a strange road," I hope he will not withhold them from the public. They are feasts to the soul. I think I have never read anything so replete with testimony as was that experience, affirming, beyond a question, that the living God of Abraham is the same to-day in his operations upon the mind of both man and beast as he was anciently. And, comforting thought, we are numbered with the people with whom he thus operates. The same influence and power that moved faithful Abraham to get him up and go to a place that he knew not of, moved also upon this brother, another of God's obedient ones, to get him up from the writing table in a warm room, and go, he knew not whither, neither for what purpose. And, like

faithful Abraham, he went forth without doubt or question and in the face of a raging storm.

And again, the same power that stood in the way of Balaam's beast caused "Dobbin" to refuse to go farther as he was being guided. Who shall say that he, too, did not see the angel with the drawn sword? A balking horse refuses to go in any direction, but "Dobbin" went freely in the way he was being led, and faced the blizzard till he got to the house to which he was being directed to go.

This instance makes one think of ancient times when the two heifers were hitched to the cart in which the "ark of God" was, and left without the guidance of a man to go as directed by the invisible power. Then when the brother saw for what purpose he was brought there, and felt his weakness, the same Lord and Master, who told his disciples while he was yet upon the earth to take no thought of what they should say in those times of emergency, reassured the brother, also making him feel stronger in the defense of the truth. Thus the Lord confirmed his promises made to those who would defend the truth, so many years ago. And the crowning testimony of all was that the Lord made clear which people he was for and which against.

It seems to me, if those two men who represented the Utah church had, previous to that time, honestly believed that their position was the right one, they could not then fail to see which side the Lord was on. How sad to think that men will so hazard their souls' salvation as to hold to a creed or church in the face of a manifest disapproval of God! What will it profit them?

And now we ask, what brought about this extraordinary circumstance in which is seen from first to last the unmistakable evidence of being divinely appointed? The answer is, the prayer of a humble sister. Her husband was being blinded by the cunning craftiness of men; he was being led out of the right way, and to the accepting of principles that would drive peace from their home. Woman is the reigning queen in that department of life, the home, and when an enemy threatens its destruction, she has a right to call for the help that is needful; and, though quiet and unassuming, it is seen that this sister, by her faith, had power to move heaven and earth, so to speak, in behalf of her husband and the peace of their domestic life.

And right here comes in the question asked by Sister Walker in her leading article of the same magazine, "Can the work of man and woman be separated?" The sequel gives the answer. It required the sturdy hardihood of the man to bring to pass the answer to her prayer, and how one's respect rises and deepens for the man, or men, who honor their manhood and go forth where duty calls, even though the prince of the powers of the air sends a fierce blizzard with the hope of intimidating him.

This illustrates, I believe, the true position, as designed of God in the dawn of creation, that woman should occupy in her sphere, and by faith send forth her influence, while the man goes forth to dare and to do, as duty impels. What a brilliant contrast is this from the one who would remain where it was warm and comfortable, and resist the Spirit by assuring himself that the Lord would not want him to go out in that storm.

The lessons of life teach us that the Lord wants men to rely upon him, and brave anything that may obstruct the way which he points out to them. As I write this, there appears before my mental vision the blanched face and the erect form of a true-hearted God-fearing man standing at the helm of a mite of a vessel, pressing her forward in the very face of the incoming mountainous gyaves that to the natural mind the encounter would be sure and sudden death. But he knew in whom he trusted, and swerved not from his

purpose. And the God of Israel was with him and carried his frail bark over the terrible breakers.

Oh, that we all would hold ourselves in a position to know the leadings of the Spirit and *obey!* Then would we realize in this church many more such occurrences as that related by Brother Trowbridge, that goes farther to vivify our perceptions of God as being with us than many sermons. I feel there will be more of those tokens of the presence of God with his people, and that in the near future. I can feel the evidence of a greater degree of the Spirit being enjoyed by the Saints in their written words sent forth in the church periodicals. Of late some of those pages have been fairly illuminated by the Spirit. It brings joy and peace to the heart and makes one feel that "It is good to be a Saint in latter days."

E. BURTON.

Request for Prayer.

Sister Julia Neal, of San Antonio, Texas, sends in her name for prayer and says, "I have been a member of the Prayer Union since it was organized and always remember the subjects each Thursday, and keep some part of the day at home, as we have no local organization."

Letter Department

DONALDSON, KENTUCKY, December 29, 1911.

Editors Herald: I am indebted to some one for having the HERALD sent me since July 1. I certainly have enjoyed reading its pages. I had never subscribed to it but had read it a few times when they had been given me by a sister. I will subscribe for the HERALD in the near future. I write this to thank the one who has so kindly sent it, although I do not know who it was. I am a sister in the true gospel,

MRS. E. C. SKAGGS.

DISLEY, SASKATCHEWAN, CANADA.

Editors Herald: At the close of another year I feel that I would like to pen a few lines to your priceless paper; yea, priceless I mean, for money could not satisfy my soul with the food I derive from them. It does not matter which page I turn to, there is a good, interesting piece, the editorials, the department of General Interest, Canadian Mirror, Mothers' Home Column, Letter Department, etc. There is always food for thought, and as I realize that time is rolling on, seasons coming and going, years rolling by, the time for the second coming of Christ is drawing nigh "even at the doors." I have thought how many of us are able to be like the wise virgins who had their lamps trimmed. Do we as a church realize the necessity of keeping the commandments of God? and, as Christ said, "If ye love me keep my commandments," abstaining from tobacco, from hot drinks. Obeying the first principles of the gospel is not all. "Love thy neighbor as thyself," and as Christ said to the rich man, If you have done all these things, give all that thou hast to the poor and follow me.

I know we have many things to overcome in this world. We are human and apt to fall into divers temptations, and I know there are many things I must overcome before I shall be able to say I am prepared to meet my Savior. Let us unitedly, this coming year, strive more earnestly to battle against the elements that surround us, to build up the glorious latter day work. Out in Northwestern Canada great work can be done, plenty of room for the work to spread forth its arms of love and affection for the redemption of mankind; plenty of room for the missionaries to go out without crossing each other's lines, and as I have heard it said, The work in this Northwest is like a bud just beginning to open.

As a branch we have been blessed exceedingly with the divine Spirit of the Master. Though not big in numbers we are united in spirit, and blessings have been bestowed which would otherwise have been withheld, and as I scan the history of the branch I can see where God in his infinite mercy has been with the Saints in their struggles, striving to build up the work and pushing out before the people. Only last Sunday, December 10, three were called and another cheered, counseled, and admonished in his work through the gift of tongues and interpretation, and as I sat and listened to the voice dictated by the inspiration of heaven I marveled, Surely the signs follow the believer, and as Christ said, They shall know of the doctrine, whether it be of God or man. Having been blessed with the privilege of obeying this gospel my desire is to press onward, to be humble and faithful in the duties which have been allotted to me. There are hundreds and thousands who oppose as ignorant of facts as little babes. Could they but see the Book of Mormon, which seems the main point of attack, they would, like Pilate, say, I find no fault in this man (book).

"If this work be of man it will come to naught, but if it be of God nothing can overthrow it." How sweet and cheering is that precious verse! I love this work and the people who are engaged in it. Pray for me, Saints, that I may grow strong in the faith; my prayers are for God's people, with the best wishes for the work. Your brother in Christ,

JOSEPH BATES.

EUFAULA, OKLAHOMA, December 29, 1911.

Dear Herald: Thinking it might be possible that there might be some wondering how it came that I had my name enrolled upon the church records, I will make as brief a statement as possible. In March, 1909, and at a time when my wife had been the means of my trying to earn an honest living, I received a letter from one whom I had never seen or spoken to, by the name of James E. Yates, of Ripley, Oklahoma, telling me I must be united in the common brotherhood of the Church of Jesus Christ of Latter Day Saints, and that it had been made plain to him that he would in time baptize me, and that any time I was ready he would come and baptize me. About this time I was thinking quite often as to whether or not I should join the church and try to be a pattern to my family to follow after. I had no doubts as to the truth of the latter day work—in belief I have always been a Saint.

Well, Brother Yates came over by request a short time after receiving his last letter and baptized me and my only daughter, aged fourteen. At that time my only worldly possessions consisted of a small bakery, worth about eight hundred dollars. This year, 1911, I and wife paid tithing on three thousand dollars. I mention this by way of belief that I have been made to prosper through obedience to the gospel, and for which I have always been thankful to Brother Yates as being an instrument in the hands of God in bringing us into the kingdom. And we are glad our health has been sufficiently good that we may labor with our hands and earn the means that will help others.

My life has been spent among the worldly people, and yet while taking in the world and all its ways I never forgot to think of a Latter Day Saint. I was a constant smoker for thirty years, and on entering the church I asked the God of heaven to make this habit look distasteful to me. I did not ask nor think to ask that the taste be removed. I have not smoked since, and if there is a habit that looks bad, it is that of using tobacco. While I may not have received the assurance that others have, I am willing to strive for the same.

In years past and gone, in the time of W. W. Blair, Charles

Derry, Mark Forscutt, and others, I have been witness to the healing of the sick and the speaking in tongues and prophecy, and that by those that could not have been deceivers; they were too innocent and honest for that. My belief, if only through the evidences of others, would warrant me in saying I know it to be true, and I am thankful and not ashamed that I am trying to be a Latter Day Saint.

With a happy New Year and a God bless you all.

T. S. MARTIN.

KANSAS CITY, MISSOURI, December 25, 1911.

Dear Herald: As I sat thinking this beautiful Christmas Day of God's goodness to me, of his beautiful lessons and glorious promises left on record for my elevation and spiritual growth, and especially the gift of his dear Son, that I might become like him and fit and prepared for his coming again,—I am prone to ask myself the question, Will I be able to hold out faithful to the end?

There are so many environments that seem impossible to overcome. It calls me to think of our dependence on the Lord and our nothingness after all, although many fail to sense it.

Happy are we if we do our level best for the uplifting of humanity, keeping out the thought: "Now big I did that," or "Will I be repaid for the time spent?" If we do this and trust God fully, barriers which seem mountain high to us will disappear like snow before the sun's hot rays. I am glad of this fact, and feel like praising his holy name for this assurance.

The Saints of Bennington Heights provided a Christmas tree for the Sunday school children, and the program rendered by the young was very effectual and pleasing.

We would enjoy much more happiness if we had more of the Christmas spirit in our hearts the whole year through, and ever keep in mind that "it is more blessed to give than to receive."

May we Saints enjoy a large degree of his Holy Spirit this coming New Year, is the prayer of your brother in Christ.

C. A. LAYTON.

BENNINGTON HEIGHTS.

Conceived in Sin.

This language is found in the Inspired Translation in two places: Genesis 6:57; Psalm 51:5, and once in the Authorized Version: Psalm 51:5.

The purpose of this letter is to briefly set forth a few objections to the common interpretation placed on Psalm 51:5. Many of my brethren claim that David spoke of his own peculiar case; that he, confessing his sins to God, made mention of the unfavorable conditions under which he was born; and further, the excuse that his mother lived under questionable conditions in the period of his conception and birth. In brief, this is the sum and substance of what we hear when Psalm 51:5 is referred to. Our first objection is that we can not warrant such interpretation for the simple reason that God himself, firstly, was the author of this term "conceived in sin" and plainly stated that every son and daughter of Adam's race was conceived in sin. (Genesis 6:57.) Secondly, it calls in question the character of David's mother and questions the fact that he was a son of Jesse, and his having scores of wives and concubines was due to the character of his mother. Such a claim seems a little faulty, to say the least. God decreed the plan and David understood just what had taken place; hence the term, "In sin did my mother conceive me." He simply understood how he had been taken from the spirit world and "conceived,"

plunged, immersed in sinful environments, and his sinful life was the natural result, and not because his mother was a bad woman.

EDGERTON, ALBERTA.

F. A. ROWE.

News From Missions

Missouri.

On November 27 James Moler and the writer joined forces at the Star Schoolhouse, near Butler, Missouri, where we continued till December 10, having a good attendance and baptizing six excellent people—all adults. There are as many more ready. Conditions seem to indicate a branch organization in the near future.

Brother Moler left on the 11th and I began meetings at the Black Schoolhouse, five miles east of Butler. The school board objected and we held only one service. The house was voted open, but we submitted for the time. We will see to that place later. We have some friends there who want to hear our message.

We were called to Rich Hill on the 30th ult., where we officiated at the marriage of Brother Rollo Duzan and Sister Velma Houston, both excellent young Saints. We also performed a similar service December 20 for Brother Fred Rogers and Sister Ethel Searfus, near Butler, Missouri. They are an honor to the work.

Will soon return to Lewis Station, where we expect to baptize several. The prospects in the district are encouraging.

In bonds,

KNOBNOTER, MISSOURI.

W. S. MADDEN.

Miscellaneous Department

Conference Minutes.

KENTUCKY AND TENNESSEE.—Conference convened with the Liberty Hill Branch, October 7, 1911, with J. R. McClain, district president, in charge. H. E. Moler chosen to associate with the chairman. John R. Cook chosen to act as secretary pro tem. Elders reporting: J. R. McClain, H. E. Moler, Fred Moser. Priest O. S. Caldwell. Teachers J. R. Cook and Brother Little. Paris, Tennessee, was chosen as the place of the next conference. Bishop's report audited and found correct. Preaching by O. S. Caldwell, Fred Moser, H. E. Moler, J. R. McClain. Adjourned to meet at the call of the district president. J. R. Cook, secretary pro tem.

Conference Notices.

Central Oklahoma district conference will convene with the Holdenville Branch, February 2, 1912. C. T. Sheppard, secretary.

Conference of the Northeastern Kansas District will convene with the Atchison Branch, Saturday, February 24, 1912, at 10.30 a. m. Branch clerks and ministry will please send reports to Mrs. F. G. Hedrick, Fanning, Kansas. Branch clerks will note on their reports the number of scattered members in their branches, also furnish a list with names and addresses of their scattered members, as requested by last district conference. Election of district officers and other business of importance will come before this conference. A full representation from the branches is earnestly desired. Come with the Spirit in your hearts, that much good may be accomplished. Frank G. Hedrick, secretary.

Seattle and British Columbia semiannual conference will convene with the Seattle Branch, February 10, 1912, at their church, Kilbourne Street and First Avenue, N. W. Take Fremont-Ballard car, or West Woodland car on First Avenue, down town. The whole missionary force laboring within the district is expected, and hopes are entertained that the missionary in charge, Brother F. M. Sheehy, will be in attendance, as also others from neighboring districts. Besides the transaction of the regular routine business it will be the election of officers. Branch clerks will receive blanks upon which to make their reports for the six months ending January 31,

1912, in ample time from the undersigned. Religio and Sunday school conventions will convene on Friday at 10 a. m. and 2.30 p. m. respectively, as usual. Fred'k W. Holman, secretary, 4233 Bagley Avenue, Seattle, Washington.

The semiannual conference of the Northern California District will be held at Oakland, California, March 2, 3, 1912, at 10 a. m. All reports, both statistical and individual, should be sent to J. A. Lawn, 48 West Avenue, San Francisco, who is secretary of the district. If sent to me I will care for them. A full report is earnestly desired. J. M. Terry, president, 1202 Fourteenth Street, Oakland, California.

The district conference of the Ohio District will convene at Columbus, Ohio, February 24, 25, 1912, at 10 a. m. Will meet in the G. A. R. Hall, Columbus Street. Take High Street car north and get off at Hudson Street. Come who can. S. J. Jeffers, president.

Convention Notices.

In the last HERALD the notice of the Northeastern Illinois Religio convention was incorrect. The HERALD read January 9, 1912. It should have been January 19, 1912, at 10.30 a. m. Blanche Fairbanks, 1528 South Turner Avenue, Chicago, Illinois.

The Southern Wisconsin district Sunday school association will meet in convention in connection with the district conference near Soldiers Grove, Wisconsin, February 3, 1912, at 2.30 p. m. Please send all reports and credentials to me as soon as possible. Charles C. Hoague, jr., secretary, Janesville, Wisconsin, R. F. D. 7.

Notice to Montana Saints.

As it was found impossible to hold the conference in February and have it on Saturday before the full moon, as was intended, the district authorities thought best to hold it on March 2 and 3, 1912, at Bozeman. J. P. Wyckoff, secretary.

Died.

COLLINS.—Alonzo Dwight Collins was born in Springfield, Sangamon County, Illinois, March 5, 1875. Died in Eustis, Nebraska, November 7, 1911. His parents moved to Nebraska in 1878, where he has lived until his death. He was married to Minnie C. Blodget, to which union were born ten children, five of whom preceded him to paradise, four dying in infancy; the oldest daughter being ten years old at the time of her death. He was a member of the Reorganized Church of Latter Day Saints, and a consistent member. Was baptized May 6, 1894. He was a kind father and husband. Funeral sermon by Elder G. W. Johnson, in the Saints' church at Eustis, Nebraska.

PARMENTER.—Hannah Savage Parmenter, at the age of 78 years and 8 months, at Des Moines, Iowa, after remaining in an unconscious condition for four weeks, the cause of which was not known to the physicians. She was the mother of thirteen children, two of whom are members of the church, others almost persuaded. She was a woman of whom it could be said that she had done good and endured patiently. She believed in the faith of the Saints, and so far as she understood her duty in relation therewith, she had accepted. Funeral services at the Saints' chapel, Des Moines, by Elder J. F. Mintun, who considered the subject of judgment.

GLICK.—Reuben Glick was born February 19, 1828, in Ohio. Moved to Missouri with his family in 1878, where he resided on his farm near Dederick, Missouri, until six years ago, when he and his wife went to live with a daughter, Mrs. S. H. Roush, where he died December 19, 1911, his wife preceding him four years. United with the Reorganized Church of Latter Day Saints November 15, 1891, a member of the Veve Branch. Ordained a deacon February 21, 1895, and remained faithful until death. Leaves to mourn three daughters and sixteen grandchildren. Funeral services conducted by Joseph Sterling, at the home.

DUNN.—Henrietta Smith was born at Cardiff, Wales, of English parents, October 25, 1858. Died at Saint Joseph, Missouri, December 27, 1911. Husband and nine children mourn her departure. Died with the assurance that she would be at rest in the paradise of God. Funeral directions and sermon by Elder Marcus Shaw, of Independence, Missouri.

The Enemy of Society.

The dynamiter is a social enemy. He is a far more dangerous person than the ordinary criminal, who offends in the domain of private well-being. The less of a common criminal, the worse he is. When in the name of "labor" the *Los Angeles Times* building was destroyed, the attack was against the very foundations of civilized society. If a private enemy, having a personal grudge, had attempted to take the life of General Otis, it would have been a serious crime. But an attempt to take his life for the reason that he edited his newspaper in a certain way, and carried on his business in a certain way, was an infinitely more serious matter. The freedom of the press must be preserved in this country at all hazards. It must not be thought that a newspaper building can be wrecked with dynamite because some movement or organization dislikes the politics or the economic views of the editor. Nor must it be thought that an employer's factory may be destroyed because he refuses to employ union labor, or will not permit a walking delegate to dictate to him about his affairs. It is a serious question whether capital punishment in the case of an ordinary private murder is in any way desirable. But society must defend itself against enemies who would destroy civilization as such. The anarchist who throws a bomb because he would destroy government is entitled to no mercy, whether his bomb kills anybody or not. If any man deserves to be hung, it is the assassin who strikes at the representative of public authority, or the dynamiter who attacks the fundamental conditions of economic society. For this reason, the detective, William J. Burns, has rendered our country a public service of inestimable value. Every possible effort should be continued to discover and punish everybody who may have been connected with these crimes, perpetrated in the name of a movement. The more it can be shown that the dynamiter is a fanatic, and not a crook or a criminal in the ordinary sense of the word, the more dangerous he is, and, therefore, the more necessary it is to treat him as if guilty of treason in the extreme sense of the word and to punish him accordingly.—From "The Progress of the World," in the *American Review of Reviews* for January.

The Chinese empire never puzzled the West more than it has puzzled us in recent weeks. The news and developments have been most startling—and most strange. It is impossible to understand some of the features of the situation, while prediction is not hazarded even by intelligent, experienced correspondents who have spent years in China. Is there to be a revolutionary transformation there? Will a real republic be established? Will it live and prosper, if established? Will the very radical constitution granted by the Manchu dynasty in an hour of panic and dismay become a vital, significant instrument? Are there to be genuine political, social, and administrative reforms in the provincial and imperial spheres? Will the more moderate statesmen succeed in saving the throne and converting China into a limited monarchy? Or is China threatened with civil war, anarchy, decentralization, disintegration and foreign intervention?—From *Highways and Byways in Chautauquan* for January, 1912.

The United States' Opportunity.

After nineteen hundred years the opportunity is presented to the United States to take the lead in the great movement for universal peace. Its greatness, its wealth of resources, and the demonstrated bravery of its men, which preclude even the suggestion that it is actuated by cowardice, its freedom from entangling alliances and its comparatively insular position—all combine to make possible its leadership in this great movement. The people of the world look to us to give this impetus to the peace movement.—From President Taft's "The Pending Arbitration Treaties" in the *January Century*.

There is a beautiful harmony between the good of the state and the moral freedom and dignity of the individual. Were these interests in any case discordant, were an individual ever called to serve his country by acts debasing his own mind, he ought not to waver for a moment as to the good which he should prefer. His soul he must never stain or enslave. From poverty, pain, the rack, the gibbet, he should not recoil; but for no good of others ought he to part with self-control or violate the inward law.—W. E. Channing.

"Spiritism and Psychology."

The investigations in supernormal psychology undertaken in recent years have so upset preconceived notions that the average man hardly knows what to think. To him it seems as if a kind of insanity had fallen upon a part of the learned world. High authority is quoted in behalf of the strangest phenomena, and ingenious theory is pushed to the verge of total incredibility. Theodore Flournoy has never committed himself to any extreme views, while he has always stoutly upheld the importance of seeking to explain the facts of so-called spiritism. He is now professor of psychology at the University of Geneva, and his book, *From India to the Planet Mars*, published some years ago, is not a Jules Verne romance, but a valuable evidential document. In his latest work, *Spiritism and Psychology*, just published by the Harpers, Professor Flournoy reviews the whole field of psychic research, showing how, when we understand the workings of the subconscious mind, many strange occurrences become easy of comprehension.

Professor Flournoy practically destroys belief in the actual intervention of spirits in human affairs, while he clings to a spiritual view of the universe and evidently believes in survival. It is curious to see how many baffling cases reveal their true nature under the microscope of the author's analysis. It is well worth while to read of the cases in which messages from "the other side" have proved entirely false. One man was informed by automatic writing that his son had committed an indiscretion which was about to cause his dismissal, and, hastening to his son's employer, found that nothing of the sort had occurred. A woman saw an apparition of a friend which told of the friend's recent death. Later a letter informed her that the person whose "spirit" she had seen was in his usual health. The case of the famous medium Eusapia Palladino is taken up in detail.

Spiritism and Psychology does something more than appeal to the curiosity; it is as enlightening as it is fascinating in its subject-matter. Hereward Carrington, the translator, supplies notes and an introduction, and there are numerous new and scientifically valuable illustrations.

"In the absurdities of their doctrines and their disregard for the facts of nature and human history, the Christian Scientists stand alone among the sects that have won material and propagandist successes among the Anglo-Saxon people. Consistent in their belief that the control of the mind over the body is absolute, they ignore the existence of well-defined and even irremediable disease. . . . The establishment of so pretentious, ignorant and dangerous a sect is possible only in a country in which biological culture is low, and the people are ready to be bamboozled by every kind of political, sociological and medical charlatany."—From Herter's *Biological Aspects of Human Problems*.

Some Eyesight Tests Show Queer Results.

THINGS NOT ALWAYS WHAT THEY SEEM FROM A VISIONARY POINT OF VIEW.

Nine persons out of ten place, or think they place, the most implicit faith in the testimony of their senses. As a matter of fact, however, few of us accept this testimony in the more important affairs of life.

We do not believe that the sun moves around the earth, although we see it; and the flatness of the earth that is evident to our un instructed physical sight is refuted by the understanding. We do not believe our senses, but our reason, in these premises, though we do rely upon them in many matters where we should know better. We have for guidance such truisms as "Don't trust in appearances" and "Believe nothing that you hear and only half what you see," still we are often deceived. Illusions and delusions afflict us from the cradle to the grave.

We think that we see and hear a great deal that we do not see or hear at all. On the witness stand and under oath we testify to things that we imagine have taken place, only to have our testimony contradicted by that of other witnesses, equally reliable and conscientious, who describe minutely things and occurrences as being evident to them at the same time and place as those we have described, yet materially different in every important detail. It is contended by many able men, and with much reason, that the much derided "circumstantial evidence" is, after all, more reliable than that of so-called "eye-witnesses."

CONTENTS

EDITORIAL:	
"A Mormon Manifesto"	25
An Old Revelation	26
Important Notice	28
Notice	28
Notes and Comments	28
ORIGINAL ARTICLES:	
The Man of Sin, by Peter Anderson	29
Parental Responsibility, by J. F. Garver	29
The Problem of Church Union, by Edward D. Moore	31
When Jesus Comes, by Frederick Gregory	32
The Angel's Message, by A. M. Chase	37
CANADIAN MIRROR DEPARTMENTS	
Campbell's "New Theology," by R. J. Farthing	38
The Princess Theater, Toronto, by A. F. McLean	39
OF GENERAL INTEREST	40
MOTHERS' HOME COLUMN	41
LETTER DEPARTMENT	42
NEWS FROM MISSIONS	44
MISCELLANEOUS DEPARTMENT	44

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

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

Professor Hugo Munterberg, in the course of a lecture to a Harvard class, staged a mimic "holdup" in the lecture room, having his actors suddenly rush in, engage in a pretended fight, and suddenly depart. There were some fifty members of the class, and each was requested to write an accurate description of the occurrence. The result was about fifty differing versions. One man had seen an assault committed with a knife, another with a pistol, another with a club, and so on. None of the descriptions of the persons engaged tallied with the facts. Yet each man was willing to swear to what he had seen.

This is all natural when it is considered that no two persons have the same sense of color, form or sound. And whose senses are reliable? No one's! Try your own, for example. Close one eye and with the index finger of your right hand point at some small object, say a spot on the wall a few feet distant. Keep the finger pointing, open the eye that was closed and close the one that was opened, and see where you will be pointing. Then, still pointing, open both eyes. Observe the result.

Do you pride yourself on your powers of observation? Tell us, offhand, which way the profile of "Liberty" faces on a dollar, half dollar, or other coin. What is the prevailing color of Lake Michigan on a clear day and how many colors can you count from the water's edge to horizon? What is the color of your best friend's eyes? How many spokes in an ordinary wagon wheel?

Looking down a long, straight stretch of railway, the tracks converge at a certain distance according to the testimony of our eyes. The lines of a building slant sharply away from us, in appearance, though we know that the height of the distant portion is the same as that of the near. That is "perspective," we say, and recognize the laws thereof in drawing a representation of the building. Did we attempt to draw the building in its exact proportions it would be ludicrous. We draw what we seem to see, not what we know, and our reason gives the correct impression.

Take a small round object—a bullet or small marble—and lay it in the palm of the left hand. Then, crossing the index and middle fingers of the right hand, place them over the shot so that both are in contact with it, and, closing the eyes, roll the object about in your palm. You distinctly feel two objects, though you know there is but one there. So much for actual testimony.

Who has not been deceived by echoes or by the arts of the ventriloquist? Yet we presume to believe our ears, though we can not locate the place of sound.—*Chicago Tribune*.

"So soon as man develops imagination to strive, not merely for his immediate needs, but also to forestall his future ones, by accumulating a food supply, whether by killing game or by cultivating the land, he becomes a capitalist. . . . That the effects of capitalization are in general very distinctly advantageous to man is so obvious a truth as to require no discussion, whatever may be said against the abuses of the modern capitalistic system."—From Herter's Biological Aspects of Human Problems.

Is There a Santa Claus?

We take pleasure in answering at once and thus prominently the communication below, expressing at the same time our great gratification that its faithful author is numbered among the friends of *The Sun*:

"Dear Editor: I am 8 years old.

"Some of my little friends say there is no Santa Claus.

"Papa says 'If you see it in *The Sun* it's so.'

"Please tell me the truth; is there a Santa Claus?"

"VIRGINIA O'HANLON.

"115 WEST NINETY-FIFTH STREET."

Virginia, your little friends are wrong. They have been affected by the skepticism of a skeptical age. They do not believe except they see. They think that nothing can be which is not comprehensible by their little minds. All minds, Virginia, whether they be men's or children's, are little. In this great universe of ours man is a mere insect, an ant, in his intellect, as compared with the boundless world about him, as measured by the intelligence capable of grasping the whole of truth and knowledge.

Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Alas! how dreary would be the world if there were no Santa Claus. It would be as dreary as if there were no Virginias. There would be no childlike faith then, no poetry, no romance to make tolerable this existence. We should have no enjoyment, except in sense and sight. The eternal light with which childhood fills the world would be extinguished.

Not believe in Santa Claus! You might as well not believe in fairies! You might get your papa to hire men to watch in all the chimneys on Christmas Eve to catch Santa Claus, but even if they did not see Santa Claus coming down, what would that prove? Nobody sees Santa Claus, but that is no sign that there is no Santa Claus. The most real things in the world are those that neither children nor men can see. Did you ever see fairies dancing on the lawn? Of course not, but that's no proof that they are not there. Nobody can conceive or imagine all the wonders there are unseen and unseeable in the world.

You may tear apart the baby's rattle and see what makes the noise inside, but there is a veil covering the unseen world which not the strongest man, nor even the united strength of all the strongest men that ever lived, could tear apart. Only faith, fancy, poetry, love, romance, can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing else real and abiding.

No Santa Claus! Thank God! he lives, and he lives for ever. A thousand years from now, Virginia, nay, ten times ten thousand years from now, he will continue to make glad the heart of childhood.—Reprinted again from *The Sun* of September 21, 1897.

Gastronomic Crimes.

Nor is it enough that school girls and boys should be taught to cook; they should also learn how to eat. Few learn this at home. They are usually taught to eat silently, and not to take soup off the end of a spoon or to put the knife into the mouth; but the more important art of mastication is ignored. It is a branch of physiology, and should be taught by experts in the schools.

If it were, the next generation of mothers and fathers would know that it is a crime to let their children swallow food, particularly milk and cereals and vegetables, before it has been kept for a while in the mouth to be mixed with saliva and made digestible.

If it were indelibly impressed on school children that gluttony is a vice which defeats its own end, that by eating slowly much more pleasure can be got from one mouthful than by bolting a whole plateful, that this pleasure can be vastly increased by consciously exhaling through the nose while eating, and that those who eat in this way will escape the pangs of indigestion—if these truths were impressed on every child mind, two thirds of the minor ills of mankind would disappear in two generations, and most of the major maladies also; for the stomach is the source of most diseases. As Thomas Walker wrote nearly a century ago, "Content the stomach, and the stomach will content you."—From Henry T. Finck's "The future of cooking and eating" in the *January Century*.

"A locomotive which fails to develop more than a small fraction of its potential capacity would be regarded as a failure and would quickly be replaced by one of a better type. Probably most human nervous systems develop only a small fraction of what is within their power, either quantitatively or qualitatively. The recognition of this will lead to increasingly intelligent efforts in the development of personality, in other words, to improve education."

"The problem of education is humanity's greatest problem, as it always has been and always will be."—From Herter's *Biological Aspects of Human Problems*.

Roosevelt on President Hyde's Book.

Theodore Roosevelt, in a recent article in *The Outlook on The Search for Truth in a Reverent Spirit*, takes occasion to refer to President William DeWitt Hyde's *From Epicures to Christ*. "Mr. Hyde's short volume combines," Mr. Roosevelt says, "in high degree a lofty nobility of ethical concept with the most practical and straightforward commonsense treatment of the ways in which this concept should be realized in practice. . . . This book of President Hyde's gives me something that no other book does and means to me, very, very much."

"From Epicurus to Christ" has just been published in a new and extensively revised edition under the title of "The Five Great Philosophies of Life."

War is the most bestial of madresses. It is a most execrable thing to destroy a man's life, not only because of the wonderful work of nature in the human body, but also of the respect due to the soul that dwells in such a marvelous piece of architecture; since truly whatever it may be, the soul is certainly a divine thing and should therefore be allowed to occupy its habitation at its own good pleasure and should not be driven from it by our anger or malignity.—Guglielmo Scala in *Mona Lisa*.

The world is full of renunciations and apprenticeships, and this is thine; Thou must pass for a fool and a churl for a long season. This is the screen and sheath in which Pan has protected his well-beloved flower; and thou shalt be known only to thine own, and they shall console thee with tenderest love. And this is the reward: The ideal shall be real to thee.—Emerson.

To free a man from error is to give, not to take away. Knowledge that a thing is false is a truth. Error always does harm; sooner or later it will bring mischief to the man who harbors it.—Schopenhaur.

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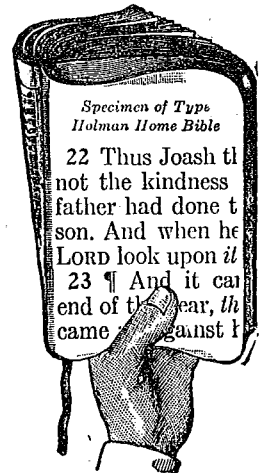
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

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NUMBER 3

Editorial

THE LESSON OF THE ROUND TABLE.

King Arthur was a great and good king who tried to teach the knights of his court chastity, charity, humility, and all true Christian virtues.

Like all such men he met with disappointments in his efforts to adjust perverse human nature to his idealism.

The story goes that on a certain time he made a feast for his knights. He was the last to arrive, and while they waited for him to come they fell into a dispute as to who should have preeminence and sit near the head of the table, and who should be humble and sit at the foot.

The dispute grew into a tumult and a struggle, noisy and brutal. They fought for place like hogs at a trough.

So keen was the interest in the struggle that the king entered unobserved and stood in shocked silence, contemplating the shameful scene, a scene which in its very nature repudiated his every past teaching. When at last his presence was noticed, awed silence fell upon the group.

King Arthur then and there resolved that the scene should never be repeated. So he caused a great round table to be constructed,—no head no foot,—at which his knights might sit in absolute equality.

This was a mechanical contrivance intended to secure equality.

Like all such mechanical contrivances, and later legislative devices, though splendid in purpose and original in conception, it was doomed to fail when put to the rigid final test.

In a group of men whose hearts do not desire equality, equality can never be forced,—not if any material or mental development at all is permitted. The love of preeminence will find some way of expression.

Long before the days of King Arthur, Jesus himself had an experience not unlike that which led to the founding of the celebrated round table. His "knights" of the gospel, the twelve apostles, fell into a quarrel as to who was greatest in the kingdom. Jesus asked them what they had talked about by

the way, and they fell silent, for they well knew that their struggle for supremacy was foreign to his spirit and teachings.

He then proceeded to instruct them, sweeping away all material, worldly, commonly accepted standards of rank and position, and making service the standard of merit. His servants (or rather friends) must be equal, and content with equality. Any preferment must come from God and be received as the result of service—the one who is servant of all being considered greatest of all. Such preferment does not carry with it luxury and ease, as in the world, but in most cases only greater responsibility and opportunity to work, so that they remain in the last analysis equal so far as position is concerned, each receiving all that he is fitted and willing to use and enjoy in the way of opportunity.

Jesus did not attempt to produce some mechanical device, nor yet any theoretical scheme that would bring equality, fraternity, and justice automatically, with or without the free consent of the brains and hearts of his subjects.

He chose a less alluring, a long and tedious, but the only practical method—that of individual education and regeneration.

God is no respecter of persons. He has no regard for the artificial distinctions of wealth and birth that seem so important to men, and so often make base men and women seem honorable. Of him Peter says: "The Father, who without respect of persons judgeth according to every man's work."

God does not recognize these distinctions, and he demands that his Saints shall disregard them, so far as is possible; by and by they will cease, though now they seem so important.

We are not to seek the best seat at the table, or the position of honor in the synagogue. If these places come to us, let them come at God's direction. It is better to take a lowly seat and be called to a higher, than to establish ourselves in an exalted position and be called down.

We should not glory in titles, or in dress, or in wealth.

We are to treat all with true Christian courtesy and not pander to those who are wealthy or well dressed. James says: "If there come into your as-

sembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?"

James was your true church democrat, and it irked him to see worldly class distinctions creeping into the church. He knew that when such a spirit entered in, religion would depart and church politics take its place, with all the shameful wire pulling and scheming that disgrace certain church circles where clique vies with clique in the struggle to outshine and outdress all others, church machinery being manipulated by the men with the longest purses, pew and pulpit alike controlled by money and not by brains and piety.

There is a lesson for us in the incident of the round table. The whole church should be and will be in one sense a great round table at which men may sit as brothers,—banished every false and artificial class division.

ELBERT A. SMITH.

SANFORD, OF THE "HOLY GHOST AND US" SOCIETY IN TROUBLE.

For some years past Frank W. Sanford, founder of the "Shiloh" community has attracted some attention as one of those modern prophets, or would be prophets, of the class of Dowie, who keep the people guessing as to whether they are inspired, demented, possessed of the Devil, or simply seeking notoriety and financial gain.

Some months or years ago Sanford and his followers started out in a sort of sea crusade in two ships, the *Coronet* and the *Kingdom*. This seems to have been a part of their religious program, as Sanford claims to have visited every sea and ocean in the world excepting the Arctic.

The *Kingdom* was wrecked off the coast of Africa. The survivors were taken on board the *Coronet*, and the latter was kept at sea continuously for seventeen months. As a result of this long sea voyage, without fresh vegetables and fruit, six members of the party died of scurvy.

For their death Sanford was arraigned before a court in Portland, Maine, and was by the jury pronounced guilty.

According to the reports of the trial, Sanford testified that the *Coronet* was at all times under direct control of the will of God. He alleged that God had forbidden them to visit any land over which they had previously prayed. Storms and adverse winds prevented them visiting or reaching lands over which they had not prayed, so there was nothing for him to do as master of the ship, but to keep

her at sea. However, they were finally compelled to turn back from an effort to reach Greenland.

The jury refused to consider the plea that God was responsible for the death of the six persons. The Federal Government has jurisdiction over all sea-going vessels and very properly held Mr. Sanford responsible for the death of these persons who were forcibly kept at sea so long that they finally died from the ravages of the dread disease of scurvy.

How wise was that position laid down in the Book of Doctrine and Covenants, that he who keeps the law of God has no need to break the laws of the land. So-called religious leaders who disregard this position are constantly involved in difficulty. Thus Arthur Evelyn See, Frank W. Sanford, and others find themselves in jail, not because they are obeying God, but because they are disobeying the just laws of the land.

But it is replied, Was not Paul in jail, with Silas? Yes; but Paul was not guilty, and when a hearing was granted, his jailors were glad to set him free; indeed begged him to depart, for as a Roman citizen he had grounds for damages. They had no case against him.

Another says, Did not Joseph Smith die in jail? Yes; awaiting trial. Like Paul, he was accused but not convicted. To be accused is not to be considered guilty. The presumption of innocence holds until guilt is proved.

Joseph Smith was murdered because his enemies had despaired of being able to convict him in the civil courts. They had no case, so declared, "If the law will not reach him powder and bullets will." In like manner, failing to secure conviction, the enemies of Paul swore that they would not eat or drink until they had killed him.

Such cases furnish no excuse for men like Sanford and See, who, after a fair trial are found guilty.

The Master pronounced a blessing on those who were accused for his name's sake, only on condition that the accusations and the evil things said were false. Men should remember that condition.

E. A. S.

WHO ARE HELPING?

We have sometimes wondered why certain of our well-known missionaries, as well as others, do not contribute to the *HERALD*, and do nothing for it by way of securing subscriptions. We have wondered if they are interested in having the *HERALD* a growing success. If they are, what are they doing for it? Do they have a good word for it where they labor? If not, is it because of indifference, or because in their opinion it is not worthy of commendation? If the latter, have they ever written to the management to show wherein it does not measure up to what they think it should?

What per cent of our field men ever get a subscriber for the HERALD? If the facts were known, the proportion of those who help would be surprising for its smallness. And how many local workers fail in this regard?

Would it not be well for many of the Saints, laymen as well as missionaries and local ministers, to think of these matters, to find something they can do for the official paper of the church?

This is not written in a faultfinding spirit, but is prompted by a desire to "boost." Let all get behind the HERALD and push it forward and upward. There are thousands of loyal readers and workers for the HERALD. They will get their reward, because it brings good cheer and inspiration to those who are isolated, reassurance to the despairing, and additional hope to all.

Very little is accomplished when one is only lukewarm. Let us get enthusiastic and the result will exceed our hopes.

SIMEON OF OLD.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.—Luke 2: 25-35.

We have here the record of a man who, having finished his life's work, was ready to depart in peace. His prayer was: "Lord, now lettest thou thy servant depart in peace, according to thy word."

The time comes soon or late for all men to depart, but not all are by any means ready to depart when the summons comes. Others, weary of life, hasten their own departing; but, though anxious to go, they can hardly be said to depart in peace.

Why was Simeon ready? Why was his departure to be in peace?

In the first place we are told that he was a "just" man. He had a conscience void of offense toward all men. In the evening of his life he was not troubled by recollections of wrongs done his fellow man.

To deal justly and honestly with all men is one important way of preparing for absolute peace of

mind; and a contented heart and a peaceful mind are indispensable to happiness.

In the second place, Simeon was a "devout" man. He was religious and prayerful. He did not make the mistake, so commonly made to-day, of supposing that he could be a good man and a just man and yet a nonreligious man—right with his brethren but wrong with God.

The statement that he was "just and devout" defines his relationships with God and man, and those relationships were correct, therefore Simeon was at peace and did not fear death. He had friends on both sides of the great divide.

There are two ways of facing death: one displays the courage of ignorance; the other the courage of knowledge.

Some time ago there was published a little poem, just a verse that attracted some attention:

This little child so white and calm,
Decked for her grave,
Faced death without a quail,
Are you as brave?
Ah, she did not know, you say,
This child of four—
Do you know more!

It is given men to know more, if they will only trust the revelations of God. Simeon knew more, and approached the end of a well-spent life with the courage born of knowledge and the peace that attends faith. Simeon had seen Jesus. This was the crowning experience of his life, the gratification of his highest ambition. But what is it to see Jesus? The Jews who stood around the temple gate that day saw all that he saw with the physical eye. And what did they see? Only a little babe, no different, apparently, from other children of a similar age. They saw the child (as he was supposed to be) of Joseph and Mary.

But Simeon, we are told, was filled with the Holy Ghost, and by it he was able to see Jesus as the "Lord's Christ." He was able to discern Jesus as the Son of God, as Peter did later by the same Spirit, and to understand his character and mission. This is seeing Jesus; and anyone who will do the will of God to-day can see Jesus in the same way and in the same sense.

This ability to discern Jesus brought peace to Simeon; for Jesus is the one who gives peace, not as the world gives, but in his own way and time.

Simeon understood the gospel plan, for it is written that he said: "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

We are assured that the gospel of Jesus Christ is the "power of God unto salvation," and we be-

lieve that when Simeon saw the "salvation" which God had "prepared before the face of the people" he had a knowledge of that gospel of salvation which was to be preached in all the world, as well as a knowledge of the individual whose life, death, example, and doctrines would make that salvation possible.

He saw that Jesus was set for the fall and rising again of many in Israel—the fall of those who rejected him, the rising of those who accepted him. Simeon accepted him, and so was at peace.

Simeon was certainly fortunate, yet all that he had we may have. He was just; we may be just. He was devout; we may be devout. He saw Jesus and understood his salvation; we may do the same. Every blessing that the gospel conveyed to Simeon the gospel will bring to men to-day. With it men may be at peace as they approach the end of this mortal state; without it there is no peace of a permanent nature, at best there is only the bliss of ignorance which attends those deluded mortals who esteem it folly to be wise.

ELBERT A. SMITH.

ANOTHER NOTICE.

All parties interested should take notice that all communications relating to subscriptions for the *HERALD*, *Autumn Leaves*, *Journal of History*, *Hope*, *Exponent*, and Sunday school *Quarterlies*, should be addressed to the Herald Publishing House. Do not send to personal addresses, because delay will probably be caused by so doing. For instance a letter from Providence, Rhode Island, containing a money order for subscription, has only to-day (January 11), reached the business department, though dated early in December, because it was not addressed to the Business Manager or to the Herald Publishing House.

NOTICES.

Mail addressed to Brother Elbert A. Smith is forwarded by the postmaster at Lamoni, to San Bernardino, California, by order or direction of Brother Smith. It does not reach the Herald Office, or come into the hands of the Business Manager or other representatives of the office.

Brother Elbert A. Smith, associate editor, is now permanently located at 467 G Street, San Bernardino, California. Saints will please take notice of this new address. Original articles for the *HERALD* and all contributions to *Autumn Leaves* should be sent direct to him. All other matter for *HERALD* to Editors Herald, Lamoni, Iowa.

NOTES AND COMMENTS.

ARTICLES ON SOCIALISM.—We have received several communications in regard to socialism. They have been forwarded to Associate Editor E. A. Smith who, according to his statement in *HERALD* of December 20, 1911, will make a selection for use in the *HERALD*.

COST OF SAVING A SOUL.—Various ministers have been figuring what it costs to save a soul in Boston. One Methodist clergyman puts it at \$3.12, a Baptist placed it at \$70, while "Billy" Sunday figures it takes \$450. Why this difference? We are yet in doubt as to which way the money is supposed to go in these cases. And are Sunday's converts worth more than those of other ministers, or is it worth more for him to save a soul, or is it the result of overcapitalization or "watered stock" on the part of the Baptist and Sunday. Inflated valuation is one of the tendencies of the times.

Hymns and Poems

Selected and Original

"Rabboni."

When Jesus was born there was heard in the sky
The angel hosannas, praising God the most high,
But who would have thought, at his wonderful birth,
What suffering and sorrow he'd endure while on earth.

The foxes have holes and the birds have their nest
Where, when weary, they find both safety and rest;
But the Savior, who for us his life blood has shed
Had no home, nor a pallet, to lay his dear head.

Persecuted and scorned, rejected by men,
When reviled, he bore it but reviled not again.
His strivings and yearnings, to win them from loss,
Brought him hatred and mockings, the scourge and the cross.

Oh, then who could not love our God's blessed Son,
So unselfish and tender in all he has done!
Thou blessed Rabboni, oh, help us to be
Ever faithful till death, that we be welcomed by thee.

J. L. EDWARDS.

NORTH WEYMOUTH, MASSACHUSETTS, Eureka Cottage.

Nature.

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leaves his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him more;
So nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently, that we go
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the why we know.—Long-fellow.

Original Articles

QUESTION.

How does it come about that writers of books and periodicals, published by our church, will admit that any church now in existence came down by succession from the days of the apostles?

Of course they say that it apostatized from the original church.

How such ideas can accumulate in the minds of Latter Day Saints, with the standard books in their hands, is beyond my comprehension.

Now let us see: The Bible says, "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—2 Thessalonians 2: 3. The foregoing is as strong a text as I find in the Bible to prove an entire apostasy. The text quoted from 1 Timothy 4: 1, "Some shall depart from the faith," has reference to the latter day; and not to the former day apostasy. But should one insist that it applies to both, let it be read, "*some*," not *all*.

Let us see, if we can rightly divide the word of truth. (2 Timothy 2: 15; Daniel 7: 23-25.) Daniel saw a power that should arise that "shall speak great words against the Most High, and shall wear out the saints of the Most High."

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

In Revelation 13: 1-7, John saw the same that Daniel saw described as a "beast" and that the "dragon gave him his power and his seat, and great authority . . . and he opened his mouth in blasphemy against God . . . and it was given unto him to make war with the saints, and to overcome them." To the writer's mind, this "beast" and the "saints" are spoken of, in that distinct and separate sense, that there is no need to try to connect them in any sense whatever, so far as there ever having been one, so that the one withdrew from the other.

It is made plain from the above texts that the saints did not *all* apostatize but "were worn out," "taken by force," "overcome."

Book of Mormon, 1 Nephi 3: 139-141, Nephi saw, "The foundation of a great church . . . which slayeth the saints of God and bringeth them down into captivity . . . and I saw the Devil that he was the foundation of it." We see from the above, that the saints were either killed or brought into captivity, and that all connection the "beast" power has to the church was that one overcame the other, and that one was of God, and the other was of the Devil, and that the one founded by the Devil has as much connection with the saints as the Devil has with God.

Doctrine and Covenants 84: 1: This describes "the great persecutor of the church, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign; behold, he soweth the tares, wherefore the tares choke the wheat and drive the church into the wilderness."

In this, she is called the "apostate," but does that necessarily signify that she apostatized from the church of Christ? Or might she not have changed from her own original position? Isaiah, in his 24th chapter, speaks of some who "transgressed the law, changed the ordinance." Can one not transgress law without first obeying it? Could not some parties have assumed to be the church of Christ; but changed the ordinances, or would they necessarily have needed to belong to the church in order to do these things? The writer thinks not. "Drive the church into the wilderness," or in other words to God, by killing off the saints.

The church then is one thing, and the power that drove it is another.

"And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying, That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood; she who sitteth upon many waters, and upon the islands of the sea; behold, she is the tares of the earth, she is bound in bundles, her hands are made strong, no man can loose them; therefore, she is ready to be burned."—Doctrine and Covenants 85: 26.

All of the above texts prove to the mind of the writer that the "beast" power arose independent of the church of Christ, and will continue so, until the day of burning, which will no doubt take place at the coming of Christ.

If there needs be any excuse given for this article, the writer will simply say that he stood it as long as he could.

J. C. CRABB.



A REVIEW OF "MORMONISM AGAINST ITSELF."---PART 17.

BY S. W. L. SCOTT.

ANIMALS IN ANCIENT AMERICA.

Elder Traum resumes his attack on the Book of Mormon by the introduction of a subordinate proposition involving the unreliability of its account of the animals on this continent both in the time of the Nephites and Jaredites. It is recorded of the colony emigrating from Jerusalem to the "wealthy nation dwelling without bars" or gates, and "apart by themselves," that,

We did find upon the land of promise, as we journeyed in

the wilderness, that there were beasts in the forest of every kind, both the cow, and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of man.—1 Nephi 5: 45.

In this reference Traum blunders. He has it Nephi 17: 25, when there are but seven chapters in the First Book of Nephi, and fifteen in the Second Book of Nephi. The quotation proper is recorded in 1 Nephi 5: 45. He also misquotes the passage, *omitting* the word *wild*, modifying "animals." His purported quotations are garbled all through the book.

Of the Jaredite, or "wealthy nation," whose "booty" the Nephites availed themselves of, and who came out from the Tower of Babel about 2,222 years B. C., we read that

the Lord took the curse from off the land (for there had been famine, S. W. L. S.), and the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years, they had become exceeding strong, insomuch that they became exceeding rich, having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold and of silver, and of precious things; and also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kinds of animals which were useful for the food of man; and they also had horses, and asses, and there were elephants, and cureloms and cumoms; all of which were useful unto man, and more especially the elephants and cureloms and cumoms. And thus the Lord did pour out his blessing upon this land, which was choice above all other lands; and he commanded that whoso should possess the land, should possess it unto the Lord, or they should be destroyed when they were ripened in iniquity.—Book of Mormon, p. 517.

In this reference, Traum blunders again. The quotation proper is recorded in Ether 4: 3. He cites us to Ether 9: 18, 19, while there are but six chapters in the book of Ether. He also leaves the impression that the Jaredites should question the idea of "swine" being "fit" for food. He doubtless, in a careless manner, desired to blend the idea in the mind, with the Nephites, who were of Israel, and who say *nothing* of "swine," in the list mentioned in 1 Nephi 5: 45.

On page 145 of his book, he says of this Jaredite and Nephite account:

Thus the Book of Mormon affirms an abundance of oxen, cows, sheep, swine and cattle, horses, asses and wild goats, such as were known to exist at a later time on this continent. We shall not pause to cite the fact that these people counted "swine" fit for food, or that "oxen" is not equivalent to "cattle," since there were "cattle and oxen," or that an "ox" is produced only in one way, and that is by a surgical operation; but it is more to our liking to show that, if this book claims to be a history of the Western Hemisphere, its alleged facts must be substantiated by unquestioned proof, else its claim to credence must be abandoned and the book be adjudged spurious. For if it is not historical, it is spurious, and, if spurious, it must be fraudulent.—Mormonism Against Itself, p. 145.

This statement is extremely wild. It evidences distorted imagination. In the first place, the Book of Mormon never hints at being the history or "a

history of the Western Hemisphere." No such claim is made for it. No such claim is in it, and should Traum build a fabric upon this *assumption* as high and pyramidal as the tower of Babel, the falsehood under his argumentative bubble will tear it into confused shreds in its swift fall. In the second place, he should submit the Bible to the same test, and see if its alleged facts will stand the scrutiny of the investigation. Not that we object to the rule being applied to the Book of Mormon, but if the Book of Mormon goes down by the application of the so-called test, will not every other book considered authentic go down under the same test? Mr. Traum should know, that so far as the *historical* portions of the Bible concern this question—this test of his, they must surrender.

The Bible affirms the existence of such animals as the "*unicorn*" and *behemoth* in the days of Moses and Job, fifteen hundred years B. C. Also the *character*, the *capacity*, and appetite of those animals, must come up to the test—fill the measure. The bones of this last animal are as "strong pieces of brass." "He drinketh up a river." "He taketh Jordan with his eyes," and "he eateth grass as the ox."—Job 40: 15-24. Also the "horse" in Job's day. He was so different from the horse now. Then, "his neck was clothed with thunder." "His *nostrils*" were a throne "of glory." "He swallowed the ground," seasoned with "fierceness." He could "believe," or "not believe." He could "talk." The question is, When did these animals exist? Elder Traum will be under the *necessity* of writing again, to Washington, D. C., for information to destroy the divinity of the Bible. He might *prove* that, "if the Bible claims to be a *history of the Eastern Hemisphere*, its alleged facts are substantiated by unquestioned proof, else its claims to credence must be abandoned, and the Book be adjudged spurious."

Of the "behemoth," we are told he did not exist in the quaternary period, was not known to the geological period *fifteen hundred* years B. C. Is the Bible to go down, because of this theory? The opinions of scientists are contradictory along these lines of organic existence. We are informed that the "unicorn" of Genesis is "mythological," did not exist at all, and the "behemoth," though described as a *terrestrial* animal, and regarded as *amphibious* by some, can not be found, unless among the fossils of the *pliocene* epoch—250,000 years ago. Doesn't Traum see that the same dates, epochs, and periods, set to destroy the authenticity of the Book of Mormon will also sweep the Bible off the map? The evidence from Washington, considered by Traum to be so damaging to the claims of the book, does not appear to be so dangerous after all. His informant is very "positive" to begin with as follows:

If the period between the years 600 B. C. and 420 A. D. only is involved in your investigation, I can say very positively that none of the animals enumerated in your letter are known to have existed in America during that time, but at a much earlier date, though geologically speaking in comparatively recent times, this continent was inhabited by great numbers and varieties of horses, elephants, mastodons, camels, bisons, peccaries, and other animals represented by forms living to-day, all, however, differing in a more or less marked degree from any of the present day species. Of the groups mentioned, representatives of the bison and peccary only are known to have survived the great changes attending the close of the glacial epoch in America.—Mormonism Against Itself, pp. 147, 148.

Yet, in answering questions two and three, he modifies very materially thus:

In certain sections of a portion of the United States and in Alaska, however, their remains have been found in supposed *post glacial deposits*.

He is discussing the horse and his antiquity on this continent in this latter answer. Now, the "glacial" period is *conjecture*. It is based on the theory of "eccentricity," and this theory is by no means established. It has *miserably* failed to command even general assent in the face of difficulties involved. Doctor James Croll, of Edinburgh, was the author of the *theory* on which the "glacial" period is built, and he simply followed a suggestion of Hershel's. To sum up the consensus of opinion on the theory, it is this:

An ice age must appear, or occur every period of twenty-one thousand years in times of high eccentricity; but the unmovable difficulty is, the evidence *fails* to establish, *during the ice age*, so rapid an alteration of *glacial and temperate conditions*.

But we will not stop to discuss the question, but will proceed to present evidence of *recent* existence, prehistoric existence of animals. The first we cite attention to, is the statement of an English professor in the *Westminster Review*, of January, 1872, p. 19, thus:

When the animals and plants of the Old and New World are compared one can not but be struck with their identity; all or nearly all belong to the same genera, while many, even of the species, are common to both continents. This is most important in its bearing on our theory, as indicating that they radiated from a common center *after the glacial period*. . . . The hairy mammoth, woolly-haired rhinoceros, the Irish elk, the musk-ox, the reindeer, the glutton, the lemming, etc., more or less accompanied this flora, and their remains are always found in the post glacial deposits of Europe as low down as the south of France. In the New World beds of the same age contain similar remains, indicating that they came from a common center, and were spread out over both continents alike.

Even the species "are common to both continents," indicating that they "radiated from a common center *after the glacial period*." Their remains found with the flora, always in the "postglacial deposits."

We next add the testimony of Professor Alexander Winchell, as follows:

In the United States we detect also some evidences of the

coexistence of man and extinct species of quadrupeds. Doctor Koch, the reconstructor of the Tertiary Zeuzlodon, insisted long ago that he had found in Missouri such an association of mastodon and Indian remains as to prove that the two had lived contemporaneously. I have myself [says the author] observed the bones of the mastodon and elephant imbedded in peat at depths so shallow that I could readily believe the animals to have occupied the country during its possession by the Indians, and gave publication to this conviction in 1862. More recently [he says] Professor Holmes, of Charleston, has informed the Academy of Natural Sciences of Philadelphia, that he finds upon the banks of the Ashley River a remarkable conglomeration of fossil remains in deposits of posttertiary age. Remains of the hog, horse and other animals of recent date, together with human bones, stone arrow-heads, hatchets and fragments of pottery, are there lying mingled with the bones of the mastodon and extinct gigantic lizards. Contemporary with these American animals, but not yet found associated in their remains with the relics of the human species, lived in North America horses much larger than the existing species, grazing in company with *wild oxen* and herds of bison and shrub-loving tapirs. The streams were dammed by the labors of gigantic beavers, while the forests afforded a range for a species of hog, and a grateful dwelling place for numerous edentate quadrupeds related to the sloth, but of gigantic proportions.—Sketches of Creation, pp. 356, 357.

Here is that "pesky" old word "*oxen*," Mr. Traum; suppose you pause long enough to "scrap" with Professor Winchell. Again Mr. Winchell says:

It is a curious fact that so many genera, *now extinct from the continent*, but living in other quarters of the globe, were once abundant on the plains of North America. Various species of the *horse* have dwelt here for ages, and the question reasonably arises whether the wild horses of the pampas may not have been indigenous. Here, too, the camel found a suitable home.—*Ibid.*, p. 210.

Ignatius Donnelly affirms:

Recent discoveries in the fossil beds of the Bad Lands of Nebraska prove that the horse originated in America. Professor Marsh, of Yale College, has identified the several preceding forms from which it was developed, rising, in the course of ages, from a creature not larger than a fox until, by successive steps, it developed in the true horse. . . . The fossil remains of the camel are found in India, Africa, South America, and in Kansas. The existing alpacas and llamas of South America are but varieties of the camel family.—*Atlantis*, pp. 54, 55.

This same author says of Desire Charnay's finds:

Desire Charnay believes that he has found in the mines of Tula the bones of swine, sheep, *oxen*, and horses, in a *fossil* state, indicating an immense antiquity.—*Atlantis*, p. 350.

Permit me to inject the statement of the Jaredite *preparation* on this point; before embarking for the American Continent:

And it came to pass, that when they had prepared all manner of food, that they might thereby subsist upon the water, and also food for their *flocks* and *herds* and whatsoever *beast*, or *animal*, or *fowl* that they should carry with them.

"And when *they had done all these things*," they boarded the vessels, and before the "*trade-winds*" were wafted to this "promised land."—See Book of Mormon, page 510.

They brought "flocks and herds," "beasts and animals" *with them*. So that Elder Traum's boasted evidence from Washington, that "*all the domestic varieties of cattle, oxen, and cows, sheep, swine and goats*" are of *Old World origin*," does not damage the claim of the Book of Mormon in the least, were we to admit the whole testimony of the "M. S."

Elder Traum knows, if he has investigated geology, that its leading advocates attest, on the point of "*species*," that, "*the present species of the horse, rabbit, bison, peccary, beaver, muskrat, elk, deer, raccoon, opossum, hog, sheep, dog, and ox date from the so-called glacial period.*" See Dana's *Manual of Geology*, p. 398; *Elements of Geology*, p. 324; Holmes and Leidy.

This was the close of the "Terrace epoch" and the duration of the "glacial." "*The present species*" of those animals date that far back, and admitting the glacial period before the Jaredites imported their stock, the same species would be found here in America. Has Mr. Traum forgotten his schoolboy days when he studied the conquest of Peru? Does he remember the vast amount of gold found in the temples? Has he forgotten that part of the gold taken back to Spain represented *sheep*, one of the "domestic animals" in question? Still more, the ancient Peruvians had more than *twenty sheep* with their lambs, attended by shepherd, all made of gold. (Atlantis, p. 395.) Where did they get the knowledge of sheep?

T. H. Hittel read a paper before the Historical Society, in a meeting of that body in San Francisco, California, and it appeared in the *Bulletin* of March, 1888. The paper was written by Doctor D. L. Yates. One paragraph we select, and present in this connection, bearing on the horse.

In speaking of California possessing the oldest known relics, the paper remarks:

The first authenticated record of the original occupants was found on the table mountain region in Tuolumne County, and is of an age prior to the great volcanic outburst. Fossil remains of the rhinoceros and an extinct horse are found under the lava layers forming the table mountains, which are 1,400 feet thick, 1,700 feet wide . . . where the river beds have been washed out, and have been covered again to the depth of from three thousand to four thousand feet more since the flow of the lava. This lava rests on a bed of detritus, which is often entered by running tunnels (in mining). The human relics and stone implements found in these formations give evidence of human habitants differing from any known since. There have been found spearheads, a pipe of polished stone, two scoops of stalactite rock (resembling the grocer's scoop), an implement of aragonite, resembling an unbent bow; but the use of which is unknown and can not be conjectured, a stone needle, with notches at the larger end, and the finest charmstones that have ever been found.

There have been brought to light the fossils of nine mastodons, twenty elephants, various pachyderms in the Table Mountains, numerous evidences of animal life in the calcar-

eous formations in the Texas flats, obsidian spearheads, fossils of the elephant, horse and camel about Hornitos, bones and evidences of prehistoric human industry in Tulare, and in Trinity and Siskiyon many proofs of the contemporaneous existence of man and extinct mammals.

The Book of Mormon records a volcanic outburst, accompanied with earthquake and storm, (the catastrophe accompanying the death of Christ on Calvary) and that sixteen cities were destroyed, six by fire, and four "sunken into the sea," and six "buried in the depths of the earth"; and in the *land northward*, "the destruction was greater," "*many great and notable cities were sunk.*" (See Book of Mormon, pp. 437, 438.)

This is corroborated by Central American books, notably, Codex Chimalpopoca.

A few more brief evidences and we will have our "horse" laden with proof.

Professor Winchell says again:

We are in fact, acquainted with twenty-one species of horselike animals, and the genus of true horses has been traced down to the times preceding the present.—Professor A. Winchell in *Evolution*, p. 82.

Professor E. V. Hayden, United States Surveys in the Great West, page 44, says:

In the later fauna were the remains of a number of species of extinct camels, one of which was of the size of the Arabian camel, and a second about two thirds as large; also a smaller one, . . . although no horses were known to exist on this continent prior to its discovery by Europeans, yet Doctor Leidy has shown that before the age of man, this was emphatically the country of horses.

In a report of 1873, he says:

The skeleton, which I excavated with my own hands from the side of a bluff, adds considerable to our knowledge of this genus of horse.

Ignatius Donnelly, in Atlantis, pages 54, 55, says:

Recent discoveries in the fossil beds of the Bad Lands of Nebraska prove that the horse originated in America. Professor Marsh, of Yale College, has identified the several preceding forms from which it was developed, rising, in the course of ages, from a creature not larger than a fox until, by successive steps, it developed into the true horse.

(To be continued.)

Grow old along with me,

The best is yet to be,

The last of life, for which the first was made:

Our times are in His hand

Who saith, "A whole I planned,

Youth shows but half; trust God: see all, nor be afraid."

—Emerson.

The human will is like the beast of burden. If God mounts it, it wishes and goes as God wills; if Satan mounts it, it wishes and goes as Satan wills. Nor can it choose the rider it would prefer, nor betake itself to him, but it is the riders who contend for its possession.—From the Life and Letters of Martin Luther.

Of General Interest

Poor Boys May be Rich Boys.

Mr. Carnegie, addressing the members of the young, or younger, Mr. Rockefeller's Bible class, repeated his now familiar contention that it is lucky to be born poor, and a dangerous blessing, if not an outright misfortune, to have wealthy parents. "As a rule," he said, "millionaires' sons do not average up so well as the sons of poor men. However," he added, possibly because he remembered the parentage of his most distinguished auditor, "nowever, when a millionaire's son does come up to the mark he is entitled to double credit, for he has many temptations that the poor boy knows nothing about."

Now it is true, and unquestionably true, that the millionaire's son has more opportunities to yield to certain temptations than does the poor man's son, and can yield to them without suffering consequences as prompt or as unpleasant, but it is not true that the poor boy does not know those temptations—that he is not as likely to want the joys and luxuries of life without earning or deserving them. Lack of industry, of self-reliance, of the independent spirit, of scorn for a parasitical existence, is not unknown among the poor. On the other hand, if the rich boy has his special temptations, he is free from others, at least as numerous and at least as strong, that besiege the son of poverty. For instance he who can have for the asking anything he wants, is entitled to no double credit if he comes up to the mark as regards the common honesty which consists in refraining from outright theft.

Underlying all of Mr. Carnegie's remarks on this subject lies his fallacious assumption that he himself began life as a poor boy. That is not the case. To be sure, he was not a millionaire's son, but none the less did he start with a magnificent inheritance from his parents—that of a sound mind in a sound body, with the natural, instinctive impulse to work hard, and the natural competency to "get ahead," financially first, and then in more important ways.

"Rich" and "poor" are terms with so many meanings that they are the poorest of foundations for any argument. "Success" is another word of the same kind, for what one man calls success his neighbor may call dismal, even disgraceful, failure, and the two could dispute endlessly without arriving at any conclusion on which they could agree.—Selected.

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The Power of Character.

The desecrators were driven from the temple of God not so much by the scourge as by the gleam of character that flashed from the eye, which was the index of a righteous soul. The Roman soldiers could not lay hold upon Christ. Without character the strongest are weak, with it the weakest are strong.

The credentials of Christianity are the characters of those who have been transformed by her power. Unless the representatives of Christianity exemplify her transforming power in their own lives they will be impotent in power.

Washington, dignified and ennobled by a spotless character, was loved and trusted never more than in the dark hour of defeat.

Napoleon, unsurpassed in brilliant generalship, was feared and distrusted never more than in the hour of victory.

If when brilliant accomplishments fail character is thus authoritative in the secular realm, it is criminal not to realize that the power of Christian manhood depends not so much upon intellectual genius and brilliant attainments as upon the conformity of life to that Pattern which is the ideal that will ultimately transform the world.

The truest eloquence is the eloquence of noble character. When the casket containing the great manly figure of Phillips Brooks, one of the simplest and yet one of the greatest of men, lay upon the catafalque in front of Trinity Church in Boston there stood before it a vast multitude mourning for the one they had loved and lost. Every head was bared and bowed. They sent up to heaven a silent, loving tribute to that character as guileless as a child. Those lips upon whose eloquence thousands of hungry hearts had feasted were cold in death, but that character—so true, so pure, so transparent, so childlike—was eloquent with an eloquence which words could not contain.

To have Christ's character is to have Christ's power over men. If we would lift others up we ourselves must be upon higher ground. Sometimes we can not wonder that the keen eyed, skeptical world is not convinced.

Authority inheres not in the sacred cloth of pious cant, not in sacerdotal office, not in ecclesiastical relations. Authority inheres in fidelity to God, in fidelity to truth, in fidelity to self. This authority, this power man can not give, can not take away.

The law that action and reaction are equal is true in morals as in physics. Every word, every deed, every thought, every feeling selects, shapes, polishes, or fixes a stone in the imperishable monument of character. That which is a monarch without becomes a despot within. Conduct is the expression of the inner self. Whatever may be psychologically possible, practically our choices represent our character as they determine our activity. We are free to mold character, but we are not free to live contrary to character. How fearful the thought that man can become the slave of a character which leads to sin! How blessed the thought that we can build a character which will make us subjectively pure and objectively powerful!—Editorial in *New York Herald*, December 10, 1911.

Mothers' Home Column

EDITED BY FRANCES.

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February Reading.—Early Childhood.

"How very nice it is to think

The world is full of meat and drink,

With little children saying grace

In every Christian kind of place.—Stevenson.

We all of us look back to our early childhood days with varied feelings, recalling the happiest days of our life, happiness not unmixed with little childish troubles that seemed so large to us then that they completely covered the blue sky and shut out the dancing sunbeams. Since we have grown older we feel like smiling at what seemed so very serious to us then; and looking at these troubles with our grown-up

eyes, they seem nothing at all to us now. But with our added years we feel the great responsibility that devolves upon us in trying to train the little ones who have been placed in our care. With what tender affection we should seek to guide their little footsteps in those ways which will be for their best good. It seems to me we can not bestow upon them too much love, but at the same time our love should be tempered with wisdom, to prevent us from yielding to their wishes to such an extent as would result in harm to them.

I am afraid that sometimes mothers are too indifferent to their little ones, and do not realize what a wealth of affection they demand. I recall an instance of a dear little girl whose mother, unfortunately, was of such an indifferent nature that she seldom bestowed a caress upon her little girl. The child, craving the affection which was denied her at home, was irresistibly drawn to a neighbor lady, who, having no little ones of her own, was happy in bestowing the caresses the little girl so sadly needed. We see in this instance the danger of alienating the child's natural affection for her mother. Another instance I remember which happened years ago, of a little motherless girl going up to her guardian with outstretched arms, and her heart full of love, only to be repulsed with the command, "Go away, none of that:" and there never was any more of it, either.

On the other hand, I have before me the picture of a little boy, who, whenever his mamma was cross or impatient with him would put his little arms around her neck and say, "I want to love you, mamma," and I am glad to say that the little fellow was not turned away.

My own little four-year-old boy paid me a compliment not long ago, which I prize very highly. As he and I were on our way to town one day, he was running a little ahead, and turning around he asked me whose mamma that was as we passed one house and saw a mother and her little girl in the yard. On being told who it was he walked on a moment in silence, then he turned and came back and put his little hand in mine, looked up into my face with a most beautiful smile and said, "Mamma, I would better have you for my mamma."

But while bestowing affection upon the children, we must not forget the absolute necessity of teaching obedience. Without obedience there can be no real affection. But while demanding obedience from the child, the principal object is to teach obedience from a sense of right and not through a feeling of fear. I believe that obedience gained through a feeling of fear alone will eventually result in harm to the child. If we can be successful in surrounding little children with these two very important principles of love and obedience, I think there will be no doubt of their obeying the gospel law when they arrive at the years of accountability.

Selfishness is a fault that we notice in very small children. How easy it seems when left to follow their own inclinations; for them to say, "Give me the biggest apple," "Give me the biggest piece of candy." And yet with a wise word and perhaps a little urging sometimes, the child will soon learn to say, "Let brother have the biggest one this time, mamma."

And the children's morals must be watched, oh, so closely. How soon a naughty word is learned or a naughty deed is done. Even the little two-year-old will repeat what the older child says. And right here let me say, that mother is a wise mother who keeps her little ones near her as much as possible. Her opportunities for gaining her children's confidences are unlimited. Why, almost every hour of the day something comes up that mother must settle.

Do not drive a child. If they seem determined on not doing what is wanted of them, try persuasion; give them a little time to think about it themselves, and in almost every case, even the small child will be won over and no disagreeable results will follow. Children have their own ideas about things,

and what they need is a watchful, guiding hand to turn their ideas into the right channel.

Another thing that seems a real necessity to me is reading to the children. How pleasant it is to the children, for mother every now and then to sit down with the smallest one on her lap while the others crowd around, either to talk or to hear a story read. These little whiles are indeed precious to the busy mother, who would so love to give far more of her time to the children than she is able to do.

There are times, too, when the little two-, three-, four- and five-year-old, while the older brothers and sisters are at school, love to hear the stories of Jesus and other Bible characters. At bedtime they are generally too sleepy. And the questions they ask and the ideas they gain are wonderful; sometimes amusing. A little four-year-old boy came home from Sunday school one Sunday without his hat. His mamma asked him where it was and he said he did not know, he could not find it anywhere. She sent him back with an older brother to look for it, and presently he came back with it on. His mamma asked him where he found it, and he said, "O, mamma, Jesus found it for me." His mamma said, "Why, Donald, where was Jesus?" He said, "Oh, he was at Sunday school and he found my hat for me." His mamma found out that he had seen a man with a long beard, who, with his childish mind he thought was Jesus.

As a rule little children love to hear Bible stories, and they love to play church and Sunday school, and at night, before they go to bed, no matter how tired they are, even down to the little two-year-old, they want to pray to God so he will take care of them through the night.

A little girl who had been sick almost all of the four years of her life, and had been administered to much and prayed for often, for years afterward, when she was not strong enough to play with other children very much, would play with her dolls and administer to them and pray for them just as the elders had done for her. Perhaps some will think it was sacrilegious to allow such a thing, but she seemed so happy and so sincere that her mother allowed it to go on, trusting that in time all would be right; and now that she is older she has all the reverence for sacred things that one could wish.

Little children love to hear stories read. They will sit quietly for a long time and listen, and then will ask innumerable questions. They think mother knows everything, and that everything she says is absolutely true, as indeed it should be. It is a true saying that "The mother's heart is the child's schoolroom."

How very careful we should always be to speak the exact truth, thus teaching the children to be truthful also. What a very wrong thing it is to frighten a little child. I have seen parents frighten a child into obedience by telling him that if he did not do as they wished, something would get him. And I have seen the same little child run into the house screaming hysterically at the very thought of such a thing while the older members of the family stood by and laughed. Could we blame such a child for being untruthful?

Children must be taught habits of neatness and industry. Even the very little ones can be taught to keep their faces and hands clean, and to take care of their clothes. A clean child is much sweeter to look at and to love than a dirty, untidy one, and it is only a matter of a little patience and painstaking watchfulness to teach them so that they will acquire the habit of neatness in everything they do.

Let the children help mother with the work. They love to do it, and what if they do do things in a way that does not satisfy our own fastidious ideas? Praise them for what they have tried to do. A word of praise and the dear little ones are almost willing to lay down their lives for you. Do

not ever be afraid of letting them know how much we appreciate having them around us.

"Have patience, the little hands are, oh, so busy;
Have patience, the little feet can not keep still;
Have patience, though hand and brain are worn and dizzy,
Have patience to mold and guide the little will.

"Have patience to form the little disposition;
Have patience the little tempers to control;
Be thou the little spirit's best physician;
Have patience to guide the wee, immortal soul.

"Have patience, then, to-day and yet to-morrow;
Have patience from each dawn till set of sun,
And should the Father take the child, in sorrow,
Have patience still to say, 'Thy will be done.'"

Keep temptations away from them as much as possible. If they must face them, teach them how they can be overcome. One lady who has no children of her own, when she invites her friends who have children, puts away all fragile things beforehand. Some children are trained not to meddle, but there are few mothers who can be easy in an unfamiliar house with little children, no matter how well trained. It takes only a short time to put them away, and her friends assure her that it is a pleasure not to be on the alert all the time. A basket filled with odds and ends enables the little ones to amuse themselves, and everything goes well.

And then comes the time at the close of the day, when they are tired and sleepy, and sometimes cross. When the two smallest ones climb into mother's lap and cuddle down contentedly, and mother's arms close around them as if she would never let them go, and as the tired little eyes close and she lays them in their little bed, and kisses the dear little faces over and over, she breathes a prayer from the depth of her soul, Grant, heavenly Father, that I may become the mother that I ought to be." JENNIE M. BARROWS.

Donations Received for the Children's Home by the Executive Committee, Lamoni, Iowa.

Callie Garner, child's sweeper; Brother Shippy, apples; Mrs. Dann, pencils; Utillas Club, candy; Brother B. D. Fleet, books; Mrs. Grenawalt, playthings; Mr. Silsbee, confectionery, nuts, popcorn, figs, oranges; Star of Bethlehem Sunday school, bananas; pupils and teachers of East Side School, scrap books; Milton Carpenter, hobby horse; Sister Denio, Mrs. Charles Brackenbury, Mrs. R. J. Anthony, Sister Bradford, Sister Norman Smith, clothing. Above, all of Lamoni, Iowa.

- Ladies' Aid, First Branch, Saint Joseph, Missouri, clothing. Belleville, Kansas, caps.
- Ladies' Aid, Coldwater, Michigan, clothing and bedding.
- Aid Society, Bevier, Missouri, clothing, new goods, etc.
- Mrs. Emily Beebe, Council Bluffs, Iowa, shoes and stockings.
- Mrs. John Fletcher, Sandwich, Illinois, toys and books.
- Millie J. Kilmer, Winnebago, Nebraska, set of silver knives and forks; also clothing, new goods, towels, etc.
- Ladies' Aid, Newport Branch, Orange, California, clothing, comforts, pillows.
- Mrs. A. Trowbridge, Saint Louis, Missouri, clothing, bedding, toys, etc.
- Sisters of Holden, Missouri, clothing.
- Miss Gertrude Howland, Los Angeles, California, box of Christmas gifts.
- From Carmichael, California, clothing.
- Ladies' Aid, Pittsburg, Kansas, clothing, games, dolls, books, etc.

Joy and Millersburg, Illinois, branches, 1 box apples, etc.
Beaver Valley Sunday school, Castana, Iowa, clothing, 1 box.

Brother Edward Rannie, Independence, Missouri, sends twenty-four books which he hopes will be the nucleus of a fine library for the children. These he gathered money for at Nebraska City, Nebraska, \$1.55; South Auburn, Nebraska, 50c; Cameron, Missouri, \$3.85, and Mr. and Mrs. Rannie contributed 57c.

- Ladies' Aid at Shenandoah, Iowa, bedding and clothing.
- W. W. Society, Ferris, Illinois, bedding and clothing.
- Saints of Los Angeles, California, rugs, quilts, and clothing.
- Sisters of Saint Charles, clothing.
- Mrs. W. Granholm, South Boardman, Michigan, caps.
- Sisters of South Boardman Branch, clothing.
- Sister Heide's Sunday school class and others, towels, bedding, etc.
- Mrs. Jane Ballantyne, Moorhead, Iowa, two quilts.
- Saints and friends of Norborne, Missouri, Christmas box.
- Lutie Thomas, scrap books.
- Fall River, Massachusetts, clothing, books, notions.
- Box, name of neither place nor donor, toys.
- Box, same as foregoing, clothing, bedding, new goods.
- Box, same as foregoing, gramophone, canned fruit, toys, books.

- Box, same as foregoing, three comforts.
- Barrel, same as foregoing, clothing, bedding, towels, new hoods, etc.
- Mrs. M. Hartschen and friends, Missouri, quilt.
- Mrs. Sarah Gee, Columbia, Missouri, bedding and clothing.
- Mrs. John Nichols, Eagleville, Missouri, clothing.
- E. A. Conrad, Chatfield, Minnesota, quilts.
- Mrs. D. Hougas, Macedonia, bedding and towels.
- Willing Workers, Cameron, Missouri, 23 quarts of fruit.
- Mrs. Lizzie Peglar, Saint Louis, Missouri, clothing.
- Mrs. Lizzie Williams, Hiteman, Iowa, clothing.
- Mrs. W. T. Fisher, Paul's Valley, Oklahoma, clothing.
- Warren Van Dine, Adrian, Illinois, new goods.
- Mrs. Pearson, clothing.
- Package of bed clothes from Saints of Pawnee Branch, through Sister Catharine Hitchcock.

CASH DONATIONS.

Mrs. E. A. Conrad, Chatfield, Minnesota	\$ 1.00
Charles Keown, Chicago, Illinois	1.00
Mrs. Anna Leckney, Providence, Rhode Island.....	2.00
Cormorant, Minnesota, Saints, by kindness of J. F. Gibbons	50
Gravelford, Oregon, collection—kindness, Mrs. W. Smith	1.35
Mrs. J. H. Howe, Antigo, Wisconsin	1.00
Misses Bernice and Florence Howe, Antigo, Wisconsin	1.00
F. L. Horton, Chicago, Illinois, for Christmas presents	5.00
Sister J. R. Granger, Xenia, Illinois	5.00
Mrs. Robert McPherson, Haigler, Nebraska.....	10.00
A sister from Decatur, Michigan, for Christmas presents	1.00
Ida Hayer, Holden, Missouri	1.00
Mrs. Belle Breakie, Grindstone, Michigan	1.25
Mrs. Grace Johnson, Chicago, Illinois	5.00
The Boston Sunday school, by M. B. Goff	8.50
Thomas Leitch, Clifford, North Dakota.....	5.00
Alma Branch, Missouri, by kindness of Mrs. D. Graham	21.40
Mrs. Emelie McLeod, LaMoure, North Dakota.....	5.00
G. William Hall, Bevier, Missouri.....	1.50
Saints of Gallands Grove, kindness of F. Jackson....	5.30
Mr. Prall, for pasturage	5.60

Mr. J. R. Cook, Victoria, Illinois.....	2.00
Saints of Gravelford, Oregon, kindness of Mrs. W. Smith	2.65
Lone Rock Branch, Missouri	22.11
Mrs. C. E. Carpender, Lorain, Ohio.....	2.00
Feldhahn, pasturage	2.00
Through Sister Kibler:	
Moorhead, Iowa, Branch	20.00
Woodbine, Iowa, Branch,	9.10
A friend	10.00
Logan, Iowa	2.00
E. F. Maynard, Viola, Illinois	1.00
John Davis, Stewartville, Missouri	5.00
Mr. and Mrs. Fletcher Gance, through M. Lampman ..	1.00
Mr. and Mrs. Russel Gance, through M. Lampman ..	1.00
Mr. and Mrs. John Longsdorf, through M. Lampman ..	.50
Mrs. Minnie Lampman, through M. Lampman .....	.50
Margaret Frye, Moberly, Missouri	1.25
A sister	1.00
Ladies' Mite Society, Boyne City, Michigan, through Mrs. J. C. Goodman	5.00
J. B. Ames for branch at Dennisport, Massachusetts..	1.25
Sunday school at Falcon, Colorado, through Mrs. J. W. Huff	88
Mr. and Mrs. George Hall, Creston, Iowa.....	1.00
Mrs. E. D. Guest, Green Cove Springs, Florida.....	5.00
Mr. and Mrs. W. A. Hardy, London, Ontario, a New Year's gift	5.00
Mrs. L. M. Conover for Myrtle Point Sunday school, Myrtle Point, Oregon	15.00
Aimee D. Holmes, Laurier, Washington, sent by W. W. Fordham	5.00
Plymouth Sunday school (Massachusetts District) through Sister A. H. Fielding	2.65
Left over from money collected to pay freight on box from Sunday school at Fall River, Massachusetts, through A. H. Fielding	25
Shawnee, Texas, Branch, through R. J. Goodman....	2.40
Spokane Sabbath school, through O. H. Crum.....	18.41
Ladies' Aid Society, Portland, Oregon.....	3.00
Since the opening of the "Home," to January 1, 1912, there has been received the sum of \$786.54 through our committee.	
Lucy L. RESSEGUIE, <i>Secretary.</i>	

Notice.

To the Sisters of the Clinton District: Having been appointed field worker in the Clinton District, and as we have, to my knowledge, but one local, I take this means of teaching you in behalf of the Children's Home. Will all of the sisters who have anything to spare for the home in the form of clothing, quilts, etc., send the same to the district conference to be held at Nevada, Missouri, in February? (Watch for date in the paper.)

Dear sister, this is not meant for the sister across the way, or in another town—it is for you. The Lord has made it known that it is time to take up the work of the Womans' Auxiliary in the district. Can we not all put our shoulders to the wheel and help roll the work along? Whatever your condition, isolated or otherwise, there is a work for you to do. Will you do it? Find some one going to the conference and send by him what you have prepared.

I wish to visit the branches, but it will be some time before I can do so. In the meantime I shall do what I can by correspondence. From those who are interested and do not hear from me soon enough, I shall be pleased to hear at any time.

Your sister in gospel bonds,
MINA KEARNEY.

CLINTON, MISSOURI, 926 South Main Street.

Request for Prayers.

"Will the Saints please pray for my son who was kicked by a horse, and badly injured in the face? Pray that he may recover entirely, if it is God's will, and that he may not be left disfigured. Most of his teeth were knocked out and his jawbone broken."

SADIE BURCH.

Letter Department

WEBB CITY, MISSOURI, January 1, 1912.

Dear Herald: Though I don't feel well in body, I have had a day of rejoicing. There has been an influence around me to-day such as I enjoy. I feel that the Spirit of the Master is a very good companion to start in on a New Year with, and I would live so that every day would find me enjoying such a portion of his Spirit. I feel that then I could easily overcome the temptations that so easily beset me.

I can look back and see where the hand of the Lord has guided me, and my husband was the instrument which he used in doing it. Had it not been for his faithfulness and patience I never would have been where I am to-day. When we were married I belonged to the Baptist Church. I was still attending the Baptist church; but sometimes I would go with him, to please him. Finally I told him I would go with him to his church for preaching services if he would attend the Baptist Sunday school with me; so he gladly consented, and it went on that way until I was shown in a vision the difference in our standing.

It seemed that I was in a very deep hollow, and on one side was a mountain or cleft almost straight up, too rough and rugged to think about climbing, and on the other side was the most beautiful, shady lawn, or park, that I ever saw. In the valley where I was standing was a deep, narrow stream, but it was wide enough that I could not step it,—it ran just in front of me. As I looked over at the side that was so beautiful, I saw my husband sitting on the ground under one of those beautiful trees, but his countenance was sad. I asked him the second or third time why he didn't come and help me across, and his only answer was, "I have done all I can." I was pleading with him to come and help me across, when I looked up the valley and saw, to my horror, a body of water coming towards me and sweeping everything before it, and my thoughts were, Oh, what shall I do? and as I turned my head from the awful sight to the little stream in front of me, I noticed that the stream was divided, and I hastened over on a little dry path to where my husband was, just in time to escape the danger, the water rolling down behind me.

To say that my husband's countenance brightened next morning when I related what I had seen, is putting it mildly. He realized more than I did that his prayers had been answered, for he had been praying that some manifestation might be given me to show me my condition. I am more than thankful to-day that he led me to see my duty.

I am thankful to our Master that he has taught us to be humble and patient. We have felt at times that our trials were too great, but realize that I would never have known patience had it not been for the trials husband and I have passed through; but can we expect happiness and pleasure in this world (outside of trying to serve the Master) after coming in contact with this work and realizing as we, God's people do (or should) the responsibility that rests upon us, and that our work is not completed just by being baptized, but only begun? Also seeing the condition the world is in to-day, and realizing the short space of time which we have to make it better, by our living in it, it makes our hearts sad to know of so many that have grown indifferent and careless concerning their duty. I realize we fall short of a great

many blessings because of our neglect. I feel weak and feel that our service as wife and husband is somewhat limited because of our present conditions. We know he has promised to bless us if we do our duty, and we doubt not his promises, but realize the cause to be neglectfulness of our duty.

I think we as parents, and especially mothers, should live humbly, truthfully, and prayerfully, in order to set the right examples before our little ones. I believe I would have been a better woman to-day if I had had the right kind of training. It takes patient and prayerful living to bring to one the full knowledge of his duty.

I am thankful for the blessings we have received; and especially so for the three babies that have come to brighten our home, the oldest three years old now. I am thankful to be counted worthy of the care and guidance of them, and my earnest prayer is that I may live right before them and always have his Spirit in guiding them that I may do it with patience and kindness. Dear brothers and sisters, pray for me, for we need each others' prayers to hold us up. The HERALD is always a welcome visitor in our home, and we feel strengthened and encouraged after reading its pages.

A sister in the faith,

MRS. A. N. DEEVER.

LOS ANGELES, CALIFORNIA, January 2, 1912.

Editors Saints' Herald: Please convey to the many friends both in and out of the church my cheery good will. May peace and pleasure be their heritage for the New Year. Tell them the truth is as dear to me as of yore; that my soul still craves communion with God and my heart responds to the loving solicitude of his children. I still long to follow the divine Master in service.

From communications at hand there seems to be some misapprehension as to the cause for my leaving Kansas City. God knows why I came away. The First Presidency of the church had my confidence. That is enough. My relations with the First Presidency were both cordial and friendly. I will never forget the fatherly interest of Brother Joseph and the cordial companionship of Brother Fred M. Smith.

I may hold positions somewhat at variance with some of my brethren, but this should not estrange us. I believe that God is love; that there is no hate in him at all. None of his punishments are retributive. Any restriction imposed by him is corrective and reformatory. Restraint may be imposed on an individual for the good of all, but this restraint is never vindictive. There is no element of vengeance in his nature at all. In the nature of things he can neither hate nor do wrong to anybody or anything.

No services should be propitiatory. We can none of us do God any good. We can neither add to his glory, nor yet expand his goodness or intensify his love.

The death of Jesus was not the sequel to a divine fiat. God did not demand the death of Jesus to pacify himself. The death of Jesus was not necessary to assuage divine anger or, in a retributive way, to even up Adamic sin. Jesus died in order that he might complete his work. His death was necessary to save man, and not to satisfy or pacify God. The necessity for his death consisted not in the exactions of divinity, but in human necessity. Without the death of Jesus the resurrection would have been an impossibility. There was more of atonement in the life of Jesus than in his death. As compared with his life his death was incidental. Jesus died for man, not for God. The necessity for his death was all on the man side. It must be remembered that "God so loved the world that he gave his only begotten Son." The religious views of the individual, as well as the collectivity, is progressive. Man's information is necessarily cumulative. The standard of excellence is ahead, not behind. Our law-

giver is in heaven, not on Sinai nor yet in Jerusalem. The Bible is a finger post. It is not a closed port. It is not a complete and minute exposition of the entire scheme of salvation. It measures man's capacity. It does not contain all the wisdom of the infinite. Bible truths are clothed in the idioms of man and not the vernacular of Infinity.

For presenting these views, I ran counter to some of the eldership. I did not care to persist in their presentation and develop antagonism. For the time being, I withdrew. My ardor has not waned. My love to God and man has not diminished.

May God bring us to see eye to eye and to function as he wishes us to function.

Your brother in Christ,

T. W. WILLIAMS.

1307 WEST FORTY-FIFTH STREET.

PLANO, ILLINOIS, January 4, 1912.

Editors Herald: As we are now just entering upon the duties and cares of the new year, and perhaps its disappointments, we are glad that we can report the old Plano Branch is still flourishing spiritually, and is still on the increase numerically. There were seven added by baptism during the last reunion, and then a week ago last Saturday two were baptized by Lester Wildermuth, they being the sons of Walter and Ida Kimball, late of Janesville, Wisconsin. So that nine have been added by baptism, while at the same time we have lost four, three by removal and one by death, leaving us a net gain of five the past year. Even with this small gain we feel encouraged.

We held our annual business meeting Wednesday evening, January 4, 1912, resulting in sustaining the writer as presiding officer, with a full and complete retinue of other officers. Our auxiliaries, Sunday school and Religio, also the Ladies' Aid seem prosperous and flourishing, each in its line of work, and we now have a committee zealously soliciting and collecting means to purchase and install a new heating plant of some kind in the old stone church, where so many of the Saints have worshiped in the past, and we hope many more will be blessed by meeting together within its hallowed walls to praise God in the future. Some of our young people have shown themselves wonderfully efficient in this line of work. Not long ago they held a bazaar, which netted them about eighty dollars.

We are glad to feel that the Lord is blessing his people and that they are concentrating their efforts and thus pushing forward Zion's cause,

In bonds,

E. M. WILDERMUTH.

OELWEIN, IOWA, January 1, 1912.

Editors Saints' Herald: The work here is growing some, we have added by baptism twelve members to the branch since May 31. We had Brother J. S. Roth with us about two weeks in October and he preached some powerful sermons, for which he is noted, he baptized four young people while here; Brother Robert Smith, our branch president baptized five and the writer baptized three. Brother Smith is a faithful and untiring worker wherever he is put and it was through his faithful efforts that the branch is where it is.

We have a nice Sunday school here, also a Sunshine Band.

Brother Lenfin Loveland was ordained to the office of priest December 11, 1911, and has a bright future before him. Sister Nettie I. Smith is another of our faithful workers, she is president of our Sunshine Band. Sister Laura Clark and others here are striving to upbuild the work and ask an interest in your prayers. We wish all the Saints everywhere a Happy New Year.

Your brother in gospel bonds,

JOHN S. MCQUEEN.

INDEPENDENCE, MISSOURI.

To those who know me, I wish to say that it is by the blessing of God the eternal Father that I am out of the Sanitarium. I was one of the first, as well as one of the weakest patients taken to the Sanitarium nearly two years ago. Now I'm not only out, but at work, as the following will show:

I once was a patient in the Sanitarium,
Built by command of Jehovah, the Lord;
But by the great blessing of him who has promised,
I'm out once again and rejoice in his word.

CHORUS.

We'll sing and we'll shout, etc.

Since being released by the attending physician,
I'm not only out but am shoveling the coal,
I'm sleeping by day and I'm working by night,
Which gives me great joy and rejoices my soul.

C. J. SPURLOCK.

NEBO, ILLINOIS, January 6, 1912.

Editors Herald: Some time last July I was called to Cincinnati Landing to preach the funeral sermon of Brother Thomas Blacketer, who was nearing his eightieth birthday; although he did not unite with the church till late in life, he died strong in the faith.

On November 1 I was called to Pittsfield, Illinois, to administer to Sister Sarah Carrol, who had fallen and dislocated her shoulder. Although she had been attended by a physician, and the joint put in proper place, she was suffering very much. After administration she slept her first night after being hurt, but her blessing seemed only temporary, and by letter from R. T. Walters I learn that she is no better. I hope that every Saint that may perchance read these few lines will breathe a silent prayer that Sister Carrol may be relieved. She was baptized in Nauvoo. She was fourteen years old when Joseph and Hyrum were murdered, and was present when their bodies were brought back to Nauvoo. When the scattering time came she walked to Pittsfield, where she has resided since; where we are told there was once a flourishing branch, but most of the workers migrated to Zion, I suppose, and most that remains is that little, dilapidated, lonely chapel. How will we harmonize the command to gather and the visible results of some branches literally vacating the field to the work of sectarian opposition and their exultation that they have killed us, "Mormonism is dead," etc., etc.?

The district conference at Saint Louis, December 9 and 10, was certainly a success. All enjoyed themselves. The business meetings, Sunday school, preaching, and the work of the entire conference was spiritual. The financial part was better than ever. There were six ordinations to the priesthood, from deacon to elder.

Brother Arthur came up from Saint Louis December 29, and organized a Zion's Religio-Literary Society with thirty members.

Our Sunday school is in better condition than ever before.

I was invited to speak at the county convention of the Anti-Saloon League of Calhoun County, which I very cheerfully responded to, and had the honor of being on the rostrum with the Honorable G. A. Wilson, an able attorney of Quincy, and member of the last and preceding general assemblies of Illinois. The man who stood pat above the Lorimer scandal, and also fought a bill through, creating a dry district around the Old Soldiers' Home at Quincy, Illinois, and further succeeded in getting a bill through which makes it a finable offense to be found intoxicated in Illinois, on any depot plat-

form or on any train. We being orators of the day, notwithstanding there were several ministers present. Many compliments continue to encourage the idea that it is possible to appeal to the people under the Spirit in every good work. They knew who and what I was. Mr. Wilson was heard making favorable comments in another town the next day, by one of our brethren whom he didn't know at the time. Mr. Wilson delivered two able speeches on the moral issues at Kampsville, another at Nebo. Before his Nebo speech he called me, over the telephone, and invited me to take supper with him, which I did, and I enjoyed his friendly association very much.

May the Lord raise up scores of just such men as I believe Mr. Wilson to be. Good men, moral men, honest men, ought to be the watchwords, and not whether he be a Democrat or a Republican.

May the good work prosper everywhere is the sincere wish of your brother in Christ,
W. A. GUTHRIE.

MOBILE, ALABAMA, January 5, 1912.

Dear Herald: I have been laboring as best I could this year. I have been hindered some on account of sickness; but I feel that the Lord has been with me.

I have been absent from my field about five weeks because of sickness of my wife and baby. Both came near dying, but thanks be, they are well again.

My books show I have baptized thirty-six this year, so I feel my labors have not been in vain. The Lord has blessed me in many ways. I have felt well at times preaching the restored gospel, and in it all the Lord has been with me.

In one place near Theodore, Alabama, a good (?) Baptist preacher had been lecturing on what he called Mormonism and put our people down as being low, degraded. He was to preach one afternoon in the settlement where I was holding meetings, so I went out to hear him. He made some statements that were not true, so after the meeting I asked him to explain. We talked some in the house. Here came up the good deacon and ordered me out of the church. I told him I was only asking the preacher to explain. We went out and began talking. The old deacon came up and caught me by the arm and said, "You leave here; now don't stay here any longer. You are down here for trouble, and you will get it." I asked him to please let me alone, as I was talking to the preacher. But the preacher got angry, called me a liar several times, and bemeaned me for all he was worth. Now I was never much of a hand to take the lie, but for the sake of the gospel I said, Thank God, I can be called a liar for his precious work's sake.

Again the deacon (he is a powerful man) stepped up in front of me and said, "You came for trouble, and I will give it to you." He then drew back his fist to hit me. A bystander told the deacon's son to catch his father's hand, but the son said, "Let him go." Thanks be, however, one or two did catch him; so that ended the incident. On going back, I told my companions that some lies would go out about the matter and something would happen. Three days after this the deacon went stone blind and had to be led around. He still wants to get where I am, and says he will whip me if he gets a chance. I love this latter day work—there is nothing so grand. I love to be associated with the Saints, and there are many warm hearted and kind ones around here, too.

I remember all my dear friends in Texas and elsewhere with the kindest regards and love. I want you to write me a letter at the above address.

Asking the prayers of all the Saints that I may be humble and enjoy the Spirit in my ministerial work.

Your brother,

808 ELMIRA STREET.

ALBERT VAN CLEAVE.

LOWER LAKE, CALIFORNIA, December 28, 1911.

Editors Herald: This morning after awakening I glanced out of the window. I was surprised to see the ground, trees, and fence covered with a mantle of snow—something unusual for Lower Lake. Soon the old daily stage came rumbling by the front gate, we have no railroads in the county, and dropped the mail bag, as usual. On opening it, to my joy there was a copy of *Autumn Leaves*. We drew up our easy chairs around the chimney, in which a good log fire was blazing, and eagerly read the concluding chapters of the "Mormon Girl," then the "Travel Sketches," and ended up with "The Homesickness of Elder John Howard." I know all the Saints will say with me, Sister Paula, come again. Words are inadequate to express the gratitude we feel for the enjoyment we experienced in reading your interesting story around the fireside during the cold winter evenings while the elements were in commotion without.

It was only a few days ago that we read with interest the "Extracts from the Diary of Elder J. H. Lawn." It was a wonderful testimony, similar to that related at our late reunion at Irvington by him. It is plainly to be seen that it was God's interposition to protect his servant from the violence of the mob, for no human power could have quelled them, as facts proved that they were bent on his destruction; but the Devil was foiled once more. Yes, we more than enjoyed Brother Lawn's testimony.

A short time ago we were cheered and encouraged by a visit from Brother F. M. Sheehy. His interesting talks upon various subjects were not only entertaining, but were instructive and much appreciated by all. We hope that ere long we may be similarly favored by him. After a stay of about a week the writer, accompanied by him, drove to the McKinley farm, about sixteen miles distant, where we remained over night and did what was in our power to cheer Sister McKinley; she is blind, and paralyzed in her lower limbs, and although so sorely afflicted, she is very patient and even cheerful and uncomplaining. Before taking our departure for Middletown next morning, Elder Sheehy administered to the afflicted sister; assuring her that, though the result might not be as desired, a benefit was sure to follow in some way, which gave much comfort to her.

Arriving at Middletown, we called at the residence of Sister Graumwich, where we took stage for San Francisco. We have with us now Elder Cannon, wife and son from Modoc County, to help us spread the truth. Brother Cannon is an able man, heart and soul in the work, free from bad habits, and is engaged in sowing the good seed broadcast wherever he can get an opening, and he seems pretty successful in getting these opportunities.

Our Sunday school and Religio are prospering, and we trust that good will result.

In conclusion, I wish all the Saints a very happy New Year, and hope to meet them at the reunion in Irvington, in September, 1912.

In gospel bonds,
E. F. ADAMSON.

XENIA, ILLINOIS, January 1, 1912.

Dear Old Herald: I send you this token of my love and esteem for you and your dear old senior editor. You have been making your weekly visits to our home for more than forty-three years—since June, 1868. I think you are the best paper in the world. The little *Hope* came to us with its baby clothes on. My children have all left home, but the *Hope* is still a welcome visitor, as also the *Autumn Leaves*. We have taken them from the beginning. God bless our church publications.

Your brother,
I. A. MORRIS.

WILLOUGHBY, OHIO, January 2, 1912.

Editors Herald: Some time ago I received the following vision: In the nighttime I saw three buildings, one above the other; they appeared before me and vanished; this was done three times. At the last appearance a great door in the top building opened and a great crowd of people, some dressed in white, black, and all manner of colors, came out and turned to the left. They were accompanied by three red beasts which went a little way, then fell down, got up, struggled, went a few steps, and fell down again.

In the second building a large door opened and a great company, dressed much like the others, in all manner of colors, rushed out and ran in all directions; they jostled one another and seemed to be in very great confusion. This company was accompanied by two beasts who fell down and remained down; they struggled but could not raise up.

In the lower building a door opened and two distinct classes came out, some in white, the rest in black. These turned to the right and seemed to have their eyes fixed on some distinct object, afar off. They looked neither to the right hand nor to the left, but straight ahead. No beasts accompanied these.

I hope some one will be given the interpretation. If anyone receives it, please send it to me. My address is Willooughby, Ohio, R. F. D. 2.

JOHN A. STEVENSON.

SAINTS' HOME, KIRTLAND.

VANCLEAVE, MISSISSIPPI, January 7, 1912.

Dear Herald: As this is a new year I hope to see every Saint striving to do his duty. I can say that this branch is not what it should be. There are but a few Saints here. We have a little Sunday school, but not very many that will attend. But we have had lots of sickness here and hope and pray that the Saints may overcome their weakness.

Brother L. C. Goff, of this branch, after a long suffering was laid to rest on the 29th of December; he left wife and five children to mourn his death. Dear Saints, if we are doing our duty we will not hate to see our time come. We must go to Sunday school every Sunday and take others with us, and parents should go with their children; not send them toddling along the road by themselves, not knowing whether they get there on time or not. We must have our lamps trimmed and burning, for we know not when our time is coming; so, dear Saints, let us be prepared, and not one wait for another. We should be up and doing, for our time is short. I hope I may have strength to do my duty at all times; let us as Saints strive to so order our lives that we may all meet as an unbroken family in the great beyond, and that our lives may be worthy of imitation.

Your sister in Christ,

ELIZABETH BARNES.

BAY PORT, MICHIGAN, January 7, 1912.

Editor Herald, dear brothers and sisters: Just a few words to let you know how I am getting along this winter. I am not very strong in body, but I am feeling splendid in spirit, and God is truly blessing our efforts in this place. I have been holding meetings in this branch since Thanksgiving, with the very best of interest. I have baptized twelve, and there are five more who have given in their names; I have blessed eighteen children, and there are others who have requested theirs blessed; so the people are getting wakened up. The Saints are happy, and the Methodist minister is feeling very badly because we are getting the best of his members. He says he wouldn't care if I would leave his church alone; says I must be crazy to be taking members out of other churches. Well, I would like to get him too if he

would repent and be baptized for the remission of his sins. I will try to show them in kindness the light of the gospel.

I will tell you more when I get through with my meetings here. Best wishes to all and a happy New Year.

Your brother in Christ,

O. J. HAWN.

"Light Makes Manifest."

We as the preachers of the gospel of the Reorganized Church have been telling the people that the angel referred to in the 14th chapter of the Revelation of John, 6th and 7th verses, has flown in the midst of heaven, and has come to earth, and restored the gospel to the world, or people.

I have read, and heard it repeated over and over; and have so repeated it myself, believing it to be true; but as I have received more light, I have been looking up the evidence for that position, and I have failed so far, to find a scintilla of reliable evidence to prove that that angel has flown, or appeared to any person on earth, at any time or place. If you think that you can refer me to any reliable evidence to prove that said angel has come to earth, please let me have the benefit of it. Understand, I do not say the gospel has not been restored, and that by an angel, as it is in the Book of Mormon.

I read that when that angel shall come, or fly in the midst of heaven, he will cry with a loud voice, saying, Fear God, and give glory to him, for the hour of his judgment is come. No angel has made that proclamation to the people of earth until this good day.

If you have any additional light upon the subject, please turn it on. We can be taught anything, even if it is false, until we think that it is true, for our consciences are creatures of education, and will dictate to us to do whatever we have been educated to believe to be true and right. I am very much inclined to think that it is the case with many in the church, as to the angel referred to by John 14: 6, 7. Truth has nothing to fear.

E. W. NUNLEY.

Among Disciples.

Perhaps the members of the church will be interested in some of our experience in the Eastern Maine District, and will see in this account the unmistakable marks of genuine conversion.

On the fourth of June, 1911, the family, including wife, two children, and myself, moved to Jonesport.

It required a journey of two thousand miles to place us in Maine, and involved us in no small expense.

Two brethren came to Machias after us in a boat, and family and luggage were taken to Jonesport via the "briny deep."

On our arrival we found a goodly company of Saints to welcome us, who also had secured a house for us, which was nicely fitted out for our occupancy.

The oncoming winter found us in need of many articles of clothing that we did not require in "Old Missouri."

Had it not been for what to us was an unprecedented exhibition of generosity on the part of the Saints, we would still be minus some very necessary articles of both clothing and food.

Here is a partial list of contributions which will help you to understand how the Saints are looking after our needs: Two barrels of apples, three chickens, ten pound pail of lard, one barrel of flour, one package of sugar, six nice pieces of pork, from as many hogs, killed at different times, one large piece of beef, sacks of potatoes, and many other articles such as eggs, vegetables, etc. The sisters gave wife a fine new skirt, waist, and belt to match. We had some moose meat in the bargain.

Families of the church who are on a ministerial basis will have some appreciation of what this meant to us in the circumstances briefly stated.

Personally, I have been provided for in a way that I never expected; so that I have been able to secure some things that have been very helpful to me in my ministerial work and which many of our elders must do without because their circumstances do not enable them to secure them.

There are not a great many Saints in this place, but in many ways they give evidence of true discipleship; and we certify that their hospitality and the contributions of "many hands" have made our "burdens lighter." A practical application of James 2:14-17.

Last March I was presented with a magnificent fur overcoat and funds with which to purchase a new hat, shoes, and other clothing, for which I am indebted to the Saints of Beals, Jonesport, and Head Harbor.

I have met a number of elders from other places who have been in this section on church business, who are unanimous in their expressions of appreciation for the treatment they have been accorded in this district.

Elders who have business here always find what I have found; that they are among the Master's friends.

Any community of Saints who care for their elders and their families as Eastern Maine does, especially Jonesport and Beals, will ever live in the memory of those who have been the objects of their benefactions.

We believe, and hope, and pray that the Good Shepherd will lead them into many green pastures, and beside still waters in this life, and give them an eternal residence in the presence of Him whose cause they love.

We take much pleasure in writing thus of those whose lives are unmistakable attestations of an established discipleship. (Doctrine and Covenants 83:16.)

We will furnish some general news items in another letter.

J. A. KOEHLER.

JONESPORT, MAINE, December 18, 1911.

The Dunkards' Sacramental Feast.

Sister Vida Coffman escorted me to a Dunkard semiannual feast, or supper. We arrived at the church about a quarter after three. Service was to commence at 3 p. m., but it did not start until about 3.30. I suppose the church was about seventy by forty feet; the membership from one hundred and fifty to one hundred and seventy-five; the platform on which the preachers and deacons were seated seemed to be about eighteen inches above the level of the floor, about ten feet wide, and twenty feet long. At the rear end of the church, from the main entrance and to the right side of the platform was a stairway down into the basement. In the basement they have a cooking stove and other utensils.

The women were seated on the right, and the men on the left of the church. The backs of the seats were on a hinge at each end, similar to that of a car seat. By turning the back of the seat, it would answer for a table, and two seats faced the table, one on either side; about every other seat formed a table, so as to have tables for all of the membership.

The ministers sit on one side of the table, on the platform, while the deacons sit on the other with their backs to the congregation.

A white tablecloth was spread on each of these tables, which occupied about two thirds of the church, a large bowl that would hold about two quarts of soup each, a tumbler of water, a plate of bread, and some meat on same plate, and four large tablespoons to each bowl. The soup was made of beef, with bread broken in; and when the meeting was about ready to commence, this soup was put in each of these

bowls; bread sliced, beef also, and put on these plates. The plates were set on top of the soup bowls, the glasses filled with water, one tumbler of water to each four, then the part of the tablecloth that hung by the side of the table was thrown over the table so as to cover from sight.

Each of the members took his respective seat opposite the tables, the women removing their Shaker bonnets, putting them on the seat underneath their table. But each woman and girl had a cap on, made of swiss, or bobbinet, some of them small enough to cover the hairknob only, and a white ribbon or band about five eighths of an inch wide fastened to the border of the cap and passing behind the ears, and tied in a bow under or to one side of the chin.

The men, or officials, wore a black coat made similar to a Prince Albert coat, but not nearly so long, with a standup collar to it, wearing a white shirt, with collar and no necktie. Most of the men wore beards, upper lip shaven. When the men meet, they shake hands and kiss. The women do the same with their own sex.

The meeting was commenced by singing a couple of hymns. Then the president read the fifth chapter of Paul's letter to the Ephesians; then, after a few moments, another one offered prayer. After the prayer was offered silence reigned for a few minutes, the preachers doing some whispering to each other, as there were about ten of them facing the table. Then another read 1 Corinthians 11, then sat down. After a while one got up, stating, "No wonder we feel dilatory to get up to speak on occasions of this kind." Then he addressed the congregation on the necessity of their being present to take of the supper, etc., while two others spoke of the feet washing and the necessity for it.

After a prayer the feet washing was to commence. Having about six large pans that would hold about fourteen gallons of water each, with about four gallons of warm water in each pan. Three were set at equal distance among the women, and the other three among the men.

The president was the first man to pull off his coat, set the pan of water opposite the man nearest him, taking a large white apron, taking the strings and girding it around his waist, tying in front. The other fellow had his shoes and stockings off by this time. Placing his feet in the pan, he washed them. He did not proceed to scrub them, but merely put water on them, passed his hands over them a few times, lifted his foot out of the dish, then took the towel and wiped them; then the other foot the same way. When that was done, they both rose to their feet, shook hands, and kissed each other.

Then the one who had his feet washed, pulled his coat off, and girded the towel around him, and washed the feet of the man who sat next to him. This course was repeated until the last one; and the last one who had his feet washed and got the kiss, took the pan, walked barefoot until he came to the person who washed the first man's feet, and washed his and gave him a kiss. The women did the same as the men in washing each other's feet and kissing each other.

When all had the feet washed, the deacons took the pans and towels into the basement. After the feet washing then the kiss was again passed.

One of the ministers rose by request and blessed or gave thanks for supper. After this everyone sat in his place; the covers were taken off; the food prepared, each one taking a spoonful, dipping into the one bowl, supping the soup and eating the bread and meat until all the soup was eaten, or each was satisfied; enough being prepared to satisfy the appetite of any ordinary person.

The room was filled with the odor of the soup, and it was getting near five o'clock, so it made one feel like a little would not be out of place for him to eat.

After all had eaten, one of the parsons arose by request and gave thanks for the meal. Then the cloth was put over it, covering it from sight, and kissing was indulged in. Then, after some talk on their unworthiness to eat, the bread and wine were brought forth, thanks being offered for it; using unleavened bread cut in strips about a quarter of an inch thick, one inch wide, and a foot long.

The president took one of the strips, broke a piece off and put it in his mouth, then gave the strip to the one next to him, immediately after. This course was pursued until all had a piece, and when the last man received his portion, he arose, took the strip left, gave it to the president, and then he administered it to the women, one or two of the ministers breaking a small piece and giving it to each one of them. Then all ate together.

Then wine was blessed and partaken of in a similar manner. After some announcements were made, a hymn was sung and meeting was dismissed. That was about 7 p. m.

So your servant returned to Brother Coffman's, about two miles distant, realizing for the first time in his life of fifty-five years, what a Dunkard feast and sacrament meeting was like. The Dunkard Church was organized at Swartsbourg, Germany, 1708, with seven members. They don't claim any revelation. Took what was given to the apostles for their authority.

They are no better than any of the rest. They baptize three times, face downward, the candidate on his knees.

In gospel bonds,

SAMUEL BROWN.

Extracts from Letters.

John R. Rudd and wife, of Dow City, Iowa, write that they are getting old and unable to read, and that Brother Rudd has had a stroke of paralysis. They request an interest in the prayers of the Saints.

Sister Emma Shoup, Shirley, Illinois, writes: "I would like to know if there are any Saints in or about Bloomington, Illinois. I have just moved to Shirley and will be glad to hear from them. My health is very bad and I am lonesome away from the Saints. I have received many blessings by administration and through the prayers of the Saints. We desire the prayers of all the Saints."

George Elson, Wayne, Nebraska, writes: "Something like three months ago I made a request for the prayers of the Saints. My condition is one of weakness of the nerves, and in its way reaches the mind. I do get some relief, but not a full healing. I can not understand how I can be continually denied this desire in its fullness."

Mrs. and Mr. A. D. Moore, Clear Lake, Washington: "We are both sick and under the doctor's care. We request an interest in the prayers of the Saints that we may recover if it is God's will."

As dyed in blood and streaming vines appear
While long and low the wind about them grieves;
The heart of autumn must have broken here,
And poured its treasure out upon the leaves.

—Charlotte Fisks Bates.

There are moods in which we court suffering, in the hope that there, at least, we shall find reality, strange peaks and edges of truth. But it turns out to be scene-painting and counterfeit. The only thing grief has taught me is to know how shallow it is.—Emerson.

News From Missions

Pennsylvania.

It seems one could postpone writing, especially when we think of the many Saints there are to write to the church papers. I eagerly look for letters from those I am acquainted with, and when I find one it is read with much interest. I recently read a short letter from Brother J. McKiernan; also one from Brother J. F. McDowell. I had been earnestly looking for a letter from these brethren. I then thought, Perhaps some one is looking for a letter from me. Each passing year brings its changes; to some its joys, and to others sadness. My only brother passed away November 1. Since t'at time two brothers-in-law have passed into the great beyond.

Brother Leon Burdick and I have labored together part of this conference year; this being his first year on missionary experience. I find him a genial companion. We held services in six different schoolhouses in northwestern Pennsylvania with good interest; some were baptized, and a number are investigating. We did not try to hurry or over persuade people to join the church, preferring to let them have time to study and count the cost, as this gospel of the kingdom appeals to the intelligence and it is best for people to be properly taught before they are baptized.

We also labored near Oil City, where a number were baptized. In our travels we found a few Saints careless and indifferent, but the majority are striving to do their duty.

I had a profitable visit with Saints in Garland, then I went to the village of Fieldmore, where I was successful in making a new opening, although in a Catholic community, even the teacher being a Catholic. They readily consented for me to use the schoolhouse, where I had a number of attentive listeners. I made my home with Brother Thomas and family, in Titusville. They know how to make an elder feel at home.

At present I am holding meetings in private houses in Sharpsville in homes of people who are not members of the church, Brother Ahlstrom, presiding teacher of the Sharon Branch, assisting me. Six or eight have expressed themselves as believing the gospel and expecting to yield obedience soon.

To-morrow, wife and I go to New Castle, then south to other points. All the Saints are kind to us, not forgetting Brother and Sister Atwood, of Conneautville; Brother and Sister Correy, Brother and Sister Ahlstrom, in Sharon; also Brother and Sister Beck, of New Castle, where we made our home while laboring in their vicinity. We are having snug weather here, from 2 to 3 degrees below zero.

Ever praying for the success of the work, I am your co-laborer.

D. E. TUCKER.

SHARON, PENNSYLVANIA, January 4, 1912.

The street railway companies in American cities maintain active schools of bad manners wherever they fail to provide a number of vehicles adequate to carry in a decent manner the throngs that are compelled to use them. Any crowd which is in a hurry is apt to afford practice in bad manners.

—Dr. Eliot.

'Tis only when they spring to heaven that angels
Reveal themselves to you; they sit all day
Beside you and lie down at night by you,
Who care not for their presence, muse or sleep,

We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep.—*The Tempest.*

News From Branches

Independence, Missouri.

Although the Saints here have been called to unite their faith and prayers in behalf of the many sick and afflicted among us, also of some who have been bereft of their loved ones, many blessings from our heavenly Father's hand have been theirs to enjoy; and in grateful offering of praise we can say:

"Here's to the year, the glad New Year,
A-sparkle with the frost,
And may it bring us better things
Than any we have lost;
A brighter hope, a broader faith,
A seed for every clod;
A little less of greed, and gain,
A little more of God."

The holidays presented scenes of happiness in many homes because of the sympathy and good cheer materially expressed by many of the Saints (who were aided by the "Good Fellows"), and the joy of attending the ceremonies of Christmas offering by the children, with their beautiful little carols and speeches, all added to the brightness of the passing year. The weather had been delightful for many days, but on Saturday, the 30th, a very cold spell with a thick blanket of snow, announced the sure coming of winter, and with the thermometer registering from four to six degrees, Sunday, the 31st was ushered in, and all, excepting a few of the very old and very young, met it with a smile. Only about 339 attended Sunday school, yet the lower room was comfortably filled in the afternoon and an enjoyable meeting was had; also two good sermons were reported as having been preached, morning and evening respectively, by our veteran brother from the firing line, the cheery Jots Man, and the young and successful missionary, J. F. Curtis.

Reverend J. B. Bolman, of Kansas City, delivered the closing address of the evening in behalf of the exconvicts, and aid was rendered in this good cause.

But we must not fail to mention the excellent sermon of Brother Joseph on the morning of the 24th; for taking for his text the oft-quoted words found in John 17:3, which are a part of that memorable prayer of our blessed Lord in behalf of his disciples just before his going away, "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent," our beloved brother spoke eloquently concerning the Savior's life and teaching.

Many an encouraging and uplifting testimony has been heard at the prayer meetings of late, among them being T. J. Sheldon and Ammon White. We also remember with joy the message given by the aid of the Spirit through Sister P. Peterson. Also we rejoiced in hearing the stirring words of Elder I. N. White, whose long and faithful service in the Master's cause has endeared him to all the Saints. May he grow strong and be enabled physically to go on as he has in the past, doing an acceptable work in his important mission.

The business meeting on New Year's night was attended by about one hundred. The usual routine of business was done, officers elected and all ended with the consciousness of duty well done. Our faithful presiding deacon, B. C. Smith, after having served faithfully for many years was succeeded by J. G. Jenkinson.

The busy, cheerful sisters of the Ladies' Aid Society met in the hall on the 3d, served a fine luncheon to over sixty persons, then gathered in a business capacity to elect officers

and do other work which might be presented. The following constitute the official board: Mrs. H. O. Smith, president; Mrs. Barto, first vice president; Mrs. Beaman, second vice president; Mrs. C. E. Guinand, secretary; Mrs. Ella Whitehead, treasurer.

Skillful, busy hands, and willing, generous hearts have been enlisted in the Master's cause during the past year for much good and to the collecting of the amount of \$553.66; in addition to this the free will mite offering of \$14.30 to the little china bank. A motion prevailed that the Ladies' Aid Society of Independence should become a part of the Womans' Auxiliary.

At the Wednesday evening prayer meeting, at which our beloved brother, S. A. Burgess presided, prayers were offered in behalf of Vernon Quick, G. H. Hilliard, Sister M. Givens, of West Virginia, and others who were seriously afflicted. For them and all others who need our prayers, let us pray and pray unceasingly, "for our prayers are much availing if we walk upright and just."

ABBIE A. HORTON.

Chicago, Illinois.

FIRST CHURCH BRANCH.

The first active days in the New Year were utilized by the branch and its auxiliaries in laying a new foundation to govern their activities during the coming period. Tuesday, January 2, the Religio Society elected officers as follows: C. B. Hartshorn, president; Guy Fairbanks, vice president; F. E. Bone, secretary; Vernon Reese, treasurer; Grace Johnson, chorister; Ada Hartshorn, organist.

Thursday, January 4, the branch elected the following officers: James F. Keir, presiding elder; H. Passman, presiding priest; C. B. Hartshorn, associate priest; F. Sly, presiding teacher; F. E. Bone, F. F. Wipper, Guy Fairbanks, associate teachers; L. A. Hartshorn, presiding deacon; Glenn Fairbanks, J. H. Camp, Brother Parker, associate deacons; O. O. Randall, chorister; Ida Schrunk, organist.

Sunday, January 7, the Sunday school elected the following: Frank F. Wipper, superintendent; Guy Fairbanks, assistant superintendent; C. B. Hartshorn, secretary; Lucie Sloan, assistant secretary; F. E. Bone, treasurer; O. O. Randall, chorister; Ada Hartshorn, organist; Fannie Prentice Magahan, assistant organist.

The library board, constituting a representative from each organization consists of the following: Vernon Reese, branch; Belle McMasters, Sunday school; Blanche Fairbanks, Religio Society.

The big thing before the branch at the present time is the dedication of their church, which will bring to a close what promises to be one of the most successful financial campaigns ever undertaken by an organization of like character. We expect to be able to announce the date of dedication after our next quarterly business meeting. The two members most prominent in the prosecution of this commendable effort are our present presiding elder, James F. Keir, and our deacon, L. A. Hartshorn; the former for his untiring zeal, earnestness, and activity, and the latter for his judicious handling of the funds.

Sister Mead, who in a former letter was reported as having broken her arm, has now practically recovered. Brother W. J. Sloan has been suffering very severely of late from an acute attack of rheumatism, but from the last reports we understand that he is up and around. In both of these cases the prayers of the Saints availed much.

It will be pleasant news to the Chicago Saints to be informed that Sister Beardsley has returned here to stay permanently.

Brother Tanner, our worthy missionary, is on a holiday vacation to his family, but we expect him back next Sunday to dispense to us our welcome portion of manna.

The young men of the branch contemplate organizing a Sunday Afternoon Club; object, study of parliamentary law and science.

The Sunday school officers contemplate an active campaign with a view to increasing the membership.

The Religio Society has just closed a fairly successful season, and since its election of officers, it is hard at it again, determined to make the coming season a banner period; and the outlook is very promising, too, we can assure you.

The general activity indicates a good degree of spiritual progress, which we trust will develop until we reach our ideal.

We wish you all a happy and prosperous New Year.

FRANK F. WIPPER.

1845 SOUTH HOMAN AVENUE, January 7, 1912.

Philadelphia.

Now that the New Year is fairly entered on its flight, the many activities interrupted by the Christmas holidays are again in full swing. The semiannual business meeting of the branch is already a thing of the past; the Religio has held its business meeting; the Sunday school has entered another round of its work with a zeal and enthusiasm that gives promise of greater success than ever before; and past results have been by no means discouraging.

Perhaps of the greatest importance was the branch business meeting, for not only were the officers elected for the ensuing six months, but to a great extent, the work for that period was mapped out. It was decided to again hold a vacation school and to indorse and continue the work of the North Philadelphia Institute and Young Men's Association, and suitable committees were chosen to direct the work. In this connection a letter from Brother U. W. Greene, missionary in charge, was read, in which he commended the efforts of the branch and expressed pleasure at the progress of the work in this city. He assured them that he had followed closely the various ventures and that he felt that they had already emerged from the experimental stage and had proved their worth.

Our pastor, Brother Walter W. Smith, was reelected branch president, a position he has held for many years, and one that, we hope, he may hold for many years to come. As presiding priest, Brother Walter Lewis was chosen; and Brethren Albert Hall and Charles Scott were elected presiding teacher and presiding deacon, respectively. In addition to these, Brother John Schade was chosen secretary; Sister Lillian Hiller, stenographer; Brother Claude L. Hull, chorister; and Brother William Young, organist; and the nomination of Brother Ellsworth B. Hull as pastor of the Beacon Light Mission was confirmed by the body.

The New York and Philadelphia District is to hold its conference here on February 10, and preparations were made to give the visitors a rousing welcome and to make the occasion a landmark in our history.

Some months ago, an addition to the church building was completed at a cost exceeding eight thousand dollars, and having arranged to liquidate this debt, it was decided that conference offered a good opportunity for its dedication, the more so as President Frederick M. Smith will be present at that time and can participate in the exercises. The opening of the second term of our night school, the "North Philadelphia Institute," is scheduled to take place during the time of his presence, and he has kindly consented to deliver one of the series of lectures that are included in the course.

There has been, it might be said in passing, over fifty baptized into the church during the past year. Into our Sunday school has been enrolled scores of "outsiders," while of the 205 who are taking advantage of our evening classes, probably eighty per cent are non-Saints, but we hope that this proportion will soon be decreased (by baptism). The outlook is bright and promising, and we hope that each day may see some progress, some advance in the work for his kingdom, and it is with grateful thanks for the past, and with hopeful determination for the future that we press forward into the fray.

Your coworker in the ranks,

JANUARY 9, 1912.

"JUDGE."

Miscellaneous Department

Convention Minutes.

LAMONI STAKE.—Sunday school convention met in joint session with the Religio at Hiteman, Iowa, November 2, 1911, at 9.45 a. m. Stake Superintendent A. L. Keen in charge. Reports, verbal and written, were received from all officers, showing every department in a good condition, and officers active. Two new schools had been organized, one at the Sweet Creek schoolhouse, the other at Bloomington Center schoolhouse, both near Lamoni. Thirteen locals reported having home departments, a gain of three. The cradle roll numbers 191 members. The resignation of W. E. Shakespeare as assistant superintendent was accepted, and G. R. Wells was elected to fill the unexpired term. Seventeen schools reported a membership of 1,256, a total receipt of \$589.07 in collections, and a balance on hand June 31 of \$148.06. Bills were allowed for all expenses and the stake library board was granted a request for \$7 for the purchase of new books. This board reported the gift from the Lamoni school of about one hundred books, which had been formed into three small circulating libraries for the use of the several local schools in the stake. The place of holding the spring convention was set the same as the place of holding the spring conference, the date just previous to said conference. During the convention a joint prayer meeting and three joint sessions of institute work were held. Various phases of Sunday school and Religio work and social purity were presented. These were all pleasant and profitable gatherings. Charles B. Woodstock, stake secretary.

Conference Notices.

Spring River district conference will be held February 2, 3, 4, 1912, at Pittsburg, Kansas. Mollie Davis, secretary, 115 Jefferson Avenue, Pittsburg, Kansas.

The conference of the Central Illinois District will convene at Taylorville, Illinois, February 3 and 4, 1912. Frank Izatt, president, 924 East Oak Street, Taylorville, Illinois.

The Texas Central conference will meet with the Texas Central Branch, February 24, 1912, at 10 a. m. This is the time for the reports to be made for the General Conference, so let all the branches send in a report this time. We must elect delegates to represent the district in General Conference. Let all the branches be represented. L. R. Hay, president.

The semiannual conference of the Southern California District will convene at Garden Grove on the last Saturday and Sunday in February. Everyone is invited and requested to attend, who can possibly do so. Brother F. M. Sheehy, of the Twelve, Brother E. Keeler, patriarch, and Brother Paul M. Hanson, of the Seventy, will be present, together with the local ministry, and we hope Brother Elbert A. Smith, of the First Presidency, who is now in San Bernardino, will also be there. Surely an extraordinary good conference will be had, and we hope to see a good attendance. R. T. Cooper, secretary, 202-3 Lankershim Building, Los Angeles, California.

Florida district conference will convene at the Coldwater Schoolhouse with the Coldwater Branch, near Betts, Florida, at 10 o'clock a. m., February 3, 1912. The Sunday school association is to meet on Friday before. Branch presidents, please see that your branch reports are on hand. Mail them to me so as to reach me not later than February 1. It will help the secretary in his work if all the ministry will have written reports. Let all go to conference and thus try to do

our part in carrying forward this great work. E. N. McCall, secretary.

Convention Notices.

The Northern Wisconsin District Sunday school will hold its annual convention in connection with the district conference at Valley Junction, Wisconsin, February 10, 11, 1912, Leroy Colbert, superintendent, Chetek, Wisconsin.

The Sunday school convention of the Little Sioux District will convene at Logan, Iowa, Friday, February 2. Joint prayer service with Religians Thursday evening. Will you be there? Esta Stuart, Mondamin, Iowa.

Zion's Religio-Literary Society and Sunday school association of Chatham, Ontario, District will meet in convention capacity in Chatham, Ontario, February 3 and 4, 1912. The morning session of Saturday will be devoted to prayer meeting, and the afternoon to business, election of officers, etc. We trust that all locals will be properly represented and that peace and harmony may prevail. Anthony R. Hewitt, secretary of Zion's Religio-Literary Society; G. Orlo Coburn, secretary Sunday school association.

The Zion's Religio-Literary societies of the Des Moines District will meet in convention at Runnells, Iowa, February 9, 1912. Let us have a good representation of the district. Sarah M. Rodgers, secretary.

The Sunday school and Religio convention of the Far West District will meet at Cameron, Missouri, with the Cameron school, January 20, 21, 1912. Secretaries must have their reports and proper credentials in one week before the convention. Miss Violet Wilke, secretary, 420 North Seventeenth Street, Saint Joseph, Missouri.

Southern Wisconsin district of Zion's Religio-Literary Society will convene at Soldiers Grove, Wisconsin, February 3, 1912, at 3.30 p. m. It is earnestly desired that as many members as possible be present at this convention. J. O. Dutton, president; John R. Place, secretary.

A joint convention for Sunday school and Religio workers in the Fremont District will convene at Shenandoah, Iowa, on Friday evening, January 26, 1912. A joint program will be given on Friday evening, and on Saturday morning a joint business session for the Sunday school and Religio. At this business session, the vote of the district will be taken regarding graded lessons for Sunday schools, also delegates will be chosen for the General Convention. This will be the most important district convention of the year. Let as many attend as can conveniently. C. W. Forney, district superintendent Sunday school; Lorena Leeka, district president, Religio.

Proposed Amendment.

Notice is hereby given that at the next General Sunday School Convention the following amendment to the Constitution and By-laws will be presented.

To amend Article VI on page 13 of the Constitution, by striking out all after the word *shall*, in the first line, and add thereafter the following:

"Maintain the following departments, grading the pupils in classes as closely as practical upon the basis of age, capability, and work done in the Sunday school.

"1. Cradle roll department, including the children under three years of age.

"2. Primary department, including the children from the ages of about three to nine years. Where it is necessary this department may be divided into beginners, or first primary and second primary.

"3. Intermediate department, including the children from the ages of about nine to fifteen years. Where it is necessary this department may be divided into juniors and intermediates.

"4. Senior department, including all the pupils above the age of about fifteen years. Those between the age of about fifteen to eighteen years to be included in the senior classes; those above the age of about eighteen years to be included in the adult classes, the latter to comprise Bible classes, substitute classes, normal classes, and such other classes as may be required by the school.

"5. Home department, including all those who are willing to study the lessons but are unable to attend the regular sessions of the Sunday school."

Very respectfully submitted,

JANUARY 1, 1912.

WALTER W. SMITH.

CONTENTS

EDITORIAL
 The Lesson of the Round Table - 49
 Sanford of the "Holy Ghost and Us" Society in
 Trouble - 50
 Who Are Helping - 50
 Simeon of Old - 51
 Another Notice - 52
 Notice - 52
 Notes and Comments - 52
 HYMNS AND POEMS - 52
 ORIGINAL ARTICLES:
 Question, by J. C. Crabb - 53
 A Review of Mormonism Against Itself, by S. W.
 L. Scott - 53
 OF GENERAL INTEREST - 57
 MOTHERS' HOME COLUMN - 57
 Jennie M. Barrows—Lucy L. Resseguie—Mina
 Kearney—Sadie Burch.
 LETTER DEPARTMENT - 60
 Mrs. A. N. Deaver—T. W. Williams—E. M.
 Wildermuth—John S. McQueen—C. J. Spurlock
 —W. A. Guthrie—Albert Van Cleave—E. F.
 Adamson—I. A. Morris—John A. Stevenson—
 Elizabeth Barns—O. J. Hawn—E. W. Munley
 —J. A. Koehler—Samuel Brown—Extracts from
 letters.
 NEWS FROM MISSIONS - 66
 D. E. Tucker.
 NEWS FROM BRANCHES - 66
 Abbie A. Horton—Frank F. Wipper—"Judge."
 MISCELLANEOUS DEPARTMENT - 68

THE SAINTS' HERALD

ESTABLISHED 1860.

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

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The doer, not the dreamer, breaks
 The baleful spell
 Which binds with iron hands the earth
 On which we dwell.

—Charles Kingsley.

Church Secretary.

DELEGATE CREDENTIALS TO GENERAL CONFERENCE.

Delegate credential blanks, provided for by action of General
 Conference, have been sent to presidents or secretaries
 of the various stakes, districts, or branches not in districts.
 Such officers are requested to forward credentials of delegates
 appointed to represent their organizations at the General
 Conference of 1912, to the Church Secretary, as soon
 as possible, that the report of the committee on credentials
 may be made up and printed before the opening of the conference,
 as provided for by the session of 1911. Credentials of
 delegates appointed at fall or winter conferences should
 be forwarded without delay, and of those yet to be appointed,
 immediately after appointment. All credentials should be in
 hand as early in the month of March as possible.

One certificate for each delegation, with number of members
 in district or branch, and names of its delegates, signed
 by the president and secretary of body appointing, with name
 of such organization and place and date of conference or
 business meeting, is sufficient; separate, individual creden-
 tials to delegates are not necessary. Please insert "total
 membership" in all cases; also report if delegates are author-
 ized to cast majority and minority vote.

Any failing to receive blanks will be supplied on applica-
 tion to the undersigned.

The rules governing "representation" and the "restrictions
 of delegate voting" provide as follows:

"Each district shall be entitled to one delegate for every
 twenty-five members of said district, and one vote in confer-
 ence for each delegate to which they may be entitled. Scattered
 members in districts, including those enrolled on records of
 disorganized branches, who are not recorded as members of
 other districts, may be included in the enumeration of mem-
 bership.

"The delegates present at conference from any one district
 shall be entitled to cast the full vote of the district of which
 they are delegates, unless otherwise instructed by their district
 conference:

"Provided, that in case of a disagreement of views among
 the members of said delegation (the full delegation not being
 present), they shall be entitled to cast only their individual
 votes as said delegates.

"No one delegate shall be entitled to cast, as representative
 in the same conference, more than twenty votes.

"Each regularly organized branch of the church not included
 in an organized district, shall be entitled to one delegate,
 who shall have the same privilege as delegates of dis-

tricts. But when the membership of such branch exceeds
 twenty-five it shall be entitled to one delegate for each twenty-
 five members."

For further information concerning representation, choice,
 and instruction of delegates, etc., see Rules of Order, chapter
 17. R. S. SALYARDS, Church Secretary.

LAMONI, IOWA, January 13, 1912.

Notices.

Notice is hereby given that E. E. Moorman has been transferred
 from the Saskatchewan District to the Clinton, Missouri, District,
 for the balance of the conference year. The First Presidency
 and the missionaries in charge of the respective fields concur in
 the transfer.

THE FIRST PRESIDENCY,

By Frederick M. Smith, Secretary.

INDEPENDENCE, MISSOURI, January 5, 1912.

I do hope that when sending for the book of sermons people
 will not send bank checks for just one dollar and fifty cents,
 for it costs me fifteen cents to have each one cashed. If you
 must send check, make it for one dollar and sixty-five cents;
 but the better way is to send registered letter or express or
 money order. They come all right, and make no trouble or
 expense. R. C. EVANS.

35 HURON STREET, TORONTO, ONTARIO.

Address.

H. J. Davison, Colton, California.

Died.

PROVOST.—Llewellyn Jaques Provost was born October 10,
 1867, at Osborne, Ontario; married to Martin Provost, of
 Millington, Michigan, April, 1893; was baptized at Osborne,
 Ontario, December 8, 1889, by George Henley, confirmed by
 John Shields. Departed this life December 22, 1911, at Saginaw,
 Michigan. She leaves to mourn her departure, husband,
 mother, four brothers, and two sisters. She was a kind
 and loving wife and bore her afflictions with patience. Fun-
 eral services were conducted by Elder David E. Dowker. She
 was laid to rest in the Millington Cemetery to await the
 resurrection of the just.

DRAZEY.—Alice Caselman Drazey was born in Illinois in
 1852, was the daughter of Nelson and Zelpha Caselman, old-
 time Saints. In 1868 she was married to Stephen Drazey, a
 Catholic. Through her influence he joined the church. She

died August 12, 1911, at the home of her brother, Frank Caselman, where she had been visiting. She united with the church at an early age; loved the faith and was always anxious to make others acquainted with it. Her faith never faltered when she entered the valley of the shadow of death. By her request, funeral sermon was preached by Elder Duffey, of Post Oak, Missouri. She leaves seven children, three of whom belong to the church; four sisters, and three brothers, all Saints, a host of relatives and friends.

BENC.—Alzena Palmer was born near Toronto, Canada, January 12, 1833; came with her parents to Wisconsin in 1844, where she married Joseph Benc in 1857, at Walworth County, Wisconsin. They moved to Harrison County, Iowa, where she was baptized in 1860 by Elder Redfield. She went to California in 1892, where she remained until her death, December 15, 1911, at the age of 78 years, 11 months, and 3 days, at the home of her son, William Benc, near Visalia, California. Funeral services at the Saints' church, Tulare, California. Sermon by Elder Charles W. Duell.

WEATHERBY.—Amanda Josephine Mauker was born April 20, 1861, in Pike County, Illinois; died December 26, 1911. She united with the church about twenty years ago and lived an exemplary and self-sacrificing life. She was united in marriage to Brother W. O. Weatherby July 31, 1884. He is left to mourn his loss, as are six children and two brothers and a sister. The funeral was from the church in San Bernardino, California, December 28. The sermon was by Elbert A. Smith, assisted by F. M. Sheehy.

MANUEL.—Thomas E. Manuel was born December 25, 1829, at Merthyr Tydfil, Glamorganshire, South Wales, and died January 2, 1912, at his home in Canton, Illinois. In 1852 he was married to Elizabeth Jones. In 1854 they came to the United States and took up their residence about the time of the breaking out of the Civil War. Later they moved to Illinois, and have resided at Canton for many years. He united with the church in 1885 and was a faithful member. He had been an invalid for many years. To mourn his departure are left his aged companion, and William C. Manuel, an adopted son. Funeral held at the home in Canton, conducted by O. E. Sade. The remains were laid to rest in the Greenwood Cemetery.

JONES.—Eliza Jones was born in Wales in 1840, and died at her home in Canton, Illinois, December 17, 1911, being 71 years of age. In 1861 she was married to Joseph L. Jones. They soon came to America, and have resided in Canton ever since. She joined the church June 7, 1876, and was ever faithful. She was patient in affliction, which she has endured for four years. There are left to mourn an aged husband, and an adopted daughter, Mrs. Ida L. Snow, of Omaha, Nebraska. Funeral at the house, O. E. Sade officiating. Interment in the Greenwood Cemetery, to await the coming of the Master.

Ignorance cast a shadow over the Dark Ages. It has plunged many a nation into dreadful and useless warfare. It has blocked the way of every man who has had the imagination to see a better future for mankind and the initiative to try to lead to its achievement. And in this day of enlightenment, when the man who can not read is so rare as to attract attention, when newspapers and magazines and books place knowledge within the reach of all civilized peoples, ignorance still occupies the road of progress, still hampers whoever would try to lead humanity up toward its destiny.—Selected.

A Belief in Life Beyond the Grave.

IT IS MADE POSSIBLE, DR. JEFFERSON SAYS, BY THE ESTABLISHED FACTS OF SCIENCE.

Following the death of their son Raymond, while a student in Leland Stanford Junior University, Mr. and Mrs. F. W. West last year established a course of lectures to be delivered annually at Leland Stanford, the one restriction being that the course should always have as its subject matter the problem of immortality. The first lectures in this course were delivered last February by Doctor Charles E. Jefferson, pastor of the Broadway Tabernacle Church, New York, and the volume, *Why We May Believe in Life After Death*, presents in printed form what Doctor Jefferson then told his auditors.

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(Why We May Believe in Life After Death. Raymond F. West Memorial Lectures on Immortality. By Charles Edward Jefferson. Houghton Mifflin Company. \$1.)

It is a book that makes good reading—cheery, wholesome, sane. Doctor Jefferson is not one of those who affirm that belief in immortality should rest on faith alone. Neither does he profess to believe that immortality—or even the survival of personality after the death of the body, which, conceivably, is quite another matter, since it does not necessarily involve eternal survival—can ever be demonstrated with scientific exactitude. But he does believe that from the findings of science, as from the teachings of philosophy and religion, warrant can be had for the traditional faith of mankind in life beyond the grave; and in these pages, while by no means ignoring the argument from philosophy and religion, he stresses especially the established facts of science which

afford, in his opinion, reason for an affirmative answer to the world-old question—if a man die, shall he live again?

This Doctor Jefferson rightly insists is undoubtedly the question of questions. It is the most human, the most universal. Or, as he says in a beautifully written paragraph: "It belongs to the scholar and also to the man in the street. Kings and peasants alike ponder it. It beckoned to us when we were children; it will haunt us when we are old. Philosophers and theologians discourse about it, and unlettered and humble folk feel more than they are able to express. Unknown and unnoticed men, living in lonely places, turn wistfully again and again in their quiet hours toward the mystery which flows round all the world. The man of the schools and the man who can not read stand side by side and peer into the abyss which yawns round the edges of the Seen."

Doctor Jefferson's own answer, as was said, is emphatically in the affirmative; with reliance rather than inference from scientific data than on blind, unreasoning faith. To be sure, as he points out, there are certain scientifically established facts that make against belief in immortality. There is the unquestionable disintegration of the physical and mental faculties in old age, disease, insanity, and death. The body is dissolved and disappears, the mind likewise is subject to decay. Memory, imagination, reason, will—all crumble and fade away. So far as our eyes can assure us, "the soul is only a bundle of powers tied together by a cord of flesh, the bundle falling apart as soon as the cord is loosed or destroyed."

Human consciousness, so far as we know it, is no more than a function of the gray matter of an organ lodged within the skull. Every phenomenon in consciousness is attended by a corresponding movement in the cerebral convolutions, and mind and brain thus appear to be identical. But are they? Says Doctor Jefferson: "We must not forget that there are different kinds of dependence and various types of functions, and whether or not the soul ceases to exist when the brain is dissolved depends upon the type of function and the kind of dependence represented in the brain. We know that for every molecular activity there is a certain change in consciousness, but we do not know that the one is created by the other. They are concurrent phenomena, but their relationship still lies completely in the dark. . . . It may be that the soul is to the brain what the engineer is to the engine, and that the soul uses the brain as a locomotive to carry it along the track of its thought. . . . It is not denied that in this earthly life thought in its human form is dependent on the brain, and that without a brain man on earth can do no thinking, but if the brain is only the instrument . . . it is open for us to believe that when the present instrument is worn out another will be provided."

Still further—as indicating that the brain is, after all, only the instrument of the mind—is the discovery of latent and formerly unsuspected faculties in man, revealed through the delvings of modern psychology in the realm of the "subconscious." The scientific probing of personality, Doctor Jefferson reminds his readers, has disclosed mysteries as great as any among the constellations. "Man is endowed with occult powers, the extent of which it is not possible to conjecture. . . . It is not conceit but sober sense, which leads to the surmise that gifts so wonderful can not find full scope for their appointed exercise within the narrow limits of this earthly life, and that death is only a liberation letting life out to its completion." Add to this, the scientific law of the conservation of energy. If forces like heat and light and electricity are indestructible, possibly personal force is also beyond the reach of annihilation.

"Personality is a form of energy, and if the cosmic energies with which the scientist in his laboratory is wont to work can not be destroyed, it may be that this highest of all the forces of energy with which we are acquainted, the energy of the human will, also belongs to the category of realities which will abide for ever."

Finally, Doctor Jefferson invokes to the support of belief in immortality the scientific doctrine of evolution, echoing Charles Darwin's protest: "It is an intolerable thought that man and all other sentient beings are doomed to complete annihilation after such long-continued slow progress."

In all this, of course, there is no absolute proof that the soul survives the death of the body. It is wholly a matter of inference; and upon the reader's temperament and training will depend the manner of his reception of such inferences as to Doctor Jefferson seem reasonable and sound. For ourselves, we feel that he has stated the case for immortality,

in the light of present knowledge, in its strongest possible form.—*New York Times.*

Ignorance is dangerous, not because it is ignorance, but because it persists in remaining ignorance. The baby is ignorant, but he has the brain and the disposition to learn many things—perhaps to become one of the greatest among mankind. But the stolid, sullen, half-educated ignoramus, when he has been taught that whatever is must necessarily be right—that the way he has learned to do must be the right way—that nothing he can not understand can be of any value—he is the stumbling block in the path of all that tends to raise people toward better and nobler things. He may not be as densely stupid as the unfortunate savage whose brain can not grow because the formation of his skull will not let it grow, but he occupies a far more menacing position, for he can openly proclaim his borrowed ideas, and openly deride men who are trying to do things that he never dreamed of doing.—Selected.

A man may see how this world goes with no eyes. Look with thine eyes; see how yond justice rails upon yond simple thief. Hark, in thine ear: change places; and, hand-dandy, which is the justice, which is the thief?—Shakespeare in "King Lear."

The world of an ordinary man is so circumscribed, so conventionally molded, that he can scarcely conceive of things that may dwell normally in the mind of an extraordinary man.—Algernon Blackwood in "The human chord."

Of perfect service rendered; duties done
In charity, soft speech and stainless days:
These riches shall not fade away in life
Nor any death dispraise.—Edwin Arnold.

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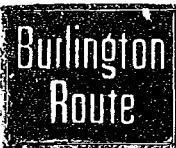
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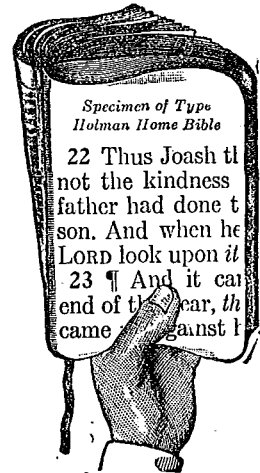
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



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

VOLUME 59

LAMONI, IOWA, JANUARY 24, 1912

NUMBER 4

Editorial

A WORD OF WARNING.

In these days of constant commotion, almost from every source, there seems to be even among the Saints a disposition in individuals to laud their own personal powers by seeking to secure by means of cooperation the financial support of others for the purpose of exploiting schemes which they have arranged for the carrying on of an enterprise in which cooperation can be exemplified.

It will be well enough for the Saints, the general body anywhere they may be located, to be on their guard as to these movers of different projects among them. Working as the church is, or claims to be, under the principle of revelation, there is a system of cooperation provided for in the law. Anyone who proposes to proceed outside of these provisions may be properly subjected to suspicion, and whenever an enterprise of this sort is started in any locality of the church, it is well that the individual who is chief originator, the most noisy demonstrator of the particular scheme sought to be put in operation, should be subject to close scrutiny, and if he is not a responsible person both as the world goes and as the church goes, it will be at an extreme risk that the Saints put their money into a cooperative scheme and allow the individual who originated it to become the principal operator in carrying it into effect. It too often happens that these individuals are speculative dreamers. They have made no success in carrying on their own affairs: they may have been willing to work and may have worked, but the result has been unfortunate. They have gathered nothing: they have been rolling stones, and it is proverbial that "rolling stones gather no moss." It seems strange to us that, looking at some of the efforts of the past which have been made in this direction and their peculiar and distressing failures, men of everyday good judgment are so easily taken in by specious reasoning and the building up of a scheme on paper, the carrying into effect of which centers the responsibility upon one of these dreamers; that is, ineffective men who are more prolific in schemes for the beneficent use of the means gath-

ered by other men than they are in using that which they themselves have succeeded in securing.

We call to mind two instances of which we had observation among what was called the Grange movement, in which cooperative stores were made a specific means of securing benefits to the farmers. One of these was at Princeville, Illinois, wherein a brother having a good property became impressed with the good results that were to follow a combination among the farmers known as the Grange. He sacrificed a valuable property and with others put the accumulated amount into a store, a farmers' store. I was unfortunate enough to become acquainted with this movement after the cream had been skimmed off and the brother who had been one of the chief movers in it was a great financial sufferer, and a portion of the goods still remained upon the shelves and the business had gone to ruin. Another we met with in Nevada, where an accumulation of means had been secured among the members and a man was put in charge of it, and it ran well for a year or two and then the life was sapped from it by the individual subscribers trading with the store to the amount of their several accounts and neglecting to pay money either for the goods they had received or for the recuperating of their stock holdings. The result of it was there was no capital left to supply the place of the goods which had been sold. When we met with this case the brother was still holding a small stock and the business had gone to ruin.

It ought to be remembered that in every case of this kind the one taking charge must have a reasonable compensation for his labor, and if subscribers to the stock eat out the life of the scheme by securing to themselves from the staple supplies that which they need, leaving the unsalable remainder upon the hands of the salesman, it must be inevitable ruin to the business. A case in point: A number of the brethren in one of the large cities gathered a sum amounting to about \$1,200. They agreed upon the establishment of a grocery business. They secured a building on a third rate street, from which locality the business had drifted more nearly to the center of the city as it had increased in size. They put a man in charge who was to receive \$75 per

month for his services; a horse and wagon for the purpose of delivering goods was purchased at a price of about \$400; a system of bookkeeping was adopted and letter heads and business cards and other paraphernalia of the business desk to the amount of \$150 secured. Upon the rest of the money put in a business was started. We were fortunate enough to visit the city just about the time that it was apparently flourishing. The one who was in charge had an assistant whose duty it was to help put up the goods that were ordered and deliver them with the wagon. We found the brother too busy apparently to spend any time in talking with us about the business or anything else connected with it. The readers of the HERALD may ask, "How long did the business last?" It lasted long enough to use up the money that was on hand after the paraphernalia had been bought and a certain amount of rent paid, and then it collapsed. The \$75 per month ate up a portion of the supply, the pay for the assistant used up some more of it, the rent of the place in an unfavorable location used up the balance. There had not been a sufficient amount of sales to secure a paying business, and the result of it was that every subscriber to that fund lost the money he invested. One brother who solicited to take stock in the enterprise, and who looked favorably upon the movement for a time, was warned in a dream in which he saw a canoe representing the enterprise, and saw it loaded, saw whom it was in charge of, and he was invited to step on board. He saw from the peculiar character of the canoe, a treacherous water craft, that it would be dangerous for him to enter into the boat, and he saw it put off from the shore without him and saw it wrecked. He did not subscribe and he did not lose anything. The result of this was that considerable fault was found with the originator of the scheme who talked favorably and who evidently engineered it. He was without personal resources himself, and all that they had was the amount subscribed by the individuals who were willing to attempt to carry on a cooperative store.

It is not worth while to enumerate others which have passed under our observation. We simply utter this note of warning: be sure that the individual operators, or would-be operators of these schemes, are in themselves responsible men, willing to put in not only their individual effort for which they are to be paid a compensation, but have also something else to put into the enterprise in equality with those who furnish the greater amount of the means to be used in carrying on the scheme. Do not permit the experience of a certain German citizen in a distant city to be repeated. In telling the story of a business enterprise when met at the place of business he said: "I met mine friend, mine

Yankee friend, and he was a man of experience. I was not; I had mine money, mine thousand dollars, and mine friend persuaded me to furnish the money and he to furnish the experience. Well, we carried on that business for one year; what was the result? We failed at the end of the year and mine friend he had the money, and I had the experience; see?" And so he very philosophically shouldered his loss and went about striving to recuperate himself.

There is a legitimate cooperation, and there is, or may be, and frequently has been, illegitimate schemes which have brought ruin both to the finances and to the faith of the members of the church who should have been wiser. However, the Master said, "The children of this world are wiser in their generation than the children of light," and this is one of the instances in which this is true. Our prayer used to be not that the Lord would give us wealth, but that the Lord would give us wisdom to use what we had, and unless wisdom could be given us for the use of this world's goods, we prayed that we should not be permitted to waste the Lord's substance. Selfishness reigns in the human breast almost universally to too great an extent, and men who are too anxious to engage in the disbursing of other men's means upon schemes of their own devising should be watched closely, and if they lack responsibility the Saints should not invest their money with them, no matter what the scheme may be.

There was a revival or a so-called reformation in Utah in 1857, in which it appeared there was to be a general moral cleaning up, and in 1875 an effort was made to bring about a spirit of general consecration in which it was stated that the heads of families should consecrate everything they had, including members of the family and whatever property they had. A rather shrewd business man on hearing and reading of what was contemplated took it upon himself to visit President Brigham Young to see if he had a correct understanding of the matter before he ventured to go into it. President Young received him quite suavely and answered his questions, in which it appeared, as the visitor summed it up, that he was to consecrate wife and children and property all to the head of the church, then President Brigham Young. He seemed willing to comply with any proper requisition, but his final question to President Young was, "You have yourself complied with this principle of consecration and have consecrated everything you have to the Lord, your property and all?"

"Well," said President Young, "n-no, I have not."

The brother was surprised and queried, "If you have not, I suppose you will do so?"

"No," answered President Young, "I do not believe I will." This met with a quick retort,

"Why not?"

President Young then very deliberately said, "Brother, when I find a man that I believe can carry on my business better than I can, I will probably give my business over to him, but not until then." The brother arose and ended the interview by saying, "That is just precisely what I shall do." One of the results that followed this was that in that particular locality the word spread and the cause of consecration in the form that had been presented was very strikingly defeated. The application is obvious.

NOTES AND COMMENTS.

MORMONS EXCITED.—Elders R. E. Pratt and O. A. Snow, of the Utah Church, have appeared in the New York papers in efforts to stem the tide after the anti-Mormon mass meeting at Carnegie Hall in that city. The former acknowledges polygamous marriages since 1890, and says: "But the processes by which they did so were wholly eliminated, and about the quickest way to bring ostracism and universal condemnation upon your head is to stand today, if you are a Mormon, for any kind of plural marrying under any conditions in any part of the world. While set upon this point, the church membership is equally set upon respecting and fellowshiping with those men and women who went into polygamy prior to 1890." Elder Snow severely arraigns those who issue canards about the importation of women from Europe, and states a readiness to show exact and reliable figures as kept at their mission headquarters in New York.

BROTHER MINTUN.—Brother J. F. Mintun keeps a careful watch on the papers of Des Moines and frequently appears in their columns with matter concerning the Reorganization. Recent issues of the *Capital* and the *Register and Leader* had letters from the brother setting forth our position on polygamous cohabitation, and speaking for a constitutional amendment to prohibit the same.

ANTI-MORMON MEETING.—In another department we give a history of the latest effort of the anti-Mormons in New York City, as furnished by Brother William E. LaRue. He recently got a short letter into the editorial page of the *Evening Sun*, which made plain to the readers of that great paper the position of the Reorganized Church, as well as the distinction between the names of our president and the president of the Utah faction.

ELDER J. B. GOULDSMITH.—By letter from his son, we learn of the death of Elder J. B. Gouldsmith at Eldorado Springs, Missouri, on January 12. An obituary will be found in another column.

Nothing is more depressing, more deadening to the mind than to doubt the justice of the great power under which we live and develop. Man can not be good unless he believes in infinite goodness and justice.—Selected.

The unremitting retention of simple and high sentiments in obscure duties is hardening the character to that temper which will work with honor, if need be, in the tumult or on the scaffold.—Emerson.

Hymns and Poems

Selected and Original

Our Friend, Jesus.

Many the days when with despair
We view results of our thought and care,
Failure seems stamped on everything
That our mind creates,—our efforts bring.

Gone are the joys of yesterday;
Sorrow is here, perhaps to stay;
Faded the rose we once admired,
Vanished the hopes our soul required.

"Life is a curse," we cry in pain,
"Where are the ones who friendship claim?"
Dark is our path, no one is near,
To help along with a word of cheer.

Onward we stumble, grumbling the while,
When all we need is a pleasant smile;
Friends oft forget to share their joys,
Even as we, when naught annoys.

Yet, we've a friend, who is sincere,
A *Friend*, e'en though the angels jeer,
A *Friend*, in all that name implies,
A *Friend* who reigns o'er Paradise.

Loving, he waits our earnest plea
For help, in times of misery;
Always forgiving, always kind,
If we, our sins will leave behind.

"Come unto me," oh! hear him call,
"Ye shall find rest. Come, ere you fall";
Kindly he pleads with us, his friends,
To shun all sin and make amends.

His lov'ng arms outstretched will be,
When e're in true humility,
We seek the path, the one alone
That leads unto his Father's throne.

So let us, then, when things seem blue
Just trust in God and "we'll pull through,"
For, if we've done our very best,
We've done our part, he'll do the rest...

ALMA M. COOMBS.

FALL, RIVER, MASSACHUSETTS, 82 Barre Street.

Original Articles

PURITY OF THOUGHT, WORD, AND ACTION.

Purity: State of being pure; cleanness; chastity.—Webster.
Zion: The pure in heart.—God.

God says he delights in the chastity of women, and we also believe that he delights in the chastity of men and children; and while we desire to teach the children the necessity of being pure, let us remember our teachings will be in vain if we do not set the example thus proving to them that we are sincere. "Let him who would move and convince others, be first moved and convinced himself. Be true if you would be believed. Let a man but speak forth with genuine earnestness the thought, the emotion, the actual condition of his own heart; and other men, so strangely are we all knit together by the tie of sympathy, must and will give heed to him."—Caryle.

Paul said to Timothy: "Let no man despise thy youth; but be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Timothy 4: 12.

Confronted with the above fact, my feeble effort shall be directed, principally, to the priesthood and to the more mature, in years, among God's people.

1. "PURITY OF THOUGHT."

Paul to the Galatian Saints—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Galatians 6: 7, 8.

"As a man thinketh in his heart so is he."

I can not help but think, when reference is made to the heart, in Holy Writ, such as purifying the heart, as a man thinketh in his heart, etc., the heart of the brain, where central thought lies, is meant, rather than the organ that pumps the blood. It is true there is a feeling in the regions of the heart, when those peaceful blessings are being poured out upon us, while serving God, but something touched the high tuned chord in the heart of the brain that caused it; anyway we shall look at it from that standpoint, presently.

Purity of life depends upon purity of mind.

As long as Satan is going to and fro in the earth seeking whom he may devour, we may expect evil, impure thoughts to attract our mind, and as Satan's forces seem to be very busy at all times, so must we put on the whole armor of God and never retreat or surrender, but keep battling until we are able to keep those evil thoughts from camping or abiding in our mind. Our breastworks must be good literature and pure companionship, until our minds are

kept so full of good thoughts, with their uplifting influence, that there will be no room for the evil ones.

We are sowing seed in our minds every day, and sooner or later the reaping time will come. What kind of seed are we sowing? The law that governs the sowing and reaping of wheat and other grain, teaches us that we sow a few seed to reap a multiplicity of seed. If the thoughts we sow are pure and good we shall reap joy and peace of mind here and the multiplicity, or great harvest, in the life which is to come.



ELDER O. R. MILLER.

We are told that eye hath not seen, tongue can not tell, neither has it entered the mind of man "the blessings in store for the righteous, the pure in heart!" Such beautiful thoughts from God's word should inspire us with great zeal for good. But how sad when our minds revolve and we are made to remember that men have fallen, who were once instruments for good in this great work of God. Were they attacked and overthrown through the effort of one charge by the enemy's forces? I

am inclined to believe they were not. A second, a third, and maybe a hundred attacks were made, and finally the army of Satan was permitted to camp in his mind; he entertained a thought that once he despised; he fed, he nourished it, and he was taken by stratagem. A prophecy delivered at the reunion at Kirtland in part was as follows: "Satan has no power over you only as you allow him. If you will turn from him and refuse to obey his orders he will flee from you." Then when a brother or sister falls, remember—the seed of thought was first sown, they fed, they cultivated it. The fall, the almost destruction, was the reaping of a more abundant harvest than was expected. The fallen are to be pitied! Help them up, if you see they desire to arise, and maybe they will profit by the sad experience; and let us also profit by it, God helping us, "BE PURE, BE PURE IN HEART."

PURITY OF WORD AND ACTION.

I place purity of word and action in one heading because they are both the fruits of thought. With some people "From the abundance of the heart, the mouth speaketh," but with others, "The actions reveal the abundance of the heart." My brother, my sister, are your conversations what God would have them? Paul says, "Evil communications corrupt good manners." A modern writer says, "We are largely known by our manners." I do not believe the writer wanted to leave the impression that a person is known by his manners, just when among the many or away from home, but also among the few and at home. A wise man once said, "No man is a hypocrite in his amusements. Equally true it is that a man's character is revealed by his admirations, by the company he keeps (birds of a feather flock together), by his enthusiasms. We profess that we have come out from the world. Have we? Some have and some have not. By their fruits ye shall know them. Shall I be permitted to point out some of the evils of to-day in the camp of Israel, or had you rather hear me condemn the Catholic, Protestant, and heathen? Affirmative argument is all right in its place, but when you denounce it altogether you denounce a great deal of Christ's work. Christ came to destroy the works of the Devil. He declares his servants should carry his work on to a greater work, a more extensive work. Are you true to your covenant, my brother, or do you intend to get faint-hearted and preach and write to please men? Paul declared, if he preached to please men, under the existing condition, he would not please the God of heaven; so let us get down to practical life and deal with present conditions for a few moments.

We are told that for every idle word, we shall have to render an account. Evil thoughts come

when man is idle, and evil thoughts make evil words and actions. Are our conversations uplifting and educational, or are they filled with meaningless terms that benefit no one?

I heard a person chastened once for overflowing too freely with levity, and his reply was, "If you only knew how much I was sacrificing along that line now, you would not criticise." Great argument that! Paul says the gospel is the power of God unto salvation. I sometimes wonder how long it takes it to show the effect on some people, but the Book of Mormon says there will be people who will say, "We can do a little of this and a little of that, sin a little, God will forgive us." If those prophecies must be fulfilled, let some one else fulfill them, but we are to be a light to the world. This gospel should make us a refined people. God has intrusted us with the greatest plan that man has ever known, which should make us a refined, mannerly, pure class of people, and will finally redeem the human family. We can hasten the redemption. Some of the late revelations admonish the ministry, and Israel in general, not to relate coarse and vulgar stories and not to indulge in too much laughter, for it is sin. From the editorial of a late magazine I quote the following, regarding words of expression: "Who has not heard young people talking together (older ones also,) on the street, so incoherently, so foolishly, so like intoxicated parrots, that, had they not been the children of sane and responsible parents, the listener might have feared that they were overtaken with semi-idioty? Their mood was not gayety; it was not the result of elevated spirits; it seemed rather the base letting down of personality." I call to mind a young married couple, she is a member of the church, he is not. On one occasion he accompanied her to a social gathering of our people; he heard expressions that disgusted him. He said, "I have never heard the young people that I associate with, who claim no religion, use such expressions." You say he is prejudiced! I have talked with him; I believe he is not. Ephesians 4: 29: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

Oh! the unwise, false, impure words sometimes uttered against thy brother or sister, only time and eternity can reveal the broken hearts and crushed souls caused thereby. I once heard of a lady, a member of the Catholic Church, who spoke impure words about her neighbor, when she went to confession, she revealed it to the priest, and here is the lesson he gave her: He gave her a basket of thistle seed and told her to scatter them on her way home and then return and he would tell her what to do next. She obeyed and when she returned he said, "Now, you go and gather them up again." "Ah," said she,

"impossible, some have been carried away by the wind, the birds have picked some up, and some have fallen into the crevices of the earth and rocks." Said he, "So it is with the words you have spoken; they now belong to the public and go on carrying a deadly poison with them that only eternity can heal. It is easier to avoid mistakes than to correct them after they are made. It takes less time and energy to stop and think and decide a question or line of action wisely than it does to rush ahead thoughtlessly and carelessly do the wrong thing, and then have to undo it and do it over properly. Worse yet if it is a thing that can not be undone; that must stand as a monument to our lack of care and thought."

The little untamable member, with its poisonous effect, goes on its way of destruction; its slimy trail can be traced in every age, and no doubt its work will continue till Satan is bound. God help us to conquer! Step by step may the advance be made till the Spirit of the meek and lowly Nazarene be felt in every crevice and corner of the universe, till true charity, which thinketh no evil, shall cover the earth as the waters cover the mighty deep.

Do our actions prove to the world that in going through the waters of baptism we have come out from the onions and garlic of Egypt? out from the world? At one of our reunions the men and women went in bathing together. The Lord spoke to the camp of Israel, mildly rebuking them for such conduct, and he further said if they would rectify the conditions he would pour out of his Spirit abundantly, until tears of joy would flow freely down the cheeks of many. The prophecy was accepted, the correction made, the blessing came and came so abundantly, according to the promise, that many, including our aged, much experienced patriarch, John H. Lake, testified that they had never witnessed anything like it. But how soon we forget! The next reunion came, and I suppose the prophecy was forgotten; at least back to the water they went, all together.

Question: Do you think we are leading the world as we should in the standard of morality? or shall the world move ahead and teach us? Arise, ye reunion committees and people of Israel, and answer! Latter day revelation admonishes us to read all good books; so get busy, my brother, my sister, and see how far behind the world you are! About two years ago I learned through a popular magazine that a number of cities had passed resolutions against the men and women bathing together. In some cities they have separate pools to bathe in, for they declare the influence on the young mind is more demoralizing than dancing. Will you denounce dancing and uphold and indulge in the other? I denounce both! And declare in words of a more able writer, in words of soberness: "All pleasure and gain that costs

character is an immeasurable loss." It is not enough to say I or we wanted to have a little fun; we did not mean anything. The intelligent world is getting tired of that old threadbare excuse: "I did not mean anything." In other words, we can do anything we please and not mean anything, but the other fellow must never attempt such. Paul says to "shun the very appearance of evil."

"Disguise so near the truth doth seem to run,
Tis doubtful whom to seek and whom to shun;
Nor know we when to spare or when to strike,
Our friends and foes they seem so much alike."—Sel.

"The only safe way is to live so as to bear watching and then never mind who watches you."—Selected.

"Conduct is the great profession. Behavior is the perpetual revealing of us. What a man does, tells us what he is."—F. D. Huntington.

Those who are leading or accompanying these little buds of promise into places and games of pastime that are unbecoming to a Saint of God, are sowing the seed, and some day they will reap a multiplicity to their condemnation. Jesus says if we break the least commandment and teach others to do so we shall be the least in the kingdom of heaven. Are we breaking the commandment of high morals and teaching others to do so? Oh, says one, I like to see the Saints be sociable. So do I; but there is a vast difference between sociability and familiarity and, sure as man exists, familiarity will lead to adultery. Not long ago one of our noble missionaries saw in vision the word familiarity as it once existed in the early church and was shown that it led to — polygamy. He again saw familiarity as it does or may exist in the Reorganization and was shown that it would not again lead to polygamy but adultery. Adultery! That terrible crime next to murder in the catalogue of crimes, that which has been the downfall of the human race in all ages, its blushing, shameful face can be seen in every dispensation—O, Israel! Let us arise from lethargy and shake off the fetters of impurity and redeem Zion! Our loving Father tells that Zion might have been redeemed even now if it were not for the transgressions of Israel. We can not be overthrown by outside influences if we are pure and upright before God.

I am aware of the fact that stronger men than I have fallen, influenced by what I am condemning, but should that cause me or anyone else to hesitate in the denunciation of such wrongs? I too, may fall; I know not my future, but I can only say, by the help of God I shall try my best to be pure. Angels can do no more. And while men in and out of the priesthood have fallen into the pitfalls of impurity, some of our sisters are to a degree to blame.

A word to ye sisters of Israel: When a man approaches you unbecomingly, whether he be deacon or apostle, confront him with stinging words of rebuke. A writer has said, "Silence is golden, but there are occasions also when silence is cowardice and injustice." You may be unjust to yourself and to the offender to keep silent on such occasions. Teach him a lesson. He may say he does not mean anything, but Herbert has said, "Hell is electrified with such expressions." And Mary T. Whitney has said in her impressive works, "Girls (and women) entertain no impure thoughts a moment. Never tolerate for an instant an impure word, or 'touch' from anyone."

It is said when General Grant was President, a congressman commenced telling a lewd joke, first remarking that there were no ladies present. President Grant said: "There are gentlemen present." The joke was not told. If you should discover a poisonous serpent among your children, at the risk of your life, you would immediately attack it. Neither should we tolerate impure words and actions among the children of Zion. I appeal to each individual and not to rigid ruling. Men and women who will respect themselves by proper deportment shall be respected by all men. Courage consists not in blindly overlooking danger, but in seeing and conquering it. The road to destruction is usually a pleasant one, excepting at its end. It is easy to drift with the current, not knowing where we may land, but the harbor of safety is up the stream and to get there we must apply the oars. This work means activity and discrimination. What shall we cling to and what let go? We may let go all things which we can not carry into the eternal life. Let us hide nothing, and we shall not be afraid of being found out. Let us say and do nothing impure, and mankind will admire us.

"Between two evils is the halfway-house of virtue; wise is he who points out its exact location."—George Pritchard.

"If we would please God we must watch every stroke and touch upon the canvas of our lives; we must not think we can lay it on with a trowel and yet succeed."—Selected.

A good criterion to go by is, "Avoid all impure thoughts and words and keep from all impure actions." These things we must bear in mind and move forward if we expect to redeem Zion. Some amusements which we must not indulge in, may at first seem harmless, but remember, it is the entering of the wedge. The sot began with an occasional drink, the gambler with an occasional game of cards, and we are told that three fourths of our popular gamblers of to-day learned to play cards around the Christian (so-called) firesides. And the great evils of polygamy and adultery began by familiarity,

some one excusing himself because some one else did not do as he should.

The chief cause of the Deluge was social impurity. (See Genesis 6: 1-13.) The principle reason for the destruction of Sodom and Gomorrah was social impurity. (See Genesis 19:1-11.) We can see truly that God will not look upon sin with the least degree of allowance. Let us be pure and good because God wants us to, and because we love him and love to do his will.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Ecclesiastes 12: 14.

"THE PURE IN HEART SHALL SEE GOD."

Blest are the pure in heart;
For they our God shall see,
And from his presence ne'er depart
Through all eternity.

I will be their delight
Who here delight in me,
And they shall walk with me in white
Who seek for purity.

No more in thought they err,
They're free from every stain;
They've washed their robes of character,
And spotless they remain.

Oh, bliss for which we've sought—
From sin to be secure!
In every word, and act, and thought,
For ever to be pure.—Selected.

The old philosopher, Seneca, used to say: "All I require of myself is, not to be equal to the best, but only to be better than the bad." That is not a very high ambition. Such should never satisfy us, but rather the standard that Christ gave us: "Be ye therefore perfect, even as your Father who is in heaven is perfect."

May our armor be the word of God; our eyes fastened upon celestial glory, is my earnest prayer.

O. R. MILLER.

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NEW YORK CITY.

On the evening of January 10 a mass meeting under the auspices of the International Council of Women for Christian and Patriotic Service, 542 Fifth Avenue, New York City, was held in Carnegie Hall, to "protest against polygamy and Mormon control of politics in western States."

Honorable ex-Senator Frank J. Cannon was the principal speaker; ex-Senator Charles A. Towne was also on the list of speakers, and Mr. Hans P. Freece, who is reputed to have been the leading spirit in the recent anti-Mormon agitation in England. Mr. Freece is an ex-Mormon, the son of a polygamist—his father is the author of the anti-Mormon book, *The Letters of a Father to His Son*. Very frequently we notice by press reports that a company

of Mormons have passed through some of the eastern ports, under the guidance of Mormon elders, on their way to Utah and vicinity. Such reports have alarmed the above-named council and others and upon inquiry they are officially informed that "About seven or eight hundred Mormon converts, a majority of whom are women, pass this port (Boston, Massachusetts) annually."

This led the anti-Mormon workers to go over to England and other countries and warn the public against Mormonism, and has resulted in the Mormon elders being driven out of some of the countries entirely, and banished from several cities, and has made their work much more difficult.

The above meeting is announced as the beginning of a series of meetings of the kind which is to spread throughout the country, warning the people of the impending danger from the growth and spread of Mormonism.

Mr. Cannon is an impressive speaker and was frequently applauded throughout his address. His effort seems to be mainly directed against the Mormon leaders. He says he loves the Mormon people and deplores the fact that they are dominated by their polygamous leaders. He scored Doctor Lyman Abbot for his recent editorial which appeared in the *Outlook*, in which it was asserted "that polygamy is dead." Mr. Cannon vigorously denies this, and says that polygamy is now upheld and practiced in Utah and vicinity to a far greater extent than people are usually aware of. He says that those who practice and uphold polygamy are slated for special favors and honors, by the heads of the Mormon Church.

At the conclusion of his address, Mr. Cannon recommended three courses of action by the people against Mormonism, as follows: "*An amendment to the Constitution of the United States forbidding the practice of polygamy in all States of this republic.*" This would enable the Federal Government to take immediate steps to punish polygamists in Utah, as well as elsewhere. "*That the Department of Justice begin an immediate proceeding under the Sherman Law and dissolve the Mormon Church's property trusteeship as a combination in restraint of trade.*" Such a proceeding must be barely possible, else it would not be recommended by a man of Mr. Cannon's ability. The result of it would surely be interesting. For a long time I have wished that a proceeding might be inaugurated restraining them from using the name of our church. The next recommendation was, "*That Congress no longer admit as senators and representatives the ambassadors of the Mormon kingdom.*"

A preamble to resolutions which were passed by the meeting read, "Like an octopus, the terrible Mormon hierarchy is drawing under its evil control con-

verts, mainly young women from all over the world; from these centers the converts are sent to Mormon settlements in the West, by their votes to increase the political power of the church and by their tithes its financial power." This state of affairs was described as, "wicked, immoral, and a burning disgrace to American honor and decency."

In communication by the above named council of women, they report that they have found that special favors have been granted by steamship lines to Mormon immigrants, and that tickets to the United States could be bought more cheaply at the Mormon headquarters in Liverpool, than in the regular offices. Here is the unfortunate statement which they make: "*Eighty years ago, when Mormons began their treasons and conspiracies against this Government, the proportion which they bore, to the country's whole population, was about one in 1,125,000. Now the measure of Mormon strength is roundly one in every 125 of population.*"

To go back eighty years ago would make the beginning at the year 1831, and we would resent the idea that the church in that day was in conspiracy against the Government, or that it was ever guilty of treason; but on the other hand it was "organized agreeably to the laws of our country," and its members were taught that he that "keepeth the laws of God hath no need to break the laws of the land." The Mormons who have openly confessed to breaking both the laws of God and man can make their own apology, but those who have remained true to the original faith have no need so to do.

This council also says that "if polygamy should suddenly stop enough young people have entered the relation recently, to keep the institution alive in Utah for another fifty years"; that "it is nearly as prevalent there now as it was before 1890"; that "the church still teaches polygamy openly as orthodox Mormon doctrine"; that "the church still keeps in its book of doctrine the principles of polygamy, and does not publish the Manifesto against it"; that "the Mormons maintain 'cities of refuge' in Utah which they call 'lambing stations' where their polygamous children are born"; that "the prevailing custom in Mormon settlements in Canada is to keep the legal wives in Canada and their polygamous wives in Utah or Mexico."

The people at large are asked to write their Senators, from their State, and protest against Mormon invasion and urge legislation to abolish the system; they are also urged to take action in removing from the battleship *Utah* the silver set bearing on the coffee tray a picture of Brigham Young. They are also urged to write to Honorable Winston Churchill, Home Secretary of England, commending the Government investigation looking to the expulsion of Mormon missionaries from England. Mayors and

police of all cities are to be urged to report the appearance of Mormon missionaries and refuse them license to preach. "The mayor of York, Pennsylvania, ordered the Mormon missionaries from the town. Can not other mayors and village presidents be influenced to pursue the same course?" The council calls for money to assist them in their work, and took up a collection and charged an admission at the meeting for this purpose.

After this meeting had been widely announced, I visited the newspaper offices of all the leading papers in the city, with photos of President Joseph Smith, and our anti-polygamous tracts, and expressed the desire that if our church was assailed the press would guard us from misrepresentation upon the knowledge of facts. In every place I was received with courtesy and kindness and was thanked for the information offered.

In the mass meeting not the slightest reference was made to our church and consequently no mention was made of our church in the newspaper reports of the meeting.

A few days before the meeting I wrote the president of this council of women as follows:

MISS C. E. MASON,

President Interdenominational Council of Women for Christian and Patriotic Service.

542 Fifth Avenue, New York City.

Dear Madam: By recent press reports I notice that you are announced as leading in a movement called, "War upon Mormons."

You will observe that I am connected with the Reorganized Church of Latter Day Saints, which sometimes has been confused with the Mormon Church of Utah, but in fact is radically different from it in every way.

It happens occasionally that our church and people are made to suffer a great injustice by being classed with the Mormons of Utah, when in fact we have done more actual service in opposing their unchristian doctrines than all other movements combined.

You may be informed concerning our religious principles and our standing as citizens and as a Christian people; however, I may here state that we are anti-polygamists. Several years ago our church in its general assembly passed an act which was sent to Congress favoring the enactment of an amendment to the Constitution prohibiting polygamy. Our denominational headquarters are at Lamoni, Iowa. Joseph Smith, the eldest son of the Joseph Smith who was the founder of the first Church of Latter Day Saints, is president of our church, residing at Independence, Missouri. He has always been a most strenuous opponent to polygamy and is a vastly different man from his cousin, Joseph F. Smith, the president of the Mormon Church of Utah.

Volume 9 of the Encyclopedia, "The Americana," under the heading Latter Day Saints, has a very fair article setting forth some facts of history and what we believe. Many of the books of reference grossly misrepresent our views.

I do not believe that your movement is directed against us as a church, and as our meeting place in Manhattan is near where your mass meeting is to be held, it would be very gratifying to me if it might be stated publicly that your efforts are not aimed against our church. Several very fine people, members of my congregation, were once identified with

the Utah Mormons, and in fact our church has been, practically, the only one to make converts from that people. I would be very glad to send you literature or call for personal conversation or give your society a lecture on the difference between the two churches of Latter Day Saints and show that Brigham Young was the author of polygamy, instead of Joseph Smith, as some suppose.

Very respectfully,

WM. E. LARUE.

To which I received the following reply:

TERRYTOWN, NEW YORK, January 3, 1912.

MR. WILLIAM E. LARUE, 1331 Park Place,
Brooklyn, New York.

Dear Sir: This council has no desire to persecute you or the Mormon Church either, and we welcome the truth from whatever source we can find it. I will be very glad indeed to have you send me any information that you have at command, but I do not see how you can get around the writing of your first Prophet concerning marriage in which he refers to his wife Emma. We are not fighting Mormons, but we are fighting the evils of polygamy and the attempted control by the Mormon hierarchy of the political situation in Western States. We have a plan by which I believe this whole system can be changed without injury to the interests of any Mormon or their feelings except in so far as it forbids the practice of polygamy, and with safety and justice to the nation as well. I am too busy now to give you a personal interview, but possibly after you write me again I shall be able to arrange it. I would particularly ask which Mormon books you accept as revelations from God. We believe our movement will be as helpful to the next generation of Mormons as it will to the next generation of Gentiles.

Very sincerely yours,

C. E. MASON.

To this letter I made the following reply:

JANUARY 5th, 1912.

THE INTERDENOMINATIONAL COUNCIL OF WOMEN FOR
CHRISTIAN AND PATRIOTIC SERVICE.
542 Fifth Avenue, New York City.

MISS C. E. MASON, *President, Tarrytown, New York.*

Dear Madam: I thank you for the courtesy of your letter of the 3d inst. In response to your request I inclose the following literature which cover points of information concerning our church and its history in which you are most interested.

First, I commend for your careful reading the pamphlet, Joseph Smith in His Own Defense.

Second, The tract by his oldest son, who is the President of the Reorganized Church, entitled, One Wife or Many.

Third, Polygamy; Was it an Original Tenet of the Church, by Alexander H. Smith, another son of Joseph Smith, jr., the founder of the church. This son is dead.

Fourth, The Bible versus Polygamy, by David H. Smith, another son of Joseph Smith, jr., now dead.

Does it not strike you as a peculiar thing, in the face of the ordinary conception of who and what Joseph Smith, jr., was, that his sons should put themselves upon record in his defense, showing clearly that he was not responsible for the obnoxious evils of Utah Mormonism?

These tracts were written especially for circulation amongst the Utah Mormons, and they have had good effect, in that many who were misled into the errors of Mormonism, have been reclaimed, as I told you in my previous letter, that in my congregation are several who were once members of the Mormon Church of Utah.

From this literature you will see that from every conceivable standpoint we are, and ever have been, unalterably op-

posed to the crime of polygamy; therefore our opposition to that evil has been more effectual than that of any other society in the world.

As to the "attempted control of the political situation in Western States by the Mormon hierarchy," we are also opposed to the church dictating to its membership as to what shall be their political creed. Such a thing was never thought of, much less attempted, by the leaders of our church, and if it were, it would meet with a pronounced resentment.

In answer to your question as to which books we accept as revelations from God, will say, First, the Bible; second, the Book of Mormon; third, the Book of Doctrine and Covenants.

The Doctrine and Covenants contains revelations given through Joseph Smith, jr., up until his death in 1844, to which has been added the revelations given through his son up to the present date. There is a vast difference between the Doctrine and Covenants, of our church, and that of the Utah Church, specially in this: In our book is a statement on marriage as follows, "marriage is ordained of God unto man; wherefore it is lawful that he should have one wife." This was ratified, as all revelations to be binding upon the church must be, in general assembly of the church, during the lifetime of Joseph Smith, jr. The Utah Church has eliminated it from their book and have inserted the polygamous revelation in its stead. How absurd and inconsistent! Whatever else these books teach, I affirm that they do not teach polygamy, but they do condemn and forbid it.

I notice with interest your statement, "I do not see how you can get around the writing of your first Prophet concerning marriage in which he refers to his wife Emma."

The only writing on the subject of marriage, that I know of, in which he is made to refer to her, is in the purported revelation on plurality of wives, in which it is said of her, "but if she will not abide this commandment she shall be destroyed," meaning polygamy. I should think the facts would even make a Utah Mormon blush with shame. She not only rejected this infamous document, with her husband's name forged to it, and never was known until after he had been dead eight years, and in defiance of the threat to destroy her she lived for thirty-five years thereafter, and always protested against any assertion that her husband ever taught polygamy or was the responsible agent in its introduction.

Brigham Young was the author of that revelation, and to give it effect with the people, forged the name of Joseph Smith, jr., to it. It was never officially ratified by the church and is in direct conflict with all other revelations found in the books.

There is evidence of the most loving affection which always existed between Joseph Smith, jr., and his only wife, Emma.

We have no word of protest against what your society may do or say against Utah Mormonism—we make no apology for their doings since they left the faith established by Joseph Smith, jr.

Any further information, other than contained in this letter or inclosed literature, will be furnished upon request.

Very respectfully,

WM. E. LARUE.

To the present date I have not heard further from this council and I am anxious that in this warfare upon Mormonism our church shall not be drawn into the fray and we be made to appear as apologists for such an institution as these people conceive Utah Mormonism to be.

If they will confine their attack to Utah Mormonism; to its history from 1844 to the present; to the wickedness of its principles and the unrighteousness

of its leaders, we can justly have not the least opposition, and as we are and ever have been opposed to the same things, we can say, Amen.

As it seems to me, our ministry and membership, in every place where this agitation may be waged, will do well to inform those who are leading in it, by personal letter or otherwise, of our position, and inclose some of the tracts above referred to. Of all the anti-polygamy arguments ever made, the sons of the martyred Prophet have far excelled them all in what they have written, and it should be widely circulated.

In the "Notes and news of the churches," as reported in the *World*, in which was announced the above mass meeting, the editor gave my subject prominent mention, "Why I belong to the Church of Latter Day Saints." As our meeting place in Manhattan is near the Carnegie Hall, we feel gratified in that we are able to make a humble effort to counteract any misrepresentation of our views and give the people of this great city an opportunity of learning the truth. In every instance, every stranger who comes to our meetings comes with the thought that he is going to hear a polygamist Mormon preach, and they often express themselves as being agreeably surprised to learn how radically mistaken they have been. The great trouble is, however, that there is a decline of interest in religion of all brands in this great city. There is no lack of attractions to satisfy all the passions of human hearts who know not nor appreciate the love of God. With so much misrepresentation abroad and being so little understood as a church, we have a great fight on hand, as the way is so hedged up and we are encompassed with limitations on every side. The best thing for us to do, in my judgment, is to keep the fires aglow, and by upright conduct as Christian people and law-abiding citizens, let our light shine out to the world. I do not approve of any method in meeting the opposition of our enemies, that is not tempered with the spirit of love and with wisdom that is full of good fruits. If we have the truth, as we surely believe, what we have will remain true, and in our effort to manifest this truth to our fellow men, we should employ only such methods as are to be linked with the noblest and highest of gentlemanly conduct. This will win the respect and commendation of those whose opinions we regard as valuable.

The *World Almanac* for 1912, is just out and makes very fair mention of our church and classes it as separate from the Utah Church, and gives our place of meeting in New York City and my name and address in connection therewith. This will be to our advantage, as this book is widely circulated and largely consulted for facts. We have continued our lease on the Genealogical Hall, 226 West Fifty-

eighth Street, to April 1, when the mission will close for the summer months; and we hope the work may be continued for the season next winter. The Saints of Brooklyn Branch have, in addition to other heavy expenses, borne the additional burden of the expense of this mission, and they are to be heartily commended for their generosity.

Very respectfully,

WM. E. LARUE.

JANUARY 12, 1912.

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A REVIEW OF "MORMONISM AGAINST ITSELF."—PART 18.

BY S. W. L. SCOTT.

MAN CONTEMPORANEOUS WITH HORSE AND MASTODON.

We now turn to the evidence that man was contemporaneous with these animals, some of which are extinct. Of South American collections, Prehistoric America, pp. 25, 31, has this to present:

Mixed up promiscuously with the human remains were found those of several animals, chiefly feline and cervine [cats and deer], still extant in the same region [province of Minas Geraes, Brazil], together with others belonging to species which have now migrated or become extinct. Amongst the last we may name a monkey, a rodent of the size of the tapir, a peccary twice as large as the living species, a horse very similar to our own, a large cat bigger than the jaguar, a llama, a megatherium, and several others, such as *Chlamydotherium Humboldtii*, an edentate of the size of the tapir, and the *Platyonyx* of Lund. . . . By prolonged and careful work he [Lund] succeeded in gathering complete specimens of forty-four species now extinct, including several monkeys, some hoplophori, which were as large as our oxen, and the Smilodon, a large feline animal akin to the Machairodus, or saber-toothed tiger, which inhabited Europe in posttertiary times. . . .

Several years ago Séguin collected on the borders of the Rio Carcarana [in the province of Buenos Ayres] numerous bones of extinct animals, including those of a bear larger than the cave bear, a horse, the mastodon, and the megatherium. With these remains lay human bones. . . .

We think, therefore, with Ameghino, that man lived in South America with animals long extinct.

Of North America, the prehistoric associations of man and animals are thus presented:

There are deposits in California and Oregon where, to use a popular expression, the remains of elephants and mastodons might be had by wagonload. Besides gigantic pachydermata we meet with the Palæolama, the Elotherium, extinct oxen, Hipparion, and several kinds of horses.—Ibid., pp. 41, 42.

Hewn stone implements, the work of their hands, are not the only relics of the early inhabitants of America. In many places human bones have been found, associated with numerous fragments of extinct animals.—Ibid., p. 23.

In the löess of the Mississippi at Natchez, Doctor Dixon found, side by side with the bones of the mylodon and megalonyx, a human pelvis.—Ibid., p. 34.

In a salt mine on the island of Petit Anse, Louisiana, was found a mat made of interlaced reeds. The salt occurs at a depth of fifteen to twenty feet, and the fragment of mat was found at the level of the first deposit of salt. Two feet above lay some fragments of the tusks or bones of an elephant.—Ibid., p. 36.

Mr. J. B. Holden says, In nearly every State west of New England portions of this creature—the Mastodon—have been disinterred, and every year there are several found, in a state of *more or less complete state of preservation*. The circumstance of several skeletons having about them evidences of *man's handiwork* is extremely interesting. On one account, it brings the date, though greatly indefinite, to *man's existence*. We are therefore able to say *man and mastodon are contemporaneous*.—Prehistoric America, vol. 1, p. 40, 1894.

Again:

Doctor Holmes in 1859 made a communication to the Philadelphia Academy of Natural Sciences in which he described the fragments of pottery found on the Ashley River, South Carolina, in connection with the bones of the mastodon, and megatherium, both of them extinct animals.—Ibid., vol. 1, p. 13.

In fact they are so recent an animal that the contents of the stomach were preserved, analyzed and classified: "Professor Barton, of University of Pennsylvania, discovered a mastodon at the depth of six feet, and in the stomach of the animal he found a mass of vegetable matter, composed of leaves and branches among which was a bush common in Virginia.

Winchell says:

The ancient lakelets of Michigan inclose numerous remains of the mastodon, and mammoth, but they are sometimes *so near the surface* that one could believe them to have been buried within five hundred years.

The one found at Tecumseh lay but two and a half feet beneath the surface. The Adrian mastodon was buried about three feet. The Newburg, New York, mastodon was just beneath the soil in a small pool of water.

Professor Hall says: "Of the very recent existence of this animal there can be no doubt. The mud beds and muck swamps where these remains occur, are the most recent of all accumulations." See Prehistoric America, by S. B. Peet, vol. 2, pp. 40, 41; where he affirms that "these animals survived and may have been *contemporaneous with the mound builders*."

But why multiply evidences? They simply become voluminous in corroboration of the Book of Mormon claims, and dash Elder Traum's would-be objection to the ground.

Johnson's Natural History, in two volumes, page 508, has this to say of the "ox" (that "pesky" fellow that torments our critic so much): "North America has been the home of several species of the *bovine quadrupeds*. *The ox has left his bones mingled with quaternary deposits* in Pennsylvania, Kentucky, Georgia, South Carolina, Mississippi, Texas, and California."

Of course, Elder Traum can see clearly how the "ox" could have "a home in North America" without his mother, the "cow."

Doctor Nicholas Leon, sub-secretary of public instruction, of Mexico, says of an avenue discovered

among the ruins of Pueblo, that, "in ancient times, *loaded oxen* traversed up and down the hill."—Records of the Past, vol. 2, p. 223.

In view of the increased, and ever increasing evidence on this question, we ask Mr. Traum if he wishes by his assertion recorded on page 146 of his book, or a statement back of which he stands, to be understood as arguing that the Spaniards came to America in the glacial period?

PRIESTHOOD.

Elder Traum devotes chapters eleven, twelve, thirteen, and fourteen to a consideration, such as it is, of priesthood authority, under the general head of "The Mormon priesthood." His so-called range of criticism is nuncupative, having been used orally in the discussion with Elder Columbus Scott, at Wirt, Indiana. As it is here transcribed, its flavor is somewhat stale.

Page 155 he passes on a tangential rampage through the kingdom, power, and glory of his overweening imagination, as follows:

The course of reasoning by which these assumptions are held valid is, *first*, the unchangeableness of God; *second*, the antiquity of the gospel, and, *third*, the bestowal of both these priesthoods in the time of Aaron. These three questions cover the ground for them, and, such being the case, afford us a definite line along which we can follow them.

First, the unchangeableness of God.

If there is any force in the doctrine of the unchangeability of God touching this question, then there never was a time that the Aaronic and Melchisedec priesthoods did not exist side by side, and there never will be a time when they will not be coexistent. Furthermore, to tie God down to the almightiness of his own unchangeability is to for ever close all avenues for him to take the initiative in ever introducing anything more perfect, or more nearly perfect, than has always existed. Confessedly, in the light of the Scripture, the Levitical priesthood was marked with some kind of imperfection, which made necessary the coming of another priesthood to bring about perfection. But the unchangeableness of God, if the Mormon position is correct, would make the one just as perfect at the first as at the last.—Mormonism Against Itself, pp. 155, 156.

To the first, we reply that the gospel of Jesus Christ, with the *authority* by which it is administered is *as old as man*. Paul affirms the gospel as being "the power of God." (Romans 1:16.) Can Traum conceive of a time when God had no power? But it is "the power of God unto salvation"; then, it is as old as *fallen man*, if it is God's power to *save man*. The gospel has Christ as its embodiment, and in the wisdom of God, Christ "was *foreordained* before the foundation of the world" (1 Peter 1:20), and was "slain from the foundation of the world." (Revelation 13:8.) Melchisedec was a priest officiating in the priesthood in the days of Abraham—a day when Abraham saw Christ's work "and was glad"; a gospel age. Of Melchisedec, we read:

And Melchisedec king of Salem brought forth bread and wine: and he was the priest of the most high God. And he

blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth.

This man was called "priest of the most high God," and officiated in *an eternal order* of priesthood, and this *order* of priesthood "having neither beginning of days nor end of life abideth continually" (Hebrews 7:1, 3); and of Jesus Christ occupying in this *eternal order*, "the Lord hath sworn and will not repent, thou [Christ] *art* a priest for ever, after the *order* of Melchisedec," (Psalm 2:4).

As Jeremiah was "ordained, and sanctified, a prophet before he was born," so Jesus Christ was "ordained from the foundation of the world," a "prophet, priest and king." See Jeremiah 1:5; Hebrews 5:4-6.

The apostle affirms, Hebrews 9:11, "But Christ *being come* a *high priest* of good things to come, by a greater and more perfect tabernacle not made with hands," shows that the *order* Melchisedec occupied was that of the high priesthood, else Christ did not officiate in the "order of Melchisedec."

The Melchisedec and Aaronic *departments* of the same priesthood do exist contemporaneously, but the "unchangeability of God," does not necessarily involve the *operation* of both departments at one and the same time. John Baptist ministered in the line of priesthood held by his father Zechariah, Luke 1:8, 9, 17, *before* the Melchisedec department was administered by Christ. John was sent in "the spirit and power of Elias" as a "harbinger"—a "messenger"—to prepare the way of the Lord, "a voice crying in the wilderness"; and that he was *a priest*, ministering "faith, repentance, and baptism for the remission of sins," we prove, both by the "law of inheritance," recognized by the multitudes gathering "in the wilderness" to his standard, and yielding obedience, and the express word of God:

My covenant was with him of life and peace; and I gave to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.—Malachi 2:6, 7, Authorized Version.

And of this work of John, so far as the opening of the Christian dispensation is concerned it is expressly described as "the beginning of the *gospel of Jesus Christ*." (Mark 1:1.)

Surely the Christian dispensation can not possibly be supposed to *retrograde*, and to become more Judaic in its fuller development. Did not every sentiment that John uttered, every *ordinance* that he practiced, constitute a portion of the ministrations of Christ, and the apostles?

We have elsewhere in this review proved that the Aaronic department of priesthood existed *prior* to the giving of the law on Sinai; that Aaron and his

sons were consecrated and set apart, to minister in an office which was intact, a part of the *preexisting* priesthood; that priests are mentioned as *officiating* for "the Lord" *before* the tables, which were "prepared of God," were given to Israel. "Now," says Paul, *under* this Levitical priesthood, "the people received the law." Yes, "*under*" it. The priesthood existed first, and the law administered under it. The law administered by this priesthood was *perfect for the purpose to which it was instituted*. It was intended as a *pedagogue*,—a "schoolmaster," a kindergarten, to lead Israel to Christ, but when Paul contrasts the *intention* and the *object* of this law with the *higher* and grander object to be achieved by the ministration of the glorious gospel, he says it could not impart the virtues and excellencies to make "*perfect*, as pertaining to the conscience." Every *true principle* in the universe is "*perfect*" in its sphere. Addition, or multiplication, as principles of mathematics, are *perfect* for the purposes intended. The statement of the apostles, recorded in Acts 6:2, that "it is not reason that we should leave the word of God and serve tables," evidences a change in the law—in the service of the priesthood.

Elder Traum's logic leads to a miserable blunder by parity of reasoning. He might as well conclude that all the duties to be performed, all legislative measures to be enacted into law, and all law executed and enforced can be carried out in our civil government without authority, as to conclude that the gospel can be administered by an institution destitute of *divine* authority. "Jesus Christ having come a high priest,"—the indefinite article, "a," is used, signifies that he was among others who were high priests, and his *priesthood* being "*unchangeable*." (Hebrews 7:24), and he having officiated as "a" high priest in the establishment of the church, even to the offering of his body as a sacrifice to the icy embrace of death, we can see that in "calling unto him his disciples, and of them he ordained twelve, that he might send them forth to preach." (Mark 3:13, 14, 15.) He imparted to them spiritual power and authority of the priesthood that he himself possessed, and that was the spiritual power and authority of both the departments of priesthood, for he held it all. And when those men on whom he conferred the priesthood authority established churches, by the gospel of Christ, called honest, faithful people into covenant,—*"oath,"* relationship with God, they were addressed:

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—1 Peter 2:5.

Notice, the New Testament church was "*built up* an holy priesthood." The "*draft*," the specifications, of this *building*, were in the mind of the *Architect*,

the Builder, before it was erected, and the *structure* is the expression of the mind of God,—the "*will* of God" through Jesus Christ. What was the character of the priesthood God "*built up*" through Jesus Christ? Answer:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.—1 Peter 2:9, Authorized Version.

Of the men whom he ordained Jesus said to his Father:

As thou hast sent me into the world, even so have I also sent them into the world.—John 17:18, Authorized Version.

To the men whom he ordained, Jesus said:

And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.—John 21:20, 21, Authorized Version.

How did God "send" Christ? Answer as "an apostle and high priest," Hebrews 3:1. How did "the apostle and high priest," send his ministry? As "apostles and high priests." John the Revelator bears witness:

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.—Revelation 1:6, Authorized Version.

John was one among the number Jesus "*sent*" as the Father *sent him!* If history can render this point stronger, we appeal to Eusebius who says: "John that rested on the bosom of our Lord, who was a *priest* that bore the sacerdotal (priestly) plate" (page 243); he also informs us that Origen "received ordination to the priesthood at Cæsarea" (Ibid).

Now what becomes of Traum's bluff when he says "the priesthood" is of such a character that Christ "can not delegate it to anyone else in all the universe"? (See p. 161). The *growth* of pious pomposity and assumption is something astounding in the progress of his work.

(To be continued.)

There is truth for him that will find it in every old religion, in every faith, old and new. Religion is the expression of man's craving for knowledge. Religions, as they rise and fall, embody and mark, as milestones in history, the progress of mankind.—Selected.

It is better in some respects to be admired by those with whom you live than to be loved by them. And this is not on account of any gratification of vanity, but because admiration is much more tolerant than love.—Arthur Helps.

Be sure your sorrow is not giving you its best, unless it makes you a more thoughtful person than you have ever been before.—Phillips Brooks.

Canadian Mirror

Contributors to this department will confer a favor upon the editors by sending their copy directly to R. J. Farthing, Lamoni, Iowa.

"In the Bosom of Eternity."

Agreeably to the "promissory note" I gave some time ago to contribute to your interesting and inspiring columns from time to time, I am sending you a few lines to assure you of the deep and abiding interest taken by the Saints on "this side of the line," in your writings and presentations in the SAINTS' HERALD. The onward and forward strides of the Zion's Religio-Literary Society and other organizations of Toronto Branch are in themselves well worthy of almost a page, or at least a column to themselves.

Apropos of literature outside the pale of the three sacred books, and perhaps the "Vision of Mirza" and the "Dream of Gerontius," I know of nothing more sublime and soul-inspiring than that magnificent piece of imagery known as "The dream of the Poet Richter," from the German, which reads thus:

God called up from his dreams a man into the vestibule of heaven, saying, "Come thou higher and behold the glories of mine house." And to his angels, the servants that stood around his throne, he said, "Take him and undress him from his robes of flesh; cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heart, the heart that fears and feels and hopes and trembles."

It was done! and with a mighty angel for his guide the man stood ready for his journey into infinity; and from the terraces of heaven, without sound of farewell, at once they wheeled into the myriad miles of endless space. . . . Sometimes with the solemn flight of angel wing they fled through Saharas of darkness, through wildernesses of death, that divided asunder the worlds of life; sometimes they swept over frontiers that were quickening under prophetic motions from God. Then—from a distance that is counted only in heaven, light dawned for a time through misty flame, by unutterable pace the light swept to them, they by unutterable pace to the light! In a moment the rushing of planets was upon them; in a moment the fierce, lurid blazing of suns was around them. . . . Then came eternities of twilight, that revealed, but were not themselves revealed.

On the right hand and on the left towered mighty constellations, that by self-repetitions and answers from afar, that by counter positions built up triumphal gates, whose architraves, whose archways,—horizontal, upright,—rested, rose,—at altitudes by spans—that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities below—below was above, to the man stripped of his gravitating body; depth was swallowed up in height insurmountable; height was swallowed up in depth unfathomable. . . .

Suddenly, as thus they rode from infinite to infinite; suddenly, as they thus tilted over abyssmal worlds, a mighty cry arose—that systems more vast, worlds more mysterious—other heights and other depths—were coming, were nearing, were at hand. Then the man sighed, and stopped; shuddered, and wept. His overburdened heart uttered itself in tears; and he said, "Angel, I will go no farther, for the spirit of man acheth with this vast infinity. Insufferable is the glory of God. Let me lie down in the grave and hide me from the persecution of the infinite; for end, I see there is none."

And from all the listening stars that shone around issued a choral voice: "The man speaks truly: end there is none that ever yet we heard of, 'End there is none.'"

The angel solemnly demanded, "Is there, indeed, no end?—and is this the sorrow that kills thy soul?" But no voice answered, that he might answer for himself. Then the angel threw up his glorious hands toward the heaven of heavens, saying, "End is there none to the universe of God! Lo, also, *There is no beginning!*"

TORONTO, December 28, 1911.

F. R. TUBB.

Nova Scotia.

It may not be amiss to write a few words at this time in behalf of our little province, as the occurring events seem too valuable to have them pass unnoticed and not recorded on the pages of history.

Glenville can now boast of having the best Sunday school in this province, having only missed assembling one Sunday since its organization, which was due to the death of a friend. It has now assumed such a form that each student is putting forth every effort to make it a success, and with such an energetic superintendent as Brother Kenneth Hyatt such a thing as failure will never be known.

Williamsdale has also a Sunday school worthy to be mentioned, and under the genial management of Brother and Sister Leander Johnson it is making good progress; during the balance of the winter it will be held at their home.

There is one thing to be regretted about Nova Scotia, however, and that is that even with all the efforts of those who are doing what they can, there are some who call themselves Saints and do not seem to care if the work goes on or not, as they remain away from Sunday school, and in no way try to assist, except when the elders are around. We believe they may be doing this with a clear conscience, but we can not think they realize the importance of this work, the only special work that God has in process here, and one that should not be neglected by anybody. We do not wish to insinuate as to any particular person or persons, but the trouble with the work in Nova Scotia in the past is due wholly to Saints taking no part, but gossiping around or holding some hard feeling against their brother or sister. This may seem rather plain talk, but dear Latter Day Saint, how dare you stand in the way of those who would do better? how dare you stand with folded hands when there is so much to do all around? We are not in this work for fun. If we were we would join some popular church and we had better do it; but we are engaged for a mighty conflict and must be ready to fight to the end. It is the earnest prayer of the writer and the active Saints in this part of the country, that the time will soon come that everyone who is recognized as a Latter Day Saint will join hand in hand to meet the foe, by building up that great kingdom. It has been well said, "If ye are not for me ye are against me."

A joint meeting of Williamsdale and Glenville Sunday schools convened at the Latter Day Saints church at Williamsdale on the 30th of December, 1911, and the quarterly review was conducted by the home department superintendent, with nearly all the scholars and officers of the two schools present, after which a short but well occupied prayer meeting was held in charge of Priest Leander Johnson. The first part of the meeting was occupied by prayers and the latter part by testimonies. In the evening we were invited to the home of Brother Leander Johnson, where a very agreeable supper was prepared, one of the many pleasing dishes to a hungry crowd was a bowl of home raised baked beans. After spending a very pleasant evening we parted for our homes, each one feeling fully repaid for the long drive of nearly twenty-five miles in the cold.

The home department is progressing very nicely, having a membership of nearly twenty, nearly all of whom are taking a very active part; and South Rawdon, a live branch of this

department, promises to have a very active Sunday school in the near future, judging by the reports and sentiments expressed by the members in that territory.

I wish to take the liberty, at this time, to extend my best wishes to all the Saints, and especially to the students of Graceland College, whom I have had the pleasure to meet, and trust that ere old friendship fades away, we may have the pleasure of meeting again.

Wishing the editor and all inquiring Saints success beyond your highest anticipations, I remain,

RALPH W. JOHNSON.

AMHERST, NOVA SCOTIA, January 6, 1912.

London, Ontario.

Brother and Sister A. Butler, who have been visiting with Saints and friends here, left for their home, Nebagamon, Wisconsin, the first of the week. They intend visiting Chatham and Detroit before reaching home. Brother and Sister Vasbinder also left for their home in Brandon, Manitoba. Brother Duseling of Waterford, paid our branch a visit last Sunday. Brother Alfred Barnes is quite happy these days because a boy has been born to them. Sister Rose Gray has been visiting friends at Bothwell.

Our services since the New Year have been largely attended, though the weather has been very cold. Sunday morning was sacrament service, Elder Fling presiding. He gave the Saints a heart to heart talk in the evening, preparatory to a revival or series of meetings to be held the latter part of the month. We are in hopes of having Elder F. A. Smith or Elder Scott with us.

The Religio local selected the following officers to conduct affairs for the next term: President, James Winegarden; first vice president, Fred Plummer; second vice president, Joe Heaslip; secretary, Aubrey Blanchard; assistant secretary, Rose Gray; treasurer, E. Maker; representative on library board, George Cambridge; auditors, W. E. Hardey and R. Gray; janitors, A. Langdon and J. Heaslip; organist, Gladys Maker; assistant organist, Grace Mottashed; chorister, Fred Plummer. Election conducted by Elder J. C. Mottashed.

W. A. HARDEY.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Chrysler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Chrysler Street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

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Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Chrysler Street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

Letter to the Home Column.

Dear Sister Walker: Will you please allow me space in your valuable column to say a few words in regard to training the youth? Many parents do not stop to consider the value to be placed upon the early training of a child. Let me tell my own experience in life and perhaps I may be able to assist some mother or father in realizing the importance of early training their children.

When I was a child the Bible was never read in my father's house except by my mother. Instead of teaching us the object of our creation we were allowed to do as we pleased, and as my father was a worldly man and cared not for the things of God, it was but natural that his boys would be more or less like him. We were never taught to have confidence in our parents, and I am sorry to say our parents never told us the things that every child should know. At a certain age every boy is possessed with a desire to know more about himself and his nature, and that is the time parents should teach them the things they ought to know. They are bound to find them out some way, and if the parents do not teach them they will learn them at school from those who do not know what modesty means.

Every child can be taught the value of purity, if taken in time; but if allowed to go out among evil companions they soon fall into bad habits. I speak from experience. When I was about eleven or twelve years of age an evil boy, a few years older and much larger and stronger than myself, came into my life and started me on the downward course to ruin. At first I was shocked at his actions, but instead of going to my parents and telling them about it as I should have done, and doubtless would have done had they taught me to have confidence in them, I said nothing about it, and soon that which seemed so terrible to me at first lost its awful appearance and I became a bad, evil-minded boy, simply because I did not have confidence in my parents, and they in turn did not do as they should have done by me.

To make a long story short I went on and on, until now at the age of only twenty-four I am a broken-hearted ruined man. When I was about fifteen I had a great fear of death, and for a while I tried to live right; but instead of encouraging me, I was laughed at and made fun of by other members of the family, and before long I was again doing wrong, only worse than before.

In the spring of 1907 I was again wrought upon with a desire to live right, and I obeyed the gospel and was soon called to the priesthood, and for four happy years I was blessed with the Spirit, and by the help of God accomplished much good. I often preached when the Spirit was with me in mighty power, and oh, how I rejoiced to know that God had forgiven me, and I was very, very happy! However, about May 25th last, Satan undertook to overcome me and he held my past life up to me, and from then till now I have not seen one happy day. I have tried hard to shake it off, but I can not, and oh, how I suffer! I see so many opportunities to do good, but am burdened by the sins of my boyhood. How I wish my parents had been Saints, but it is too late now.

If parents only knew the value of teaching their children purity and holiness how much sorrow we might be saved. My life is ruined, and where will I spend eternity? If my broken life would only be an example to other boys I might feel that I had not lived all in vain. I hate sin now, and I hope to live pure the rest of my life; but the good I might have done, if I had not sinned, is gone, and I regret it more than I can express in words.

Children should be taught to have confidence in their parents, so that when they are met with certain things they might go to their parents and ask them regarding those things, and then parents could tell them whether or not those things are pure and holy.

Oh, when we think of eternal life how wonderful it is, and on the other hand how terrible the suffering of sinners will be, oh, how we should strive to do right by our children! God has said in latter day revelation that he will require great things at the hands of parents, so parents should be very careful.

Some may think that children ought to know better than

to do wrong, but let us remember that Satan is very powerful and he is doing all he can to overthrow the young people; and, as it is easy to sin and natural to do wrong, let all Saints and others try hard to tell the children the awful consequences of sin so that they may do their duty to God and be saved.

Your broken-hearted brother,

D.

[We trust that the above letter will not only fill its mission of warning parents, but that it will also elicit a response from some of our elders showing the writer the sin and folly of his present position. We will gladly give space to such a communication.—EDITOR.]

Correction.

In the Home Column in our last issue (17th), by mistake all contributions listed therein were shown as having been placed in the hands of the Executive Committee. The gifts of clothing, merchandise, etc., and cash on page 59, and down to and including the item, "Feldhahn, pasturage," on page 60, should have been shown as having been received by the Children's Home. Beginning with the line, "Through Sister Kibler," the donations were properly shown as having been made to the Executive Committee.

Letter Department

From the Islands in the Southern Seas.

It has been several months since anything has been written to your columns from the southern seas, therefore I shall write a few lines as to the work of the Lord in this far off mission, where we are striving to hold aloft the banner of truth among the "dusky browns" of these isolated islands.

In the month of July, on his return to his native land, Brother Haworth, of Australia, spent one month with us, departing for New Zealand in the early part of August. In short, we will say that his visit with us was greatly enjoyed by all and will long be remembered.

Since the great island storm many of the Saints have been busily engaged at the printing work. We have printed almost eight hundred Sunday school quarterlies for the adults, and four hundred for the children, five hundred small tracts on temple building, in answer to the Mormons who have been boasting of "mighty works." This, together with the printing of the monthly issue of the mission paper, has kept us busy, as Brother and Sister Savage have spent a few months upon other islands, laboring diligently in the service of the Master.

We have been greatly assisted in our work through the efforts of Brother and Sister Charles Lake, who, although several thousand miles from us, had prepared the above-mentioned Sunday school books in the native language. We have also received several manuscripts from Brother Lake, of articles to be printed in the mission paper, and this has also been a great help to us. May the blessings of the Lord be abundantly granted unto our brother and sister, who now have a fervent desire to return to these fields according to General Conference appointment. We have oftentimes felt incapable of performing the many tasks required at our hands in consequence of the return of our brother and sister to America, and at various times, when troubles have arisen which were perplexing, we have found the Lord "a present help."

We realize that the natives have not as yet reached the spiritual condition desired of the Lord, and that they are prone to wander into forbidden paths, having a greater disposition, as a rule, to pattern after the evils brought here by foreigners than they have to follow strictly after the mes-

sage of truth brought to them by the missionaries, yet we feel consoled in the fact that our own people are in advance of the average native. If we have sufficient missionaries to station one over every two or three islands, that is, about seven white missionaries over the twenty islands inhabited by the Saints, we believe that a much better condition would be attained by them. We have over twice as many members as the Mormons in this mission, but for years they have had about four times as many missionaries as we.

Since the great island storm many of the Saints have been in a scattered condition, and owing to the scarcity of missionaries they have been as sheep without a shepherd. Having been thus handicapped in their labors during the past few years. Brethren Burton and Lake deserve great credit for their untiring efforts.

Sister Macauley and daughter, of Independence, have been with us a few months. They arrived about one month before the arrival of a little May blossom and a little Savage. (Two new missionaries.)

We were also pleasantly surprised with a short visit from Brother J. D. White, who was on his way to Australia. His sermon to the natives was edifying. We rejoiced greatly in meeting those from our native land; also our brother from Australia.

We are pleased to report that the people of the priesthood company who were cut off from the church by Brother Burton because of their connection with that work, are at the present time assisting the Saints in the building of new chapels, and although the Mormons, the Seventh Day Adventists, and the Protestants have met with them, they firmly bear their testimony that they know that this is the true Church of Jesus Christ, and while they are considered apostates, they have left off many of the things for which they were condemned, and are meeting with the Saints and appear to be Saints indeed, at heart. All that stands between them and the church at present is they have not received the action of the High Council; that is, repent and be baptized. Three of them have done so since the last conference. Their leaders, however, are not as yet disposed to be rebaptized, but they are assisting in the work, one of them being chief carpenter in the construction of a new church building in the island of Kaukura. We are pleased with their present attitude toward the church.

The Saints in the island of Tahiti have been having special meetings every three months at our branch at Taronā, here and the one in Tiona, alternately, at which time various gospel topics have been discussed. These subjects have been printed in form of an invitation and were scattered among the friends of the Saints, the Mormons, Seventh Day Adventists, Protestants, and Catholics, special invitations to the pastors of these various denominations have also been sent that their congregations come and discuss the questions and subjects announced. One such meeting was held on Friday, November 24, within the stone wall at Taronā, in Papeete, and a feast was observed in the evening. Great opposition was made by the foreign missionaries of the mentioned churches, save the Mormons. One of our members went to the Catholic headquarters to invite a friend to the meeting, and while waiting at the door was met by one of their foreign missionaries, who asked what he desired. He said that he was waiting to meet a friend. He held a notice of the meeting in his hand. The Catholic missionary asked him what he had, and after being informed, asked permission to see it, and after reading it turned to our brother, saying with an angry voice, "Are you not tired of blinding the people in this manner?" at which time he tore the notice up into small pieces, throwing it at his feet.

The Seventh Day people and the Protestants being in-

structed not to come, the Saints were somewhat disappointed, but when the day set apart for the gathering arrived, a large number came at the noon hour, the Seventh Day Adventists and two branches of the Protestants from a small village about ten miles from Papeete, also others of Papeete, and there were also some Catholics who came, and these with our own two branches and about forty of the priesthood company (before mentioned) made quite a large assembly. A large gathering place had been prepared, and the various groups of singers were seated under this canvas-covered gathering place, and after all of the groups had sang one selection each, different ones would arise and give their interpretation of the various subjects, and while there was a diversity of opinions, they were expressed with the best of feelings one toward the other.

At night, after the feast, they again assembled, and it was a very large crowd which gathered. It was estimated by several that there were seven hundred people at the evening meeting. The nature of the subject discussed brought out the thought as to the proper method of baptism, and it was quite interesting. Of course it seemed to be a one-sided argument to us, and great good was probably done. These meetings have removed a great deal of prejudice from the minds of people, but have evidently angered the foreign missionaries sent to labor among them. Since the gathering I have heard that some of the people were met by their missionaries while on their way here and were told not to come, but they were answered by being asked if it was wrong to meet friends and exchange thoughts.

As my letter is somewhat lengthy I must close. Will say further, however, that Brother Savage is now in Rairoa and from there he will go to the island of Kaukura where the Saints are building a new chapel. The Saints are also building a fine large church in Rairoa which will be completed in time to be dedicated when conference convenes, which is to be held upon that island next April. Since conference there have been about twenty-five baptisms reported to me. We are also pleased to say that the island mission has been practically self-supporting financially for the past year and a half, and that besides the money for the Order of Enoch and the Christmas Offering sent to Bishop Kelley, there has also been about three hundred dollars collected for the building of a new chapel in Papeete.

May the Lord prosper his work in this, and in all parts of his vineyard, that the redemption of Zion, upon which our hearts have been so long centered, may speedily be accomplished, that the time may speedily be brought to pass when those of the islands of the sea and all other foreign fields may mingle their voices in song and testimony upon the land of Zion, praising the Lord for the restoration of the everlasting gospel and the regathering of his chosen people upon the promised land, which was formerly inhabited by the ancestors of the people among whom I have been appointed to labor.

Your brother in Christ,

J. CHAS. MAY.

Among the Lamanites.

We are perched away up in the top of the Rocky Mountains, wife, myself and three children.

Between the San Juan River and the southern boundary of Colorado, two or three miles south of the line is a flag station on the little toy railroad which loops out from the Denver & Rio Grande and retains the name of the parent road.

Although famous for neither music nor honey, this little collection of white-faced, red-topped buildings bears the name of Dulce (pronounced with long *u* and two syllables), the pure Latin word for sweet. Dulce is the agency town of the Jicarilla (hee-ca-re-ah) Apache Indian Reservation, and my

wife and I happen to be serving the United States as house-keeper and teacher respectively in the La Jara day school which is hid among the hills about twenty miles south of Dulce.

We have fifteen pupils in attendance. The parents of the children live in a number of log huts in a cave near the schoolhouse. Each cabin has a fireplace built of adobe, which serves as both heater and ventilator, and in some instances as cook stove for the domicile.

These fireplaces are molded out of mud, and are two feet across, nearly round, and have an oblong opening in one side at the ground to stand up wood in and to throw out the heat. Occasionally you see a large pile of dobe which looks like an immense caldron kettle inverted, with a small opening in one side before which a flat rock is placed when in use. This is the community oven, and when used is filled with wood and covered likewise on the outside and fired until heated through and through, when the ashes are scraped away, the bread placed inside, and the opening closed with the flat rock and the bread baked as delicately as the city baker could do. But the oven is not always put into service, as the Indians are fond of making their bread into tortillas (*tr-tee-ahs*) *a la Mexicano*. They make the same as for biscuits, then cut into strips and fry it in a pan upon the open fire.

Like Isaac of old, these Lamanites are fond of savory meat, made from the goat, and their chief occupation is herding. When we first saw the small herds turned loose in the morning our mind was filled with visions of Old Testament times, and we thought of the many passages wherein the good Shepherd was said to lead the sheep for the goat, and sheep dogs do actually lead the flock here. These dogs are taken from their mother when quite young and trained to suckle a goat. Thus they are raised with the goats and when they reach the combative age they go before the flock and woe unto the stranger, either man or beast, who tries to molest one of the flock. He leadeth *them* beside the still water and maketh *them* to lie down in green pastures. If the goats swerve to the right or left Shep gallops across and soon takes his place in the van, as advance scout, and the goats usually follow where the dog leads.

During the day the flocks are allowed to scatter out, so as to feed with as much freedom as possible; but should it become necessary to bunch them up, the shepherd utters a peculiar cry, followed by a shrill whistle, and the sheep come around him as if seeking protection from some imminent danger.

My son and the forest ranger had occasion to take charge of two thousand sheep for violating the rules of the range and it kept them both busy all night riding around the flock to keep them together, but when the owner came and paid the fine the shepherd just stuck his finger in his mouth and made a peculiar whistle, when every sheep came moving toward him and he led them away. The sheep know the voice of the good Shepherd.

I have talked the Lamanite story to the chief and found him full of interest. He is an intelligent Indian and speaks Apache, Mexican, and English with more than ordinary ease.

There is a young missionary of Presbyterian faith located here, but he is working for the Reformed Church of America, as they have a better system of looking out for the missionaries, so he informed me. He is just from Princeton and has a working knowledge of Latin, Hebrew, and Greek, also some German, and is undertaking Mexican and Apache, but it pleased God by the foolishness of preaching to convert the world, and maybe that is the way to reach the Apaches too.

We had a desire to tell the gospel story to these people, but there are some restrictions placed upon those employed in the schools in regard to teaching doctrine, and we have

not been able to learn the limit of our liberty in that line, so are going slow; but when we are informed of the nature of the restrictions we are going to crowd right up to the dead line, and do our level best to shed a little light in their befogged minds.

Yours in bonds,
DULCE, NEW MEXICO. RUFUS B. BROWN.

Extracts from Letters.

Walter W. Smith, Philadelphia, Pennsylvania, January 9: "I wish the HERALD and all you who labor to produce it and its many readers a happy and prosperous New Year, together with the blessings of the Spirit of the Master."

Brother R. Newby, Fairview, Montana: "Brother W. P. Bootman has been in here and worked up a great interest, and the people known as Saints of God have been taking subscriptions for the Gospel Trumpet, and they are trying to up-set our work here."

News From Missions

Saskatchewan.

With the thermometer hovering around thirty below zero, the Saints of the Saskatchewan District, undaunted by the elements, met in conference capacity with the Minnesota Branch at Vanscoy on December 30 and 31. Whether it was due to the fact that joy bells were pealing forth the approach of the glad New Year, or a patriotic emotion emanated from Brother Kissick's red, white and blue, does not appear quite clear; at any rate, all present appeared unanimous in expressing the sentiment that it was one of the best conferences they ever attended.

This was the second conference that has been held with the Minnesota Branch within a year, and the Saints at Vanscoy believe they can verify the axiom, "It is more blessed to give than to receive." Their hospitality is only exceeded by their generosity, and in the words of Washington Irving: "It breaks through the chills of ceremony and selfishness and thaws every heart into a glow."

Religio and Sunday school convention convened on the 28th and the 29th, followed by the conference, as above stated, the details of which will be supplied in due course by the district secretaries. Among the items of new business, a motion to divide the district was made, which was left on the table for one year, after calling forth a number of speeches, pro and con. It was agreed that a division of the district at the present time could not be entertained as being in the best interests of all concerned, as the work is still in its infancy in the west and a division would materially affect the growth of isolated branches and districts. Saskatchewan being one of the largest districts in the church, the railway fares and items of expense during conference time were no small consideration, and while many were of the opinion that ultimately, the best interests of the work would be served by perhaps two or more divisions, the time for the first division was yet for a future date.

A colonization scheme was another important announcement, as made by the district president, who has all the details of this undertaking in hand and which will undoubtedly develop into a boom for the work in western Canada.

The Saints were pleased to have Elders J. L. Mortimer and J. W. Peterson of the missionary staff with them, and a number of good, instructive sermons were delivered. The school where the meetings were held is in the extreme eastern part of the district from where the Saints are living, which necessitated a drive for most of them of from three

to five miles. Tables were spread in the school and lunch served in picnic style. The time and place of the next conference was left in the hands of the district president.

JANUARY 5, 1912.

C. V. SMITH.

Utah.

I have been an interested reader of the HERALD and *Ensign* for a long time, but this is my first attempt to write anything for others to read. I have just lately completed a trip into southern Utah with father, going as far south as the railway does, and doing what we could for the furtherance of the cause in the intervening towns. We had in all a good trip, considering the circumstances under which one must labor in this part of the field. We obtained the use of the Mormon church for our services in two of the towns, which in itself was quite an opening of the heart and hand on their part. We found, in the main, the people willing to attend and listen, though in places counseled not to, and in some places we had an exceptionally good interest, and some of the people asking us to see them every day and bring our books, and then sitting up, reading those books and our literature, and comparing them with their own, till the small hours of the morning. And in one place a teacher in the Utah Church assisted us in tracting the town, and gave an announcement of the meetings and an invitation to attend in every house. Such things make the work seem lighter because we can see results. For the most part we used the house of our Methodist and Presbyterian friends, only on two occasions having to use the schoolhouse.

I will relate a little incident that shows the attitude of a great many people here in Utah towards us, and the truth we bring. I was holding meetings in a little town in the Methodist chapel, and a former Methodist mission teacher, then a public school-teacher, told me of a family whom she thought would be interested in my message of repentance to this people, living about five miles out of town. So I walked down the railroad track to their ranch, arriving just as they were sitting down to an early dinner (11.30). I introduced myself and at first they took me for a Utah missionary and began telling me how I was the first to call on them in something like ten years of their residence there. Of course I soon set them right on that score and then we settled down for a good talk that lasted till six in the evening, and as I had a goodly presence of the Spirit, we all profited by it. I found that they were Mormons only in church membership, and Josephites in belief, and as they had paid no tithing to the Mormon Church for years on account of the transgression of the leaders, they had not a very good standing as members of that church.

We find a good many people with the same inclination towards our message, and the Lord helping, we expect the truth to reach them soon.

Yours for the furtherance of the cause,
CHAS. S. CHASE.

SALT LAKE CITY, UTAH, January 11, 1912.

Australia.

Realizing that my letters would lose much of their interest after leaving Palestine, I have not burdened your pages very much since. It occurred to me that a few lines from this far-away land might be of interest to some, as your correspondents in this country do not seem to be very numerous.

We have been in Australia nearly six months, having arrived at Fremantle last June. Here we met a little band of warm-hearted Saints, presided over by Elder Edwin Davies. The branch is small, and the members hold their meetings in a private house and on the street. They have secured a lot

and expect to erect a church in the near future. We remained a month with them and were made very welcome. I preached twice on the street with good liberty, and an excellent interest was manifested. I believe a good work could be done here, if a proper effort were made. Some of the members are feeling just a little disappointed that they can not secure a little missionary help, especially as they are liberal with their means. But we trust their turn will come before long. I almost promised to return and assist in the opening of their new church, provided they had it ready before I left for home. I trust I shall be able to do this, though it will be a long way to travel back, nearly two thousand miles.

Our next stopping place was Adelaide. Here we met a warm welcome by the Saints, who had prepared a reception for us at the hospitable home of Mr. and Sister McGrath, the evening we arrived, and we were soon made acquainted with the Saints, and were made to enjoy our month's stay with them. The kindness extended to us by Mr. and Sister McGrath during our sojourn in their city will not be soon forgotten. The Saints have not a church, but they, too, think of erecting one, and are raising a fund to that end. Elder J. W. Davis, the American missionary, has charge of the work there, and is doing well. They hold their Sunday services in a good hall near the center of the city. I secured an excellent hearing; on one or two occasions, the hall being full. Elder Davis and Elder Dyke baptized some seven or eight, and some others were investigating.

August 21 we reached Melbourne, and were kindly provided for at the pleasant home of Brother and Sister Ford. Here we made our home for three months, and shall not forget the kindness shown us. The Saints have a good church here, but they were rather worse off than if they had none, as the building was heavily mortgaged, for more, so I was told, than the building was worth. And then, too, it was rather unfortunately located, where there were but few Saints, the Saints being badly scattered, and the cost for car fare to attend church is no small item. So, after hurriedly taking in the situation, I pretty nearly decided that I would be able to do little good here, and was anxious to move on, but was prevailed upon to stay and hold a series of meetings. This I consented to do, and by the help of the three missionaries, Brethren Jones, Robertson, and Longfield, who worked faithfully in advertising my meetings, good audiences were secured, and the effort was a decided success. To God be all the praise. To still further help along the good work, Elder Butterworth, the missionary in charge, came over from Geelong, and succeeded in persuading the Saints to lift a portion of their church debt, nearly half, to the great surprise of all. So we left the branch in much better condition and trust it will now prosper and accomplish a good work in that great city. While in Melbourne, we visited the other branches in the district, including Geelong, Hastings, and Glen Forbs.

We spent a few weeks with Brother and Sister Butterworth and family in Geelong and greatly enjoyed the pleasant times with them. Trust the Lord will bless them for their many kindnesses. We held meetings in each of these places, and were associated with Elder Butterworth. I baptized nine at Geelong, the fruits of others' labor. After three months labor, where we had only expected to stay a month, we bade a host of friends good-bye and proceeded to Sydney, the city we had booked for from New York, about fifteen months before.

On landing in this city we were met by a delegation from both branches, the Balmain and the Leichardt, and received a warm welcome. We also, in connection with Elder Haworth, who had just returned from America, were given a public

reception, where addresses of welcome, recitations, and music were the order of the evening. Of course we all had a good time. We were kindly entertained by Brother and Sister Prescott, the first two weeks. The first Sunday here I was called upon to baptize four. Some others have been baptized since, and I understand there are others to be baptized next Sunday. This indicates that the work is onward. I held a series of meetings in Leichardt Branch with good interest, and expect to hold a series of meetings in the Balmain Branch after the holidays.

I am kept very busy; in fact we are both kept busy, for Rose assists me in all my work, and people say we make a good team. I appreciate her help in music and at the typewriter especially. I have given over one hundred and twenty blessings in the last six months, and have been greatly blessed myself in this line of work. It seems to revive the Saints more than anything else. I can understand now why a patriarch is called a "revivalist."

Our district conference convenes the first of next month at New Castle. That will be our next stopping place. We hope to be able to visit all the branches in the mission during the next year. We expect to make our headquarters at Sydney, however; so this will be our permanent address.

I would like to tell you more about the people and the work in general over here, but I think, with many others, that long articles in our church publications are a mistake. I usually pass them by myself in favor of the short articles.

We were pleased to read in late HERALD that the work is prospering in Jerusalem. God bless the little band in that city, and may the work continue to grow.

I noted the statement, too, in Brother Jenkins' letter, that on Thursday afternoon the "gifts of the Spirit" were enjoyed for the first time in Jerusalem for many centuries. This, I take it, is a slip of the pen, so to speak, in that the gift of prophecy was manifested, perhaps. For I can hardly think that the brother thought that Brother Griffiths and the writer labored for six months in that city without the manifestation of some of the gifts of the Spirit. Sister Carr can bear testimony that the gift of healing was manifested in her behalf. And Brother Griffiths had the gift of prophecy in a certain blessing he gave while in the city. I call attention to this because sometimes some of the Saints forget that the gifts of faith, wisdom, healing, and other spiritual gifts are just as much the gifts of the Spirit as are the gifts of tongues or prophecy. I trust the little band in Jerusalem may be richly blessed with the Holy Spirit, and Brother and Sister Jenkins will be greatly blessed in their work there.

While in Sydney we are being kindly cared for at the pleasant home of Brother and Sister Seaberg. This is the home Brother Wells and others have been made welcome in, and we trust that the Lord may abundantly bless them and all the others, who have so kindly ministered unto us.

In gospel bonds,

F. G. PITT.

SYDNEY, N. S. W., AUSTRALIA, December 14, 1911.

Michigan.

F. Z. Burkett, an evangelist of the Church of Christ, came down from Bangor and opened up in the academy, later in their church building, cutting and searing the isms, notably "Mormonism," "Spiritualism," and "Christian Science." His slanderous statements and misrepresentations were accompanied by a challenge to our people to prove that the Book of Mormon came forth as it is claimed by its believers. Brother H. N. Robertson called us by phone and the "wire" was followed by a brief letter from Elder J. D. F. Earle.

We arrived on Tuesday afternoon and the same eve attended the evangelist's services. A question box was patronized by

our Brother Earl, with the query "Does not the Reorganized Church of Jesus Christ of Latter Day Saints oppose polygamy more than any religious body in the world?" The Reverend gentleman had previously filed us on the same wire with Utahism, and the answer to this question was looked for with anxiety, but he "slobbered" over it, evading the answer, saying, "If they do oppose polygamy we give them the right hand of fellowship," and "If Joe Smith preached the gospel, we give him the hand."

Closing his service, he walked down the aisle, and we were introduced. He talked, his tongue running like a flutter-mill, telling where he had been and what he had done. When the opportunity offered, I said: "As you are so well acquainted with places and things, you should have given the audience a direct answer to Elder Earl's question." After some explanation he replied, "I know you people oppose polygamy."

"Then," said I, "why didn't you so inform the congregation when dealing with the question?"

He grew indignant, said we came there to break up their services. He ordered us out of doors, threatened to arrest us, accused us of falsifying, said the Mormons would stick to each other, right or wrong, that was the Mormon tactics, asserted that we had defiled the church of God, and they would not permit me to go into their pulpit. I had informed him that the challenge he "hung out" was *accepted*, and nothing he could say would release him from the responsibility. 'Twas either come to time or crawfish. We were as quiet and polite as we knew how to be, hence we knew what power was raging in his heart. He would come to no terms then, or meet us nowhere in Hartford to arrange—nowhere but Bangor, Michigan, his home. We told him we would go to Bangor. Next day he sent the local pastor to Brother Harry Robertson's jeweler's shop, and had reconsidered the matter of going to Bangor to arrange for debate, and for us to write propositions for him to consider. We jotted down four,—two church propositions, one Book of Mormon, and one revelatory proposition.

The matter is in his hands, but we have heard nothing from him. We will not wait here for his ultimatum very long, as we are not engaged in any services—can not very well run counter to prior announced protracts, and we have work at other points. He has said that he would debate, but would not be interrupted in the series of meetings. This is all right. He is wonderfully developed in *ego*, and expansive in pettifoggery, and concentrated,—self-centered in bull dozing. But to get the work before the people is the object of the brethren.

We have submitted a prefatory statement to the people through the *Hartford Day Spring*, and the failure of the evangelist, and local pastor of the Church of Christ, to give us an ultimatum in *reasonable time*, will call forth the propositions submitted to them, printed on "slips," and scattered like autumn leaves. Brother H. N. Robertson will see that this is done, and the people will be informed.

Snow fourteen to sixteen inches deep in this section. Weather moderated. S. W. L. SCOTT.

HARTFORD, MICHIGAN, January 18, 1912.

The large liberties of others displeaseth us, and yet we will not have our own desires denied us. And thus it appeareth how seldom we weigh ourselves in the same balance with our neighbors.—Thomas a' Kempis.

October is the month for painted leaves. . . . As fruits and leaves and the day itself acquire a bright tint just before they fall, so the year near its setting. October is its sunset sky; November the later twilight.—Henry D. Thoreau.

The ages of great public spirits are not always eminent for private value.—Hume.

News from Branches

Omaha, Nebraska.

Our choir and the Walnut Hill Methodist choir gave the "First Christmas" cantata at our church Sunday morning, December 24, and at their church in the evening of the same day. We were shown respect by our Methodist brethren and sisters, with but one or two exceptions and our people carried themselves well. This may lead to the removal of some prejudice; at least we hope so.

The Sunday school entertainment, while not a very elaborate affair, was well rendered, especially the children's part. A treat of candy and nuts was distributed to everyone present. The church was well filled. Decorating committee did good work with the holiday church decorations.

Religio and Sunday school institute of Fremont, Pottawatomie, and Northern Nebraska districts, met Friday evening, December 29, at 8 p. m. President F. M. Smith gave us a couple of lectures on auxiliary work, which were very much appreciated. Brother J. A. Gunsolley lectured on normal work and grading of schools and uniformity of lesson text. The latter called up quite a discussion, but the beloved president of Graceland is too mild tempered a man to allow any arguments to ruffle him at all, so nothing came up to mar the general peace of the meeting.

Saturday and Sunday were occupied with morning, afternoon, and evening sessions, ending Sunday night with love as the theme.

Brethren Columbus Scott, Peter Anderson, and T. A. Hougas were also with us and in evidence, as also was Sister Hougas.

We in Omaha are looking forward to a spiritual awakening which is already beginning to be made manifest. Pray for us.

Your brother,

W. E. STOFT.

Independence, Missouri.

Considering the intensely cold weather of the past two weeks, no complaint is forthcoming concerning the attendance at the usual meetings.

On January 7, Elder J. W. Rushton preached in the morning and Brother Jesse Roberts in the evening. The services were excellent, together with the one held in the afternoon, when old and young united to partake of the sacrament. The mercury registered ten to fifteen degrees below for many days, and destitution and suffering have been heard of all around us, especially in Kansas City. The Associated Charities here have been busy supplying the needy, and have merited and received high commendation from every Christian man and woman in the community.

On Sunday the 14th the snow was deep and the air icy cold, but Elder Joseph Luff discoursed before a large and appreciative audience in the morning, and the three meetings in the afternoon, the Men's League, the young ladies' meeting, and the regular prayer service, were well attended. Among the names mentioned for prayers were those of our afflicted brethren, I. N. White, P. Peterson, G. H. Hilliard and others; also Sister L. Crick, who in consequence of a recent affliction has suffered much. Brother White, in making mention of his impaired health, intimated going by way of Denver and San Francisco to Los Angeles on Friday the 19th, in order to regain his health. The closing hour of the afternoon was occupied by the younger sisters in a meeting presided over by Sister Grace Krahl, who introduced as speaker, Sister Ruth Smith, and she was ably assisted by Sister Audientia Anderson, who favored the audience with appropriate songs.

President F. M. Smith was chosen to address the Saints in

the evening, and his excellent effort was preceded by the usual monthly sacred concert given by the choir.

We can not speak too highly of the fine, instructive effort of Sister Ruth Smith, who with delicacy and earnestness touched, perhaps indirectly, and by comparison, upon the many obstacles in the way of many young girls toward reaching a true standard of usefulness, morality, and virtue, while urging on to higher attainments: Such a lesson as she imparted, also the one by Brother J. F. Garver as published in the HERALD'S last issue, on the subject of Parental Responsibility, lead the reflective mind to criticize somewhat unfavorably the vain manners and customs prevailing among the pleasure seeking, scantily-robed women of the world, with their adornment of needless furs and costly feathers, high, clicking heels, and grotesque hats. And we fain would hesitate mentioning further the follies of a modern "made-up" follower of the vain and unbelieving goddess, Pride; but may the Spirit of revealed truth, which has led *its* children hitherto, ever keep *them* safely guarded against such things within the sacred fold, and many of our brethren and sisters be raised up to lead the young and teach the principles of the narrow way. Exceeding cold weather, registering fifteen to twenty degrees, continued until the 18th, when a great change took place, a general thaw setting in.

On Tuesday, the 9th, the sad news of the demise of our young brother, Vernon Crick, was sent out to anxiously waiting friends, and on the 11th his obsequies took place at the Stone Church. On this day also our beloved brother, Joshua C. Nunn, passed away; and thus two of our brethren have been called away, in the very prime of life, and have left many loving relatives and friends to mourn their early departure. Many comforting words were spoken over their remains, which were covered with choicest tokens of love and sympathy, Brethren R. Bullard and William Aylor preaching the sermons, respectively, and we are reminded of the comforting words,

"There's a voice—a small, still voice,
That comes when the storm is past;
It bids the sufferer's heart rejoice,
In the haven of peace, at last:
It tells of joys beyond the grave
And of Him who died, a world to save."

May this be the comforting hope of every suffering and mourning Saint.

ABBIE A. HORTON.

JANUARY 18, 1912.

Miscellaneous Department

Conference Minutes.

SOUTHEASTERN ILLINOIS.—District convened at Springerton on Saturday, January 6, 1912, at 10 o'clock a. m., district president F. M. Davis presiding, S. H. Fields chosen to assist, A. H. Burroughs clerk, F. L. Sawley chorister, Sister Vivian Buck organist.

Branches reporting: Parrish 115, 6 baptized, absent 37; Brush Creek 381, 2 baptized, 100 absent; Springerton 147, 1 baptized, absent 64; Kibbie 55, absent 30; Poplar Creek 73, 2 baptized; Dry Fork 53, absent 20; Tunnel Hill and Bungay did not report. Branches paying assessment: Parrish \$1.25, Brush Creek \$1.00, Kibbie \$1.00, Springerton \$1.00. Ministry reporting by letter: Elders L. C. Moore, M. R. Brown, J. F. Henson baptized 2, W. G. Smith, S. D. Goosetree baptized 2. Priests: W. E. Burroughs, L. M. Edmonds, R. H. Henson. Those present reporting: Elders: I. A. Morris, Samuel Hoover, William Clements, S. H. Fields baptized 3, F. M. Davis, F. L. Sawley baptized 1. Priests: Fred O. Pritchett, W. E. Presnell, George Ellis, A. H. Burroughs. Teacher: James Ellis. Bishop's agent reported: Balance on hand at last report, \$258.31; received since, \$322.00; total, \$580.31; expended \$556.01; balance on

hand, \$24.30. Agent's report audited and found correct. District treasurer also reported: Received from all sources, \$71.78; expended, \$54.15; balance on hand, \$17.63. Report audited and found correct. Proceeded to elect district officers: F. M. Davis, president; Samuel Hoover, assistant; A. H. Burroughs, secretary; Samuel Hoover, treasurer. A committee of three were elected to look after the district tent, as to storing it away when not in use, repairing seats, etc. James Ellis, Carrol Dillon, W. W. Brown, committee. Elected delegates to General Conference as follows: George E. Ellis, S. H. Fields, W. W. Brown, George Jenkins, F. M. Davis and wife, Fred O. Pritchett, L. C. Moore, James Ellis, F. L. Sawley, Pauline Tucker. Motion prevailed that the district pay the expenses of George E. Ellis to the General Conference. Presidents of branches were appointed to see after raising money to pay delegates' expense. Tunnel Hill was chosen as the place for holding the next conference; time, first Saturday and Sunday in June, 1912. The speakers for the conference were I. A. Morris, Fred O. Pritchett, S. H. Fields. A spiritually uplifting conference was had. Adjourned as per resolution. A. H. Burroughs, secretary.

IDAHO.—District conference convened at Weiser, Idaho, January 6, 1912, Elders R. Owen and A. J. Layland presiding. Statistical reports from four branches were read. Seven elders and two priests reported. One business session was devoted almost entirely to discussing the report of the committee on by-laws to govern the district. The by-laws, with a few amendments, were adopted. W. T. Ferguson was ordained elder under the hands of John Davis and New Madden. The report of the elders' court in the case of Rosa Grimmert Ockerman, recommending that her name be expunged from the church record for apostasy, was adopted. Officers were elected for 1912 as follows: R. Owen, president; New Madden, vice president; Mrs. T. B. Jackson, clerk; E. A. Fletcher, treasurer; C. I. McConnell, librarian. The following were elected delegates to the General Conference: A. J. Layland, John Davis, S. D. Condit, W. A. Brooner, J. W. Rushton. Sermons were delivered by Elders A. J. Layland, New Madden, R. Owen, and John Davis. Adjourned to meet the first Saturday in July, according to section 2 of the by-laws, which provides that the conference of the district shall convene the third Saturday in January and the first Saturday in July, place to be designated by the presidency. Mrs. T. B. Jackson, clerk.

Convention Minutes.

IDAHO.—District Sunday school convention convened at Weiser, Idaho, January 5, 1912, with district superintendent, Mrs. T. B. Jackson, in the chair. A. J. Layland was selected to act as secretary, and Hazel Fuller as chorister. The following schools reported: Boise, Caldwell, Weiser, Hagerman, Swan Lake, Teton, and Vale. The superintendent reported one new school organized at Aberdeen, Idaho, and the Middlefork school disorganized for the present, but expect to take up the work again when local conditions are more favorable. The subject of the grading of lessons was discussed and a vote being taken resulted unanimously in favor of graded lessons. An interesting program was rendered along the lines of the standard of excellence, and some excellent papers on this subject were read. An illustration of the ladder with the ten steps, as given in the *Exponent* some time ago, was used on the blackboard. On motion the district adopted the standard of excellence. The following delegates to the General Convention were elected: A. J. Layland, John Davis, New Madden, and S. D. Condit. Officers for the coming year were elected as follows: Sister T. B. Jackson, superintendent; Sister Lottie Condit, assistant superintendent; Sister Wilma Jarrett, secretary; Brother C. I. McConnell, home department superintendent; Brother Floyd Fuller, treasurer; Brother W. T. Ferguson, librarian. Short addresses were delivered by Sister Jackson, Sister Emma Madden, Brethren McConnell, Layland, and Madden, outlining the work for the coming year. Adjourned to meet at same place and day previous to the next district conference. A. J. Layland, acting secretary.

Conference Notices.

The district conference of the Southwestern Texas District will convene with the first San Antonio Branch at 7.30 p. m., February 9. Business session to be held on the following Saturday, beginning at 2.30 p. m. The purpose of the conference is to elect officers and transact any other business that may come before the body. Carl F. Wheeler, secretary.

CONTENTS

EDITORIAL:	
A Word of Warning	73
Notes and Comments	75
HYMNS AND POEMS	
75	
ORIGINAL ARTICLES:	
Purity of Thought, Word, and Action, by Elder O. R. Miller	76
New York City, by Wm. E. LaRue	79
A Review of Mormonism Against Itself, Part 18, by S. W. L. Scott	83
CANADIAN MIRROR	
86	
MOTHERS' HOME COLUMN	
87	
LETTER DEPARTMENT	
88	
J. Charles May—Rufus B. Brown—Extracts from Letters.	
NEWS FROM MISSIONS	
90	
C. V. Smith—Charles S. Chase—F. G. Pitt—S. W. L. Scott.	
NEWS FROM BRANCHES	
92	
W. E. Stoff—Abbie A. Horton.	
MISCELLANEOUS DEPARTMENT	
93	

THE SAINTS' HERALD

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Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

The Gallands Grove district conference will convene at Deloit, Iowa, February 11, 1912. Branch clerks, ministry, and committees please take notice and forward your report to the assistant secretary, Mrs. C. J. Hunt, Deloit, Iowa, by February 4. We expect Brother J. W. Wight to be present. Nellie Hall, district secretary.

Conference of the Northeastern Missouri District will convene at Bevier, Missouri, February 17, 18, 1912 at 10 a. m. Delegates to the General Conference to be elected at this conference. Send all reports to William C. Chapman, secretary, R. F. D. 3, Higbee, Missouri.

The New York and Philadelphia District will meet in conference at Philadelphia, corner of Howard and Ontario Streets, on February 10 and 11, 1912. John Potts, secretary.

The Portland district conference will convene with the Portland Branch, at Montevilla, Portland, Oregon, February 24 and 25, 1912. All branches, and those holding the priesthood, are requested to send their reports to R. E. Chapman, 709 June Street, Hood River, Oregon, not later than February 20. M. H. Cook, president; R. E. Chapman, secretary.

Conference of the Navvoo District will be held at Burlington, Iowa, February 3 and 4, 1912. Secretaries please be prompt in sending reports. Charles E. Harpe, president; W. H. Thomas, secretary.

Conference of the Northern Nebraska District will convene at Omaha, Nebraska, February 17, 1912, at 9 a. m. Anna Hicks, district secretary, 2805 North Twenty-fifth Street.

The Winnipeg district conference will convene with the Winnipeg Branch, February 17 and 18, 1912, at 421 Kensington Street, Saint James. As this is bonspiel week there will be excursion rates on all railroads for those coming into the city from February 10 to 14 inclusive—good until February 22. A cordial invitation is extended to all Saints and their friends to attend this conference. If those intending to come will notify the district president, arrangements will be made to meet them at the depot. If unable to do this, take a Deer Lodge car which will take one right to Kensington Station. Nelson Wilson, president, 169 Langside Street, Winnipeg, Manitoba, Canada; W. S. Carter, secretary, Spy Hill, Saskatchewan, Canada.

Convention Notices.

The annual Sunday school convention of the Winnipeg District will convene with the Saints of the Winnipeg Branch, at 421 Kensington Street, Saint James, on February 16, 1912, at 10 a. m. A cordial invitation is extended to all. Send reports and credentials to the secretary Estella Hayward, 169 Langside Street, Winnipeg, Manitoba, Canada.

Convention of the Northeastern Missouri District will be held at Bevier, Missouri, February 16, 1912. Come prepared to vote on the question of graded lessons. Willie May Chapman, secretary, Higbee, Missouri.

The Seattle and British Columbia district Sunday school association will meet in convention at Seattle, Washington, February 9, 1912, at 2.30 p. m., in the church at the corner of First Avenue and Kilbourn. A good attendance is desired. All reports should be sent to me promptly. Mr. Morley Williams, secretary, 5545 Woodlawn Avenue, Seattle, Washington.

The Clinton, Missouri, district Sunday school association will meet in convention February 23 1912, at Nevada, Missouri, 9.30 a. m. Also the Religio association will meet at the same place and date in the afternoon. Please have credentials in. Zora Lowe, secretary, Eldorado Springs, Missouri.

The Gallands Grove district Sunday school and Religio associations will meet in convention at Deloit, Iowa, February 8, 1912, at 7.30 p. m. A good representation is desired. Please mail your credentials not later than January 22 to Floy Holcomb, secretary, Dunlap, Iowa.

Very Important.

Will the elders, priests, teachers, and deacons of Mission number 1, and not already enrolled in quorums, write me *immediately* as to their willingness to be enrolled? Will all the above who possibly can be present at the Fremont, Little Sioux, Gallands Grove, Northern Nebraska and Pottawattamie conference, as well as Lamoni Stake, where I hope to be able to meet you and organize so far as possible?

Be sure to write me, brethren. President F. M. Smith is likely to be at Shenandoah. In bonds,

J. W. WIGHT.

Notice.

To the Ministry, and those of the Local Force especially; Greeting: Desiring to be able to report the number of sermons, baptisms, confirmations, ordinations, patriarchal blessings, children blessed, new openings; districts, branches, Sunday schools and Religios, organized in Mission number 1. I hereby appeal to all to report to me promptly March 1, 1912, the work that you have done for the year, as above outlined, that I may be prepared to include in my annual report to the General Conference.

That you may not forget this appeal, please *make a note of it as soon as you read it* and comply not later than March 1, 1912. Your promptness will insure mine.

Ninety-three elders in the Lamoni Branch alone! How many in the entire mission? Will I be permitted to learn from you? Are any opposed to thus reporting? If so, write and tell me why, inclosing your report for the year. See? This includes the entire priesthood.

Yours in bonds,

LAMONI, IOWA, January 15, 1912.

J. W. WIGHT.

Died.

GOULDSMITH.—Elder J. B. Gouldsmith, at Eldorado Springs, Missouri, January 12. Burial in city cemetery on January 13, conducted by Abner Lloyd. Brother Gouldsmith was born in 1844 and joined the church in 1867. A wife, two daughters, and six sons are left to mourn.

EMMERSON.—James Emerson was born at New Castle, New Brunswick, May 11, 1839; died at his home in Magnolia, Iowa, Monday, January 8, aged 72 years, 7 months, 27 days, as the result of blood clot on the brain, after an illness of eight months. He moved to Polk County, Minnesota,

in 1853. Enlisted in Company C, Sixth Minnesota Infantry, in 1862, and served to close of war. Married Caroline Van Eaton, March, 1868. He with his family came to Magnolia in fall of 1875. United with the church in 1878, was soon after ordained priest, then elder. Two daughters, Mrs. Frank Hill, of Logan, Mrs. Mamie Holben; two sons, Trumble F. and William E., all of Magnolia, remain. His wife passed beyond May 30, 1910. The funeral service from the church, Wednesday, January 10, Elders Charles Derry and Alma M. Fyrando officiating. As citizen, brother, friend, he was highly esteemed. A humble, earnest, local minister, of noble mind and heart.

HOFFMAN.—Orton J. Hoffman, of Mountain Home, Idaho, son of Alexander and Sarah Hoffman died of epilepsy December 22, 1911. Born August 9, 1892, and suffered affliction for seventeen years. He was baptized February 13, 1905, by A. J. Layland. There are left a widowed mother, one sister, and three brothers. Chapter read at the grave by Reverend Peak, a Banti t minister.

BETTS.—At Belleville, Illinois, December 8, 1911. Joseph Elijah Betts was born at Folshill, Warwickshire, England, June 7, 1835. He accepted the gospel as preached in the early days by the Utah elders and was baptized in 1849. In November, 1855, he was united in marriage to Mary M. Jaques, who has preceded him to the beyond twenty-two years. One son was born to this union, Joseph Betts, jr. who survives. In 1862 he came to America and first heard the true gospel taught by W. W. Blair. He was baptized into the Reorganized Church in 1867 and was ordained an elder the same year. He was authorized by the Saint Louis district conference to present the work at Belleville, Illinois, which he did with success. He resided at Belleville to the time of his death. Funeral services from the home of his son, at 306 Busch Avenue, to Walnut Hill Cemetery, where he was laid to rest beside the remains of his wife. Services were conducted by Russel Archibald of Saint Louis.

HOWARD.—Sister Anna D. Howard was born at Mantua, Ohio, March 28, 1823. United with the Reorganized Church in 1863 and lived a consistent and devoted life, always taking a deep interest in church work. She passed peacefully away January 3, 1912, after a long illness. For a number of years she has made her home with her son, Charles A. Howard. She leaves two sons and three daughters. The funeral was held from the Stevens & Son undertaking parlors, at this place; funeral sermon by George H. Wixom, assisted by A. E. Jones.

WAY.—Sister Jane A. Sherman was born near Nauvoo, Illinois, April 14, 1842; removed with her parents when at the age of four years to Mills County, Iowa, and when about twelve years old to Manti, Fremont County, Iowa, where in 1858 she married Brother Henry Way. In 1865 they moved to Ottertail County, Minnesota. To them were born seven children, four of whom have preceded the mother to the world of rest. Three daughters and father remain to mourn. Death occurred January 8, 1912, at her home in Osage, Minnesota. Sermon by L. Houghton in the Saints' church.

NUNN.—Joshua Cornelius Nunn, born March 6, 1877, died January 11, 1912, at Saint Joseph Hospital, Kansas City, Missouri, after an operation for appendicitis. Brother Nunn was baptized about 1895, at Audubon, Minnesota; was ordained a priest October 14, 1900, by Elder I. N. Roberts; served the church as a missionary for one year, but on account of his weak voice, quit the active ministry and labored locally, and faithfully, till death. No one was ever more willing and anxious to help in the church work than he. For the last two years he has assisted in mission work at Englewood, where he was superintendent of the Sunday school and president of the Religio. He married Louise Roeder, September 6, 1903, who is the chief mourner. He leaves father, mother, five brothers, and three sisters. Sermon by W. M. Aylor, assisted by G. E. Harrington, at the Stone Church, January 15. Another good man gone to his reward.

HANSON.—Christian Hanson was born April 14, 1848, in Denmark. Died January 15, 1912, at Emery Junction, Michigan. Age 63 years, 9 months, and 1 day. Had been a member of the church some 31 years. Leaves to mourn his loss, three daughters, and a host of friends. His remains were laid to rest by the side of his wife, in the Standish Cemetery. Services in the Methodist church at Standish. Sermon by Elder E. S. White, assisted by Elder M. A. Sommerfield.

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That civilization is cheap and weak which has not the backbone of conscience in it.—James Freeman Clarke.

The secret of happiness is to want the best things, and to want them very much.—F. G. Peabody.

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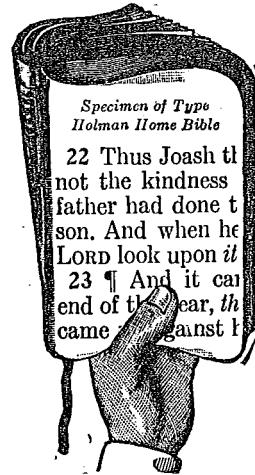
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

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NUMBER 5

Editorial

SOCIALISM DEFENDED.

In the HERALD for December 20 there appeared an article entitled "A sidelight." This article reviewed the situation in Los Angeles during the trial of the McNamara brothers and the part taken by Socialists in their defense. The article contained a severe arraignment of the Socialist Party on the ground that it encourages an appeal to force and violence and aims at the overthrow of the Government and the Constitution. At the time we announced that we would publish the best article of similar length to be received defending the Socialist movement providing the article should not be in direct reply to other articles previously published (this to forestall any prolonged discussion between individuals in which principle might at last take secondary place and personalities become most prominent, as sometimes happens.)

We have received a number of articles, some of which ignore the conditions imposed. Brother Victor W. Gunsolley, of Lamoni, writes, his line of argument being that no one now blames the Republican Party for an appeal to force of arms in 1860, though the appeal might have been avoided had the people heeded Joseph Smith's advice to purchase the slaves; Moses was a radical labor leader who slew an Egyptian who was oppressing laborers, and in this regard was like the McNamaras; Jesus said that he came not to bring peace but a sword, and was accused of plotting to overthrow the Government and make himself king, also appealed to force when he scourged the money changers from the temple; Nephi killed Laban; when a Republican or Democrat orator shouts, "Give me liberty or give me death," he is cheered, but when a Socialist expresses a similar sentiment he is an anarchist; and lastly that though an appeal to arms might be proper Socialists advise using ballots instead of bullets.

Arthur W. Gorbutt, of Seattle, writes that he has been employed as railroad man and later as United States letter carrier for twenty-two years and has come in close contact with all classes of Socialists; since the McNamara case every little

mediocre newspaper has echoed the sentiments of the leading dailies, which are controlled by "big business," and as molders of opinion are false, prejudiced, and worthless; postage on such stuff should be increased about eight times, while religious and educational matter should go free; years ago we spelled dynamite when we refused the demand of determined and desperate workers; a change in the affairs of the world is bound to come; should the working class awake suddenly to its true condition the days of the French Commune would be outdone; wealthy men and corporations constantly break the laws and are as guilty as the McNamaras; churches are full of rich people who are singing empty music while streets are full of the hungry and unemployed; old parties are dying and Socialism will be a very lively issue in the future; the time will come when the Lord will touch the lips of his servants with coals of fire and they will offer the true panacea to the nations.

Brother J. A. Anthony, of San Francisco, thinks that we of all people should be most fair and should approach the question of Socialism without prejudice; we should go to the platform of the party to discover its principles, and not to the statements of irresponsible laymen; when in his street preaching he is asked to define his position on Socialism he does not denounce it in harsh language, he proceeds to read section 101, paragraph 2, of the Book of Doctrine and Covenants, setting forth the Lord's plan regarding temporal matters; also explains the object of the Order of Enoch and the position of the church on equality.

Ere long we shall publish an article on this subject, when we have heard from others and decide which one is entitled to first place under the rules laid down.

E. A. S.

A WORD OF TRIBUTE.

Before passing into the last stages of the sear and yellow leaf of life I feel it incumbent upon me to give the meed of credit to such of my fellow men and associates in the church as is their just due. Those of the readers of the HERALD who are also readers of the History know that my name is coupled

with that of Brother Heman C. Smith as associate historians. This writing will serve to show that the work which I performed in getting out the history was practically a secondary one. The real work of gathering the data and arranging the material so gathered into its historic form was done by Brother Heman C. Smith, assisted in the labor part of it by Brother D. F. Lambert.

About the only practical work done by me was that done by the supervising committee, consisting of Brethren Charles Derry, W. H. Kelley, Joseph R. Lambert, Bishop E. L. Kelley, and myself. I shared this work with the others of the committee, and the work was perfunctory rather than original, consisting of the duty of taking from or adding to the written work read to us in committee sittings of such things as our memories and our judgment decided would help or mar the general character of the work, as the case might be.

The real credit for the volume and symmetry of the work is due to Brother Heman C. Smith, the now active historian of the church. I make this statement as a tribute of justice to Brother Smith, so that it may be known and credit be given where it is due, "lest I forget." JOSEPH SMITH.

INDEPENDENCE, MISSOURI, January 24, 1912.

ATTENTION.

The attention of the eldership who received a personal letter from the President is called to the words "*their number*" as noted in question twenty. The words "*their number*" refer to those mentioned in the opening portion of paragraph 11, section 104, of the Doctrine and Covenants. The quotation marks were an error. JOSEPH SMITH.

SELF-RELIANCE.

There is a time in every man's experience when he arrives at the conclusion that envy is ignorance; that imitation is suicide; that he must take himself for better, or worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn to come to him but through his toil bestowed on that plot of ground which is given him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Therefore, my text is, Trust thyself. Is it not an iron string to which vibrates every heart?

What I must do is all that concerns me, not what people think. It is easy to live in the world after the world's opinion; it is easy in solitude to live after your own; but the great man is he who in the midst of the turmoil of the crowd keeps with perfect sweetness the independence of solitude.

The objection to conforming to usages that have

become dead to you is that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead bible society, vote with a great party either for the government or against it, spread your table like base housekeepers—under all these screens I have difficulty to detect the precise man you are. But do your work and I shall know you. Do your work and you shall reinforce yourself.

The other terror which scares us from self-trust is our consistency; a reverence for our past act or word, because the eyes of others have no other data for computing our orbit than our past acts, and we are loath to disappoint them. A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Speak what you think—to be great is to be misunderstood.

Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous, half possession. That which each can do best, none but his Maker can teach him. Where is the master who could have taught Shakespeare? Where is the master who could have instructed Franklin, or Washington, or Bacon, or Newton? Every great man is unique. Shakespeare will never be made by the study of Shakespeare. Do that which is assigned to you and you can not hope too much or dare too much. There is at this moment for you an utterance brave and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses or Dante, but different from all these. Abide in the simple and noble regions of thy life, obey thy heart and thou shalt reproduce the master works of the world again.—Ralph Waldo Emerson.

NOTES AND COMMENTS.

IN EXPLANATION.—By one of those peculiar happenings Brother Walter W. Smith's letter in this issue has been considerably delayed, as also the report of the Pittsburg and Kirtland reunion. While getting a desk ready for removal from our office we discovered these letters, which had in some way fallen behind the drawers, and but for the removal might have remained undiscovered indefinitely. We make this explanation to the brethren interested and trust it will be satisfactory.

When you look upon a beautiful man or woman you see a creature that in its individual career has passed through all the suffering and imperfections of the race to which it belongs.—Selected.

Original Articles

WHAT ARE YOU DOING FOR GRACELAND?

Yes; what are *you* doing; or don't, you care whether Graceland sinks or swims?

"Oh, well," says one, "I didn't have a chance to go to college; let others do as I did."

Is that the spirit of "love your neighbor as yourself"?

Another says, "Graceland is no part of the church."

Is it not one of the helps to do the "work intrusted to all"?

"Don't need education to preach the gospel," says another. "The Lord will give you what you should say."

Yes; but upon what conditions? "Treasure up in your minds continually the words of life." Does that mean prepare or not? "Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith." "Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of *learning*." What is a house of learning? (Doctrine and Covenants 85: 36.) "And verily I say unto you, that it is my will that you should hasten . . . to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man."—Doctrine and Covenants 90: 12.

"Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned."—Doctrine and Covenants 58: 6.

Is a college to train our young men and women in the knowledge of "history," "countries," "kingdoms," and laws and how to deliver a message when you have one, a good work? Think it over. Does an education hinder or help us in being "laborers together with God"?

"Oh," says one, "the sectarians do that."

Well, suppose they do; is all they do wrong? We have been told that "It is better to be a sectarian and *right* than unsectarian and *wrong*."

Paul said he was all things to all men, that it might by all means save some. If you go into the pulpit and use poor English, strangers are apt to say: "That man doesn't know much." So to be the best means of attracting them at first you must have the best possible preparation. That will be one of the means of helping "to save some."

I remember when I was a boy in Nevada I persuaded my teacher to go to hear one of our elders, and after the discourse I said, "How did you like the sermon?" Her reply was, "Oh, he used adjectives for adverbs, and the wrong tense." She concluded he knew but little.

I thought, I'll try to not do that if ever I should be a preacher; so when I got a chance I studied grammar. I did not have much chance, however, as I had to work six months of the twelve and do chores for my board. I had to get up at 4 a. m. and milk thirteen cows before breakfast; chop wood for three fires; boil potatoes for, and feed the hogs before I went to school. Did not have to boil the potatoes every day, but had to keep sufficient on hand. That is one reason why I want to see every boy and girl that is willing, have the chance to get an education.

We ought not to be indifferent toward others because we did not have a chance. *I know the need of a chance*. When I was fifteen I went to school and the teacher was a man. He was very proficient in grammar. We were talking of religion and he was surprised to find a boy so well informed. He said: "Charley, you teach me religion, and I'll teach you grammar, I'll take special pains with you, for," he said, "you'll be a preacher some day and *need* grammar." So I did my best to teach him and he joined the church. I did the best I could in the time I had with grammar, and I know enough not to use adjectives for adverbs, or to say, "I seen a man," or "I knowed a man," or "he runs slow," or "time passes slow," as the man with whom my teacher found fault.

Neither my wife nor myself have too much education, but we are willing to *do* what we can to help some one else know how to engage in business or tell the people what they ought to do to be saved; how to obtain the "good will" of the great Creator so they will be approved by him when they go to the other side. We ought to be prompt in fulfilling our obligations too. When we agree to do anything, do it, and if we find we can not, say so.

As a people we ought to get out of the rut of not being willing for others to have more knowledge than just what we have.

Yours for Graceland,

CHARLES A. PARKIN.

• * * * •

Nothing in this life is worth while, to a man worth while, except achievement, successful accomplishment. And what is achievement except making perfect that which was imperfect, and making beautiful that which was hideous?—Selected.

THE GOSPEL OF CHRIST IS THE TRUE SCIENCE OF LIFE.

"I am the way the truth and the life."—John 14: 16.

We understand the word *science* to convey the thought that science is truth demonstrated and made manifest to the mind of one who is honestly seeking the truth. If that which purports to be truth can not be demonstrated, it is not truth, and is therefore not scientific.

With this statement before us we wish to set before the reader Jesus Christ as the true science of life. We have that in the world to-day which is called Christian Science, but we declare it to be false, and not truth, because it does not see in Jesus Christ the origin of life. It only sees him as one who shows the way of truth.

Jesus did say: "I am the way, the truth, and the life."

Beloved reader, do not lose sight of this fact—for fact it is—and we hope to be able to prove it to you, as it has been demonstrated to us by the Spirit of truth.

As to the way: Jesus is the only way—the truth and the life. "For as the Father hath life in himself; so hath he given to his Son to have life in himself."—John 5: 26. "No man cometh unto the Father, [hence to the life] but by me."—John 14: 6. This shows him to be the Son through whom the life flows—the true vine of life.

He that believeth on the Son of God hath the witness [of the life] in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.—1 John 5: 10-12. (Read also 1 John 1: 1, 2, also first part of John 1.)

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.—Colossians 3: 4.

Christ in you, the hope of glory.—Colossians 1: 27.

We might fill pages from the testimonies of men who wrote the Bible, whose testimonies we have believed; and because we have believed this record God hath given of his Son and we know we have received the witness in ourselves, and have passed from death unto life. Christ, the life, and Spirit of truth, beareth record to my spirit that I have received of the bread of life, and thereby became a Son of God and a joint heir with Jesus Christ—a branch grafted into the true vine. Therefore the life of the Father floweth unto me through the Son, the true vine of life—in like manner as the sap of the vine of earth flows to all its branches. But do not lose sight of the fact that the vine of the earth draws its life from the earth. So also does the Son, the vine of our life, draw his life from the Father, who is spirit and life.

Now all this is truth, and the believer who has

received like precious faith, and the witness in himself, will hear the voice of God bearing witness to his Spirit that it is truth. Yet to the man who has not believed it is not truth because it hath not yet been demonstrated to his mind. To him it is only the testimony of other men. Dear reader, if you are one of this kind; if you want to know the truth; if you will open the door of your mind, we, by the Spirit of truth, will demonstrate the life to you according to a scientific standpoint.

You must believe before you can get the witness in yourself; also, that this belief or faith comes not of yourself. It is the gift of God saith Paul. Jesus said: "No man can come unto me except the Father draw him." How, then, will the Father draw him? He must create faith in the man before he can draw him to his Son for life and salvation. How does he create the faith? Paul says, "By the foolishness of preaching." He will save them that believe, but not by foolish preaching. It is written that whosoever shall call upon the name of the Lord shall be saved; but Paul asks, "How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent [with something to preach]?"—Romans 10: 14, 15.

This was demonstrated to about three thousand people on the day of Pentecost, when Peter stood up full of the Spirit of life and preached Jesus whom they had crucified—that God had given him for the life of the world, and raised him from the dead. He thus demonstrated to them that Jesus was the Son of God, the Redeemer and the Holy One of Israel, promised to them by the Holy Ghost through the prophets. As Peter thus preached the word of life that was made flesh and called Jesus, they, that is three thousand of them, heard the voice of God calling, and drawing them to the Son for life. Then they believed and began to call upon God, saying: "Men and brethren, what shall we do?" Then Peter, (unto whom was given the keys of the kingdom of heaven, which means power and authority to administer the ordinances thereof and admit to citizenship those who make proper application) said unto them, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and (then) ye shall receive the gift of the Holy Ghost."—Acts 2: 37, 38. Then you shall receive the witness in yourselves.

Now we want to give you a thought here that has been given us of the Spirit. It is given for saint and sinner, believer and unbeliever, and the record that God hath given of his Son will bear me out that it is truth. The thought is that Jesus Christ is the remission of sins, and not baptism as has been supposed. Baptism is the door unto Jesus Christ whom

God hath given to take away the sins of the world. "Behold the Lamb of God," says John, "that taketh away the sins of the world." If he takes them away then they are remitted, and no man's sins can be remitted outside of Jesus Christ; and no man can get into Jesus Christ except he is baptized into him. Paul says, "He that is baptized into Christ hath put on Christ." Thus, Peter laid down the conditions to which all ("even as many as the Lord our God shall call") shall have to comply in order to be grafted into Christ, the vine of life.

Again we wish to say that our baptism in water alone, without proper repentance, will never be accompanied by Christ, the one Spirit of life. Hence we may be baptized in water a thousand times and yet remain out of the vine, and void of the life of Christ. For, remember this, that the life is not in the ordinances of the gospel of Christ, but in the Christ, and the ordinances are the means that God hath ordained by which the children of men can get into Christ and become the children of God. The ordinances are a means to an end. The end is Christ.

Romans 3:25 shows that the remission of sins is in Christ and not in the ordinances of baptism. The principle of forgiveness is essential to salvation, but forgiveness is not salvation. Without it, however, no man can be saved, for all have sinned, broken the law of life in Christ Jesus, and come short of the glory of God, which glory is eternal life. Hence, if God would not forgive our sins we would for ever remain cut off from the tree of life—even Jesus, the true vine, the hidden manna.

Oh, reader, give ear to what we are about to write unto you, for the Spirit of the Lord is upon us. He hath anointed us to preach unto you Jesus, the bread of life. Yea, to open the eyes of those who have eyes wide open, but see not; who have ears but hear not. Why? Because ye have not been able to look behind the ordinances of the gospel of Christ and discern the true bread of life. Therefore many of the holy ordinances become unto you a dead form, and, as Paul wrote to the Hebrews: become dead works; by which ye lay the foundation for repentance from. Yea, many of you have become as the Jews of old, who killed sacrifices and offered them to God as a dead form. They did not see Christ foreshadowed in those sacrifices. All they could see was an offended God, and they thought that he delighted in the blood of bulls and goats; that their blood would appease his wrath. I say unto you that many who profess to believe in Jesus Christ will turn away when we declare unto you, Except ye eat the flesh and drink the blood of the Son of man, even the man Christ Jesus, ye have no life in you. Yea, you go to church and partake of the bread and wine and discern not the Lord's body in

the emblems. For this cause many now, as in the days of Paul, are sick, and many sleep. (See 1 Corinthians 11.) This holy ordinance that God hath ordained for the transmission of the hidden manna from the body of his Son (which is the head of the holy priesthood) to the branches, the members of his body, through the under priests who transfer the Spirit which is the hidden manna, from the glorified body of Christ to the bread and wine by their hands coming in contact with the emblems. By the prayer he has given for the blessing thereof, we declare in the name of Jesus, that he who can not see this all in all central truth is as blind as the Jews were when they said: This is a hard saying. How can this man give us his flesh to eat? and left off following him—except the twelve.

Many will call the writer a false prophet because he speaks the words of truth and not the traditions of men. But if you see not this truth and partake of the bread and wine, it is a dead form unto you. No matter whether you are member, priest, or elder, I spare you not; you have no life in you and have need to be taught again the first principles of the doctrine of Christ; yea, you have not gotten rid of the traditions of your fathers which look upon God as an angry God; that because Adam sinned, God is angry with all of Adam's race; that nothing but the blood of the innocent child Jesus would appease his wrath; or, as some teach, satisfy his divine justice.

Such a thought is an insult to the justice of God! Get thee hence, Satan; it is from thee and not from him who so loved the world that he gave his only begotten Son. The only one of the sons ordained to come to this world that did not sin. Hence the only one that he could give for the life of the world; that whosoever believeth on him might not perish, but have everlasting life. Therefore we declare unto all men, saint and sinner, that when man fell, he fell from the divine nature, the image of God, to the animal nature—the image of the beast—and as the beast dieth so dieth man except he is restored to the garden of God where he can put forth his hand and partake of the tree of life and live for ever. The beasts of the field were not created to live in the flesh for ever, but man was; provided he keep the law of life. This is shown in the command, "Thou shalt not eat . . . for in the day ye eat thereof ye shall surely die." Then the truth is, had Adam not eaten he would not have died. Then the seed of man became corrupted by the serpent. Then God set in operation the law of purification, to purify the seed of man. This law operated from Seth, who was given the place of Abel, whom Cain slew, on down the line until God called Abraham out as a distinct channel through which the seed should flow till one was born pure and undefiled—

a lamb without a blemish, a second Adam, the express image of God. This Adam is also to multiply and replenish the earth; not by the will of the flesh but by the will of God. But this Adam, (Jesus) can not fulfill this command if he abide alone. Therefore God hath ordained for him a wife. But he must be put to sleep that a rib may be taken from his side to make him a wife. This Jesus foretells when he saith, "Except a corn of wheat fall in the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Therefore I testify unto every man that reads these lines that the gospel of Christ is calling men and women to become the bride of the Lamb without blemish. And while the Lamb sleeps the bride is being formed from his body—bone of his bones and flesh of his flesh, and when this world sees the second coming of Christ they will see him glorified in his saints; his wife produced from that very body that hung between heaven and earth on the cross; which body was glorified as it was received in the cloud of spirit and was thus made a quickening spirit which, when received into our mortal bodies and not grieved by sin, continues to dwell with us, and shall also quicken our mortal bodies. So saith Paul, and it is truth. When this takes place, behold the first resurrection, not from a hole in the ground as you have supposed, but from among those who are dead in trespasses and sin; from among those who, as Jesus said, have no life in them. And "Let the dead bury the dead, but come thou and follow me." These are they that are dead in the living Christ, who said, Because I live, ye shall live also. These are they who are dead to the world with its afflictions and lusts, but are on the earth (not asleep in it), waiting for the change, in a moment, in the twinkling of an eye. These are the virgins of the Lamb, waiting for the marriage of the Spirit and flesh and bone to take place; after which bride and bridegroom, as the second Adam and Eve, Christ and his glorified church, shall proceed to bring forth the fathers that have fallen asleep in Jesus. This will take a thousand years. The fathers will receive their bodies from the bodies of the bride, the children of the fathers; for while they all died in the faith they received not the promise, for they without us can not be made perfect. (See Hebrews 11.) Theirs is the sixty fold salvation, while those of the first resurrection who sleep not in the earth receive the hundred fold salvation, which one hundred means perfection, and death can have no power over them, and they will receive the same bodies which were their natural bodies.

The Lord has told us, through Joseph Smith the Prophet, to search for it, and we will find a mine of truth revealed therein.

The thirty fold salvation is for those whose spirits are saved in the day of the Lord Jesus, after the suffering of his wrath, who hath been delivered over to Satan for the destruction of the flesh and bone, but are redeemed from the power of the Devil and are become ministering spirits to other worlds, by which they, by good works in the spirit shall be counted worthy to be born again upon some other earth, but not this one. For it is written in the Doctrine and Covenants that where God and Christ are they can not come, worlds without end, yet he says they shall be heirs of salvation. But further we will not write—they are in God's hands, who hath all power and whose arm is not shortened, that he can not save.

How shall this man give us his flesh to eat? The flesh of Jesus unquickened by the Spirit, could not bring salvation to man any more than the flesh of the bulls and goats did to our fathers, nor the manna that they ate in the wilderness. Therefore, saith he, Your fathers did eat manna in the wilderness and are dead. But he that eateth the bread that I shall give shall never die; and the bread that I give is my flesh. (John 6.) Yet ye think Jesus did not mean his flesh because of his words to the twelve, saying, The flesh profiteth nothing: it is the Spirit that quickeneth. Had the words of Jesus been recorded correctly they would have read as follows: The flesh profiteth nothing, unquickened by the Spirit. This makes perfect harmony and does not destroy his former statements, where he said, Except ye eat the flesh and drink the blood of the Son of Man ye have no life in you. He knew that the literal eating of his flesh as they ate the typical lamb without blemish would not profit them anything. But he also knew that his flesh and blood was to be quickened by the consuming Spirit of God at his glorification, when he was received up into the cloud of glory as God's burnt offering for sin. And be it known to all nations, kindreds and people that the Holy Ghost that descended upon the apostles on the day of Pentecost was the outer body or at least some part of it which is the fruit from the tree of life. This was foreshadowed at the translation of Elijah when his mantle fell on Elisha. Ye that believe not this statement, answer me: What is meant by the statement, The Holy Ghost was not yet, for Jesus was not yet glorified again; it is expedient that I (Jesus) go away; for if I go not away, the Comforter will not come unto you. But if I go away I will send him unto you. The question is, If the Holy Ghost was something separate from Jesus, why could not the apostles receive it before the ascension and glorification of Jesus? Again, take his own statement concerning his death, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." This

shows plainly that Jesus knew that his body of flesh and bones must die and be quickened by the Holy Spirit that was in him, and that quickened flesh must fall on the believer and become the seed of immortality to everyone that receives it as an abiding Comforter; and that he that receives not that holy bread can never have eternal life of body, soul, and spirit which make a holy trinity. The spirit may be saved from the power of the Devil, but can not be clothed with the wedding garment of immortality of flesh and bone. To conclude this subject, which is endless, we will give you a little from the Book of Mormon. In 3 Nephi, Utah edition, we read: "And it came to pass that he (Jesus) brake bread again and blessed it and gave to the disciples to eat. Now there had been no bread, neither wine brought by the disciples, neither by the multitude, but he truly gave them bread to eat and also wine to drink; and he said unto them, He that eateth this bread eateth of my body to his soul; and his soul shall never hunger nor thirst but shall be filled. Now when the multitude had eaten and drank, behold they were filled with the Spirit."

The above plainly shows that the Spirit comes from the glorified body of Jesus, and matters not where the bread came from. The point is that after he blessed it it was charged with the essence of life—transferred from the body of Jesus. Now as Jesus shed forth this spirit of life upon those whom he had chosen to spread the word of life, and they are chosen from the holy priesthood, he has left them a means by which the engrafted word of life, also called the Spirit, may be transferred to the believer. And that means the ordinance of the laying on of hands. The priesthood, being clothed with the body of Jesus will also, in the handling of and the breaking and blessing the bread and wine, transfer to the emblems a portion of the body of Jesus, and he who eats of it understandingly discerning the Lord's body, will receive the witness in himself.

ELIAS B. PORTER.

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A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 19.

BY S. W. L. SCOTT.

WAS THE PRIMITIVE CHURCH LIMITED TO AARONIC PRIESTHOOD?

He frequently makes use of the term, "crudeness of Mormonic conception," when considering the question of authority. Let us compare the crudity of which he speaks with the "Campbellite" conception of the theological question. One of the founders of the institution represented by Traum, while preaching a sermon in the Bracewell Schoolhouse, using the second chapter of Acts of the apostles, dwelt particularly on the apostle Peter using the

keys of the kingdom of heaven, delivered to him by the Savior (Matthew 16:19). In his remarks respecting Peter opening the kingdom to the Gentiles, at the house of Cornelius, he said: "Having no more use for the keys, for aught I know, he threw them away."

If comparisons are odious, the obnoxious element arises from one conception being more crude and gross, and in the contrast, the "Campbellite" concept stands out opposed to the original in bold deformity. But Traum has a queer visual angle. He admits that Christ held the priesthood, was a Melchisedec priest, and "it was of such a character he could not delegate it to anyone in all the universe" (page 161). Just see the finale to this: Inasmuch as Christ was the only one holding the Melchisedec priesthood, and inasmuch as he could not delegate it to anyone in all the universe, and inasmuch as the church built by Christ was by inspiration called "an holy priesthood" and a "royal priesthood," and inasmuch as the priesthood consists of two departments,—Melchisedec and Aaronic,—it follows with certainty that the New Testament church possessed the *Aaronic priesthood!*

Elder Traum can not, by theological somersaults, extricate himself from these ruins. But he argues that "the *priesthood being changed*, there is made of necessity a change in the law" (Hebrews 7:12). Yes, but to "change" a thing is not "*to do it away*"; does not mean to "*abolish*" the thing. Paul says, in the Corinthian letter, chapter 15, and verse 51, "Behold I show you a mystery; we shall not all sleep, but *we shall all be changed*." Does he mean we shall all be *abolished, annihilated*? Paul and Peter should be harmonized, above all by these men who propose the unification of the world on the basis of an harmonious gospel. But Traum has Paul fighting Peter. He has Paul testifying to the abolishment,—the utter destruction of that which Peter affirms to be a contributing cause of the members of the church being "*alive*," or "*lively stones*." "Yes," says Traum, quoting Paul, if "Christ were on earth, he should not be a priest, seeing that there are priests that offer gifts *according to law*" (Hebrews 8:4). Ah! priests *under the law* "*offer gifts according to the law*." Christ was not a priest, *offering* "according to the law." He would not be *that kind* of a priest, not a priest of the "*old covenant*," that being dead, and Paul's argument, legitimately conducted, ranks Christ as a priest of the new covenant, and the "*more excellent ministry*" (see verses 5, 6, 7), and Paul, in harmony with himself and his apostolic colleague, Peter, says:

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses

was faithful in all his house.—Hebrews 3: 1, 2, A. V.

Here is a "*profession*" of "high priests and apostles." What profession is it? Answer; The *Christian* "*profession*." The profession Traum *avers*, he means "war," "hell," against. His persiflage, he will bear the consequence of. "Profession" is defined as "an open declaration; a collective body of persons engaged in a calling." The apostles enjoin the saints to "hold fast that profession." (See 4: 14.) The "brethren" were "*partakers* of the heavenly calling,"—it was *from heaven*, and "appointed" of God. But if there are high priests in the Christian ministry to-day, what do they offer? "Spiritual sacrifices," Mr. Traum, of course. They are ministers of "the true tabernacle which God pitched, and not man." They are ministering the gospel regime, the ecclesiastical functions of the kingdom of God, one of which Paul affirms: "And hath committed unto us the *ministry* of reconciliation; the *word* of reconciliation; now then we are ambassadors for Christ, as though God did *beseech you by us: we pray you in Christ's stead*, be ye reconciled to God."—2 Corinthians 5: 19, 20. The Almighty had appointed them, and was *pleading* through them, and ministered in "*Christ's stead*." They were working *with* God, not against him. Over in the epistle of Saint James we have a declaration of another duty, function, or administration, as follows:

Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—James 5: 13-15, A. V.

Here are God's ministers *officiating* in spiritual things, *offering unto God a spiritual sacrifice*, acceptable to Jesus Christ, and the almighty God *commanded* the oblation, *claims* the necessity, and *approves* the expedient. Why, Mr. Traum, you are not up to date with your information bureau! Your Jerusalem Herald must have been delayed in a storm!

It remains for our critic to reconcile his peculiar clashing of *theory* with the established institutes of the uncorrupted gospel of Christ; his stereotyped limitations of the priesthood of Christ, and the fact that the church, "the *body* of Christ" was *united* to the "*head*" by a "royal priesthood."

Says Traum, "Further, to tie God down to the almightiness of his own unchangeability, is to forever close all avenues for him to take the initiative in ever introducing anything more perfect, or more nearly perfect than has always existed."

UNCHANGEABILITY OF GOD DISPLEASES ELDER TRAUM.

Now just listen to this *professed* minister of Jesus Christ. Over against this, we place the expressed word of the unchangeable God himself: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Malachi 3: 6. Doesn't our critic want to teach God? What does he mean? God is destroyed as God, or as the God revealed to "crudeness of Mormonic conception"; what is *this* conception of the *infinite*, eternal, and *immortal* God? If this theory doesn't seek to *drive* the Almighty out of his sphere, what does it do? If it does not *reduce him* to *finite* limitations, where would we look for a theory that would? The Apostle James says:

"Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James 1: 17.

If "the Father of lights" is shorn of his *attribute* of unchangeability," then all other attributes are disarranged, and by the destruction of his attributes God is destroyed as God, or as the God revealed to us in the Scriptures. Elder Traum has drunk into the false doctrines of "no word from God," no more revelation from heaven, no more inspiring influences of the Holy Spirit," no "gifts" from "the Father of light," for so long, that his "crude conceptions" of the Almighty have wrought confusion in his mind, and he is mistaken in the God he is trying to describe. His theory, more likely, incorporates the Deity the Psalmist describes:

"Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat."—Psalm 115: 4-8.

GOD DOES NOT EXPERIMENT.

The attributes of God's character revealed in the Bible are *love*, *power*, knowledge, mercy, justice, truth, impartiality, wisdom, and *unchangeability*. He possesses an *infinity* in all these attributes, and therefore he is not *experimenting*. Finite *man* may take a piece of machinery and experiment and bring it to a state of *relative* perfection, as to temporary use, but an *infinite* being of *all knowledge* is not *limited* to this *necessity*. God understands his own work to absolute perfection. The Apostle James declares: "Known unto God are *all his works* from the beginning of the world."—Acts 15: 18. "For your Father *knoweth* what things ye have need of, *before ye ask him*."—Matthew 6: 8. The righteous recognize that "he is the *rock*, his work is *perfect*"

(Deuteronomy 32: 4), "his ways are *judgment*, a God of *truth*, and without iniquity, *just* and *right* is he." They also recognize that "*Justice* and *judgment* are the habitation of his throne; mercy and truth shall go before his face."—Psalm 89: 14.

These attributes of his character are the *foundation* of intelligent faith in God, and "if the foundations of the righteous be destroyed, what can they do?"—Psalm 11: 3.

Just see where this theory, so unreasonable and unscriptural, will leave our critic: If God is an *infinite* being, he possesses these attributes in *infinite plenitude*, a *fullness*. If he "*knows* all things" (John 21: 17) he could only *change* by *knowing less*, than "all things." If he is "*omnipotent*"—all power (Revelation 19: 6), he could only change by a *decrease* of power. If he is "all wisdom" (Colossians 2: 3), he could only change by being a little *less wise*. If he is infinite in *truth* (Psalm 86: 15), he can only change by *lying* a little; and this is just what Traum's *theory* seeks to make God do! The inevitable result of his *negative* system is to "make God a liar," and hence the *truth*, God's *word* is not in it. (1 John 1: 10; 2: 4.)

God has an "eternal purpose" in view in recommitting truth to man, and one evidence of unchangeability in him is that in "taking the *initiative*" of recommitment, he acts like himself, and by *direct revelation* performs his work; and right here the system of "Campbellism" falls as flat as the walls of Jericho, never to rise.

AN EFFORT TO FIT GOD TO A THEORY.

Traum's objections are based upon the "Campbellite" interpretation of certain texts. The *theory* first exists, and instead of bending the theory to harmonize with God's word, God's word is *twisted* by him, to conform to their theory. Hence it is that "no gospel was preached until Pentecost," and the effort to invalidate the facts of the Bible attesting the contrary forces him to dethrone God, making him as vascillating as a puppet, and withal a liar. He has simply confused the "immutable counsel" of God, the eternal laws of the gospel, *universally applicable*, unchanging in its character, and irrevocable, ratified by the blood of Christ, with the *temporary* kindergarten established as the politico-eclesiasticism of a *local* body of Hebrews under Moses, and ratified by the blood of bulls and goats. We will not take the space to detail, the evidences are too numerous, but we will offer a few texts in refutation of his theory of gospel antiquity.

The question is, does the Bible teach that for more than four thousand years the world was without the gospel? Peter says, speaking of Christ: "Neither is there salvation in any other, for there is none other name under heaven, given among men

whereby we must be saved."—Acts 4: 12. Jesus affirms: "I am the way, the truth, and the life; no man cometh unto the Father but by me."—John 14: 7. This proves that whoever was saved before Christ came in the flesh was saved by and through him, for he "is the Savior of all men, especially of those that believe."—1 Timothy 4: 10. Do you deny it, sir? Speak up. In Hebrews 13: 8 we have the very important statement, "Jesus Christ the same yesterday, to-day, and for ever." He *was*, *is* and *will be* the same Redeemer and Savior to all who believe on his name. If, therefore, the Son of God was a Savior to the people before he died on the cross as well as afterwards, he was a Savior through the gospel plan, for that is the only plan which has been given of God for the salvation of the human family. Hence Paul said, "But though we or an angel from heaven preach any other gospel unto you than that which we have preached let him be accursed."—Galatians 1: 8. The Apostle John says, "*Whosoever* transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—2 John 9. This "*whosoever*" makes it apply to everybody, in all time, and it establishes the gospel plan as the only plan or means by which we can come to God. Jesus Christ the same yesterday, and to-day, and for ever.

Hence it shows how Enoch walked with God three hundred years and "was not, for God took him."—Genesis 5: 23, 24. How could he walk *with* God, until he first came to him? "No man can come to the Father but by me," says Christ,

Noah also, "was a just man and perfect in his generation, and Noah walked with God."—Genesis 6: 9. How did he become perfect? By the law of natural morality? Either that, or the gospel. The Mosaic law was not in existence as yet. Now Peter says (2 Peter 2: 5), "Noah was a preacher of righteousness," and Paul says (Romans 1: 17), "the righteousness of God is revealed in the gospel." So Noah was a "preacher of the gospel," hence could be *perfected* by it, and "walked with God." Paul also affirms (Romans 4: 17) that "righteousness" is the grand characteristic of the "kingdom of God." Coming down to the period when Israel was in the wilderness of sin—"Unto them was the gospel preached as well as unto us," Hebrews 4; but they would not receive it. Hence a fiery law—the schoolmaster was added. Christ took the "added law" away, and what *was left*? Simply the gospel! To take the "added law," away the thing that remains, will be that to which the law was added. We find, when the law was taken away, the gospel in all its beauty. Moses and Elias appeared clothed in glory and light upon the mount. Were they saved? Is there any other system to permanently sweep the

night from the shoulders of eternal day, but the one circling round "the Lamb slain from the foundation of the world"? Have not the swarthy legions of the Devil toiled in pioneer ages as unremittingly as since the cross? Have they not left a blot in the glory of creation, which the gospel, and the gospel only, can wipe out? Has not *sin* like a pestilential blast, desolated the world's Eden, and like very rotteness eaten out the heart of the royal cedars of Lebanon? This loathsome leprosy on the white robe of innocence, this rent in the sacred veil, from which God withdrew, must be alike cleansed, and closed by the "propitiation of the sins of the whole world"! Paul affirms that "the gospel was preached to every creature under heaven."—Colossians 1: 23.

Paul says to the Romans: "Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world."—Romans 10: 18.

This explains the testimony of the prophet—"To him gave all the prophets witness," i. e., they testified in the report which resounded in the ends of the world. "Without faith it is impossible to please God." These ancient worthies kept step with the music of the gospel harp. They were "perfect and walked with God." If perfect, their characters were such by virtue of a "perfect law of liberty." If they "walked with God," their natures had been changed, "old things had passed away, all things had become new."—2 Corinthians 5: 17. If they "walked with God," they were in Christ, for "if any man be in Christ he is a new creature."—2 Corinthians 5: 17. If they "walked with God," they were not condemned. "There is therefore now no condemnation to them which are in Christ Jesus."—Romans 8: 11. If they "walked with God," they walked after the Spirit, and "as many as are led by the Spirit of God, they are the sons of God."—Romans 8: 14. If they "walked with God" they had been made "free from the law of sin, and death." If they had been made "free from the law of sin, and death," they have been freed from it, by "the law of the Spirit of life in Christ Jesus."—Romans 8: 3. If they "walked with God," they walked not after the flesh—the natural—the carnal, such as deception, fornication, idolatry, adultery, effeminacy, thefts, covetousness, drunkenness, extortion, and revilings. If they had been freed from this carnal law, then they had been made members of the kingdom of God by faith in Christ to come, baptism in water, and baptism of Holy Spirit, for, "know ye not that the unrighteous shall not inherit the kingdom of God. Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor thieves, nor covetous, nor drunkards, nor extortioners, shall inherit the kingdom of God. And such were some of you, but ye are washed, ye are justified in the

name of the Lord Jesus and by the Spirit of our God."—1 Corinthians 5: 9-11. If they "walked with God," they were "dead to sin." If they were "dead to sin," then were they "buried by baptism into death."—Romans 6: 4.

If they "walked with God," and were "his sons," being "led by the Spirit of God," they had "overcome the world."—Romans 12: 21. If they had overcome the world, they had been "born of God," for whatsoever is born of God overcometh the world. (1 John 5: 4.) If they had been born of God, they believed in the divinity of Jesus Christ, for "who is he that overcometh the world, but he that believeth that Jesus Christ is the Son of God?"—1 John 5: 5. If they overcame the world, it was upon the profession of this faith, for "this is the victory that overcometh the world, even our faith."—1 John 5: 4. If they obtained complete victory it was through Jesus Christ, for "thanks be to God who giveth us the victory through our Lord Jesus Christ."—1 Corinthians 15: 57. "In all these things we are more than conquerors through him that loved us."—Romans 8: 37.

(To be continued.)

Of General Interest

Parable of the Tobacco Seed.

Then shall the kingdom of Satan be likened to a grain of tobacco seed, which, though exceedingly small, being cast into the ground, grew, and became a great plant, and spread its leaves rank and broad so that huge and vile worms formed a habitation thereon. And it came to pass, in the course of time, that the sons of man looked upon it, and thought it beautiful to look upon, and much to be desired to make lads look big and manly. So they put forth their hands and did chew thereof. And some it made sick and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly, and said, "We are enslaved, and can not cease from chewing it."

And the mouths of all that were enslaved became foul, and they were seized with a violent spitting, and they did spit, even in the ladies' parlors and in the house of the Lord. And the Saints of the Most High were greatly plagued thereby. And in the course of time it came also to pass that others snuffed it, and they were taken suddenly with fits, and they did sneeze, with a great and mighty sneeze, insomuch that their eyes were filled with tears, and they did look exceedingly silly.

And others cunningly wrought the leaves into rolls, and did set fire to one end thereof, and did suck vehemently at the other end thereof and did look very grave and calf-like; and the smoke of their torment ascended up like a fog.

And the cultivation thereof became a great and mighty business in the earth; and the merchants waxed rich by the commerce thereof. And it came to pass that some of the professed saints of the Most High defiled themselves therewith, even the poor, who could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith.

But with one accord they exclaimed, "We can not cease

from chewing, snuffing and puffing!" Oh, ye professed followers of the Lord Jesus Christ, will ye be the slaves of a nasty, poisonous weed?

One is your Master, even Christ.—Selected.

Mothers' Home Column

EDITED BY FRANCES.

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FORT DODGE, IOWA.

Dear Sisters: As I feel lonely and discouraged this Sunday afternoon, I thought I would write a line for the Home Column and inclose a poem clipped from *Farm Journal*, for use in the column if you think it worthy of space. I receive so much good from the Home Column that I often wish I had the talent to write something interesting for others to read; but circumstances at home prevent me from doing as much for this work, that we are so much interested in, as I would like to, but some day I hope the clouds may be lifted.

A SISTER IN THE FAITH.

Children at Home.

O Time! if thou couldst wait awhile
And keep the children young,
And still let linger in my home
Their lisping, broken tongues—
The cuddling, croodling, coosie coo
Of babies at my breast;
O Time! if thou couldst wait awhile,
I think I should be blest.

What thought my rooms are littered o'er
With books and broken toys,
I would not shorten by a day
The childhood of my boys;
And though the baby's rattle lies
Upon the fresh swept floor,
I sigh to think the day will come
It will be there no more.

The day will come, 'tis coming fast,
When we shall be alone,
When from their childhood's happy nest
The children will have flown;
When broken toys will all be gone,
And not a cradle seen,
And all the rooms be far too still,
And far too neat and clean.

Sometimes I'm tired and cross at night,
And full of mother care;
And then I think the boys at play
Are more than I can bear.

I think so for a moment, then,
Remember years to come,
When to their whistling and their mirth
The echoes will be dumb.

Oh, if Time could but wait a while!
But since it can not stay,
Why, then we'll make the very best
Of every happy day,
For when the boys and girls are grown,
However far they roam,
I'd like them to look back and say
They had a happy home.—Selected.

Must Germans Absorb Jews?

"The Germans must absorb the Jews in Germany, otherwise the Jews will dominate the country," said Doctor Hermann Heger of Berlin, who was seen at the New Willard, and who is touring this country for observation and on business.

"There is a Jewish question in Germany, and Doctor George Lomer, who has studied the subject thoroughly, contends that the Jews are gradually abolishing existing inequalities by the sheer weight of their growing influence, so that ultimately they will control the destinies of that great empire. The Jew predominates in all professions in which brain power tells. The high schools of Berlin already tell a striking tale of the prevalence of education among Jewish children. No fewer than two thirds of the Jewish children of the German capital receive the higher education, which is a much greater average than the children of other creeds.

"Throughout the German empire," continued Doctor Heger, "the Jews form little more than one per cent of the total population, but twenty per cent of the children in the high grade schools of the country are Jews. In such schools in Berlin and other great cities the percentage of Jewish children is still higher, reaching thirty, forty, and fifty per cent." —*Washington (D. C.) Herald*.

[One can not well read such testimonies as the above without feeling that after all the centuries of terrible persecution and wide dispersion of God's chosen people, his choice of them as the depositories of his truth, his law, and his righteousness is being vindicated.—EDITORS.]

Donations Received for the Children's Home by the Executive Committee, Lamoni, Iowa.

Amount forwarded	\$117.19
Emma Land, Nutana, Saskatchewan, Canada.....	.50
Mabel Holsworth, for Pittsburg, Kans., Sunday school	3.76
Mrs. T. K. Drovetta, Scandia, Kansas, 2 pair hand knit stockings.	
Mrs. Martha Young, Eddyville, Iowa	3.00
Woman's Auxiliary, Weston, Iowa, from proceeds of dinner donated by Bro. and Sr. Hans Peterson..	20.50
Mrs. T. A. Hougas, Macedonia, Iowa, five cent col....	1.00
The children of H. L. Waters, San Jose, California..	.50
Mrs. Douglas Robinson, Bakersfield, California.....	5.00
Sisters of Newport Branch, California, through Mrs. N. Carmichael	2.60
A Christmas Gift from the London, Ontario, S. S....	10.76
Lizzie Hendrickson, Flora, Oregon	1.00
Arthur Vawter, Flora, Oregon .....	.30
Mrs. Charles Haller, Monmouth, Iowa, for Baldwin, Iowa, Sunday school	10.00
Mrs. N. A. Jensen, \$1; Mrs. J. R. Neil, \$1; Mrs. D. Neill, \$1; sent by Mrs. D. Neill, Weyburn, Saskatchewan, Canada	3.00
Ann Williams, Lucas, Iowa	5.00

Child's cap. Woman's Auxiliary, Clinton, Missouri, through Mrs. Willis Kearney.

One large oak wardrobe, donated by the Ladies' Aid, of Des Moines, Iowa, and made at the Industrial Shop of Graceland College, costing \$26.

Mrs. Carrie Willis, 3 aprons.

Emma Franklin, for the Salt River Branch Aid Society, Macon, Missouri	10.00
Bertha Perry, Taberville, Missouri	5.00
Martha Dennis, Taberville, Missouri	1.00
Julia Bass, Taberville, Missouri	1.00
Abbie Rounds, Taberville, Missouri .....	.50
Ira Roberts, Taberville, Missouri .....	.30
Julia Roberts, Taberville, Missouri .....	.50
Kate Carpenter, Taberville, Missouri .....	.40
Lizzie Sandage, Taberville, Missouri .....	.55
Rose Hays, Taborville, Missouri .....	.25
Mary Hays, Taborville, Missouri .....	.25
The money order from Taborville called for \$10.	
Above names are credited with only \$9.75; we credit .....	.25
Mrs. J. C. Fredericks, Parkersburg, West Virginia ..	1.00
Florence A. Lentz, for the Atchison Sunday school....	2.05
Cheerful Workers, Unity Branch, Piper City, Illinois ..	1.15

Total amount received by Executive Committee to date	\$208.81
Donations received by Brother W. P. Robinson, at the Home, and credited in HERALD of January 17....	\$119.16
	<hr/>
	\$327.47

Christmas Offerings Received at the Home.

Joseph, Gorden, Blanche and Nola Spaulding, Dunseith, North Dakota, 2 bushels of potatoes.

Brother and Sister George Hill, celery.

Brothers Thomas, Boswell, and Shakespeare, 14 dressed rabbits.

Sister Hinkle, 4 dressed chickens.

Mrs. Bowman, 1 dressed turkey.

Sister Cooper, 2 dressed chickens, 1 box crackers.

Sister Prall, 1 chicken.

Mrs. Bouton, 1 sack flour.

Bro. D. Bohn, apples.

Frances White, popcorn balls.

Mr. and Mrs. N. Smith, Bert and Milton Bell, peanuts, pop corn balls, home made candies.

Brother Church, peanut treat.

Sister France, Xmas tree.

F. M. McDonald, candy.

The credit given to Bevier, Missouri, Aid Society, in HERALD of January 17, should have been given to Sunday school class number 6.

Long lists of names are sometimes sent from Sunday schools and branches, in connection with donations to the Children's Home, with the request that all names be published. The space at our disposal in the Home Column will not permit of this.

Boxes containing goods for the home should be plainly labeled with name of place from which they come and of the society or person sending the same. Proper credit could not be given in some instances because this has not been done. Use your judgment as to the advisability of sending all articles donated. It is better not to pay freight on any of doubtful service.

Years ago many of the Saints enjoyed contributing birthday offerings to the gospel Boat Fund. Recently we heard a brother tell how, in days gone by, his dear old mother anx-

iously awaited her birthday each year to avail herself of the privilege of sending an offering to this fund. We suggest that this plan might be adopted in raising money for the home, especially by isolated ones who are not in a position to join with others in the regular monthly five cent subscription.

Letters containing money for the Children's Home should be addressed to the treasurer of the Executive Committee, Mrs. M. B. Nicholson, Lamoni, Iowa. All other communications please send to Lucy L. Resseguie, secretary of committee.

CALLIE B. STEBBINS.
MINNIE B. NICHOLSON.
LUCY L. RESSEGUIE.

Request for Prayer.

Sister Alex. Mellon: "I ask an interest in the prayers of the prayer union in behalf of my daughter, Idella B. Mellon; one of her ears runs, caused by catarrh. Several years ago it troubled her, and through prayer and God's mercy she was healed. She works away from home and she got a hard cold and started it to running again. She wrote home and asked me to write for her. Pray that she may be led to accept the gospel and become a worker for Christ and his cause."

Letter Department

GERING, NEBRASKA, January 22, 1912.

Editors Herald: With pleasure I take up my pen after some months of silence. Since last writing I moved from Bayard to this place, some thirty miles distant. Those who have labored in the North Platte Valley will be pleased to know that a branch was organized here on the twelfth of this month, by Brother J. R. Sutton, he coming here by request of the Saints here, who, after a special prayer service, asking the Lord's will in the matter, were assured through our worthy missionary, C. W. Prettyman, that the time was ripe, and also calling Brother O. O. Henry to the office of elder and designated him as our presiding officer.

This is a faithful band of Saints here, having held out and braved the storms for several years. True, from time to time they have been cheered and strengthened by those of the traveling force, among whom I might mention James Caffall (who planted the work here), C. W. Prettyman, R. O. Self, J. E. Kelley, and J. L. Detrick, and D. W. Shirk of the local workers; Brother Detrick now being president of the branch at Bayard. Though trial and discouragement must be met, we feel that a bright future awaits us as children of the kingdom if we are diligent in keeping his commandments.

Ever praying for the honest in heart, I am your servant in the struggle for salvation,
BERT HART.

SAN FRANCISCO, CALIFORNIA, January 19, 1912.

Editors Herald: All is going nicely with us here. Our branch is in a fine condition. Our meetings well attended. The preaching good, instructive, and spiritual. At present there are no difficulties or trouble of any serious nature, in our midst, but all are united and trying to do their duty. We were never in a better condition than at present, spiritually or physically. We are surely growing.

We have been favored with the presence of a number of wanderers of late, among whom were F. M. Sheehy, E. E. Keeler, C. E. Crumley, S. D. Condit, H. J. Davison, F. B. Farr, and P. M. Hanson. They have all preached here, strengthening and upbuilding the Saints, and edifying strangers. Brother Farr held a series of meetings on the outskirts of the city, where the word was presented to a few more strangers. J. A. Anthony continues to hold forth on

our streets, so he is warning many of the perilous times to come.

Our Religio and Sunday school, under diligent officers, are in fair condition and doing well.

The Ladies' Aid meets regularly, and are putting forth strenuous efforts to help clear our church from debt; so all are working together for good.

Three young men belonging to the navy have recently made themselves known, and are attending our meetings. They are Brothers B. F. Kyser, from Pittsburg, Kansas, William Clare, from Wier City, and Vernon Dawe. They are on the training ship *Saint Louis*, at Goat Island, here in our bay.

One of the great revivalists, Gypsie Smith, is here, preaching to thousands his ideas of religion, and receiving favorable comment from nearly all quarters. A few days since he led a religious procession of over two thousand men through our streets. They all carried Bibles, containing the word of God, which they do not understand and do not believe.

Elder J. M. Terry, our district president, keeps himself busy among the branches, and Bishop C. A. Parkin is ever active, looking after the financial line and dispensing the gospel.

Our weather is mild, green grass springing up everywhere and flowers in bloom, while zero weather seems to be prominent around your quarters. Nevertheless our eyes are still Zionward.

Yours in bonds,

GEO. S. LINCOLN.

UTE, IOWA, January 9, 1912.

Editors Herald: Please find inclosed a clipping from the *Sioux City Journal* for January 8, 1912. This leaves us stronger than ever in the faith and fighting to keep the gospel banner afloat. There are only a few Saints in this town. Infidelity reigns supreme, even in the hearts of the professed Christians. It is hard to believe that the mind of the world is in such gross darkness, and I have lately discovered that the Jews are not the only ones who claim to believe in God but deny the immaculate conception, or that Jesus is the Son of God. At present there is an evangelist here, preaching in the Christian church. I am not worrying much about him, for he can not leave the people in much worse darkness than that in which he finds them.

We hope soon to be able to have the angel's message delivered here; but the hardest task we have before us is to teach the people to believe the Bible.

I wish the Saints who have literature that they can spare would please send it to me to distribute among this people. I want to place boxes in the depots and post office for free literature, and knowing how papers will accumulate, I make this appeal.

Ever praying for the welfare of Zion, I am as ever your sister in the faith,

SADIE BURCH.

LEES SUMMIT, MISSOURI, January 16, 1912.

Dear Readers: I write to inform you of my whereabouts, as there may be those who formed an early acquaintance with me in the church, and are wondering if I am yet alive and in the faith.

I will say that the years that have rolled by since 1884 have confirmed rather than diminished my faith in what is known as the restoration of the gospel, and the reorganization of the Church of Jesus Christ in these last days.

It has long been a settled conviction with me that we are living in the times of great apostasy; and the so-called religious world is acting without direct authority or divine guidance from God, and that nobody, synod, conclave, or council can arrive at any definite and fixed conclusion with respect to what the mind and will of God is, by consulting

the Bible alone; or for aught I know, any other book or books.

Certain it is that in all the ages past, there have always arisen exigencies or conditions in which it became absolutely necessary for God to impart of his superior wisdom and foresight, that mankind might not perish. To accomplish this end he, in his wisdom, chose various means, of which to write would likely burden both the reader and the HERALD.

To the best of my knowledge and comprehension this principle of direct communion or affiliation with God is more apparent or manifest among the Saints, or Reorganized Church of Jesus Christ, than any society, and I feel to honor God and to acknowledge the same.

In all my reading, conversation, and reflection, none have ever claimed that as organizations they have more fellowship with God the Father and his Son Jesus Christ than we do. If it is a fact that we have fellowship and communion with them, then I am forced to the conclusion that we must observe those laws leading up to such conditions. And unless it can be established that fellowship and communion with the Godhead is useless, that man can be guided alone by his own wisdom, or that there exists a body of people who enjoy superior communion and fellowship and are in greater rapport with God, I must in all consistency and conscientiousness remain in the faith I espoused some twenty-seven years ago.

In bonds,

D. W. SHIRK.

RYDER, NORTH DAKOTA, January 14, 1912.

Dear Herald: We are isolated Saints and have very little opportunity of hearing the real gospel preached, or to get instructions as to how we should conduct ourselves at all times and under all circumstances.

Is it profitable for isolated Saints to attend sectarian churches and Sunday schools? I am inclined to believe it is more a damage than a benefit. Here are my reasons: I concede that it would be a benefit to the church to attend other church services, as we would have a better claim upon their attendance at our services. But as far as the isolated Saints are concerned, I can not see the benefit. Suppose a man has a family of children and attends other churches and Sunday schools, takes home their quarterlies, the children study the lessons, go back, listen to the minister misrepresent the word of God, and then in Sunday school service the children are required to answer questions contrary to all law and gospel, (as for example: Q. Can salvation be obtained without any ordinance whatever? Ans. Yes.) Then when home is reached the children have to be shown the errors they have been taught, which is quite discouraging to them, and both old and young drift into the habit of worshipping God in a half-hearted, slovenly manner.

Now if I am wrong, I am ready to be corrected. Please give me your opinion.

Yours for the upbuilding of God's work,

FRANK WHITING.

APPLETON, ONTARIO.

Editors Herald: With kind regards to all the Saints scattered abroad we peruse the pages of the HERALD and our hearts are gladdened by the many spiritual pieces which its columns contain, and especially the letter of Brother U. W. Greene, and the anniversary letter of Brother Roth. How soul-inspiring. In our family we have enjoyed the great manifestations of God's power, and we hope to be faithful to the end and meet with the Saints in the sweet by and by.

Your sister,

MARY M. GREW.

LITTLE SIOUX, IOWA, January 19, 1912.

Editors Herald: In your issue of January 17, 1912, Brother E. W. Nunley asks for evidence that the angel spoken of in Revelation 14: 6, 7 has already come. I invite his attention to Doctrine and Covenants 108: 7, as follows: "And now verily saith the Lord, That these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth; and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying with a loud voice: Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth and sea, and the fountains of water."

There is no doubt but what these two passages of scripture have reference to the same event; one foretelling what will be, the other telling what has been. But you will note this distinction; while the former indicates that the angel is to declare with a "loud voice" the latter shows that that part of the work belongs to the "servants of God." A very comprehensive distinction it is, too.

Yours for the light, and for the right,

J. C. CRABB.

PHILADELPHIA, PENNSYLVANIA, 112 West Ontario Street.

Dear Brother Elbert: The church work continues to progress with no distinguishing rapidity or show, but with a certain steadiness that makes it apparent to all that the Lord is working with us. We have gathered some fifty-four this year and feel that ere the New Year's festivities are over we shall report more. Some of this year's garnering are very fine, some are ordinary, and some of those we count ordinary will doubtless surprise us, and some of those we call fine may disappoint us sadly. On September 1 I baptized one Edward Franklin Smith, a descendant of Asel Smith the father of Joseph Smith the patriarch and father of the Prophet Joseph. His people live at Provo and Ogden, so he tells me, and his father and mother were cousins, both Smith's, both descended from the Smith mentioned above. He is a bachelor of science and medical doctor and useful in our new enterprise as a school-teacher. He devotes considerable of his time to this work, and we hope he will find it practical and enjoy the associations. He has never been baptized before. Through him I learn that Edwin Fahs Smith, provost of the University of Pennsylvania, is descended in like manner. He is uncle to the doctor before mentioned, as also A. J. Smith, dean of the medical school of the University of Pennsylvania. However, I was as rejoiced at the baptism of some of the children that have come to us during the year and are valuable in the sight of God.

The services are all well attended, and we have been blessed lately with the gifts and manifestations of God's good will to usward in healing and other gifts.

The preaching meetings have been attended extraordinarily of late; sometimes one half of the evening audience would be nonmembers, often one third. The Sunday school work still yields its share of sheaves to the work. The Religio has led a precarious existence for nearly a year, but is on pretty firm ground just now, meeting on Sundays at 6.30 p. m. Our Young Men's Association, a sort of athletic and gymnastic association, is progressing nicely and has yielded its share of profit in souls, as also the daily vacation Bible school bringing us several more young people.

Our latest venture, or rather the latest development of our school venture more than a year old now, will be understood by the inclosed clipping. We have to date enrolled about two hundred pupils. We have a most interesting class of people,

some young, some old, all interested and anxious to learn, and we have a fine lot of teachers, willing and able.

We have arranged for a series of popular lectures on educational subjects to be given under the auspices of the institute this winter; the first one will be delivered on October 20, by Calvin O. Althouse, head of the commercial department of the Philadelphia Central High School. Dr. E. F. Smith, provost of the University of Pennsylvania, has promised to give us one lecture in January, and we hope to get such men throughout the year. We are doing all we can to lift the ban of prejudice from the name of Latter Day Saints, and we feel that we are doing it somewhat. I was one of the speakers by invitation at the late Philadelphia county Sunday school convention, and Mrs. Smith was also, both at the same convention. I spoke on teacher training and Sister Smith spoke on girls' work. We are to have the Thirteenth District of the Philadelphia county Sunday school association meet with us the last week of January in annual convention. This will be a good thing for us, too. It will help lift the prejudice a little more.

WALTER W. SMITH.

PITTSBURG, PENNSYLVANIA, October 23, 1911.

The joint reunion of the Kirtland, Ohio, Pittsburg and West Virginia districts convened at Kirtland, Ohio, August 17 to 27.

Permanent organization was effected by the selection of Elbert A. Smith, R. C. Russell, and F. J. Ebeling as the presidency; L. F. P. Curry, secretary; J. A. Becker, chorister; Miss Jennie Jones, organist; Charles Mottashed, usher; J. W. Metcalf, chief of police.

The reunion presidency was given authority to appoint the speakers, and the Saints were treated to soul-inspiring sermons by President E. A. Smith, Bishop E. L. Kelley, Apostle R. C. Russell, and others. Practically all the prayer and testimony meetings were of an active and spiritual character. The young people met during the last four days of the reunion by themselves; different expressions from them since prove that this innovation was timely and very helpful. The Spirit spoke to the young, admonishing them to prepare themselves for service in the Master's vineyard.

The historic temple, a building of love and sacrifice, threw its influence over those gathered to worship there, and its very nearness lent a deeper tone to all that was done about it, extending through the various spiritual and educational activities, even to the recreations.

Under the direction of Sister Hattie R. Griffiths the auxiliary work was quite capably cared for, teacher training classes being provided, as well as instruction in general church law and talks on Sabbath school subjects. During the morning preaching service the smaller children were gathered in a tent where they were taught to weave bookmarks, napkin rings, etc. This was so interesting to them that the daily period was awaited with the utmost anticipation. The younger boys organized a club, styling themselves the "Gospel Scouts." As the others engaged in weaving the boys would either gather around their leader or go for long tramps; the latter frequently making them late for dinner, but the dining hall committee always provided sufficient, albeit cautioning against repetitions of tardiness. One notable place of interest visited was the quarry from which the stone were taken for the temple walls.

Baseball, tennis, croquet, bathing, etc., were enjoyed. Conducted by several of the young men, walking trips were taken occasionally in the afternoon, to various neighborhood beauty spots.

Under Bishop Kelley's direction round table discussions were held on matters pertaining to the financial laws of the church, the "Order of Enoch," etc.

A proposition was laid before the reunion looking toward the acquisition of permanent grounds for reunion purposes, but the idea appeared to be too new to engender much enthusiasm, and while no negative vote was registered, yet the vote affirmatively was exceedingly light.

Quite a number of the Canadian Saints were welcomed to the reunion. It was quite apparent that national lines were laid aside and that both Canadians and Americans were united in the Master's cause.

The time and place for holding the 1912 reunion were left to the committee appointed, consisting of two members from each district, as follows: Kirtland, J. A. Becker and F. J. Ebeling; Ohio, minister in charge and N. L. Booker; Pittsburg, Charles Fry and C. Ed. Miller; West Virginia, Frank Shinn and Joseph Biggs. This committee will announce the arrangements made in due time.

L. F. P. CURRY, *Secretary.*

PURYEAR, TENNESSEE, January 10, 1912.

Editor Herald: I have been a member of the church of Jesus Christ of Latter Day Saints for twenty years, but it took me a long time after I became a member to be fully converted. After being tossed on the waves of doubt for a long time, I feel sure this is the church for which Jesus died. If I had lived faithfully, I would have known it much sooner.

It has been about a year since I fully obeyed the temporal law, and it might seem like boasting if I should tell how the Lord has blessed me. I have had a cross to bear on account of paying tithing, and I realized that as soon as a man's righteousness exceeds that of the scribes and Pharisees the Devil wakes up and gets busy. He has been busy against me with my best friends. These trials must be endured, even though it causes great dissatisfaction along some lines of business.

I admire the courage and love of any man who has great wealth and obeys the gospel. I believe those who lay aside every weight and the sin that besets them will have to make a daily sacrifice.

I ask the Saints to pray for me that I may be able to do this and continue to the end. Your brother in Christ,

MANASSEH H. GORE.

HOUGHTON LAKE, MICHIGAN, January 10, 1912.

Dear Herald: I wish to bear my testimony to the truth of the latter day work. I have proved it often and find it in accord with the work of Christ and his apostles. I do not have the privilege of meeting with Saints and have not heard a sermon for five years; have not met with the Saints in prayer for nearly six years, until last November, when I went to visit with friends in the south part of the State. On my way home I stopped at Sparta, and as my first question on getting into a new place was, "Are there any Latter Day Saints here?" I was told there were. Then I inquired for my relatives and went there, but found my niece would not be at home that night. I then asked if there was an elder of the Latter Day Saints in the town. "No," was the answer, "there is no elder, but Fred Field lives down back of the depot; he is a fine fellow; he preaches when there is no one else here. You will get lodging."

I was sick and almost blind. Readers of the HERALD will remember I wrote a year ago asking the prayers of the Saints that I should not go entirely blind before I could be administered to.

Well, I came to the house of that "fine fellow." A lady came to the door and I said, "I am looking for some of the members of the Church of Latter Day Saints." I was made welcome. There were three Saints there. Brother Fred Field has been an elder for six or seven years. He works

at the factory. The people did not know he was an elder. I was administered to by him and can say I was freed of pain in a few minutes and I had a good night's rest. But my eyes were no better; so at the Wednesday night prayer meeting I was administered to again for my sight, and found the next morning that I could see to write. I feel that I have much to be thankful for. We are poor in the things of this world. I have a knowledge of the gospel, and if I live as I should I shall reign with Christ when he comes.

But to-night I am sad. Brother Charley Brooks' house burned last night, and all that is left to him is five children, not old enough to care for themselves. Sister Brooks passed to her rest five years ago. He was working twelve miles away from home. It happened that one of his girls, a young lady, was at home from her work on a visit or the little girls would have been burned. She had to carry them out for she could not waken them. If there is anyone who has anything in the line of bedding, dishes or clothes that they can spare, I think he will be glad to get them. Anything sent to Saint Helen for Charley Brooks, of Houghton Lake, Michigan, will reach him, as he works near that town, but his children are here among strangers until he can keep house again. His family consists of Augusta, 16; Phebe, 14; Charley, 12; Anna, 10; and Callie, 8; all school children.

With love to all the Saints,

MRS. A. B. HAWLEY.

Jots by the Wayside.

We are at Scammon, Kansas, the hotbed of Catholicism, unionism, and Socialism. However, there is a little band of faithful Saints here, and they are determined by the help of God to keep abreast of the surging tide. Their independence of spirit has promoted the erection of a neat little church, twenty-eight by forty-six feet, in which they may worship, no one molesting them or making them afraid.

For some time past the unordained ministry (sisters) have been unceasingly at work by various methods and means, gathering money to purchase a fine corner lot in the best part of town. They have admirably succeeded and now have a deed for the lot. The building committee is appointed, composed of T. W. Chatburn, L. J. Hisle, and Evan Edwards. Plans have been drawn, and while the horizon of the future is a little clouded, yet we believe the dawning of a better morning for the Scammon Saints is among the things seen that are unseen.

On the part of the committee, we hereby earnestly invite and solicit cooperation of the Spring River District, by sending in a mite to assist in this godly enterprise. We can work a few men who care to work upon the building. Work will begin Monday, February 5, 1912, and donations in work or means will be greatly appreciated from in or out of the district.

Come, brethren, show your faith by your works in assisting us to have a chapel of our own. Communicate with T. W. Chatburn, Pittsburg, Kansas, or L. J. Hisle, Scammon, Kansas. All donations of work or cash will be properly credited and accounted for.

Jots.

Cancer Cure.

While laboring at Vales Mills, in the missionary work, making my home for a part of the time at Elder S. J. Jeffers', I learned that Brother Jeffers had quite recently had a cancer drawn from his face. I made inquiry as to the means employed and learned the following:

Brother Jeffers accidentally cut an underskin pimple upon his cheek about June last, which he could not get healed up. In September, Sister Jeffers (nee Winship) who is an ex-

cellent nurse, applied for three nights in succession the following plaster, at the end of which time the tumor fell out. The wound was easily healed thereafter.

Make a salve of the yolk of an egg and fine salt, bind on a poultice of the salve sufficiently large to completely cover the cancer. Change the poultice every twelve hours, and from three to six of them will generally be sufficient.

I pray that this recipe may bring relief and cheer to the suffering and sorrowful.

R. C. RUSSELL.

CHATHAM, ONTARIO, 135 Selkirk Street.

News From Missions

Massachusetts.

I have hesitated in complying with your request of some time ago for news from the missions, for the reason that I can not speak or write of things, only local. My work has been confined to a large extent to the city of Fall River, and but little news comes to me of a general character. However, I have had some experiences in the East that may possibly be of general interest.

I got into the field only in time to attend the eastern reunion, of which your readers have been well informed by various writers, and immediately after the close of the reunion I repaired to the city of Providence, where I had been instructed by the minister in charge to make my headquarters. I was not permitted to remain there very long before I received a call to this place, to take charge of the branch as its pastor. Since that time, September 11, my time has been wholly taken up with local work. About the only thing that has broken the monotony has been a trip to Boston to attend the conventions of the auxiliaries, and a trip to Concord, New Hampshire, to represent the church there in dedicatory services held in a new library building that had been built by one of Concord's citizens and presented as a gift to the New Hampshire Historical Society.

The call to attend this meeting came through the Historian of the church, and it is needless to say that I enjoyed the trip and the meeting to the utmost. It was a new experience for me, but it brought home to my mind more forcibly than ever the power for good that was being exerted by one of the church publications, viz, the *Journal of History*. It has found its way into the various historical societies of the nation and the world, and is doing more to-day to set the matter of our history right among the people than any movement that has ever been inaugurated by the church. One could not but be impressed with the broadness of mind of those with whom he came in contact in such a gathering. There was the entire absence of petty prejudice which, I am sorry to say, one finds in the religious gatherings of the present day, and which has to some extent, no doubt, pervaded the religious atmosphere of the past. I was recognized as a minister of the gospel, and seated at the banquet that followed the dedication services on the platform with other men of the "cloth." I shook hands with, and mingled with governors, senators, millionaires, and members of the historical associations from all over the United States, and could not but think of the fact that our *Journal of History* was getting into the hands of men who are writing as well as making history, and that the result could not but be good for us.

Under such conditions as this corrections of errors must be made sooner or later, and a better understanding of our position obtain; and I hope the time may come soon when we will not have to meet the humiliating experiences of the past in having history quoted against us. I am glad I was there, and my experience at that gathering gave me an appetite for

more. I furthermore believe that we should avail ourselves of every opportunity to attend such places. It will do much to allay prejudice, and bring about better understanding.

Even though I have been engaged in local labor, it has not been without its general interest. None of the Saints here being in a condition to give me a suitable room, a room was hired for me in the Young Men's Christian Association building. In this way I have come in contact with the various churches of the city, and the result is that I have been, without any solicitation upon my part, asked to become a member of the ministerial association of the place, and have attended one of their meetings in which a very interesting paper was read on "Modernism" by an ex-Roman Catholic priest, an Italian, and an interesting discussion followed in which I was invited to participate. I have now upon my desk an invitation to attend the next one, which is to be held next Monday morning in the First Congregational Church chapel. Perhaps it would be well not to call the last one an invitation, but simply an announcement such as is sent to all the members of the association.

And, as I am considered one of the pastors of the city, I am also privileged to be present at all the gatherings of the ministry of the town. Last Thursday noon an informal luncheon was given to the pastors by the Young Men's Christian Association in this building, at which the feasibility and desirability of holding a convention of the "Men and Religion Movement" in Fall River was discussed, at which I was invited to be present, and was present. I did not have anything to say, and was not the only silent one, but greatly interested in what was said, pro and con. I found out what attitude the local pastors hold upon the question of spasmodic efforts in religion, and discovered that they did not favor them as a rule, but believed that the greatest results came from steady, earnest work upon the part of the local men and congregation.

It seems that the "world do move," when one of our ministry is asked to become a member of a local ministerial association, when hitherto we have had to fight for recognition and did not always get it then, in fact got it seldom. Perhaps Brother Macgregor will think that I have gone over to the enemy, but I would rather have their good will than their ill will, providing I do not have to compromise truth to get it. From past experience I am persuaded that in many instances we court their ill will. I was very much impressed with a statement made by one of the "outsiders" upon one occasion. A barn had been burned, at a place where I was holding services, belonging to one of the brethren. Rumors were afloat, as there always are, that it was done on account of religious prejudice, and we were being persecuted. The matter was being discussed in the presence of a lady who did not belong to the church, but was connected with a family who did belong. She had nothing to say for some time, when presently she remarked, "It seems to me that these Latter Day Saints expect persecution and are disappointed if they do not get it." I am afraid that there is truth in the statement.

However, I am expecting good to result from my position here, and I shall be disappointed if it does not come. There is an opportunity, it depends as to how the chance is used. I am not going to try to use it too soon. I believe that if I wait my position will be more securely established, and then I can get in some good work for the church. By acting too precipitately I may lose the chance to do good.

The work is moving, but it takes a pretty good eyesight to see it sometimes. The greatest obstacle is our own lack of progression as a membership. We can not hope to interest others in something that we will not carry out to its legitimate conclusion ourselves. We can not hope to convince

others that we have an "angel's" message when we are exhibiting fruits that can spring only from an opposite source.

A word more. In the last HERALD just received last night I notice a criticism on the ministry in regard to their interest in the HERALD. I can say that for one I have always made the HERALD the especial object of interest; not, perhaps, so much in contributing to its columns as in other ways; but my interest may not be apparent to the editors. It is no sign that I am not taking interest because I do not send in subscriptions. Nearly all branches have a representative of the publishing interests of the church, and when subscriptions are offered me, or when I solicit them, I always refer the person to the regularly appointed branch representative, and the subscription is sent in through him. I believe in honoring the man in the place for which he has been selected, and I believe in influencing others to do the same, so I may be responsible for several hundred subscriptions during the year, and my name or influence not be known to the editors or publishers.

I am a loyal friend to the *Ensign*, but whenever only one paper is taken by the membership, I always advise them to take the HERALD. It is the official paper of the church and represents its progress, and the spiritual condition of the member can largely be gauged by his interest in it, and I always urge the membership to take it. If I go into a home and do not find the church papers on the table, I am greatly disappointed, and at once try to find out the reason why it is so. If it is indifference, I try to get them interested, and if I succeed, I turn them over to the local agent, if there is one. It is the same with the books of the church.

I presume I have exceeded the limit already in the length of this letter, but that is characteristic of me, so it will have to go.

Yours in bonds,

H. O. SMITH.

FALL RIVER, MASSACHUSETTS, January 20, 1912.

England.

Utah Mormonism is still receiving public attention in this country. Yards of films are filled with modernized tales of elders of the above church alluring young women into polygamy; their claims, that is, the claims of the picture show proprietors, are that such exhibitions "have done more than all the preaching and lecturing of the clerics against the hated Mormons."

We see that picture shows are entering their claims for honors in cleansing society from its evils and pests; this kind of thing will have a strong hold upon the unreasoning public.

We are having an enormous quantity of rain for the last two months.

In my last letter I said that by the time it got to press that in all probability I should be at work in the mines again instead of the mission field; and ill luck followed me. When I had been at work about five weeks I was (through another man's inadvertence) run over by a train of coal. I thought the earth was in upon me; my side and back were crushed and bruised badly; but it was miraculous how I was saved without a bone being broken.

I have been laid up six weeks now, but am hopeful to be able to resume my toils soon. It is not always sunshine on the missionary, still God is kind after all.

There should be a new growth soon in the British Isles, after the necessary pruning is done, which has been pushed forward by the missionary in charge as it should be. It is an unpleasant and undesirable task; yet it has more evil consequences if left undone.

I hear again that the emigration fever has taken a hold on quite a number of the Saints; of course every man is free,

but some who are doing well are on the move, which is a pity. A crowd draws a crowd, does not seem to appeal to the folks here. I refer to this, because after the untiring efforts of the contented spirits to build up the work numerically and spiritually a wave comes, and a fever catches hold of the Saints and down goes the hopes of the little Englanders again. What I wish to say is, that this works a hardship on those who love their fellow countrymen, and want to persist in giving the folks here a chance at the gospel. Possibly the easiest thing would be for us all to flit away like the swallows.

Since being here we hired a meeting room on the premises of a shop, the Brethren Copes' here worked hard, made seating, and fixed it up comfortably; but the very nervous neighbors, tenants of Lord But's, of Cardiff, lodged complaint that they were disturbed by the singing and probably the noisy little preacher, and we had no remedy but to give up. Had we got a common old gramophone, blating out comies and nonsense, they may have wanted to come in, or asked us to open the windows so they could hear the lovely music.

What will the harvest be, I wonder? We must take courage; while many of the strong are falling and others are getting faint, yet I rejoice that God is with his faithful children everywhere. Let us in every land be of good courage in the fight during the present year; let every brother and sister remember that great possibilities are within the reach of one determined, persevering person. We can not measure the things that can be accomplished with a people who are God's, blessed of his Spirit, united with the gospel union that Christ refers to in his teachings.

Industrial wars are not yet ended here, and I suppose never will be until the Golden Rule is adopted and practiced. All this turmoil might be avoided would the nations and kindred people of earth adopt and sincerely seek to practice the divine law; then would our peace flow as a river and plenty be found for all. I can not here give my views on trades unions, but perhaps the editor may invite me to, if I keep on.

I am glad that our aged Brother Joseph is alive in the year 1912, and able to enjoy life. God bless him.

I remain as ever, your coworker,

THOMAS JONES.

24 Rhos Crescent Bedwas Road, Caerphilly, Glamorgan-shire, Wales, January 12, 1912.

Colorado.

Reading, an hour since, the very gentle, though appealing rebuke to negligent missionaries and others, for not helping our leading church paper with contributions and subscriptions as we ought to do. I am ashamed that I have done almost nothing, neither have I any good apology to offer. A natural diffidence which I have never been able to overcome, along more lines than one, is my chief reason for such neglect of duty. Only when in actual conflict, have I, from youth, been able to rise above that feeling of timidity. Regarding contributions I have never felt competent to measure pens with most other writers for the church periodicals. One venture of years ago, in which a piece in verse which I, no doubt, overestimated, written for a Sunday school district convention, and read therein was sent, by suggestion of another, to the *Autumn Leaves* for publication. The poem appeared in *Zion's Hope*, presumably being regarded beneath the standard of *Autumn Leaves* literature. The disappointment did not help my courage at all. I will not, however, forget that later the recital of two spiritual manifestations found place in the *Leaves*. The HERALD and *Ensign* have each given place to brief accounts connected with my field labor, but it is, or has been, my lot to experience so little of the unusual, compared with others, that I have been content with

offering little, now and then. I have promised once, or per chance twice, to do better. I was once told, forty years since, "Your resolutions are like ropes of sand." That may yet be true. Enough on that topic.

Concerning subscriptions I have met with the almost universal discouragement which has confronted me at nearly every attempt to do something for Graceland; the plea of "not able." In most of the Saints' homes where I have traveled the *Ensign* is taken because of its lower price. Many think they can not take the *HERALD* because "it is so high." I have said, "I never could be a peddler, nor even a canvass-salesman." Why? Because it would require no more than two or three repulses to start me home to seek other employment. However, I am willing to "try again," and will begin right now on one line, and improve my very first opportunity on the other.

After seven Sunday afternoon sermons in June and July, at a country schoolhouse, eight miles northwest of Wray, Colorado, followed by a series of night services, including one sermon each Sunday, twenty-three in all, labor elsewhere intervening, it was our happy privilege to baptize four precious souls, in a splendid cement reservoir twelve feet square, in which, on a bench also of cement, some five feet wide along one side the water, clear as crystal, direct from the wind-mill pump, was adjusted to a depth of three feet. Confirmation took place at the evening service, November 5. Sacrament was administered next morning, in the home of the family in which were three of those baptized; the fourth being a sister of this brother, living near. Our next work was thirty miles northeast of Wray, where the work was already begun, ten having been baptized. This series comprised only nineteen services, resulting in one more baptism. After the eleventh sermon in the next series, eight miles north of Wray, on the night of December 14, a few moments after retiring, Brother Walter Curtis, and a son of Sister Shaw, of the above mentioned neighborhood, known by "The cement schoolhouse," called for the writer to go with them to administer to Sister Shaw, who was low with pneumonia, and whom the physician called had given up to die. A ride of twenty-five miles, the road being somewhat circuitous, with a change of horses at Brother Curtis', brought us to the sister's home about 4 o'clock a. m. Administration was had at once. About 7 o'clock, after a short sleep, we administered again. The fever soon began to abate, the condition of the lungs began to loosen, expectoration became easy, and hopes of her recovery were soon entertained by all. Tarrying a few days at the sister's request, the inclement weather came on, keeping us there with the Saints some three weeks or more, during which the sister was, most of the time, slowly improving, for which we felt to praise the Lord.

While there the writer spent much time with Brother Benton Travis and family. On the night of January 1, during wakeful moments, there appeared before my vision, a circular coil of bright red light, just a fiber, similar to that which lingers an instant in the electric light bulbs when turning off the electricity. Four times it appeared in quick succession. On the night of the second, after midnight, the same light appeared only once, but much more of it than before. Soon after I was dreaming of meeting some one (I do not know who) that I was very glad to see. Approaching him, and extending my hand to clasp his, I awoke to find that I was reaching my right arm full length toward the ceiling. Instantly a hand, so white as to be almost transparent, also the arm nearly to the elbow, without sleeve, was extended downward toward me. It was so near that I extended my hand a little further to clasp it, whereupon the other withdrew slightly. I was made to realize that the reason was that it was spirit, mine was flesh. It did not disappear till I

took my arm down. I took the manifestation to be a heavenly recognition of my humble work, a hand reached down to help me on in the work of the Lord.

Brother Travis, who was lodging with me, was awake and saw my arm reaching upward and wondered what I was doing, but did not see the other hand.

I had not thought of writing this till since reading the kindly admonition mentioned at the beginning. If there is any merit in this communication worthy of a humble place in the *HERALD* you may use more or less of it,—as the scrutiny of the editors may select. If not, accept as a confession to the personnel of the editorial staff, and then consign it to the wastebasket.

Respectfully,

O. B. THOMAS.

WRAY, COLORADO, January 19, 1912.

Minnesota.

As this finds me spending the night in a hotel among strangers, I will improve the time writing you. There are some peculiar experiences to be found in mission work. Sometimes one is so busy he hardly knows where to find time to accomplish all desired; and again, time seems to pass very slowly.

I am on my way home for a short visit, having been gone since December 8, and during that time have visited the following vicinities: Duluth, Two Harbors, Knife River, Deerwood, Brainerd, Bemidji, Frazee, and Osage.

I just came this afternoon from the little town of Osage, (ten miles west,) where I was called about two weeks ago to preach the funeral discourse of Sister Henry Way, who passed to the paradise of God on the morning of January 8. Sister Way was well known by all the older Saints of Minnesota, having been an earnest Saint, and living here many years. She was born near Nauvoo, Illinois, in the stirring times of 1842, and in the breaking up times of the church. She settled with her parents at Manti, Iowa, with the faction under Alpheus Cutler, and with her husband and little family in 1865, came with that colony (as part of it,) to the wild, new country of northern Minnesota.

We are making an earnest effort to keep the gospel camp fire burning here in Minnesota, and we are glad to report we think some progress is being made along the line, though it seems plain to discern that sin and unbelief are increasing in the world as the years go by. Surely we are reaching the closing of the Gentile times.

Brother W. E. Shakespeare has been traveling with me part of the time during the summer and winter, and is a very earnest young man. It has been his first year in mission work. He has done well, and if he continues, in time will make a useful man in the Master's service.

The severe cold weather of the last few weeks has made it difficult to accomplish much in mission work. The thermometer has frequently registered thirty to forty-five degrees below zero, and has seldom been above zero in the past month.

We have some very earnest and faithful Saints in Minnesota, though our membership is quite scattered. A fair number have been baptized here this year. Our reunion held at Frazee in June was quite well attended and we had some very good meetings. We hope the Saints may make an earnest effort to attend the one to be held at Clitherall the coming summer; also try to bring the good Spirit with them, that we may have a pleasant reunion. The time seems to have come when the success of our work depends on the individual efforts of all. I have felt greatly blessed in the past year in presenting the word, and space forbids a kindly mention of the kindnesses and assistance given me by the Saints and those of our friends in the gospel service.

Sister May Anderson, one of the Lord's faithful Saints,

was taken to the bright home of the Saints above, in August. She was known and loved by many.

At our June conference, Brother L. A. Gould, of Bemidji, was chosen to fill the office of Bishop's agent in the place of Brother Birch Whiting, who had filled the office for several years, but who has moved to the great prairies of the Canadian Northwest.

This is the busy season of the year among the tall pines of northern Minnesota; when the woodmen are cutting the great forests for wood and lumber—one of nature's harvests.

With kind regards to all Saints.

In gospel bonds,

L. HOUGHTON.

PARK RAPIDS, MINNESOTA.

News from Branches

Lees Summit, Missouri.

As Saints we are in fair health. We have regular preaching, prayer, and sacrament service, Sunday school, Religio, Sunshine Band, and have just started having priesthood meeting and a class formed for normal work. From these we should get enough help to live good, righteous lives.

We wish you all a happy and prosperous New Year. The weather has been very cold of late—twenty or more below zero. Crops were rather light here last year, owing to drouth.

D. W. SHIRK.

Saint Louis, Missouri.

The severe weather detracted from the attendance at our sacrament service but it was reported as having been a good, spiritual service.

Since last report we were highly favored by having with us Brother Warnky, of Kansas City, and Brother Tanner of the Chicago Mission. We received excellent instruction through discourses delivered by them. Other speakers the past month were Brethren Elliott, Reeves, and S. A. Burgess, and on the morning of January 21, nine of the priesthood spoke on the growth of the church, giving splendid food for thought. They were Presiding Priest George Reeves, Brother Gall, Brother Mottashed, recently ordained to the office of teacher, Brother Jacobs, Brother G. S. Trowbridge also recently ordained to the office of priest, Brother Masten, Brother Rhoades our presiding teacher, Brother A. W. Smith, and our pastor, Brother T. J. Elliott.

The priesthood meeting was held the evening of January 7.

Our Sunday school and Religio are moving along fairly well. One feature worthy of note is that each will soon have a normal class wherein those who have the opportunity may learn more thoroughly of God's books, and thereby be more capable of teaching the law to others.

Your sister in Christ,

ELIZABETH PATTERSON.

2739 DEJONG STREET.

After marriage arrives a reaction, sometimes a big, sometimes a little one; but it comes sooner or later, and must be tided over by both if they desire the rest of their lives to go with the current.—Rudyard Kipling.

Our liberty depends on the freedom of the press, and that can not be limited without being wholly lost.—Thomas Jefferson.

And all at once they leave you and you know them.

—The Independent.

Peace hath her victories, no less renowned than war.—Milton.

Miscellaneous Department

Conference Minutes.

LITTLE SIOUX.—The business session opened Saturday, October 7, 1911, at 10.30 a. m., at Woodbine, in Saints' chapel. President Sidney Pitt, sr., was chosen to preside and authorized to choose his assistants. He named the assistant president, S. B. Kibler, and minister in general charge, J. W. Wight. On account of physical disability, Brother Wight was excused from serving and James Crabb was chosen in his stead. The clerk of the district was made clerk of the conference, S. B. Kibler in charge of the music, and Annie Stewart, with what assistance she needed, press correspondent. Report of the Missouri Valley building committee was called for, but on account of the absence of those having the matter in charge, no definite information was forthcoming. Sidney Pitt, sr., of the committee on district tents, reported but one tent in condition to use. It was used for seven weeks at Dunlap, Iowa, where Elder W. A. Smith held services with success; it was then loaned to the reunion committee to be used for a rest tent at Magnolia, and from there it was taken to Sandy Point, where meetings were held by Sidney Pitt, sr., and Charles Derry. No expense was incurred that was not fully met locally, nor were there any funds on hand. The tent was stored at Sandy Point, with Brother J. W. Pratt. For the time it had been used, God had blessed the efforts and good had been accomplished. All meetings were left with presiding officers. Courtesy of the floor was extended to visiting members. President Pitt had found no reason for discouragement over conditions, the tendency was onward and upward. President Kibler had been out of the district most of the time, but since his return had been busy locally. Bishop's agent, A. M. Fyrando, reported on hand June 1, \$197.04; received since in tithes and offerings, \$846.74; total cash, \$1,043.78; paid to elders families and for aid, \$443.78; remitted to Bishop Kelley, \$600; total disbursement, \$1,088; leaving \$44.22 due bishop's agent. This report was from June 1 to October 1, inclusive. President Pitt reported no response from any of the branches to the order made at the February conference for reporting branch labors, attributing the failure to a misunderstanding of the duties. By request, Elder J. W. Wight explained the General Conference resolution in regard to manner of reporting. The branch officers were to report to the branch president, the branch president a summary of these reports to the district president, and the district president, a summary of the branch presidents' reports to the district conference. A number of reports from individuals and branches were on the table and these were permitted to be read. Twenty-six of the priesthood reported 295 sermons; 366 times assisting; 13 priesthood meetings attended; 90 official visits made; 958 other services attended; 53 baptized; 69 confirmed; 7 ordained; 14 children blessed, and 207 sick administered to. The statistical reports from the twelve branches of the district showed a total membership of 1,979 as against 1,927 at last reporting. This included 1 patriarch, 1 high counselor, 4 high priests, 2 seventies, 42 elders, 33 priests, 29 teachers, and 20 deacons. A gain of 66 by baptism, 5 by letter, 2 by certificate; a total gain of 73. A loss of 15 by letter and 6 by death; a total loss of 21; a net gain of 52; five marriages and 5 ordinations. The spiritual condition of the various branches were reported somewhat improved since last reporting; no difficulties in any of them. S. J. Linn, of the Little-Sioux Branch and T. O. Strand, of the Moorhead Branch were recommended to the conference for ordination to the office of elder. Charles Ballantyne, of the Moorhead Branch, was recommended for ordination to the office of priest. The testimony of the Spirit, as witnessed by the proper officers, confirmed the validity of the call, and the ordinations were ordered at the Sunday morning prayer service. Logan invited the next conference and the invitation was accepted. Preaching services Sunday were held by Brethren Sidney Pitt, sr., J. W. Wight, and J. C. Crabb. Prayer services Sunday morning in charge of Brethren Charles Crabb and W. R. Adams. James D. Stuart, clerk.

Convention Minutes.

NORTHEASTERN ILLINOIS.—District Sunday school association convened at 6600 Honore Street, Chicago, Illinois, January 19, 1912, at 2 p. m. The general routine business was transacted. A motion was passed disorganizing the Cortland and Good Samaritan Sunday schools. The question of uniformity of text and a graded system of lessons was discussed and when the vote was taken it resulted in 389 nays. Dele-

gates to General Convention were chosen as follows: J. A. Tanner, L. O. Wildermuth, LaJune Howard, J. A. Daer, Sister F. H. Johnson, Minnie Bronson, Electa Hoie, Sister W. E. Williamson, Hazel Maginnis, Pearl Hartshorn, Abe Rogers, C. B. Hartshorn, Melvin Heavener, Sister F. E. Bone, Silas Heavener, Lottie Keir, Sadie Seal, Sister R. N. Burwell, J. J. Oliver, Lee Hartshorn, Guy Fairbanks, Sister H. F. Cochran, Sister Pement, J. A. Bronson, F. A. Smith, C. H. Burr, W. E. Williamson, Charles Atkins, Earl Rogers, Mildred Rogers, Harvey Drake, F. E. Bone, Davis Rogers, James Keir, Philemon Pement, Grace Johnson, R. N. Burwell, W. I. Cochran, Blanche Fairbanks. Delegates instructed to cast majority and minority vote in case of division. Officers elected for the ensuing year: Minnie Bronson, superintendent; C. B. Hartshorn, assistant superintendent; LaJune Howard, secretary and treasurer; J. A. Daer, home department superintendent; J. A. Bronson, member of the library board. LaJune Howard, secretary.

NORTHEASTERN ILLINOIS.—Religio convention convened at 10.30 a. m., January 19, 1912, at Sixty-sixth and Honore Street, Chicago, Illinois. J. A. Tanner was chosen chairman and Fred Bone, secretary. After the reading of the several reports of the officers and locals, the following officers were elected: Fred E. Bone, president; Chris B. Hartshorn, vice president; Blanche Fairbanks, secretary; Bessie Egglestone, treasurer; Frank Wipper, member of library board. The election of home department superintendent was omitted, so Glenn Fairbanks will continue the work until the next convention. Joliet and Aurora have sent for charters, when these are received we will have nine locals in our district. The following delegates were elected for General Convention, with the power to cast majority and minority vote in case of division: J. A. Tanner, Lester Wildermuth, Fred Bone, LaJune Howard, Grace Johnson, J. H. Daer, Sister Cochran, Sister Bone, James Keir, Brother Harris, Glenn Fairbanks, Brother Cochran, Brother Drake, Hazel Maginnis, Henry P. W. Keir, Sr. Henry P. W. Keir. Adjourned subject to call of district officers. Blanche Fairbanks, secretary, 1528 South Turner Avenue, Chicago, Illinois.

Conference Notices.

The semiannual district conference of the North Dakota District will convene at Fargo, North Dakota, March 2, 1912. Those desiring accommodation address J. E. Wildermuth, 1348 Front Street. William Sparling, president.

The Des Moines district conference will convene at Runnells, Iowa, February 10 and 11, 1912. We hope to have a good representation of all the branches in the district present, and request all the branches to send in their statistical reports and credentials as soon as possible. We desire also to remind the priesthood of the district that we want to hear from them. Brethren, send in your reports. Tell us what you have done or what you have tried to do, and something of future prospects. E. O. Clark, secretary.

The Lamoni Stake will hold a conference in Lamoni, Iowa, the first Saturday and Sunday in March, 1912. Saturday, 9 a. m., prayer service, 10 a. m. business session. Delegates for General Conference are to be elected, and there is other important business, all teachers and deacons now in the stake, who are not enrolled in quorums, are requested to report to this conference for organization into quorums. John Smith.

The conference of the Little Sioux District will be held at Logan, Saturday and Sunday, February 3 and 4. Prayer service Saturday at 9 a. m.; business session at 10.30 a. m. James D. Stuart, clerk.

Convention Notices.

Annual convention of the New York and Philadelphia district Sunday school will take place at the Saints' church, southeast corner Howard and Ontario Streets, Philadelphia, Pennsylvania, on Saturday, February 10, 1912, at 3 p. m. Officers will be elected for the ensuing year. John Zimmermann, jr., secretary.

The Northern California district Sunday school association will convene at Oakland, corner Sixteenth and Magnolia Streets, on March 1, 1912, at 2 p. m. Election of district officers will be one feature of business. Local secretaries please send me your credentials before March 1. Mrs. L. Day, secretary, 4650 Eighteenth Street, San Francisco, California.

The Seattle and British Columbia district Religio conven-

tion will be held on February 9, 1912, at 10 a. m., in the Seattle church, corner of Kilbourne Street and First Avenue Northwest. The Religio, in connection with the Sunday school, will give an entertainment the same evening. There will also be a debate between the Centralia and Seattle Religios, probably Sunday evening, the 11th. This convention is election of officers, and all Religians are urged to be present. Leonard S. Rhodes, district secretary, Centralia, Washington, Box 871.

The Florida district Sunday school association will meet in convention at Botts, Florida, with the Cold Water Sunday school Friday, February 2, 1912, at 2 p. m. All schools in this district please send in your reports to me as soon as possible, and have delegates at convention. Anna Worland, secretary, Pollard, Alabama.

The Portland, Oregon, district Sunday schools and Religio locals will meet in convention February 23, 1912, at the Saints' Church, Portland, Oregon. Take Montavilla cars to East Seventy-sixth Street, then walk two blocks north. The morning session will begin promptly at 10 o'clock. District officers and delegates to the General Convention will be elected, and other important business transacted, therefore all are requested to make a special effort to be at the church at the opening hour. Joint program of the Religio and Sunday school associations will be rendered in the evening, commencing at 8 o'clock. Mary Harvey Shippy, secretary for Sunday school association; L. B. Shippy, secretary for Religio association, Vancouver, British Columbia.

Notice to First Seventy.

Dear Brethren: I am sending to you to-day blanks on which to make out your report to the quorum March 1. Trust that all will be prompt in sending their report to me. If any do not receive their blanks by the time this appears, they will know that I mailed it to the address last reported to me, and if not forwarded in due time report to me and another blank will be sent to your present address. I would be pleased to receive the present address of all the members of the quorum, if any change has been made since last conference. The date of our first meeting will be announced in due time. If there are any questions the brethren of the quorum would desire to have examined during the sessions of 1912, please to so inform me as soon as practicable after reading this notice.

In the service of the Master,
J. F. MINTUN, *Secretary of First Seventy.*

DES MOINES, IOWA, January 20, 1912.
1205 Filmore Street.

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Information Desired.

We desire address or information relative to following persons, whose names are recorded on Magnolia, Iowa, branch record: John R. Harter, Franklin J. Huff, Samantha Loux, William R. Gee, Madison S. Boyer, Annie M. Holden, Sophia L. Cox, Lydia A. Skidmore, Emma J. Taylor, Lavina Smith (born 1823), Charles W. Lampke, Amanda South, Ethel Ellis, (maiden name), Effie Hillis, (maiden name), Edward Kester, Leland and Helen Mix, George Shaw. Should you know of any of them, kindly advise me.

ALMA M. FYRANDO, *President Branch.*

The Bishopric.

The following ministers have, to this date, January 20, 1912, duly filed financial report for the year closing December 31, 1911, with the Presiding Bishop, in conformity to the law and usage of the church. Those not yet reporting please do so at once, so as not to delay the work of accounts in the Bishop's office.

Allen, Arthur, Anderson, Peter, Anderson, William, Arber, Joseph, Aylor, W. M.

Barrett, J. B., Baggerly, I. P., Bailey, John J., Bailey, J. W. A., Baker, J. H., Baker, J. M., Baldwin, Richard, Bean, Benjamin, Becker, J. A., Blackmore, James J., Booker, Alma, Booker, W. L., Bootman, W. P., Bond, M. H., Bozarth, R. E., Braun, H. V., Brown, Samuel, Bullard, Richard, Burdick, Leon, Burr, A. E., Burr, C. H., Burt, G. W., Bussell, P. B., Butterworth, C. E., Byrne, Ed. O.

Cady, Charles J., Campbell, Duncan, Carpenter, J. A., Case, Hubert, Chase, A. M., Chase, C. S., Chathurn, F. J., Chathurn, T. W., Clapp, J. C., Cochran, A. S., Condit, S. D., Cook, M. H., Cooper, F. M., Chrestensen, J. C., Crabb, J. C., Craig, James, Crumley, C. E., Curtis, J. D., Curtis, J. F., Cushman, S. F., Davis, E. A., Davis, John, Davis, J. Arthur, Davis, J. T.,

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:
 Socialism Defended - - - - - 97
 A Word of Tribute - - - - - 98
 Attention - - - - - 98
 Notes and Comments - - - - - 98

ORIGINAL ARTICLES:
 What Are You Doing for Graceland, by Charles A. Parkin - - - - - 99
 The Gospel of Christ Is the True Science of Life, by Elias B. Porter - - - - - 100
 A Review of Mormonism Against Itself.—Part 19, by S. W. L. Scott - - - - - 103

OF GENERAL INTEREST - - - - - 106
 MOTHERS' HOME COLUMN - - - - - 107
 LETTER DEPARTMENT - - - - - 108

Bert Hart—Geo. S. Lincoln—Sadie Burch—D. W. Shirk—Frank Whiting—Mary M. Grew—J. C. Crabb—Walter W. Smith—L. F. P. Curry—Manasseh H. Gore—Mrs. A. B. Hawley—Jots—Cancer Cure, R. C. Russell. - - - - - 112

NEWS FROM MISSIONS - - - - - 112
 H. O. Smith—Thomas Jones—O. B. Thomas—L. Houghton.

NEWS FROM BRANCHES - - - - - 115
 D. W. Shirk—Elizabeth Patterson.

MISCELLANEOUS DEPARTMENT - - - - - 115

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 Quick, Lee.
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Vanceleave, Albert, Vanderwood, J. E.
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Yates, James E.
 JANUARY 20, 1912. E. L. KELLEY.

To Gospel Literature Superintendents.

Since my appointment as gospel literature superintendent of Zion's Religio-Literary Society, I have been trying to get in touch with my coworkers in the different stakes, districts, and locals outside of districts. From the General Secretary of the society I obtained the names and addresses of the different stake and district presidents, and to each of these addressed a request, with return postage, for the name and address of the gospel literature superintendent. To date, ten have made report, leaving something over forty that have not responded.

It is entirely out of the question for me to do my part of the work unless I can get in communication with the different superintendents and workers. It is my purpose to use every legitimate means to get the names and addresses of my co-workers, and to do my part of the work. If this should come to the notice of any that received the above mentioned request and have not responded, I again appeal to you to give me the information desired.

A number of those that have replied to my notices, either state that they have no gospel literature superintendent, or if they have, they confound the library work with good literature work. This is a mistake. They are two separate and distinct departments. And if there are any districts not having appointed a superintendent, I would respectfully ask that it be done at once, and notice sent to me, so that we may get to work. The Lord told his people long years ago that the field was white, ready for the harvest. It is still white, and getting whiter, and I fear that some will be lost provided we do not perform our part.

Report of the work done is due me each six months of the year, July and January. To date but one partial report has been received, out of a total of more than fifty districts. I must have a report from each district, whether anything has been done or not. If you do not have the time to devote to the work intrusted to your care, or to make report of it, you ought to resign and let some one else do it that has the time. Do not stop the wheels of progress by holding to an office that you are not big enough, or willing to fill.

Some have expressed themselves as not understanding the duties that belong to their office. It has been my purpose to enlighten all such as best I could, and I stand ready and

anxious to render, in every possible way, whatever aid and assistance is possible. If the writer can not give you the information and help that is necessary, others can. Ask and ye shall receive.

Hoping that we may be able to labor together in unity and harmony, so that much good may be accomplished, I remain,

Sincerely yours,
HARVEY SANDY.

KANSAS CITY, MISSOURI, January 15, 1912.

"Oh, woman! in our hours of ease,
Uncertain, coy, and hard to please,
And variable as the shade
By light of quivering aspen made;
When pain and anguish wring the brow,
A ministering angel thou!"—Scott.

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Died.

PRESTON.—John B. Preston was born near Norwich, Chango County, New York, August 18, 1835, where he remained until February, 1860, when he came west to seek his fortune, making his home in Sarpy County, Nebraska, where he resided continuously, with the exception of five years, which were spent in Hitchcock County, Nebraska. In 1870 he was married to Miss Mary Dykes, and later located in the home where their children were born and grew to manhood and womanhood. To them seven children were born. One daughter, Mrs. Nettie McCoy, died eight years ago. He is survived by his wife and six children, Mrs. Alice Pittenger, Knobnoster, Missouri; Mrs. Silvia Snodgrass, of Gretna; Mrs. Mattie Pittenger, of Portal; George, Lydia, and Carrie Preston, of Springfield, Nebraska; one brother, C. K. Preston, of Independence, Missouri. The deceased united with the Reorganized Church of Jesus Christ of Latter Day Saints March 24, 1882. Death came at the age of 76 years, 5 months, 1 day, on the morning of January 19, 1912, at Council Bluffs, Iowa. He had been failing for several years, yet the welfare of his family was always his foremost ambition. During his residence here for half a century, he passed through many trials common to early settlers. Services at the M. E. church at Springfield, Nebraska, conducted by James Huff, of South Omaha, Nebraska.

RALSTON.—William F. Ralston, December 2, 1911, at the age of 72 years, 7 months, 15 days. He was born in Manchester, Illinois; married to Augusta Kunze, of Lamar, Missouri, January 5, 1868. To them were born six sons and two daughters. He was baptized and confirmed by Elder J. B. Roush, at New Windsor, Colorado, March 16, 1897, and was always faithful and true, though suffering much at the last.

SANNAMAN.—Near Riverton, Iowa, January 8, 1912, Sister Mary J. Sannaman. Born October 24, 1839, in Scioto County, Ohio; baptized September 26, 1881, by Milton Daugherty. Funeral by A. Knisley and N. L. Mortimore.

GILL.—Elizabeth Ann Gill was born March 2, 1862, at Glamorgan, Wales, baptized November 12, 1898, by F. G. Pitt; died December 24, 1912, after a long and painful illness. There is left to mourn one daughter who is a member of the church. The hospitality of our sister will ever be remembered. Services conducted by Elder Thomas Jones, assisted by Elder E. J. Trapp. Interment in the cemetery at Gloucester.

CRANDALL.—Brother David C. Crandall was born in Clay County, Missouri, April 15, 1835, came to Shelby County, Iowa, with his parents locating at Gallands Grove in 1852, where he was baptized and became a member of the Reorganized Church, and died strong in the faith at Boone, Iowa, August 17, 1911. Married Ellen Harding at Ames, Iowa, May 22, 1865. Ten children were born to them, three of whom preceded their father to the land of rest. Funeral services were conducted at the Saints' church, Gallands Grove, Iowa, August 19, 1911, and the remains laid to rest in the Holcomb cemetery, to await the resurrection of the just.

TATE.—Mrs. Ann Tate was born December 23, 1821, at Washington, Durham, England; was baptized August 8, 1881, at Belleville, Illinois, by John Beard, by whom she was also confirmed. She died December 25, 1911, at Coal Creek, Colorado, where she has resided since 1882. She was the mother of ten children, four of whom are left to mourn her departure: Robert and Henry, of Coal Creek; Mrs. Mary Emery, of Belleville, Illinois; and Mrs. Lizzie McDonald, of Greenwood. Funeral at Cold Creek, December 27, Reverend Johnson officiating. Interment in the Highland Cemetery.

REISE.—Doctor John A. Reise was born June 2, 1840; died January 4, 1912, at Los Angeles, California, after a short illness, age 71 years, 7 months, 2 days, his wife preceding him twenty-six years ago. Deceased was born in Germany; he came to America in his younger days, locating in Chicago, where he was baptized in 1894 by Elder F. G. Pitt. He leaves three sisters, two in Germany, and Sister Elizabeth Pickles, of San Diego, California; also a daughter, Mrs. E. W. Grosser, of Chicago, to mourn. He died in the hope of the great resurrection.

GRAYHAM.—Frances Irene Willoughby was born March 3, 1874, at Buchanan, Tennessee; was baptized in 1890, and retained her faith in the gospel to the end of life. She was married to Avery Grayham December 25, 1892. Her husband, three children, mother, and many other relatives and a host of friends mourn her departure. Buried at Bonesteel, South Dakota, January 21, 1912. Funeral by Levi Gamet.

How a Prisoner Feels When He Enters the Penitentiary.

In the February *American Magazine* there is the first of a new series of articles of "The Man in the Cage." It is an account of the prisons of America—what the prisoners do and how the State in most cases fails to handle them with wisdom. The following is an interesting extract:

"The first shock of arrest and imprisonment is, to the first offender, the great crisis of his life. He realizes, suddenly and vividly, that the State is not merely a political abstraction out of a long forgotten school-book, but a thing alive, armed with jaw and claw. The effect of this is overwhelming. There lives no human animal more penitent and plastic than the first offender on his first day in prison. On that day, of all days, the State can mold him easily to its civic needs. Turn him over to a man who believes in the bottom good in him; teach him a trade whereby he may learn to support himself honestly when released; give him a share in his earnings so that he may, even though in prison, support his innocent wife and helpless children—or, if he is alone, save a bit of capital against that blackest day in his whole life, the distant day of liberation; in other words, give him work and hope, the two things which all men need in order to live, and you will have set him on the road to citizenship. Deprive him of work and hope and you will as surely have set him on the road to criminality.

"This is so obvious a truth that one would expect it to be the very cornerstone of our penal system. But the melancholy fact is that *there are not ten prisons in the country to-day which teach the prisoner a useful trade, and scarcely one, so far as I know, which permits him to make any rea-*

sonably decent provision for his dependent family; and in nearly half of the States of the Union he is sold to a private trader, called a prison contractor, for an average of not much more than fifty cents a day. At best, the contractor is a business man; at worst, a merciless slaver. He has absolutely no interest, human or other, in the prisoner; and the prisoner has no rights which he need respect.

"This is the heart of the prison problem as it confronts us in America to-day."

Mr. White, who is head resident of Trinity House, New York, undertakes in his book, *The Call of the Carpenter*, to interpret the New Testament in terms of sociology rather than theology. He introduces Christ as the working man and represents Christianity as taking its rise in an economic upheaval planned by the Carpenter and in process of being carried through an amalgamation of the submerged classes of the nation to a revolutionary consummation. It was checked by the assassination of the Carpenter.

Mr. White holds that since Rome was indulgent toward mere religions in her empire that her efforts for a hundred years to stamp out the Christians is significant for the industrialism for which they stood. He holds that Christ's message was specially applicable to the workingman despite the fact that certain preachers and teachers have made of it an abstract matter with no vital connection in the affairs of toiling and moiling humanity. Mr. White is audaciously frank at times and his viewpoint expressed so epigrammatically that it is thought provoking to say the least.

The Call of the Carpenter, by Bouck White (Garden City; Doubleday, Page & Co.)

"I will not doubt, though sorrows fall like rain
And troubles swarm like bees about the hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain."

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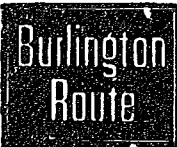
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 59

LAMONI, IOWA, FEBRUARY 7, 1912

NUMBER 6

Editorial

THE SAVIOR'S COMING.

The following is from the *Kansas City Journal* for January 22. We insert it in the *HERALD* for the purpose of calling the attention of the ministry to the somewhat significant coincidence in point of time, and the philosophy of the Savior's coming, between the conclusions of Doctor Unger and the legendary teaching of some of the speculative reasoners, as to the duration of time involved in the meaning of the word "generation." We have no speculative opinions to express, regarding these conclusions of Doctor Unger, but we may be pardoned by our readers, if we recall to their minds the statement of the Savior in the 24th of Matthew, wherein the Son of Man himself stated, that "no man knoweth the day or the hour that the Father hath set in his power." And that the Saints are commanded, both in ancient and in modern revelation, "to occupy till he come"; the word "occupy" meaning active cooperation together with God, to continue to bring to pass "the marvelous work and a wonder."

This occupation till he comes involves two important statements made by him; one in the twenty-fourth of Matthew, which reads as follows: "And the gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"; the other is in the fourteenth of Revelation, six, "And I saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This certainly comprehends a wider distribution of the efforts the church is making to preach the gospel to every nation. In the philosophy of "the hastening time" it would seem to be wisdom in the eldership, to take advantage of the peculiar cosmopolitan population of the great cities and their environments, where large numbers of the different nationalities are gathered. For instance, among the thirty to fifty thousand operatives in the mills for textile goods at Lawrence, Massachusetts, there are forty-seven dialects. It would seem to be a wise thought and resolution for some of our young men to devote

themselves to the study of some of the living languages, in which they might preach the gospel to these that are gathering to "Joseph's land," under the direct statement by revelation, that we are at liberty to prosecute the work of the ministry as widely as we may, showing that there is no restriction as to time or place. The "army" has not yet become "very great" and it would seem that speculative and imperative teaching concerning the meaning of the words "*this generation*," "*the redemption of Zion*," and "*the building up of the kingdom of God*," is idle, and void of specific beneficent results. If there is a failure on our part to avail ourselves of the larger liberty included in the statement of the Savior touching the preaching of the gospel to every nation, it is still the warning time and let us be about it. Let him who ruleth all things and knoweth all things fix the time of the coming of the Savior when he will, it is out of the province and the power of Doctor Unger, or any other man, wise as he may be, or thinks that he is, to determine by a calculation of the chronology of the Scripture when the day of that coming will be. Every speculation since that of Doctor Miller in 1843 that the Savior would come on the 12th of May of that year, to the last one that has been fixed by our Adventist brethren, has failed, and the Lord's word is still there, "No man knoweth the day nor the hour," "Occupy till I come."

CHRIST EXPECTED WITHIN TWENTY YEARS.

"Christ will again appear on the earth within the next twenty years," declared D. S. M. Unger, of Chicago, last night, in his address before the Theosophical Society of Kansas City at the Studio Building.

"The Great White Brethren have so predicted, and the world is calling for a change. Whenever a new race is born a new teacher must come. We are now living in the last decade of the fifth sub-race. Heretofore, as history will bear out, the Lord has come at the beginning of a change. Science, art, literature, music, capital, labor, and everything is now crying for a change, and surely it must come and with it will come a new teacher to tell us how to live and sound a new note in life.

TO TEACH BROTHERHOOD.

"We are not sure, but we think the Lord will come this time in a brown body. Now comes the supreme question, 'How will we know him?' It is not likely he will come this

time with a flock of angels or in a white body, and to be prepared for the great occasion we must know him in our hearts.

"His message will be brotherhood. He will tell the rich their responsibility to the poor, the wise to the ignorant. He will tell mankind how to live, how this life must be lived upon earth in order to enter the kingdom of heaven.

"The Spirit of God in man is a dual aspect. Man must have wisdom and love together in order to be possessed with Christianity: He must know Christ.

THREE FACES OF CHRIST NATURE.

"There are three faces of the Christ nature, the historical, mythical, and mystical. The historical Christ is the Master of love and compassion; through ignorance the church has lost most knowledge of the mythical Christ. Some wise men claim that Christianity is not a new religion, that it has been taught since time commences, which is very true, and it will be taught so long as time continues, there has been a teacher with every new age and we can expect one with the new age upon which we are closely bordering; every teacher has passed through the mystical Christ. It is the spirit of God living out among men."

"What time within the next twenty years will Christ come?" was asked of Mr. Unger.

"I can not say," he replied. "You know in heaven there is no time, it is calculated up there on change in condition, besides we are only little children compared with the Great Master, all that we know is that He is coming, and we are preparing for his arrival."

"What country will he come to?"

Again he refused to try to give a definite answer, saying, "We can not say. He will very likely appear in a brown body. The body has already been prepared as it was on his other visit to the world."

THE BASIS OF ALL LAW.

It is an interesting thought and worthy of all consideration, that the basis of all human law, from the inflexible lines engraved upon the tables of stone all through the Mosaic code, in which are found the forceful edicts of action and the restrictions of human passion, clear down to the rise of the use of courts under the application of the common law, to the cumbersome enactments of human laws both international and those of state legislatures, and the teaching of the ethics of the Son of God, have their base in the simple statement made by the Savior, "Whatsoever you would that men should do to you, do ye also unto them."

If any of the readers of the HERALD doubt this statement let them take up any of the laws governing human conduct with which they may be acquainted and see if they can not find the motive for its enactment in that comprehensive edict which fell from the lips of Him who said he came to do the will of his Father who sent him. Pick up the statute book, read the definition of crimes against persons, of crimes against property, of crimes and misdemeanors in all human conduct, and see how interwoven in the written edict is to be found the sim-

licity of measurement afforded in that wondrous line uttered by the Son of Man.

A proper consideration of this thought which will reduce the axiom to a rule by which our everyday life is governed, will inevitably give the man who thinks and reasons a larger view of the rectitude of human conduct, and make him affable and friendly to all with whom he may be surrounded, and to strangers and those who seem to have no more positive claim upon his regard or attention. It is the real essence of human courtesy and exemplifies the beauty and grandeur of the loving kindness which should characterize all men, but more especially those who are striving to live the Christian life.

Think, if you will, of the Man of Galilee who was asked with reference to the binding character of the Roman Law which demanded tribute from the citizens. His reply to the question was, "Show me a penny," and when the coin was shown him, he asked the question, "Whose signature is this upon the coin?" When told that it was Cæsar's, then came the measure of the rule of life which would characterize the citizen: "Render unto Cæsar the things that are Cæsar's." And the second part of the statement was like unto it, as it contained the measure of the rule which should govern the man of God, "and unto God the things which are his." Providing himself with the means to pay the tribute, he took from the mouth of a fish the tribute money, and paid it to him authorized to receive it, thus discharging his duty both to God and to the commonwealth.

Consider his action in the case of the woman taken in transgression. Her accusers, who had taken her in the act as they declared, presented her to the Master, certifying to him of their own knowledge, that she was taken in the act of transgression. The Master knew that her accomplice in sin had not been arrested by these accusers of the woman, as it appears from the history of the case, and as a consequence those men who had constituted themselves self-executors of the law were in fault. He knew the grievous penalty of the written law, as construed by the lawyers and teachers of the letter of the law. So, stooping, he wrote upon the dust at his feet while they waited for his answer, Let him that is without sin among you, first cast a stone at her. The majesty of this reply, the wondrous recognition of the law to which he would not object, and the tender commiseration of his soul for the weakness of the woman, and his utter contempt of her human accomplice whom her accusers either dared not arrest or attempt to bring to judgment, were all manifest in this answer. Conscious of the righteousness of the judge to whom they had appealed, and feeling that his wonderful spiritual intuition took cognizance of their own individual sin, they one by one slunk away abashed, leaving the righteous one and the un-

fortunate sinner standing face to face. Raising his eyes from gazing upon the ground he looked into the face of the guilty one, and asked, "Where are these thine accusers?" The woman realizing that her accusers had departed, gave her reply and waited for the decision of the judge. The judge knew that he could not condemn her except upon the testimony of witnesses, and feeling the unjust discrimination which had been exercised toward her out of the greatness of his regard for human weakness, and assured of the rightfulness of mercy, under the rule of penitence, gave his decision: "Neither do I condemn thee, go thy way and sin no more."

The after life of Magdaline proved the justness of the application of the rule: "Whatsoever that you would that men should do unto you, do you even so unto them."

A beautiful legend of the life of Jesus is given as follows. Traversing a street of the city one day he saw a collection of men standing round some object lying upon the ground. Drawing near he found that a dog had fallen and died in the street. His appearance indicated age and starvation. One remarked upon the dirtiness of his coat; another upon the ragged and uncouth appearance of the animal; another upon the disgusting sores upon its body where the flies had irritated him, sunken as they were. The man who had come to listen parted the lips of the dog with the end of his staff and remarked, "Pearls can not exceed the whiteness of his teeth," and passed on his way, leaving the lesson planted upon his hearers' minds. There was something commendable to be discovered even in the case of a dog fallen in death from poverty and starvation. Here again the wonderful perception of the law, the rule of human action, which demands that goodness, beauty, or virtue should be recognized, was acknowledged by the Divine One, who could not forget the height and depth and breadth to which he came to call men.

I close this little screed by the quotation from Doctor Holland's "Bitter Sweet."

"Up the broad stairs which value rears
Stands motives beckoning earthward,
To summon men to nobler spheres
And lead them worthward."

NOTES AND COMMENTS.

MISSION NUMBER 2.—We are pleased to show the following report of Mission number 2 for the last quarter year, as kindly furnished us by Brother J. F. Curtis, in charge: 183 baptisms; 15 ordained; 91 children blessed; 2 debates held; 37 new openings made; 3 branches and 3 Sunday schools organized; 2,337 sermons preached. This is a report of work done by missionaries in the field.

DEATH OF BROTHER J. C. CLAPP.—Word came to us that Elder J. C. Clapp, well known to the church because of his long years of faithful service, passed away at the Sanitarium at Independence on Wednesday, 31st ult. Sister Horton writes: "In the beautiful words of Brother Luff we can sing:

"Call this not death; 'tis but a Father's hand
Beckoning home
A weary pilgrim from a foreign land
No more to roam;—
Care, toil, and woe, exchanged for rest and peace;
This is not death; 'tis but a soul's release."

Certain letters containing branch news have arrived too late for use in this issue.

Do you know a book that you are willing to put under your head for a pillow when you lie dying? That is the book you want to study while you are living. There is but one such book in the world.—Joseph Cook.

Generations are as the days of toilsome mankind; death and birth are the vesper and the matin bells that summon mankind to sleep and to rise refreshed for our new advancement.—Carlyle.

Hymns and Poems

Selected and Original

Angels.

In the old days God sent his angels oft
To men in thrashing floors, to women pressed
With daily tasks; they came to tent and croft
And whispered words of blessing and of rest.

Not mine to guess what shape those angels wore,
Nor tell what voice they spoke, nor with what grace
They brought the dear love down that evermore
Makes lowliest souls its best abiding place.

But in these days I know my angels well;
They brush my garments on the common way,
They take my hand and very softly tell
Some bit of comfort in the waning day.

And though their angel names I do not ken,
Though in their faces human love I read,
They are God-given to this world of men,
God sent to bless it in its hours of need.

Child, mothers, dearest wife, brave hearts that take
The rough and bitter cross, and help us bear
Its heavy weight when strength is like to break,
God bless you all, our angels unaware!

—Margaret E. Sangster.

Original Articles

A PLEA FOR SOCIAL PURITY.

Social purity, the polite term for sexual purity and the closely associated study of sexual hygiene, presents such a broad field and is so little understood by the masses that when once our attention is drawn intelligently to the subject we are filled with surprise that man—that cool, calculating creature with the bulging forehead, producer of prize cattle and crops, skyscrapers and scrappers, racing machines and diplomatic go-betweens—we are surprised, I say, to notice that this wonderful creature permits desire to supersede reason in the very foundation of his closest domestic relations, and where reason is flouted ignorance domineers!

So as soon as we approach the sex problem, up go the hands in protest and rebuke, but more likely to cover the lack of knowledge that would be displayed in open conversation. Yet it is a sad fact that our newspapers purvey all the sordid details of scandal and criminal lust, discussed and disseminated over yard-fence and tea-table by all accountable members of the average family, but the intelligent consideration of matters that produce these abnormal conditions of society is tabooed.

I am not at all anxious to see a time when the family will glibly discuss sexual matters in high-sounding phrases; may that be afar off, but that these matters might be shorn of their present day prudery and be robbed of their fearsomeness, brought forth from their secret chambers, and be treated as guests and guardians of the family welfare, is my hope.

A Cleveland judge, soliloquizing on the great number of divorce pleas before him to decide upon, was moved to consider whence came this great infection, this blight upon married life; and he simmered it down to a very plain figure: "The whole fabric of society rests like an inverted pyramid, tottering upon an apex of—what? A moment's intoxication."

But, far from being pessimistic, this venerable judge goes on record with a statement that our young people will do well to consider, in connection with the Lord's implied desire regarding the choosing of a life's companion, that our degree of faith will form this bond *within* the church:

"There is a love distinct from the love that brings about the majority of marriages; it is love founded upon congeniality of tastes, upon the same ambitions, aims that understand each other, the same views of life, the same interests; but unfortunately—for them and for the race—most men and women don't wait for this kind of love."

Now, who are these "most men and women"? Just the grownup boys and girls of yesterday who, in the secret halls of their hearts were led to suppose

that marriage was a license of indulgence and promised the possession of home with it; and while the same is true in a certain sense, there is a greater fact—that nature is a more inexorable lawgiver and administrator than those of civil life, so that those who form ties for any but high and noble motives soon find such ties irksome and the companionship repulsive. It speaks well for humankind that some have early discovered the error, adjusted themselves to the conditions of nature, and saved themselves from marital shipwreck, but lax divorce laws offer an encouragement of the evil.

There is need of temperance, too, in the marriage relation, if one would have peace and harmony prevailing in the home; for it is impossible to exhaust nerve force under the goading influence of stimulating matters taken into the body (be they tonics, drugs, liquors, flesh foods, or condiments) and expect to retain a calm and contemplative temperament; such fuels taken into the human mechanism flame up into abnormal desires, devour reserve force, and leave in their wake passion, morbidness, and a generally unstrung condition.

From some years' experience in a large commercial plant, watching the varied conditions of my fellow workers, and rubbing shoulders with many thousands of wage earners, I am forced to the conclusion that there is a very dangerous substrata under our ornate civilization of to-day; the coarse lewdness of the shop can be found in a more refined degree in the office, and all this is but the reflection of the disease that is inherent in the heart.

I heard one time of a boy in the shop who possessed a number of photo pictures which he displayed to his companions with much cautious pride, for the mere possession of them was a felony. I sought him out and desired a look; he shamefacedly said, "I couldn't show 'em to you, Mr. Webbe," but I finally won him over and he promised to bring them into my office. He kept his word, and while boasting, in reply to my question, that some were worse than the first few, tried to put himself right by offering to give me the whole pack. I reached up for a bottle of nitric acid and made a little puddle on the bench; then I dipped them one by one therein and laid them before him. He was too interested in the beautiful color changes as the chemicals fought it out, to utter his regrets, but presently said, "Gee! but that's bad stuff; what is it?" I then told him and, the psychological moment having arrived, impressed upon him the fact that the subjects of his late art treasures were much more destructive and poisonous upon the lives of the boys, men, and even little girls to whom they had been shown.

Think of that, you parents, who with best inten-

tions block the social purity work; this is not only a common danger in our factories, where "it's too busy for such things," but in the very schools, under vigilant eyes, these things *do* exist; look through the postal racks, pictures, and modern novels, there you will find a supply of suggestive and two-meaning subjects to meet a pernicious demand, and the demand indicates the fell disease that we are out to combat, for much of the fault is not the boy's, not the girl's, but the dear good father's or mother's who thinks their child is too good and wholesome to be attracted that way, and the child has the same adoration for the parents, only more so, and would rather die than outrage their parent's immaculate propriety! There are doubtless exceptions, as in the case of a boyhood chum of mine whose older cousin (fifteen) took upon him the delicate task of telling us two lads how we came into this sad world.

Sid's face grew so white that the freckles stood out as strongly as his red hair, and suddenly he was bellowing like a young calf. It took us all to hang on to him so he wouldn't run right into his home and get his mother's own word for it; and his cousin couldn't stand for that just then.

So here you see our youth getting the sacred laws of life from a very questionable source; surrounded with mock shame and secrecy at the outset, it grows harder to disillusion those who trust us, and so the days drift by and the old, staid people of an older and more conservative day do not recognize the fact that son and daughter of a faster day and age is experiencing the awakening of what should be a glorious maturity, are forming opinions, and while every other line of knowledge is being arrayed before them, this, the procreative power with its uses, requirements, dangers, and pleasures; its care and demands for self-loyalty—all this is left to go by instinct! The same instinct doubtless that leads the small boy to enjoy green apples and defy the after consequences in spite of previous experiences; there may be something in the Adam's apple theory after all, though I've never been able to find authority for the apple part.

Given a little encouragement, boys readily loosen up and take advice if done up in honest sandwiches; healthy sport reaches him every time, and they are quick to realize that when men take such care in training a horse, or getting in shape for a bout, a boat, or a run, it is surely worth while to keep in shape to be a winner in life itself, and to honor and respect one's mother and sisters, and respect and honor the other fellow's too, if we want their respect toward ours.

To be clean, and love cold water inside and out; to be content with food that won't burn you up, drive you to drink, or inflame and injure your nerve

cells. Aim high and follow up your aim; God wants the best you have, and having that, "All things else shall be added unto you."

EARNEST A. WEBBE.

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THE MILLENNIAL REIGN; ITS NATURE; CONDITIONS EXISTING; WILL IT BE ON EARTH?

The inspired servants of the Lord, in all ages of the past, have looked forward to the time when peace and righteousness would prevail on the earth; when sin with its terrible results would no longer be found. Job received comfort in the midst of the trials of life, when his body was covered with boils, his children slain, and his earthly possessions taken from him, by contemplating the glories of this wonderful condition. He expresses his consolation and hope by saying, "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19: 23-26.

Job informs us that he knew that his Redeemer lived, "and that he shall stand at the latter day upon the earth," and although his mortal body may return to Mother Earth, yet at that glorious time when Christ should stand upon the earth, at the latter day, he would be there in a body of flesh and bones, and be permitted to "see God."

Abraham saw the same time in the world's history, and he beheld the beautiful city, the New Jerusalem, the home of the redeemed and sanctified of earth, which caused him to look upon the things of this world and feel towards them as "a pilgrim and a stranger" does while passing through a foreign, barren land, to his own beloved and native home. His whole energy was exerted to make a successful journey, and nothing could compel him to turn from this one purpose. He saw the gates of this beautiful city and his eyes were never taken from them, nor did his feet depart from the road that leads the "pilgrim" to their portals. This road sometimes passed through barren deserts, beneath the scorching rays of the blazing sun and over rolling rocks and slippery hills, yet the hope of finally reaching this wonderful place, cheered and strengthened him all through the journey of life. He looked for this "city which hath foundations whose builder and maker is God." (Hebrews 11: 10.)

THIS CITY WILL BE BUILT.

"When the Lord shall build up Zion, he shall appear in his glory." "Zion" and "Jerusalem" will both be built at the same time, and become centers

from which the work of the Lord will radiate, for David says, "To declare the name of the Lord in Zion and his praise in Jerusalem." (Psalm 102: 21.) Zion will be built by the Lord, before Christ "shall appear in his glory." To build it, the Lord will use human agency, just as he did when he fulfilled the statement, "I will build my church." He built his church by directing his servants how to proceed. They followed the plan of the great Architect, proceeding according to his directions, and thus Christ built his church. So Zion will be built. The Lord will choose his workmen and direct them by revelations telling them when and where to begin and how to proceed. And thus he will build up Zion.

We can not expect the coming of Christ till Zion is built, but when the Lord directs us to begin the building of this city, we will know that the time of his coming is drawing near.

In 1831, the Lord said, "build up my church in every region until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared." (Doctrine and Covenants 42: 3.) "The New Jerusalem" was not to be built, nor any part of it, till it "be revealed unto you from on high." When the time comes, the Lord will "reveal" the fact and give directions how to proceed.

In 1832 we have "the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouths of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built beginning at the temple lot which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and was dedicated by the hand of Joseph Smith, jr., and others with whom the Lord was well pleased." (Doctrine and Covenants 83: 1. See also 57: 1.) From this we learn not only the location but the exact place where they will begin to build this "city of Zion," "the New Jerusalem." It will begin at this place, even the place of the temple, which temple "shall be reared in this generation" (verse 2). "Which city shall be built, beginning at the temple lot."

From these statements, we conclude that the temple will be the first building that the Saints will begin work on, when they start to "build up Zion," and from it the work will be extended according to the plan that the Lord shall reveal, till it will eventually be developed to the magnificent grandeur that was seen by the prophets of old.

Enoch of old was permitted to see this city, as it will be built in the last days, and he was informed that "righteousness and truth will I cause to sweep the earth as with a flood to gather out my own elect from the four quarters of the earth unto a

place which I shall prepare,—a holy city that my people may gird up their loins, and be looking forth for the time of my coming for there shall be my tabernacle and it shall be called Zion, a New Jerusalem." (Doctrine and Covenants 36: 12.)

This informs us that the Lord's own elect will be gathered "from the four quarters of the earth," to dwell in this city. They will be gathered by the presentation of "righteousness and truth," which the Lord "will cause to sweep the earth as with a flood." The "elect" love "truth and righteousness" and they will hear the voice of the "Good Shepherd" and be willing to follow him. They will be gathered to this "city of Zion," and shall "be looking forth for the time of my coming."

THEN CHRIST WILL COME.

"And the Lord said unto Enoch, Then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we shall fall upon their necks, and they shall fall upon our necks and we shall kiss each other and there shall be my abode, and it shall be Zion which I have made, and for the space of a thousand years shall the earth rest."—Doctrine and Covenants 38: 13.

The city that was built by Enoch, was inhabited by the "pure in heart" and they "were of one heart and one mind," and it "was called the city of holiness, even Zion." "And lo! Zion in process of time, was taken up into heaven." "And after Zion was taken up into heaven," "the Holy Spirit fell on many and they were caught up by the power of heaven into Zion." (Doctrine and Covenants 36: 5, 6.)

When the "New Jerusalem," "Zion," is built up in the "last days," and the "elect" are gathered into it, and are looking for the coming of Christ, he will come; and the promise was made to Enoch, "Then shall you and all your city meet them there." When Christ with Enoch and all the righteous and the "city" returns, "for the space of a thousand years shall the earth rest." Then is when "the great millennial, which I have spoken by the mouth of my servants, shall come." (Doctrine and Covenants 43: 7.)

At the beginning of this wonderful age, many stirring events will take place. The righteous will be resurrected first. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." (1 Thessalonians 4: 16.) "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." (Revelation 20: 5.)

"For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall

sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live: ye sinners stay and sleep until I shall call again."—Doctrine and Covenants 43: 5.

"The dead in Christ," "ye saints," "shall rise first," while "the rest of the dead lived not again until the thousand years were finished." This gives us a period of time of at least one thousand years between the time of the beginning of the millennial reign and the resurrection of the wicked. During this time Satan will be bound (Revelation 20: 2). "Because of the righteousness of his people, Satan has no power. Wherefore, he can not be loosed for the space of many years, for he hath no power over the hearts of the people, for they dwell in righteousness and the Holy One of Israel reigneth." (Book of Mormon, page 52, verse 4.) The resurrected saints will possess celestial bodies. While all resurrected beings will possess immortal bodies, yet these bodies will differ. The righteous will have "celestial bodies," while the less worthy will have "terrestrial," "testial," or be among the sons of perdition. (1 Corinthians 15: 40. Doctrine and Covenants 85:6.)

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."—1 Corinthians 15: 35-38.

It seems from the above quotation that men were asking the same questions in the days of Paul that they are asking to-day. Paul seems to think that the answer is easy, and proceeds to illustrate by referring to the growth of seeds. The life germ or principle that is contained in the wheat, leaves the seed that is sown, and is contained or continued in the seed produced. The seed that is sown dies, but the life germ or principle is contained or perpetuated in the new seed produced. So it is with our bodies. The body dies, but the spirit, which is the life of the body, is contained in the new body which is a new creation, and this is the resurrection of the dead. The life of the seed of wheat will reproduce a new body, a grain of wheat; the life of a seed of mustard will produce mustard, etc. So it is with the body. The spirit of man that is of the celestial order will produce a celestial body in the resurrection. One of the terrestrial or testial order will produce a body of its own kind. These bodies will differ in quality. The celestial is superior, or else there would be no advantage to us in obtaining a body of the celestial order. Paul says, "the glory of the celestial is one, and the glory of the terrestrial is another." (1 Corinthians 15: 40.)

The difference in the glory possessed by these bodies is compared to the difference in the brilliancy of the sun, moon, and stars; for one star differs from the others in glory. So also is the resurrection of the dead. (1 Corinthians 15: 41, 42.) This beautiful illustration shows the great difference of glory that will exist in the resurrected bodies; one body will possess the glory represented by the sun, another the glory represented by the moon, and the other the glory of the stars. Each will have a body of his own order and he will enjoy the glory of the order in which he is resurrected.

"The glory of God is intelligence, or in other words, light and truth" (Doctrine and Covenants 90: 6). This statement enables us to know what the glory of God consists of. It is "intelligence." So we conclude that the glory of the resurrected body is the same. And the difference in the glory obtained is the result of the difference in the degrees of intelligence possessed by these bodies. Each order will eventually receive a fullness of the glory of that particular order; but no promise is made that they will ever pass from one order to another. A simple minded person may learn some things, but he soon reaches the limit of his capacity and beyond it he can not go.

"Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fullness; and they of the terrestrial glory, shall then receive of the same, even a fullness; and also they who are quickened by a portion of the testial glory, shall then receive of the same, even a fullness; and they who remain, (sons of perdition) shall also be quickened; nevertheless, they shall return again to their own place to enjoy that which they are willing to receive, etc." (Doctrine and Covenants 85: 6.) This brings all mankind forth in the resurrection with immortal bodies, but the latter class "must inherit a kingdom which is not a kingdom of glory." They do not possess the intelligence that is the "glory of God." They do not understand truth and light, nor true principles. Many men have gained prominence in the nations and in the church, simply by displaying ability to oppose true positions. In progressive bodies they stand as the honorable negative, the hard fighting minority. They are able to make a cunning, shrewd argument, that will puzzle many, till time demonstrates the error of their positions. They have intelligence, but it is not the intelligence of God, neither will it bring to them permanent, eternal glory.

THOSE WHO WILL REIGN ON EARTH.

The earth will be "sanctified from all unrighteousness," "that bodies who are of the celestial kingdom may possess it for ever and ever." (Doctrine and Covenants 85: 4.) Our Savior said, "Blessed are

the meek, for they shall inherit the earth." (Matthew 5: 5.) In the vision shown to John the Beloved, he saw the redeemed and heard them sing "a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." (Revelation 5: 9, 11.)

These verses teach that those of the celestial order will "possess" the earth in its sanctified form, and that the "redeemed," the resurrected, (Doctrine and Covenants 85: 4) will "reign on the earth." For we are told that "they lived and reigned with Christ a thousand years." (Revelation 20: 4.) Let us trace the movements of our Savior. "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." (Mark 16: 19.) "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.) "Whom the heaven must receive until the times of restitution of all things." (Acts 3: 21.) He will return when the "times of restitution" come, and "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thessalonians 4: 14.)

As he will bring the righteous with him, the question will naturally arise, where will he come? We are informed that "his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, . . . and the Lord my God shall come, and all the saints with thee." (Zechariah 14: 4, 5.) When he descends from heaven, at the time here referred to, he will come to the earth and the every location where his feet will rest is designated, and "all the saints" will be with him. This is when the righteous are resurrected. The general condition that the world will be in when Christ comes is described as follows: "For I will gather all nations against Jerusalem to battle; and the city shall be taken and the houses rifled and women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." (Zechariah 14: 2, 3.) Then when Jerusalem is in this critical condition, with "half of the city in captivity," is the time when the Lord shall come and plant his feet "upon the Mount of Olives," and he will have all his Saints with him. He will then be on earth, surrounded by the resurrected saints, and they "shall reign on the earth" "with Christ a thousand years." Again, "I will reveal myself from heaven with power and

great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand." (Doctrine and Covenants 28: 2.) This presents the same condition described by Zechariah, with the additional fact that Christ will "dwell in righteousness with men *on earth* a thousand years." He will not simply visit the earth occasionally, but will "dwell" here. He has left heaven personally, "with all the hosts thereof," and has come to the earth and will "dwell with men on earth a thousand years." This is when he will make his redeemed and worthy brethren "kings and priests," when they "shall reign on the earth." It is the time referred to in the parable when he said, "Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities." And to another he said, "Be thou also over five cities." (Luke 19: 17, 19.) The same time was referred to by our Savior when he said, "And I appoint unto you a kingdom, as my father hath appointed unto me" (Luke 22: 29), and this will make our Lord "King of kings."

WHO WILL BE ON EARTH DURING THE MILLENIAL REIGN?

"And all the proud, and they that do wickedly shall be as stubble and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass." (Doctrine and Covenants 28: 2.) "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." (Isaiah 11: 4.)

These verses, which are in harmony with many others, teach that when Christ comes the wicked will be destroyed. Before the "great millennial" begins the earth will be cleansed of the corrupt and the vile. None will be left but the "pure in heart." Just what degree of perfection one must have attained, to be permitted to remain, may not be easily decided by man. Yet it is evident from the following that many will remain in mortality, and of them there will be many who are not even members of the church.

Zechariah tells us of the judgments and destruction that will come upon those who were fighting against Jerusalem when Christ comes, and then says, "But it shall come to pass that everyone that *is left* of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles." (Zechariah 14: 16.) Just how many that fought "against Jerusalem," will be left of "the

nations" we are not informed, but there are many left, and there is no indication that they were saints, for they were engaged in a very unholy undertaking. They were doing what the Lord condemned, and yet many of them were spared, "left," and they were required to "go up to Jerusalem" every year "to worship the king, the Lord of hosts," or they would "have no rain." (Zechariah 14: 16-19.) The wicked will be destroyed, yet there are many among all nations who are not wicked in the sense the word is here used. The kingdom of the Devil is composed of wicked persons, and it is the members of this "kingdom of the Devil" that are to be destroyed, for "they are those who must be consumed as stubble." (Book of Mormon, pages 51, 58, 103, 175.)

The number that belongs to the "kingdom of the Devil" is great, yet there may be far more that do not belong to it than we may think. This "kingdom of the Devil" is also called the "whore of the earth," and "that great and abominable church, which was founded by the Devil and his children." (Book of Mormon, pages 27, 46.) This church or kingdom of the Devil is composed of all the men and women on earth that serve Satan, it makes no difference what church they attend, or even if their names are enrolled among the saints and they are recognized by men as Latter Day Saints. They are members of the "church of the Devil" in reality, and will be consumed. This "church of the Devil" is not composed of any particular organization. They constitute one great division of the human family. All men become connected with one of these two divisions. Those who belong to the "church of the Devil" are in the "broad way," that "leads to destruction," and all the rest are in the "narrow way" that "leadeth to life." (Matthew 7: 13, 14.) There are only two conditions, "life" and "destruction," and only two ways that lead to them. All mankind is going in one of these two ways. If you are in the narrow way, you are in the Master's fold, but if you are in the broad way, you are in the fold of the Devil. "And now if ye are not the sheep of the Good Shepherd of what fold are ye? Behold, I say unto you, that the Devil is your shepherd, and ye are of his fold; and now who can deny this?" (Book of Mormon, page 218, verse 6.)

We remain from birth in "the narrow way," the "fold" of the Good Shepherd, till we refuse to heed the call of the Master to service. We then decide whether we will serve him or not, "for the voice of the Lord is unto all men and there is none to escape," but if we rebel against him we "shall be pierced with much sorrow." (Doctrine and Covenants 1: 1.)

It makes no difference where we may be, or of what tribe or nation; the voice of God will reach

us, and we must decide whether we will remain in "the fold of Christ," or whether we will go into the "fold of the Devil."

This call comes to some much earlier in life than others, as we see by the parable of Matthew 20: 1-16. Some were called to labor in the vineyard very early in life, while some stood in the market place "all the day idle." They were there when the first were hired or called to labor and they were there also at noon and at three p. m., when others were chosen, but the call to labor never reached them till a short time before the close of life. But when the call came to them they obeyed and were entitled to eternal life. They remained in the "narrow way," the "fold" of Christ.

These divisions bring about or constitute two churches, and only two; "And he said unto me, Behold, there are, save two churches *only*: the one is the church of the Lamb of God, and the other is the church of the Devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations, and she is the whore of all the earth." (Book of Mormon, page 28, verse 46.) Again, "contend against no church, save it be the church of the Devil." (Doctrine and Covenants 16: 4.) As one can be a member of "the church of the Devil" and have his name enrolled in any or no organization, so anyone can belong to the church of the Lamb of God, as here referred to, and have his name enrolled as a member in any or in no organization. They are the ones referred to as the "honest in heart," and as "my sheep," or "Israel," or "my people." There will be enough of this class left in mortality to constitute "many nations," and they shall say, "Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Micah 4: 1-4.)

These nations will learn and Christ will "judge among" them, and they "shall beat their swords into plowshares," and "learn war no more." Peace shall prevail, righteousness shall reign, and "they shall sit every man under his vine and under his fig tree; and none shall make him afraid." In that day "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them." "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11: 6-9.)

Those represented by the five wise in the parable of "the ten virgins," "shall not be hewn down and cast into the fire, but shall abide the day and the earth shall be given unto them for an inheritance."

This will include more than the members of the church. They will be left in mortality and "they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (Doctrine and Covenants 45:10.) These, the wise virgins left in mortality, will raise children and these "children shall grow up without sin unto salvation." Yet "it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but shall be changed in the twinkling of an eye." (Doctrine and Covenants 63:13.) From this we learn that those that are left in mortality, as well as those born afterwards, will be changed from mortality to immortality. Men will still have their agency, and Isaiah describes it as follows: "There shall be no more thence an infant of days, nor an old man that has not filled his days; for the child shall die an hundred years old; but the sinner, being an hundred years old shall be accursed." (Isaiah 65:20.) Thus one generation after another shall pass away "till the thousand years are ended," and then "Satan shall be loosed out of his prison" and he "shall go out to deceive the nations," and he succeeds in collecting a great number, like "as the sand of the sea." They went up and "compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven and devoured them." (Revelation 20:7-10.)

Those nations that were deceived were composed of the men that were born during that generation. They had not reached that stage of perfection that enabled them to forsake the seductive influences of the Devil. Satan lost his power over mankind at the beginning of the millennium, because the people turned to the Lord. Not that Satan was taken out of the way, and as a result the people became good, but the people became good and Satan was bound as a result, as the following shows: "And because of the righteousness of his people, Satan has no power; wherefore, he can not be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness and the Holy One of Israel reigneth." (Book of Mormon, page 52, verse 4.) As a result of this righteousness, Satan "could not be loosed for the space of many years." During this time (a thousand years) the "vineyard" would be productive and producing much good fruit. "Wherefore, I will lay up unto mine own self of the fruit for a long time (a thousand years) according to that which I have spoken. And when the time cometh that evil fruit shall come into my vineyard, then will I cause the good and the bad to be gathered, . . . and then com-

eth the season and the end." (Book of Mormon, page 127, verse 28.)

These statements give us to understand that there may be a few old sinners found during the millennium, but when one has become "an hundred years old" he "shall be accursed." But the time will come when so many of the mortals on the earth will become "sinners," and serve Satan, that he will be loosed again, as a result of the power given him by transgression. This period of time will be short and "then cometh the season and the end."

They will be gathered against the camp of the saints about, and the beloved city, and fire came down from God and devoured them. (Revelation 20:9.) The saints were still on earth. They were in "the beloved city." This beloved city is where the resurrected and redeemed receive their inheritance.

When "Zion is built up," it will be called "a holy city," "Zion," "a New Jerusalem." (Doctrine and Covenants 36:12.) It will also be called "the New Jerusalem." (Doctrine and Covenants 42:3) and "the holy city," "Mount Zion." (Doctrine and Covenants 108:10.)

This city has been located, and we will begin to build it "at the temple lot," and Enoch's city will descend and join it at the beginning of the millennium. (Doctrine and Covenants 36:13.)

The resurrected saints "shall come forth and stand on the right hand of the Lamb when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night for ever and ever." (Doctrine and Covenants 108:10.) Again, "They shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city." (Doctrine and Covenants 63:13.) As we have "the holy city" located (Ether 6:1), we know where the redeemed will be after they come back to the earth with Christ. The "holy city" is here on the earth, which shows that resurrected, immortal saints, will be here on earth on their inheritances in the holy city, while mortal men are living and composing the nations of the earth.

Whenever one reaches the "age of man" and is worthy to be translated, he will "be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious." (Doctrine and Covenants 98:5.) Where will he be taken when he is "caught up" after being changed? He will be taken to Christ, who will "dwell in righteousness with men on earth a thousand years." But in what part of the earth will he be? In Zion and Jerusalem, "For the law shall go forth out of Zion, and the word of the Lord from Jerusalem." These two places are to be the final and eternal homes of the righteous, the great centers from which the work of God will

radiate. Ether was permitted to see the coming of Christ in glory, and the conditions that would then prevail. Moroni gives us a very limited account of what Ether wrote, and we have this account in Ether 6:1. Moroni was about to write more, when he was "forbidden." In this short account given, he tells of "a New Jerusalem" that was to be built "upon this land, unto the remnant of the seed of Joseph," and that it should be "a holy city." He also saw that the "Jerusalem from whence Lehi should come" would be rebuilt after it was destroyed, and it should also "become a *holy city* of the Lord; and it should be built unto the house of Israel." After these cities were built, the people of God would "no more be confounded until the end came, when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new."

These two cities were to be built and inhabited by Israel, and those numbered with Israel. Those of "the remnant of the seed of Joseph," in the New Jerusalem, on this land, and those of "scattered" Israel will inherit the Jerusalem of old. These cities will be completed and beautiful during the millennium, so by the time when the earth will receive its final purification, "and all things have become new," they will be in that glorified condition described by the prophets. These cities will contain the immortal and glorified saints. In these cities they will receive their eternal inheritances. These cities will be caught up to heaven while the earth is being purified by fire, and they will remain there till "all things are made new." Then they will descend. John describes "the New Jerusalem" and its return. But Ether saw the return of both. After speaking of the earth and all things being made new, he says, "And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. And then *also cometh* the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, (countries of northern Europe) and are partakers of the fulfilling of the covenant which God made with their father Abraham."

We have located these cities on the earth where they were built and inhabited, and the only way they could descend from heaven is for them to be taken there first. Not only will the New Jerusalem come, but "then also cometh the Jerusalem of old," which was to be rebuilt and inhabited by scattered

Israel during the millennium. It, too, was to come to earth in the same way as the New Jerusalem. It, too, will remain on earth after "all things are made new," when this old world of ours, with all its beauty and defects, has been sanctified and made grander and more glorious than man can conceive.

May we have our inheritance among the celestial, glorified beings.

W. E. PEAK.

BLUE RAPIDS, KANSAS.

Of General Interest

Seven Ways to Kill a Church.

1. Don't come; stay at home, or go somewhere, rather than come to church. Staying at home is not only helping kill the church, but by degrees is killing the spiritual life of the individual.

2. If you do come, come late. The faithful few are generally on time. Getting to church on time shows an interest in the Lord's work that no one can call in question.

3. If you come, come with your mind made up to take a back seat. Act as if you were afraid of the front seats, and afraid to be seen.

4. If you come, come with your mind made up to find fault with the service; the preacher in particular. There are some that never have a good word to say about the church nor the preaching of the word, though they go to church occasionally.

5. If you come, come determined not to give a cent to any object, not even to keep up the expenses of the church. Many say they would go to church if it was not for the taking of so many collections, and yet such people never give anything. This ought not to keep them away.

6. If you come to church, return to your home without shaking hands with your pastor or with any of the brethren or sisters. The preacher often, after a hard effort to reach his people, returns to his home with the blues, saying: "I wonder what was the matter with Brother Snider, Brother Snow, Brother Simmons, and Brother Smith—not one of them spoke to me."

7. If you come to church, come all alone; don't bring your wife or husband, or children, or neighbors. Many people when they start to the house of the Lord slip off as if they were afraid some one would find out where they were going. "Andrew first findeth his brother Simon, and he brought him to Jesus."—John 1:47.

The seven things mentioned above will kill any church. Are you guilty of any of them?—C. C. Haymore, in the *Biblical Recorder*.



Columbus and Colon.

It is a strange thing that Columbus, who was not looking for America, at all, but for the shortest road to India and Japan, should have caught his first glimpse of the American Continent at the very spot where we are now digging the Panama canal. Of course he had already seen the islands of the West Indies, for this was his fourth and last voyage across the great "Sea of Darkness"; but now arose before the prows of his caravels the cloudy peaks of the San Blas Mountains, and his fleet anchored in that harbor which we call Limon Bay, but which Columbus called "Naos," or the Bay of Ships. There to-day is the Atlantic entrance to the canal, beside the city of Colon, as the Spaniards called Columbus.—Farnham Bishop's "The Story of Panama" in February *Saint Nicholas*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

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Supplementary Reading.—Training the Hand.

Exercise and fresh air are most essential elements in child life, and nature provides for them by implanting in all children a strong instinct to play out-of-doors. Make it your first care to gratify this instinct. Play is within reach of all and nearly all can play in the open air. Children are often deprived of it through ignorance and thoughtlessness; quite as often, through fear of soiling their clothes. We do not wonder that a tidy mother, who has never thought much about the importance of sunlight to every growing thing, but who, perhaps at the washtub and ironing board, has gained a vivid conception of the difficulty of keeping clothes clean, should think it better for her little white robed daughter to play in the clean sitting room, under her own eye, than out-of-doors "in the dirt." For it must be confessed that immaculate frocks will not remain immaculate long if their wearers are allowed to make mud pies; but the making mud pies is so much more important to the child's well-being than is the wearing of immaculate white dresses, that we should take it in preference; as another has said, "In case of clean clothes verses mud pies, I take the side of mud pies every time."

Children's favorite occupation is dabbling in some soft mess, out of which they can shape something. Modeling seems to be a necessity to childish happiness. All the heavy-hearted years that have passed since my own childhood have not been sufficient to deaden the remembrance of the delight afforded by a lump of dough, out of which I made crude images, to my heart's content. Even a keener delight was experienced when permitted to make mud pies; because these must be made out-of-doors.

But this species of culinary operations is attended with difficulties, especially when the material is the rich black mud of the prairies, as it was in my own case. A pile of sand in the back yard obviates all these difficulties, and is a veritable child's paradise. It is much cleaner than mud, and when well moistened, can be molded as well. This building instinct is very strong in children, and shows itself in the nursery, where stools, tables, and chairs are pressed into service as material. But its appropriate field is out-of-doors, and a sand pile gives it full scope. If every father knew how much pleasure a load of dry sand would afford his children, and how much it would relieve his wife by keeping the little ones safely, healthfully, and happily employed, he would have one at whatever cost.

A little wooden spade, "mine dig," as a little friend of mine calls it, should be in the possession of every child. With it he digs holes in his sand heap, or tosses the sand

about, exercising his muscles and growing strong thereby. Next he goes to grubbing in the ground, making little beds and shaping a mimic garden. If he chooses your beet bed or the flower garden as the scene of his operations, as he is apt to do, because the ground is all prepared for him, there is trouble in the camp—but don't, we beg of you, pour out the phials of your wrath upon the incipient gardener, nor drive him out of your garden without giving him one of his own. By giving him a garden of his own, you are teaching him to distinguish between mine and thine, and are thus giving him lessons in the duties and privileges of ownership. Such lessons are the foundation of honesty in future life. I remember once sitting with a young mother when her three-year-old boy came up to her, tugging with all his might at a little trough, but exhibiting the greatest delight in its possession. His mother, recognizing it as belonging to a neighbor, sprang up, exclaiming, "Oh, you naughty, naughty boy!" and took it away from him.

The little fellow sobbed as though his heart would break, and his mother seemed no less distressed, though from a very different cause. He cried because he wished to retain his prize, and did not understand why he could not. Her distress voiced itself in the tearful exclamation, "What if my Freddie should grow up a thief!" But the fact that he took the little trough which pleased his fancy from his neighbor's adjoining yard, instead of from his own, did not indicate any danger of his growing up a thief; it had no moral significance whatever. It simply proved that the idea of ownership was not clearly enough developed to make him distinguished between mine and thine, and that boundaries had as yet no place in his mind. A little garden patch, of which he is sole proprietor, will give him these ideas.

Destructiveness is only constructiveness turned wrong side out; the instinct which leads children to pull their toy to pieces is the same that would lead them to make it from the beginning if they only knew how. If you would afford children lasting pleasure, as well as train their hands and brains, give them playthings with which they can do something—building blocks, slate and pencils, a blackboard, tools and materials for work. Very simple things will give great pleasure to a child if they fulfill this condition.

A basket of clothes pins will keep a child pleasantly employed for hours, if mamma will only show him how to put them together, and occasionally stop to admire his handiwork. Here is a point worth noting,—the intense desire your child has for your companionship, even in his play. Many loving, conscientious mothers deprive their children of much pleasure, and lose one very powerful means of molding their character by ignoring this natural desire. Play with your children if you would enter fully into their lives.

A quantity of smooth, brick-shaped blocks, such as a kind elder brother can easily prepare, or a carpenter will make for a trifling expense, furnishes the best kind of playthings for children. The variety of things which an ingenious child will make with them is astonishing. This kind of play helps children of different ages to be company for each other.

A brother four or five years older can cut with his knife, from little blocks, toy houses and other pretty shapes, which will delight his five-year-old sister more for having seen them made, than any similar toy, though much more beautiful, purchased at the store.

No toy should ever be given a child that is too nice for him to play with; at least, if such a thing is given do not deceive yourself,—you can not deceive him,—by supposing you are giving him pleasure. It is not the fine French doll, dressed so elaborately that it is fit only to sit in the parlor and never be played with that her little mistress loves; it is the old, maybe shabby, doll whose clothes she can make and

mend, wash and iron, take off and put on; the doll which she can hug and kiss and pet, that she loves. This is not because children naturally love ugly, shabby things; it is because they like things with which they can do something, on which they can use their hands.

To fix the child's attention long upon anything, we must permit him to use his hands. Sight satisfies children for a little while, as they take in impressions greedily; but unless you allow them to work out these impressions with their fingers, they soon become listless or 'fretful,' according as their temperament is lymphatic or nervous.

Watch little children looking out of a window, how eagerly their eyes follow everything in the street. How they notice every little detail in the house opposite and in the passers-by. But they are not long content with watching; they wish to give expression to what they have seen; often they do this mimicking the movements they see, or by tracing rude outlines with wet fingers on the window pane. If no means of expression is allowed them, they soon become tired of the show in which they have no part. If a slate and pencil had been given them and their fingers had been trained to make rude drawings in which their vivid imaginations could discover a likeness to the panorama without, it would have held their pleased attention much longer. Keep a child's hands busy and you are sure to hold his attention. Neglect of this principle is to blame for the habit of inattention acquired by children, and no mental habit is more hurtful, for attention lies at the base of all learning, whether it be from books, from nature, or from men. The hand is the scepter of humanity, distinguishing man from the brutes and rendering possible all the form industries of the world. The advantage of training children to use the hand dexterously can not be overestimated. Steam and machinery are doing much of the hard, rough work of the world, but everywhere there is a growing demand for delicate and artistic processes which can be done only by hand. In this age of the world, what the human hand needs is not so much strength as skill, and this is best gained by acquiring complete control in childhood. All know how necessary this is if one would become an expert piano player; it is just as necessary in all departments of labor.

Teachers find a wonderful difference in the faculty with which children of the same age, coming to school for the first time, use their hands. Some are so awkward and clumsy they can not grasp the pencil, much less use it; other fingers, no larger than theirs, are dexterous and quick. This is not all, or mainly, due to natural difference; it depends much upon training. If children have not been allowed or encouraged to use their hands in work or play, as nature designed; if in infancy they have been waited upon continually by nurses who did not know how to train their hands; or if they have always been supplied with ready-made playthings, and have not been allowed to play out-of-doors, where they can not help using their hands, they are found to have little dexterity. Their hands are so helpless we can not help pitying them, no matter how daintily pretty they are. At the opposite extreme we find children's hands so stiffened by rough work, too hard for them, that it will be very difficult in later life to train them to work requiring delicate manipulation. Thus, in very childhood, they are condemned to a life of hard, unremunerating toil, because in mature life remunerative fields of labor will be closed to them by this abuse of the muscles in their childish hands.

But many children, and we are glad to find the number increasing, have parents farseeing and wise enough to commence in early childhood that training of the hand which will make it ready for whatever work maturity offers it to do. Much of this training is given through the plays of children,

if we are wise enough to utilize this instinct. What child does not love to play piano on stove hearth, table, or chair? Encourage them in it. To be sure it does not produce much music, but it makes the little fingers supple and dexterous.—Childhood, Its Care and Culture, by Mary Allen West.

Donations Received for the Children's Home by the Executive Committee, Lamoni, Iowa.

Mrs. Lizzie Stevenson, for the Willing Workers of Rock Creek Branch, Ferris, Illinois.....	\$ 7.00
Mrs. G. Peglar, for Woman's Auxiliary of Oak Hill, Saint Louis, Missouri.....	5.00
Mrs. Ed. Dillon, for eight Saints in Oklahoma City, Oklahoma.....	1.00
Mrs. Harriet R. Wood, Marlboro, New Hampshire....	2.00
Busy Bee Sewing Society, Fort Madison, Iowa, (bed-clothing) through Mrs. C. A. Browne.	
Mrs. Kate Smith, Bently, Michigan.....	50
Mrs. Sarah Smith, Bently, Michigan.....	50
Mrs. Laura Burtch, Bently, Michigan.....	25
Mrs. Elizabeth Maynard, Bently, Michigan.....	25
Mrs. Caroline Nempbery, Bently, Michigan.....	25
Mrs. J. A. Saxe, for Woman's Auxiliary, San Francisco, California.....	5.00
Mrs. Hattie Barnes, for the branch at Rock Island, Illinois.....	1.80
Mrs. Hattie Barnes, Rock Island, Illinois.....	1.00
Mrs. Anna Crosby, Santee, Nebraska.....	2.00
Mrs. Rube Turnour, Saskatchewan, Canada.....	1.00
J. E. Wildermuth, for Sunday school, Berlin, South Dakota.....	8.00
Mrs. M. E. Hulmes, general treasurer, Woman's Auxiliary.....	110.00
Mrs. Lizzie F. Strong and little daughter, Hancock, Michigan.....	1.25
From last report.....	327.47

\$473.77

The box sent from Pittsburg, Kansas, should have been credited to the Sunday school instead of the Aid Society.

The boxes containing gramophone, canned fruit, toys, books, etc., and also the barrel containing bedding, towels, new hoods, etc., listed in the HERALD of January 17 as having upon them neither name of place nor of donor, are found to have been sent to the home by the Woman's Auxiliary of Kirtland, Ohio.

LUCY L. RESSEGUE, *Secretary.*

Request for Prayers.

Will you kindly ask through the HERALD for the prayers of the Saints for my wife. She has been afflicted with a severe cough for a long time, and is very weak and not able to work. We have five small children and need her help much in the home. Hoping and praying for her recovery,

JOHN E. DAVIS and FAMILY.

SAINT LOUIS, MISSOURI, 3011 Dickson Street.

I ask an interest in your prayers in behalf of my mother, Mary E. Brown, that if it be the Lord's will he will restore her to health, both mentally and physically. She has been much afflicted this winter.

Your sister in the gospel,

MRS. BERTHA E. DAY.

STOCKPORT, IOWA.

Tell those whose road is rough, whose way is missed,
That he has called all weary ones to come.
So shall thy giving set for thee God's smile,
And thine own soul drink deep draughts of his love.

Letter Department

LAMONI, IOWA, January 26, 1912.

Editors Herald: Will you be so kind as to allow us space in the HERALD to return "thanks" to the friend who so kindly sent the *Toronto World* to the old folks at the Saints' Home.

We were very much interested in the sermons of Bishop R. C. Evans. We looked forward from one week to the next for the coming of the paper, and when it arrived we all gathered to the sitting room to listen to some one of our number read the sermon.

With sincere thanks, we are,

THE OLD FOLKS AT THE SAINTS' HOME.

LEWIS STATION, MISSOURI, January 26, 1912.

Editors Herald: About three weeks ago my letter, giving an account of work done in the Clinton, Missouri, District, was published in the HERALD, and through some mistake you signed it W. S. Madden. Please correct. Brother Moorman and I are in a series of meetings. Expect to baptize some before we leave.

W. S. MACRAE.

CLARKSBURG, WEST VIRGINIA, January 23, 1912.

Editors Herald: Inclosed you will find renewals for the church publications, which I could hardly get along without. I consider the church publications a great inspiration, and I find where our members do not have them in their homes that they are in most instances correspondingly weak in the faith and lacking in spiritual energy; therefore I always advise them to subscribe for the church papers.

In talking to one sister she was bewailing the fact that her children and husband had been joining the sectarian churches. I asked the sister if she took any of the church papers. She said no, she had always neglected to subscribe for them. Not having the advantage of Sunday school, and of meetings for her children, she neglected the means of the church in providing this influence in her home. Could she expect them to do otherwise? It seems to me that our parents do not fully realize the importance of raising their children in the nurture and admonition of the Lord. We should not allow others to teach our children, for the Lord has said that he will hold us accountable, and that our children shall have been so taught and so instructed that when they arrive at the age of which he says they are accountable to him, they shall be prepared and ready to obey this gospel. If they are not prepared, whose fault is it? The Lord says the sin shall be visited upon the head of the parent. Therefore we, as parents, should not allow the influences of the world to come into our homes, but should throw around our children such influences as will tend to lead them and to create in them a desire and a love for this great gospel plan that we that have accepted should be laboring to build up. My companion was convinced of the truthfulness of this gospel by reading *Autumn Leaves*, something which I have been unable to accomplish, therefore I think I have just reasons for appreciating them and their work. I am glad to say that this branch is growing, not so much numerically as spiritually.

There has been a gradual spiritual growth in our branch since we have built a church, which is not entirely ours yet, but we expect it to be before very long. The Lord has blessed us in many ways and has shown forth his hand to us, causing us to realize that any and all efforts which may be put forth in the service of God is labor well spent. Notwithstanding the fact that our Christian friends put forth great efforts to keep us out, and have boasted that they will yet make us tear down our church, we are not discouraged, and feel to thank God that the millions of this world could not

buy from us the hope which is an "anchor to our soul, steadfast and sure."

I realize that this is a work that calls for valor and that if we expect to accomplish anything as soldiers of the Lord we must put backbone and energy into our work. A half-hearted work will not accomplish results.

Ever praying for the upbuilding of the kingdom of God, I am yours in bonds,

FRANK L. SHINN.

LOWER LAKE, CALIFORNIA, January 25, 1912.

At the reunion at Irvington in the year 1910 I was elected district gospel literature superintendent. I have just received my first local gospel literature report for the time ending January 1, 1912, from the San Francisco Branch, although the locals should report twice a year to the district superintendent.

The report was filled out and signed by Sister Lavinia Chalmers, Brethren C. C. Day and W. A. Page. I consider their zeal in the distribution of so much of our gospel literature very commendable. I am sure good will result. If the other locals from the different branches will only send reports with a showing one half as good, I will be proud to hand my report to the district conference.

I suppose the reason that the locals have failed to report is that they were ignorant of the fact that it was required of them to do so, hence this reminder.

I think it would be well for Brother Ferris to give the locals a few words of instruction through the HERALD.

In bonds,

E. F. ADAMSON.

TAMPICO, MEXICO, December 30, 1911.

Editors Herald: Inclosed you will find \$3.50 to renew my subscription to HERALD, *Ensign*, and *Autumn Leaves*; these are the only church influence I now get. When they arrive at the ranch they are the first in the line of papers that I read. So many of the articles seem to be especially adapted to my needs, and were it not for them I would lose entirely the progress of the work of the church.

I have been here now over three years and Brother Sheehy is the only other Saint I have seen in that time, but from the disastrous experience he had I am afraid the other elders will steer clear of our ranch. But I want to assure them we have a large launch of our own and I will gladly meet any elder desiring to visit us at Tampico and take him to and from the ranch.

We are continually working quite a number of natives and eight to ten Chinamen, and there is a good opening for missionary work in either of these languages for some man and his wife that could speak those languages sufficiently to conduct a Sabbath school.

I am prepared to pay fair wages and give house rent free and furnish all the land for truck gardening free to a young couple, the man to work for our company; and will give steady employment the year around for the right kind of a man, one that could adapt himself to all kinds of work, and who has had sufficient experience to take the lead.

The natives and Chinamen have no recreation here, except dancing, card playing, and drinking, and I often feel that this is a good field for active missionary work, and believe they would take kindly to it, and I would gladly give every assistance I could.

Possibly in this way there may be an opening for some of our church workers. The health here is remarkably good, very little malaria, and to any couple that would like frontier life it seems to me a good opening.

I have felt impressed to write you along this line for some time, and now may the influence of the Spirit tell you whether

to publish this or not. Ever praying, and hoping I may again be able to live under the church influence.

A. S. VOTAW, *Ranch Superintendent.*

P. O. Box 180.

BAY MINETTE, ALABAMA, January 29, 1912.

Dear Herald: I love this great latter day work, and while thinking upon it my heart is made to thrill and rejoice as I recount God's many blessings to me and the verifying of his precious promises to his believing children.

It seems that more glorious impressions come to me to-day than usual; it being the anniversary of my ordination to the ministry. How vividly does the picture of one year ago come to my mind, when under the hands of Elder F. M. Slover I was intrusted with the Aaronic priesthood. Never will I forget the meditations, prayers, and impressions that were mine on and previous to that time, realizing the responsible position that I, a mere boy, was expected to fill. It seemed an impossibility to me, for I was "slow of speech," but I soon learned that I had nothing to fear from that source, for He that hath power to save to the uttermost has been with me in my labors and his Holy Spirit has enabled me to speak and act with a power that was not of man.

Later I was intrusted with the higher priesthood, which brought more duties and responsibilities, but also more strength and light to enable me to perform them, and confirmed my faith in the latter day work to such an extent that the sacrifice (?) sinks into insignificance, and in the language of Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Aside from the outward manifestations of the Spirit, there is linked together in my life a chain of circumstances and evidences that prompts me to bear my earnest testimony to the truthfulness of the angel's message. Go, dear HERALD where my feet may never tread, where my voice may never ring out the words of eternal truth; go to the heathen nations that may be groveling amid the darkness of paganism, if perchance some may see the light; go to the honest in heart and convince them of God's great plan; go to my brethren, sisters, and friends whom I love, and tell them the Angel message is true; that God's power is among his people; that the field is white already to harvest; that we might thrust in the sickle and reap; tell them to be faithful and true, that God may use them in his work to accomplish his purposes, and bring about the redemption of Zion, and speed the time when we can see as we are seen and know as we are known.

A. E. WARR.

LAMONI, IOWA, January 24, 1912.

Dear Herald: I feel within me a strong desire to bear my testimony to the work, and write of an experience I had about four years ago. My child, then eleven years old, came out of school very sick; she had not been well for a few days before. It was on Friday. Through the night she grew still worse—could not sleep, and was suffering from a severe headache and fever. Next day we called the elders. She received a blessing, as we always do when in harmony with the law; but while my child was yet suffering I felt all the time like singing praises, and felt very happy.

I had not been very well in the past, and as my child needed lots of care and I had to do the necessary housework for four, the work was quite a little more; but to my surprise, the work seemed very easy. As I have stated before, I was always happy, so much so that I always felt like singing praises, and yet my child suffering greatly; no sleep came to her, night or day, and lots of times she was out of her head; her headache was so great she had to vomit; her

bowels were very bad, and no eating whatever; the fever was very high.

The three said they could not understand how I could be so happy and my child so sick. I said to the Lord, "How is it? for you know I love the child, and can't be sorry, and she suffers so greatly?" The Spirit whispered, "You have got the strength to take care of her." Oh, our Father, our tender, all-loving Father! He saw where I was in need, and he was near me and my child, and who could harm us?

We had the elders every day for the four days. My child says, "I know now what sick means. I can't hardly endure the pains, mamma; will you pray for me?" I knelt and prayed with her. That day the elders thought I ought to get a doctor. I told them not as long as I felt the way I did. The fifth night my child suffered so I could not resist from calling the elders after 1 a. m. My husband called them and soon they were administering to her. God's Spirit was there. I had the assurance a neighboring sister, wife of one of the elders, was helping us by praying. One of the elders wanted to stay; he thought I must be worn out by this time. I said, "Brother, look at me. I am well and able to take care of her." When the elders went I told my husband I would lie down and take two hours rest; so he stayed with her while I slept. I awoke and felt I had received two hours' rest, but my husband said it was fifteen minutes: I could not believe it, for I felt so rested. I hurried to my child. She was calling me. I dropped down beside her bed, took her sweet little hands in mine, and felt happy; her sweet presence, I enjoyed it so. My heart was so full of love that I felt love was pouring into my heart and was running over. Oh, what a happiness came over me; it was the Spirit, and I can't tell the great happiness which I enjoyed. Now I looked into her face and saw it had grown very thin; the eyes seemed sunken and one side of her face was as pale as a corpse. A cry went up, "Oh, she will be torn from me." I broke down. My husband tried to comfort me. It seemed like I was crushed, but I gathered all my strength, for I wanted our Father's will to be done, and plead with him for strength.

Not to disturb my child, who had then for once dropped asleep, I went out of the house—just daybreak in May. I lifted my eyes and heart to God and was then enwrapped in an open vision; evidence itself can not describe the beauty and grandeur, and it was made known to me my child was given to me once more, but it would be a time before she would grow strong.

When I went in my child was still asleep but soon awoke to great suffering again. I was so strengthened and filled with the Spirit that I needed no earthly food that morning. In the evening of the same day my child received the blessing of being healed, but it took years before she grew strong.

Praise God from whom all blessings flow. May we all strive faithfully and diligently until the victory is won, in my prayer in Jesus' name.

MRS. ANKA FELDHAHN.

Extracts from Letters.

Sister H. A. Moffit, Melby, North Dakota: "I have had many testimonies that this is the true church. I thank the Lord for permitting me to accept the plan he has given. I have tried to lay aside all pride, envy, and strife, and put my trust in the God of Israel."

Of the various Ideal Systems and Utopian Schemes proposed by dreamers and reformers, there is this to be said: their chains have but one weak link, and that is the human link. And a chain is no stronger than its weakest link.—Frank Crane.

News From Missions

Missouri.

I left home and loved ones on the 2d inst. (after "pacing the streets of Zion" a few days) and wended my way to Springfield, where I joined company with Brother J. D. Wiltfong. We went to the Macomb Branch and spent a week with the Saints there during the cold weather, preaching some and talking some, leaving the Saints feeling better from our visit with them, I believe. Thence south of Macomb to Brother Vancil's where we have a few members located. Stayed with them one week, preaching and visiting both Saints and friends. It was surprising to see the people turn out when the roads were so rough. They were surely thirsting for the word of righteousness.

Here I separated from Brother Weltfong, leaving him to preach a few nights longer and then move east to Denlow, while I came south to look after the work in this part of the district, Brother Vancil bringing me by hack over the breaks of the Ozarks, covered with snow and ice a good part of the way. So when we ran up against a glacier that we could not surmount we simply backed off and found another way. Arriving at Brother Ensley's at noon of the 22d after a drive of eighteen miles through the cold, I found myself so hoarse I could scarcely talk; but, worst of all, as I started for the house I struck some ice and found myself flat of my back with a grip thrown to each side. I did not unjoint my neck, but it is yet sore from the fall. I will not grumble, it takes it all to make up the life of a missionary; so what can't be cured must be endured. I found Brother Ensley enthusiastic in the work and ready to get out an appointment among his neighbors, that they might again hear the gladsome sound of the gospel. Brother Ensley is a local elder who farms for a living; but he finds time to go sometimes as far as twelve miles to preach Saturday nights and Sundays, in order to keep the camp fires blazing; and that the people might hear the gospel. I would be glad if all the local force would get out appointments at the different schoolhouses in their vicinities, and see just how much good they could do in one year. It would save both time and means for the missionary; and he would be able to do a greater amount of work as well as a greater amount of good. Our missionary force is small indeed in this district. We can't get everywhere, but we will do the best we can; and while we do that, let the Saints do the best they can; and remember that it takes means for the missionary to travel from place to place. Also for clothing. As ever,

W. R. SMITH.

AVIS, MISSOURI, January 23, 1912.

Canada West.

Since writing in December we have had a taste of Canada winter. We are just emerging from a four weeks' spell of weather forty to sixty degrees below zero. Like many troubles ahead, they are worse before one gets to them. In the vernacular of Canada, it was not "too" bad; in fact, I have suffered more with cold in the States. Though not feeling well, I have ridden several times eight to twenty miles in the coldest of weather without receiving a frostbite. Of course we dress warmer, and wrap up in furs with a warmer at our feet. One, too, must watch fingers and nose, but that seems to relieve the monotony of the trip. Had I been at all well, I am sure I would have enjoyed it. We are now approaching the first of February and have had no blizzards and only one storm that was worthy the name.

The women folks here suffer from a disease called "indoors." They and small children are practically in prison most of the winter.

The reader can see how quite impossible it is to hold meetings during such weather. Missionaries have some spare time to give to some long neglected book or subject, or to make a deeper search of their Bibles. I have been spending a few weeks of mine reviewing Hurlbut's Revised Normal Lessons. I suppose I would not be thanked for stating my conclusions till we meet in open convention.

There is not much to write about with regard to missionary work. A relation of four weeks' experience will serve to illustrate some of the difficulties to be overcome, or, rather, to be endured. Before taking my trip to the far North, mentioned in my last, I wrote out and had posted, some handbills announcing a series of meetings to commence three weeks' later near Birdview. The use of the schoolhouse was readily secured, and the two or three families of Saints living near busied themselves inviting their neighbors, and it was freely talked of at school. The Saints who live there enjoy the high esteem of their neighbors, so that we were anticipating a respectful hearing; but instead, the neighbors "respectfully" declined. Only two nonmembers came, and the next evening only one other, who came with us in the sleigh. I should mention as a fourth, Brother Perchie's hired man, who drove team for us. Of all the places for respectful (?) indifference, Canada takes the cake. We are getting a taste of the cream of society—the ice cream.

After holding a few poorly attended meetings at Saints' residences, we next tried in the neighborhood of Brother Lewis Gerdron, near Lama, with much less success than at Birdview. The trustees of the schoolhouse were so profuse in expressions of willingness to have us use the schoolhouse I almost looked for them to pay us something to have us occupy, and they could scarcely wait the hour for meeting so they might hear a representative of Mr. Gerdron's faith, whom they held in high esteem. Not ice cream this time, but taffy—or was it blarney? Not a soul except the preacher and Brother Gerdron and son attended the evening service, although we had the teacher read a notice of our meetings before her school, and we personally invited several of the neighbors. Next day I visited several of the neighbors, had some friendly chats with some of them, and flattered myself that I had broken the ice, and at least a few would come to meeting that night; but results were the same as the evening before. A third attempt bore the same fruits, and so we thought to try in town, three miles away. I changed my tactics there. We entered town late in the afternoon and completely concealed our identity; readily secured permission to use the schoolhouse, and no questions asked as to who we were. I went before the school and announced my meetings, representing myself as having been a missionary in the South Sea Islands, made them a nice little speech about the islands and their people, the origin of coral, etc., and promised to sing them some songs in the Tahitian tongue if they would attend meetings. Received the lavish thanks of the teacher for my speech to the school and returned that evening to the schoolhouse only to find the fire out and windows up, chimneys broken, and lamps empty. Brother Gerdron came early with oil, and we made out with a few broken chimneys to light the entire congregation, which consisted of Brother Gerdron and myself. I went early in the evening to a neighbor to borrow a lantern, so I could see to build a fire, and was urged to take their only lamp also, which I was trying to learn to "respectfully" decline and was almost urged to take the cookstove also. Next day I visited every house in town, talked with the clerks in the stores, who expressed themselves as only too glad to persuade everyone who came in to attend church that night, and pay them for doing so. Stopped at the hotel for supper; saw the bartender (all hotels have bars here) kissing the landlord's wife, with no extra

charge for the show, and no pay for supper, as the bartender was hotel clerk. "We never charge preachers anything," he said. "It would be 'too' bad." One man attended church that night (it may have been the bartender), but only looked in at the door and quickly went away. Brother Gerdron and I held a council of war and decided to try one more night. We drove in, early, built a good fire, made a good light, with no better results than before.

Now the weather was fine, and the busy season over, and at each of these places a good warm shed for horses. I took leave of the good family of Gerdron's, he sending one hundred and seventy-five dollars tithing with me to conference.

But as that event was two weeks' away I resolved to try another place in the neighborhood of Brother Perry Leach, near Swanson.

I arrived at Delisle and was starting for the hotel, but met a man running toward the train who said, "Hotel just quarantined with smallpox." This man had jumped the quarantine and I heard was arrested at Saskatoon that evening. Several others had escaped through doors and windows and down the fire escape, and the whole town was likely exposed, and myself with the rest. Now I am very much opposed to vaccination. I prefer to have my blood clean than a lot of poison thrown into it from some old cow. The doctor told me he could give me some medicine that would destroy smallpox germs, but which in fact came near destroying me. Five weeks have now passed and I have scarcely eaten enough to keep a cat alive, especially after my first week. It is all the more lamentable as the scare turned out to be only chicken pox.

At Brother Leach's, before mentioned, we thought cottage meetings from house to house the best. Brother Duckworth drove me to see the neighbors and we announced our cottage meetings, beginning at Brother Leach's the first two nights, but no one came. A neighbor was in when we were talking over our plans and thought the cottage plan all right and fervently invited me to preach in their house the third night, which I accepted. They hurried home so as to get the chores done early and return to church, but as before stated, they nor others came that or the next night, and I did not feel to accept their invitation to occupy in their house. The fourth night one man came. I preached on the unchangeability of God, as seen in nature and religion. The man said the most logical sermon he ever heard and one that could not be disproven. As he did not return the next night, it was probably taffy. He was Scotch, however. Brother Mortimore, do they have taffy in Scotland? Some excuse may be offered for Brother Leach's neighbors, for a new 30,000 bushel elevator was completed about that time and filled in four days.

Had a splendid conference, though I was not well enough to enjoy it very much.

Think I can recuperate better in Zion than in the frigid North, and a few days more may find me there.

J. W. PETERSON.

JANUARY 22, 1911.

Arizona.

It is with a degree of hope and anticipation that we enter in upon the duties and opportunities of a new year; and being cheered by the blessings of the past we renew our courage and feel like redoubling our diligence, and improving all our opportunities for good in the year just opening before us.

The God we serve has been wonderfully kind to us in the year just past, and we feel it a duty as well as a privilege to express our appreciation and gratitude for the peaceful influence of his divine Spirit which has stimulated and cheered us to the present time. We are cheered in the work,

because He who directs this work is greater than him that opposeth, and with the Spirit of God to cheer we are masters of the situation, we are victors in the conflict, and heroes in the battle.

The year that is just past has brought to us new opportunities as well as new experiences, and we feel to rejoice in the fact that he who hath called us to the work has also sustained us in it, and we have been made a partaker in a marked degree of that Comforter, even the Spirit of Truth, that is promised to all those who ask for it. And we therefore enter in upon this new year's work with confidence that He who has been our support in the past will not fail us if we but trust and obey. We realize more and more the need of personal consecration to God, and to his laws, and we desire to urge upon all who have this work at heart to renew their diligence, and with a spirit of optimism move forward day by day, trusting the God of heaven for grace sufficient to fit each for his peculiar duty, that as a united whole we may move forward the cause of righteousness, having brought ourselves in such close rapport with God that we are able to perform his will in our every action. It has been wisely said that "He that is born of God keepeth himself, and that evil one toucheth him not," and we desire to see the time hastened when they who have named the name of Christ will so far depart from evil that it will have no place among them either to destroy or mar their peace and good works among men.

We believe strongly in the proverb which says: "All things come to those who *try*," and we are certain that nothing was ever achieved without an effort and therefore we realize that if we ever expect to attain unto that degree of righteousness described in the law it will be by virtue of the fact that we have daily applied ourselves, and have by a persistent effort gained one truth or virtue each day, which added to the other brings us just that much nearer the goal of perfection that must be reached before we can expect to dwell with God, and become a partaker of his glory and presence.

It is true we are not all capacitated alike, but there is one thing certain, and that is we can all fill our measure with the "choicest of the wheat" if we will be diligent in winnowing out the chaff; but it is also true that we can not fill the measure with the pure grain if we already have it two thirds full of chaff unless we first empty out the chaff, and then enter the fields and glean and winnow until we have filled our measure.

Our thoughts determine our destiny, for "As he thinketh in his heart, so is he," and as truly as the sun rises and sets again we will develop into the likeness of the things we contemplate; therefore it becomes us to guard our thoughts well, and dwell on those things that have a tendency to uplift and ennoble the character.

A persistent, personal effort on the part of each during the year that is before us, will, if it be directed aright, bring us several degrees higher in our standard of righteousness, and will enable us to approach unto that condition of Zion, the PURE IN HEART.

Ever hopeful of a complete victory, I am your servant for Jesus' sake.

J. E. VANDERWOOD.

BISBEE, ARIZONA, January 26, 1912.

Honolulu.

Well, the Old Year is gone and a new one is here, full of hope and promise. As I have just made out report for the last quarter, covering the work done by Brother Barrett and myself, I thought I would make the matter complete by writing.

This leaves all the missionary force well and contented, though Fern is not feeling as good as I wish she were. She

has been taken up with preparing the children for the different Christmas entertainments, etc., which with her other work was too much for her. But though we may be somewhat thinner than of old, and somewhat disfigured, we are still firm in the faith, and intend to try and make something turn up that will be worth noticing.

When you receive our reports you will note that we stopped the work as it were for a time, to help on the painting of the church. I wondered at the time whether we had better do it, but the branch was so far in debt that I thought we had better help. Since then my choice has appeared to be a wise one, for the Mormons are building a new chapel on King Street, farther out toward Waikiki than our church, and their white elders are all down there digging and helping. But maybe you can't see where that applies to us. In this way it does. They are using every possible thing to make us appear wrong in the eyes of the Hawaiians, and had we gone and hired our church painted I am sure that the Mormons would have been telling around how superior their "haule" (elders) were to ours, and how we were afraid to work, etc. I find that because we can not talk Hawaiian, they tell the natives we are too lazy to learn. But just wait, for if the Lord is willing, and I am retained in this mission another year, I am going to try and make a "dent" in their present easy sailing.

In many ways the past year is not what I had thought it would be, but in others it is gratifying. We have had fourteen baptisms for the year, mostly children, two Sunday schools have been organized and the work previously started has been kept up. Also at Christmas time we have had three Christmas trees instead of one, as formerly.

We held the first one in the hall in Chinatown for our Chinese Sunday school, and there were about one hundred present, children and a few of their parents. The children spoke pieces and sang Christmas songs which Fern had taught them and just did finely. It was the first entertainment ever given exclusively by the Chinese for the Chinese under the auspices of the Reorganization.

The next tree we had at the church on Monday night (Christmas Day), to which all the Sunday schools were invited, except the Chinese and Japanese. We had a big crowd and all had a big time. But the best-thing of all was the following evening when we had a special car bring in the people belonging to the Japanese school in Kalihi. About seventy-five came, and we used the same tree we had the previous evening, giving them the use of the church for the occasion. The little folks just did finely with their recitations and songs, etc., and besides the ones in English which Fern had taught them, they sang some songs in Japanese, including the national air and several others of note. This school is only about six months old, but is very promising, and it looks as though they were going to take hold of the work much sooner than the Chinese. Indeed, it is a different proposition altogether with them from what it is with the Chinese; for where the Chinese are slow to take up new ways, the Japs are just the opposite. This was also the first Japanese entertainment ever given by our church.

But we have not lost hopes for the Chinese. Last year you will remember that I asked consideration of the matter of erecting a Chinese mission, that some one might be prepared to take the gospel to the home land, and I stated that this was the "key to the Orient." The year's events have proven that Honolulu and the education carried on here was the key to the Orient in more ways than one, for the very man who has been foremost in the Revolution now nearing an end in China is a Hawaiian-born and Hawaiian-educated Chinese. And it appears to me that this civil preparation is but paving the way for the gospel, and if a Hawaiian boy should be

chosen out of four hundred million people to be their first president (as the indications are that Doctor Sun Yat Sen, to whom I refer, will be), is it not very probable that it will be the same when the gospel is taken there? You know the promise has already been given to Too Shau Chinn, that if faithful, he should be among the first to carry the gospel to his own people. And while he is not as active as he might be, he still takes the church papers, is living a good moral life, and if work was really opened up for him to do here among the Chinese, I think he would enter in gladly.

Brother Waller seems to think it is what we need (a mission for the Chinese, I mean), and I think it is time the matter received more consideration. I am going to see if we can not formulate some sort of a plan which might be used as a basis from which to work the matter out.

Am inclosing picture of our gospel tent which Fern took the day we closed for the season, and we now have the tent stored away waiting for nice weather to come again next spring. The paint picture also was taken a few days ago, when Fern and Mary were down watching the naval parade which passed the church last Friday morning.

Am watching with interest the development and progress made by the Order of Enoch, and it looks to me as though they struck a snag somewhere. We hear no more of that \$500,000 that the Bishop wanted to start things off. I hope we may see something doing in the near future by it.

Praying for a prosperous year for the church in all its departments,

Sincerely,

M. A. MCCONLEY.

Ohio.

I am still engaged in the Master's work, and interested in the angel's message of latter days. I left home November 15 for Catawba Island, where we were permitted to occupy the union church. Met with bitter opposition, they trying hard to close us out, but failed. Then they locked the organ and carried off the song books, starting all kinds of rumors about the Mormon preacher. But the preacher had made a few friends in the short time he had been there, who stood by him, so we occupied until time for them to use it for their Christmas entertainment. We closed with the request and promise that we would return in the near future.

We then came to this place, called Nina, seven miles east of Oak Harbor. Commenced meetings in the Grange Hall, December 19, with fair crowd and good interest. The crowds have increased until the hall is filled almost every night. On the 21st, we were privileged to baptize three precious souls into the kingdom of God. On the 12th, we were called to Akron to preach the funeral sermon of Sister Ida Snyder, whom we baptized April 3, 1911, in a font at their own door, she being sick at the time. She had believed the gospel for some time, the writer having preached in their school-house some years before, and making my home with them during that time. She was a noble woman. Her husband is an excellent man, but has not yet seen his way clear to accept the gospel. We hope he will ere long.

We stayed for night services at Akron, and baptized two little buds of promise, (Saints' children) just before the preaching services,—the first to be baptized in the font of the new church, after which the writer was asked to occupy, which we did, with good liberty and good attention, a number of outsiders being present.

The next day, January 15, returned to Nina, beginning my meetings the same evening, with a good crowd. Have continued each night, and am still holding forth. Sunday I was privileged to baptize Brother George Floro and wife and sister. These are young people, and we feel that they will

be a great help to the work here. We also blessed two children, and organized a Sunday school.

The people are very anxious to see the work prosper here; and we feel that the time is nearly ripe for an organization of the church. The writer is stopping with Brother Lewis Finken, who has been in the church several years, and holds the office of priest. He is doing all he can to forward the work here. His wife is one of the first three we baptized here,—a noble woman. And we must not forget Sister Nana Dewitt, who rendered noble service, playing the organ each evening, and assisting in leading the singing.

We expect to continue here while interest lasts. Some are investigating our claims. A doctor was at the baptizing yesterday, and is somewhat interested. The Saints are good and trying to do all they can to help the work. Indeed, they have been so good to the preacher, that he is loth to leave them. They have left nothing undone in a financial way, that was necessary to be done. The preacher is wanting nothing, because there is nothing lacking. Surely the Lord will not forget such noble-hearted people. One of them is not a member of the church, Mr. Isaac Floro; but the writer, since coming here, has baptized his wife, son, daughter, and daughter-in-law; and we are in hopes he will follow soon.

In hopes of the final triumph of the gospel.

Your brother in Christ,

JAMES MCCONNAUGHY.

OAK HARBOR, OHIO, January 22, 1912.

Nebraska.

I will try and tell you of things as they appear to me in Nebraska. I have attended three conferences and two reunions. My experiences and observations have taught me that the spirit of uplift, the coming up higher sentiment largely prevails among the Saints. The contrast between now and thirty years ago is very marked. During the past year the good Spirit has largely prevailed, the business has been dispatched without harmful friction, not because we always saw eye to eye, but because the spirit of toleration and good will so largely prevailed. In our social relations kindness and love were the ruling force which is always sure to make such gatherings profitable and enjoyable.

The convention and conference held in Lincoln on the 19th, 20th, and 21st inst. will go down in the history of that district as a red-letter day, the standard of excellence has been lifted very high. Efficiency in management, economy in time, money, and nerve force were marked features, and with the good spirit that prevailed, they made it a very pleasant and profitable gathering; succeeding conferences will have to climb high to hold the pennant.

Notwithstanding I see things from the viewpoint of an optimist, and that the future looks bright to me, I am not blind to the evils that exist among us. Love of money, politics, the pleasures of the world, a cowardice that makes some ashamed of their faith, and that of their fathers, and perverted ideas of education have blinded some to that extent that they do not realize the dangerous ground on which they are standing and that some day they must hear words of disapproval from the Master. It is strange, but nevertheless true, throughout the entire church, that many of our people who have been successful in an educational and financial way owe it to the fostering care of the church which has constantly sought to keep the young in an environment that would protect them from the evils so common in the world, and encourage them in everything that is good, and also to the blessings of a loving Father, who with a lavish hand bestowed them upon his children whose highest and holiest duty should be to render service to the household of faith that had done so much for them. It is an act of moral cow-

ardice, that does not belong to the true and brave, that will desert the ship that has carried them over many troubled seas because their faith is despised and they are called "Mormons." Our Lord was called just as bad names, and we are no better than he was, and are not entitled to any better treatment.

I have preached in Nebraska City, Lincoln, Wilber, Fairfield, Clay Center, Comstock, Eustis, Benedict, South Auburn, and Beatrice; of the latter place I must make special mention. I went there on July 12, to the home of Brother and Sister Harry Dibble, and was invited to preach in their home, which I did to an audience of about twenty. Among the number was the Rev. James A. Smith, of the United Brethren Church. The Dibble family had no place to go to church among our people, so they attended his, and also the Sunday school. Their faithful lives to the faith that they had accepted attracted his attention, and he readily accepted an invitation to come to the meetings. My first venture was a historical lecture on the church, its origin, development, division, scattering, and reorganization. It was his first satisfactory knowledge of the church, and he invited me to visit him at his home the next day, which I did, and several hours were spent in asking and answering questions. It was an opportune time for my visit. Mr. Smith had been a minister for about eight years, and during that time he was dissatisfied with the faith that he had accepted and was preaching. The final clash had come, and he and a large part of his congregation had withdrawn from the church and were worshiping as an independent congregation. He was furnished the standard works of the church, he quit preaching, and secured secular employment and went to studying. In September I returned and remained five weeks, did what public preaching I could, and was a regular visitor at his home, during which time a careful examination of the subject was made. Our brother was dissatisfied with sectarianism; he was honestly seeking for light; the Spirit of God was leading him, and his experience was like many others under like circumstances, he saw the light and had the courage to embrace it. I was agreeably surprised on December 16 when he came to Independence, Missouri, to visit me and be baptized, which was done on the next day. His visit was a profitable and pleasant one, and he will ever remember his kindly reception among the Saints. Blessings, like troubles, do not always come alone, for I had the pleasure of baptizing his wife at our conference at Lincoln on the 21st inst.

From my first meeting the family until the present time there has been a chain of providential acts which show that a loving Father's hand was leading them, and it brings forcefully to my mind the expression of the Master, No man can come to me, except the Father which hath sent me draw him. Two lessons were very strongly impressed on my mind. First, that the faithful lives of his children are the most powerful sermons that can be delivered; and second, that we need have no fear of presenting the standard works of the church to an honest seeker after the truth, and any other kind would not believe our message if an angel from heaven told them it was true.

I am greatly encouraged in the work, and see no need for the faithful ones to feel discouraged. Sometimes we find the pessimist, who thinks that we do not enjoy the spiritual blessings as in the past, perhaps he doesn't, but the faithful ones do. Paul says the fruit of the Spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and surely we are enjoying those among many, and they are not so easily counterfeited as some others.

Your brother in gospel bonds,

EDWARD RANNIE.

BEATRICE, NEBRASKA, January 26, 1912.

Ohio.

Another year opens before us with the unfolding of ominous scenes such as the world has never seen. Forms and rules from time immemorable have been completely changed in the last year. Almost too mighty to comprehend—a Chinese republic! We can hardly articulate to express the term. For thousands of years ruled by absolute monarchial domination, now a popular government whose first president is Doctor Sun Yat Sen, once an exile from his native land, now recalled and given the highest gift of a downtrodden people.

From these changes in the far-off Orient our minds go across the Atlantic to the mighty changes in the English House of Lords; once the dictators of the world, but now a mere figurehead. From them has been stripped the last vestige of power to despoil the people. Long live Lloyd George and Asquith! From all parts of the globe emancipation and human rights are looming up. Gradually is the old, corrupt, and tyrannical idea of "kings rule by divine right" giving away to the divine right of the people's rule. The first king was given to Israel against the protest of God. The idea of kings ruling by divine right originated with apostate Israel. Our own land, dedicated to the liberty, freedom, happiness, and prosperity of the people, is as much under the dictation of a monarch as any nation could be—not a monarch who is crowned with stateliness and sits in a certain seat of power; but a monarch who rules almost supreme in the halls of Congress, the courts of justice (?), in the municipalities, in the churches, and in state and politics—his name is Moneyed Monarch; intoxicated with a frenzy for more.

In the days when human endurance could no longer bear up under the tyrannical power of King George, a Washington arose to put it down and establish a rule of the people. Three quarters of a century later, when the same power appeared to distract our national existence so dearly bought, a Lincoln appeared to arrest its further progress; but now the third and most threatening of all has appeared to despoil our dearly bought rights; but who will be the man to appear to dethrone this money monarch? We wait with anxiety to see. Truly it will come. This people, the mightiest of all in social power, have arisen to demand it; and once stirred to action, spurred on by the ever-increasing sentiment of equal privilege, no power on earth can prevent the full accomplishment. I am speaking entirely now of the power of sentiment, and not of the sword. The former is divine, the latter demoniacal. The man who compels submission by the sword only procrastinates the day of his own execution.

The horrible and bloody wars of past ages have fully demonstrated the fact that there is a principle of life, liberty, and the pursuit of happiness in the bosom of humanity which will not down, but sooner or later will predominate.

Truly the gospel is called the perfect law of liberty. Liberating all who will put themselves under its influence from that which has estranged them from the right to be happy. We find no less strife and agitation in the religious world. The spirit of "higher criticism," which is but a high-toned name for infidelity, is fast displacing the plain teachings of Christ and the apostles.

Utah Mormonism is again raising its head in a more defiant attitude. In a recent debate with Elder Langdon, Ben E. Rich's secretary from New Jersey, he openly defended polygamy, declaring with emphasis that their lips were no longer sealed in regard to polygamy, and they were ready to defend it.

In November, ex-Senator Frank Cannon lectured in Columbus under the auspices of the Daughters of the American Revolution. It was expected by those securing his services

that he would make an indiscriminate attack on all forms of Mormonism, but in this they were quite badly disappointed. Just prior to this the preachers and the society mentioned had worked up quite a feeling toward our people by the means of newspapers and indignation meetings. The Columbus Saints thought our interests should be considered at the lecture of the senator, hence made up a purse and sent Brother Booker and myself; Brother Nieman accompanied us. We listened with interest for two hours as the senator described the impregnable power of Utah Mormonism in politics, bringing under their influence such strong men as President Taft, Roosevelt, and Bryan. Men who had declared themselves on certain policies completely turned about face immediately after a conference with Joseph F. Smith and his aids. We were more inclined to believe the speaker was telling the truth because he was free from that animosity and revengefulness so characteristic of many on like missions.

After the lecture we pushed ourselves to the front, to the Senator, who by this time was earnestly engaged in conversation with the committee to oust Mormonism from Columbus. I heard one of the committee say to the other, "Do you know, we have three missions right here in Columbus, and that at the present time they are holding meetings and making converts on Hosack Street?"

This aroused my curiosity, as I was one who was holding meetings on Hosack Street. I interrupted by asking, "Are those the real Mormons from Utah?"

"Yes," she replied.

"Do they really believe in polygamy?"

"Yes."

I replied that I understood that those people called themselves the Reorganized Church and did not affiliate with the Mormons of Utah.

She said, "Oh, yes, they are all the same; they will tell you anything."

At this juncture I touched the senator on the shoulder, who quickly turned and faced us. "I ask," Senator, "is there any difference between the people calling themselves the Reorganized Church, and the Mormons of Utah?"

"Yes, a big difference," he quickly replied, "The Reorganized people fight Mormons of Utah harder than you people do. There is as much difference between them and the Utah church as there is between the Baptist Church and the Utah church."

He turned and resumed his conversation with the other two of the committee, but, soon turned to us and said, "If those are the people who have missions here, with headquarters at Independence, Missouri, they are not the same people"; thus giving us a compliment that was quite gratifying, but it seemed to crush the spirits of those goody-goody ones who heard the conversation.

I then said, "Now, Senator, I know what I am talking about; I am one of the men holding meetings on Hosack Street." Then I told them how we, as the senator had said, have fought Utah Mormonism, and how we had done and endured more to put down the evil doctrine of polygamy than all the churches combined; quoting the court decisions, etc. I concluded by saying, "Now, ladies, we are with you in any proper effort to down polygamy," and left them looking as though they had lost everything on earth.

The visit of the Senator did lots of good, and I haven't heard anything about the affair since, notwithstanding just before the lecture some of the brethren were invited to leave the city. I heard that the senator drew the line of difference in a lecture a few nights later in Athens.

At present I am holding meetings at Sand Run with good, interested crowds. A few fine Saints here who have stood

loyal and faithful, and have made the name Latter Day Saint honorable.

I secured the use of the Baptist Church at Guysville for three sermons. On Sunday night I preached two hours and fifteen minutes and many desired that I continue longer. The good Lord blessed me with good liberty, and why shouldn't they want to hear more? Most of the people, and six or seven of the trustees, wanted me to continue the meetings, but, like almost every place, they have a "bell sheep"; this one objected and overruled the other six trustees and the people. We expect to take the tent there next summer. Brother South and family reside there and are highly respected.

I expect to join Brother Russell at Creola next week and labor with him until the conference at Columbus, February 24 and 25. Let all the Saints of the district attend who possibly can, and make this a joyful occasion.

We were glad to read the letter of J. F. McDowell, and rejoice to see this brother of peculiar talent getting into the harness again. We remember him from our early boyhood days. May the Lord abundantly bless him.

We were also glad to read the reasons for Brother T. W. Williams' leaving the Kansas City Branch, and glad to learn that it was for no other crime than opinion's sake. Trust the day is not far distant when we can express our opinions without feeling the pangs of harsh criticism. I was glad to see the proposition presented at the last General Conference crushed beneath the mighty weight of popular feeling, attempting to circumscribe the elder's right to express himself on political questions. If the church has not confidence in the elders to trust them with the sacred right to use it properly, it would be far better to call them home and deal with them individually. Such circumscribing of the people's rights by the early councils of the church resulted in the Dark Ages. The intentions of the brethren, however, were good; for I know them to be men of God, interested alike in the common good of humanity.

With an earnest prayer for a prosperous year for the church, I am as ever,

Your coworker in the conflict,

JOBS, OHIO, January 19, 1912.

F. J. EBELING.

News from Branches

Chicago, Illinois.

CENTRAL BRANCH.

The district conference which convened with this branch was indeed a feast of good things, the attendance from the district was fair, but many in the city who desired to attend the business sessions were prevented on account of work. On Sunday the church was filled. One noticeable feature of the prayer service was the number of young men holding the priesthood who took part. Surely God is marshaling his army.

At this service two were ordained to the eldership, namely, Guy Fairbanks of First Chicago Branch, and Henry P. W. Keir, of this branch. The sermons of Elders F. A. Smith, J. A. Tanner, C. H. Burr, and L. O. Wildermuth were uplifting and much food for thought was presented.

Our Religio has changed its meeting from Friday night to Sunday evening at 6.15. Our support was very low and we felt a change would result in greater numbers present and more good accomplished.

Our presiding officer, Elder E. J. Lang, and his wife are at present in California. Whether he returns will depend upon the outcome of a business venture.

The Sunday school has its financial scheme started—that

is, to get a thousand feet of dimes; rules that are one foot long are passed out to be filled and returned—one dime to every inch. This is to apply upon the church debt.

JANUARY 28, 1912.

REPORTER.

Miscellaneous Department

Convention Minutes.

SOUTHERN NEBRASKA.—District Sunday school convention convened at Lincoln, Nebraska, January 19, 1912, with Superintendent Margaret Orr in charge. Nine of the eleven schools reported. All the district officers except the librarian were present, as well as many delegates, visitors, the mission force of the district, and Brother J. W. Wight. All of the officers were reelected. Edward Rannie, Emma Croft, H. A. Higgins, G. W. Johnson, and twenty-four others were elected delegates to the General Convention. A resolution favoring the grading of lessons in the Sunday school was passed. The executive officers were empowered to act as wisdom might direct in regard to holding a session of institute work in 1912. The sessions were brimful of interest, good will, and brotherly love. It was unanimously declared that the convention was one of the best ever held. May we have many more. Adjourned to meet two days previous to district conference, at 8 o'clock, and at the same place. Blanche I. Andrews, secretary, 3228 R Street, Lincoln, Nebraska.

Conference Notices.

Conference of the Alabama District will convene in the Lone Star Church, March 23, 1912, at 10 a. m. I hope to see a large number of the officers and members present, as this will be the time to elect delegates to the General Conference. J. R. Harper, president.

Southern Missouri district conference will meet with the Springfield Branch, March 2 and 3, 1912, at 10 a. m. All reports should be sent to the undersigned. All branches in the district should be represented at this conference. Don't forget the assessment. Benjamin Pearson, Tigris, Missouri.

Western Oklahoma district conference will be held nine miles southwest of Calumet, Oklahoma, with the Sunny Vale Branch, March 2 and 3, 1912. All Saints and friends are invited. Write to A. W. Sanders, branch president. Hubert Case, T. L. McGeorge.

Conference of the Northern Nebraska District is to be held in our new church, February 17, 18, on the corner of North 24th and Ohio Streets. Will be of importance because of the election of officers and the choosing of delegates to General Conference. Also the committee will report on the work of the Western Iowa and Eastern Nebraska Reunion Association. Brother J. W. Wight has requested all the priesthood of the district to be present that possibly can. Brethren, make arrangements to come. See his request in HERALD for January 24 and *Ensign* for January 25. Brethren Wight and J. R. Sutton are expected to be with us. Any who want to be met at train or who want information as to how to find the church, write or phone the undersigned. House number is 2914 North Twenty-fifth Street, Omaha. Phone number is Webster 866. Opening session of convention is February 15, at 8 p. m. J. M. Baker, president.

The conference of the Kirtland District will be held at Akron, Ohio, March 9 and 10. It is expected that the new church will be dedicated during the conference. To get to the church take a South Main Street car to West Crosier Street, and walk two blocks on West Crosier. C. Edward Miller, president, Willoughby, Ohio, R. F. D. 2.

The semiannual conference of the Easter Colorado District will meet at Wray, Colorado, March 2 and 3, 1912. It is earnestly requested that all branch clerks file their statistical reports with the district secretary not later than February 20. E. J. Williams, district secretary, 1210 South High Street, Denver, Colorado.

The Clinton, Missouri, district conference will convene at Nevada, Missouri, February 24 and 25, 1912. The Saints of Nevada will be pleased to look after all who wish to attend. All branches are requested to send or bring their reports to district secretary. Delegates to the General Conference will be appointed. All should endeavor to attend. John W. Noyes, 1029 West Ash Street, Nevada, Missouri, secretary.

CONTENTS

EDITORIAL:
 The Savior's Coming - - - - - 121
 The Basis of All Law - - - - - 122
 Notes and Comments - - - - - 133

ORIGINAL ARTICLES:
 A Plea for Social Purity, by Earnest A. Webbe - 124
 The Millenial Reign; its Nature; Conditions Existing; Will It be on Earth, by W. E. Peak - - - 125

OF GENERAL INTEREST - - - - - 131

MOTHERS' HOME COLUMN - - - - - 132

LETTER DEPARTMENT - - - - - 134

The Old Folks at the Saints' Home—W. S. Macrae—Frank L. Shinn—E. F. Adamson—A. S. Votaw—A. E. Warr—Mrs. Anka Feldhahn—Extracts from Letters.

NEWS FROM MISSIONS - - - - - 136
 W. R. Smith—J. W. Peterson—J. E. Vanderwood—M. A. McConley—James McConnaughy—Edward Rannie—F. J. Ebeling.

NEWS FROM BRANCHES:
 Reporter - - - - - 141

MISCELLANEOUS DEPARTMENT - - - - - 141

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

Convention Notices.

Pittsburg district Sunday school convention will meet at Pittsburg, Pennsylvania, Friday, March 1, 1912, at 7.30 p. m. Please send list of delegates to the district secretary, Louis A. Serig.

Northeastern Kansas Sunday school and Religio associations will meet in convention February 23, 1912, at Atchison, Kansas. The subject of graded lessons, in the Sunday school, will be discussed; also election of officers. Hope each local will be well represented. Martha Cool, secretary, 314 North Seventh Street, Atchison, Kansas.

The Presidency.

NOTICE.

Notice is hereby given that Elder S. S. Smith has been transferred from the Southeastern Mission to the Clinton, Missouri, District for the balance of the conference year. This transfer is concurred in by the missionaries in charge of the respective fields.

THE FIRST PRESIDENCY,

By Frederick M. Smith, Secretary.

INDEPENDENCE, MISSOURI, January 31, 1912.

Notice to First Seventy.

Dear Brethren: I am sending to you to-day blanks on which to make out your report to the quorum March 1. Trust that all will be prompt in sending their report to me. If any do not receive their blanks by the time this appears, they will know that I mailed it to the address last reported to me, and if not forwarded in due time report to me and another blank will be sent to your present address. I would be pleased to receive the present address of all the members of the quorum, if any change has been made since last conference. The date of our first meeting will be announced in due time. If there are any questions the brethren of the quorum would desire to have examined during the sessions of 1912, please to so inform me as soon as practicable after reading this notice.

In the practice of the Master,

J. F. MINTON, Secretary of First Seventy.

DES MOINES, IOWA, January 20, 1912.

1205 Filmore Street.

Order of Evangelists.

Dear Brethren: About January 10 we mailed to each member of the order a copy of our circular letter, with a few additions to it as sent to you a year ago; also our report blank, which plainly tells you how and when to report. Please look it over before you begin to make out your report, and be sure and read the footnotes. Do not throw the circular letter to one side after a hasty and casual reading, but carefully preserve it, make yourself acquainted with its contents, and be sure to observe them, as far as practicable. Excuse me, brethren (I speak with reverence of the ordinances of God's house), but is it not high time that we had learned that there is something more for the true minister for God to do than simply to pray and lay on hands?

I am pleased with and thankful for the degree of progress which has been made in our work, together with the better knowledge of our mission and calling and the cooperation and sustaining help of the Saints. Should it be God's will, I shall be glad to attend the General Conference, at Independence, Missouri, next April. My occupancy as president of the order will probably be of short duration, and I am anxious to leave this important department of the church work in as good condition as possible for the one who shall be called to succeed our esteemed brother, Alexander H. Smith, who has passed over the river before us, and we, trust, is now enjoying the blissful conditions of the land of light and peace and glory.

J. R. LAMBERT, Acting President.

LAMONI, IOWA, January 30, 1912.

Died.

WILLOUGHBY.—Joseph L. Willoughby was born January 10, 1908, at Toronto, Missouri, and departed this life January 15, 1912, of paralysis of the brain. He was the second son of Brother and Sister W. P. A. Willoughby. Funeral from the home. Interment in the Glover Cemetery, near Toronto, Missouri. Sermon by Elder C. J. Peters from Job 14: 4: "If a man die shall he live again?"

JONES.—Sister Creacie Jones was born March 19, 1892, at Greenup, Kentucky. She was baptized July 30, 1911, by Elder J. W. Metcalf, at Ironton, Ohio. She passed away from this earth January 10, 1912, being 19 years, 9 months, 22 days old. She lived a faithful member until her death, which was caused by consumption. She leaves one sister and nine brothers to mourn her departure. Interment at the Lagrange cemetery. Funeral sermon preached by H. E. Winegar, January 28, 1912.

MCNIEL.—William E. McNiel died at Joy, Illinois, January 12, 1912, aged 81 years, 10 months, and 18 days. He had not obeyed the gospel but was a believer in the angel's message. He leaves to mourn his departure eleven children and his companion. One son, Willard L., and one daughter, Agnes Dillon, are members of the church. Funeral services were held from the Presbyterian church in Joy, Illinois, conducted by Elder O. E. Sade, assisted by Reverend Adamson. Interment in Oak Ridge Cemetery, at Millersburg, Illinois.

IVINS.—Almeda Ivins was born in Wabash County, Indiana, December 22, 1871, and departed this life at her home in Dahinda, Illinois, January 24, 1912; aged 40 years, 1 month, 2 days. On August 16, 1894, she was married to William Ivins; there were no children born to this union. Her early life was spent in the Christian Church. In April, 1908, she moved to Dahinda, Illinois, where she heard the gospel in its fullness and joined the church February 1, 1909, and was always faithful. Left to mourn her husband and one sister, and many relatives and friends. Services at her home. Elder O. E. Sade in charge, assisted by Elder E. J. Goodenough. Remains taken to Laketon, Indiana, for burial.

FORGEUS.—Sarah Forgeus, born in Pennsylvania, April 4, 1833, came to Iowa and Harrison County in 1855; died at her home in Missouri Valley, Iowa, November 4, 1911. United

with the church October 8, 1886. She leaves one daughter, Sister Lizzie Hogue, 3 grandchildren, 1 brother. The funeral service from the home, at Missouri Valley, Sunday, November 6, Elder D. R. Chambers officiating. Interment at Little Sioux, Monday, the 7th.

RASMUSSEN.—Christina Rasmussen, born August 20, 1859, at Veboro, Denmark, died at Omaha General Hospital after an operation Friday, January 19, 1912. Went to Utah with her parents in 1861, later returning to Omaha for three years, then to Crescent, Iowa. Baptized in 1872 by W. W. Blair. Married to Peter Rasmussen March 13, 1876. To them four daughters were born. Lillie died in infancy. The others: Alice Hendricks, McClelland, Iowa, Lottie Peterson, Missouri Valley, and Myrtle at home with the father. Also one brother, Peter Olson, two sisters, Anna Wright, of Boomer, and Emma Miller of Council Bluffs. The funeral from Saints' church at Crescent, Sunday, January 21. Sermon by Elder D. R. Chambers, assisted by John A. Hansen, prayer at grave by Apostle Peter Anderson. A true Saint, generally beloved for her kindness. Her life and effort were devoted to the church, family, and friends.

REYNOLDS.—Sister J. S. Reynolds was born in Ohio, March 12, 1832; came to Iowa with her parents in 1845; was married to C. C. Reynolds in 1850, and peacefully passed from this earth life March 7, 1911, at her home in Andalusia, Illinois. She leaves 1 brother, 2 sons, 1 daughter, and several grandchildren, with many friends, to mourn. The young couple were residing at Nauvoo at the time of the reorganizing of the church and soon after both joined it, and he became a prominent elder in it. Services in charge of C. G. Dykes, at her home. Burial took place at Buffalo, Iowa.

EWINGS.—Ann A. Ewings, second eldest daughter of George and Deborah Ewings, was born October 30, 1836, at Brownhelm, Lorain County, Ohio. Moved with her parents when but a young girl to Hancock County, Illinois. The family subsequently located on a homestead claim in Cortland Township, Dekalb County, Illinois, about 1840, where she grew to womanhood. Married James M. Dayton, of Sycamore, Illinois, October 7, 1861. She continuously resided in this vicinity up to the time of her death. Five children were born of this wedlock; all are living. Grant A., West Chicago, Illinois; Mrs. H. E. Harmon, Sycamore, Illinois; Mrs. George A. Ward, West Chicago, Illinois; Mrs. George I. Waterbury, and Miss Josie Bell, Sycamore, Illinois. Mrs. James M. Dayton early became a member of the Reorganized Church of Jesus Christ of Latter Day Saints, her parents having been members of the old organization. She remained a member of the church to the end. Was a devout Christian and lived as she believed, always taking the moral side of any question. Sister Dayton's pure life and noble character were a product of the restored gospel. Gentle and unassuming, she was adorned with those virtues that enrich character and fit the soul to dwell with God. The beauty of her life and the solidity of her principles is the highest proof of the utility of the gospel in its power to exalt and ennoble human life. "Though dead, she speaketh," and her influence for good lives after her. She was a faithful wife, a kind and loving mother—a home woman. She and her husband had celebrated their golden wedding October 7, 1911. She passed away January 14, 1912, at her home, Sycamore, Illinois. The funeral was held at the family residence at half past two o'clock, January 16. The address was made by Elder F. M. Cooper, of Burlington, Iowa, who was followed by a few appropriate remarks from Reverend F. W. Miller, of Chicago, Illinois.

Radicals and Conservatives.

There is some confusion in the public mind on the question of progress and reaction. Some men have a radical way of posturing and making phrases who are quite conservative in principle. There are others whose forms of expression are careful and restrained, but whose thinking is radical almost to the point of revolution. Mr. Underwood is said to be radical as tariff reformer, but conservative because he does not favor the referendum or the recall. The country has the impression that Woodrow Wilson has veered about from conservatism to radicalism and that Judson Harmon is a reactionist at heart. What we most need in the presidential office is firmness, wisdom, dignity, and unselfishness. Every sane and well-instructed American should be at once a progressive and a conservative. A man may hold fast to well-established institutions and at the same time seek to

reform abuses and to make laws and governments conform with social changes.—From "The Progress of the World," in the *American Review of Reviews* for February.

Great hearts alone understand how much glory there is in being good.—Michelet.

There is nothing so easy but that it becomes difficult when you do it with reluctance.—Terence.

A great man is made up of qualities that meet or make great occasions.—Lowell.

If poverty is the mother of crime, want of sense is the father.—De La Bruyere.

We seldom find people ungrateful as long as we are in condition to render them service.—La Rochefoucauld.

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THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

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Editorial

AN ARTICLE IN DEFENSE OF SOCIALISM.

In the SAINTS' HERALD for December 20 there appeared an article in which Socialism was severely arraigned, being particularly charged with harboring a spirit of violence. At the time we announced that we would give space to the best article of similar length defending Socialism against such a charge. We are obliged to limit the number of articles published on this subject, otherwise the HERALD would be filled for many weeks with articles pro and con.

In another part of this issue will be found the defensive article, according to our promise, the author being V. W. Gunsolley.

The SAINTS' HERALD has no idea at present of engaging in a campaign for Socialism or against Socialism. The idea of the HERALD is to place within reach of its readers information which will help them to form correct conclusions on this as on any other subjects. Correct conclusions can not be reached when only one side of a question is heard.

It is worth while to attempt to secure correct information on Socialism for several reasons.

First, Socialism as a world movement has made phenomenal advancement during the past ten years in nearly all civilized lands. It now claims a voting power of one million in the United States.

Second, it challenges the attention of Latter Day Saints because it claims to do the particular work that we are accustomed to regard as our work, thus differing from most or all other political parties. Its professed object is to do away with poverty, war, and crime, the very things that Jesus proposed to abolish through the agency of his church when he came "to destroy the works of the Devil." Consequently we may well feel an interest in its doctrines sufficiently to compare them with the doctrines of the church and in its proposed methods sufficiently to compare or contrast them with the methods of the church; so that we may be able to decide which will be most likely to bring about the millennial conditions that must follow the cessation of war, poverty, and crime, or discover if the methods

and doctrines of Socialism and the church are indeed identical, or at least not inharmonious.

It is alleged that we should not institute such a comparison between a political party and a church, that we should compare parties; but the unique claims of Socialism as the harbinger of millennial conditions almost force such a comparison. And indeed Socialism is to many of its followers their religion.

In the January number of *Hampton's Magazine* Charles Edward Russell, Socialist candidate for governor of New York, in 1910, says:

But to answer the question why men and women are so much drawn to this cause that they are willing to sacrifice all for it, and to find at the same time the power that drives this unusual organization on its way, you must know the spirit back of Socialism. Here it is; simply this: To these men and women Socialism does not mean a political party organized to win elections and to secure offices. *Socialism is to them a religion. . . . They look upon their propaganda as the practical salvation of the world. . . . To their thinking no other cause in the history of the world was ever so important.*

True, this sentiment is not found in the platform of the party. And one writer urges that we should judge the party by its platform. There is a good idea in that thought, we concede. We should go to the published and authorized platforms and creeds of parties and churches to learn their leading doctrines and tenets. But often the spirit of an organization can best be judged by the public utterances of its members, and particularly its leading members. We do not discover the spirit of the Utah Church during the early fifties and sixties by reading her published platforms and creeds alone. We get much light on that subject from the public utterances of Brigham Young and his associates. We do not mention this in connection with the Socialists to cast any reflections upon them, but to illustrate our thought. While it is proper to go to the platform of the party for a statement of its faith, it is probable that our readers will still continue to give due weight to the public utterances of prominent Socialists in their efforts to discover the spirit and genius of the movement.

Any institution, the tenets of which are accepted by any considerable number of its adherents with

religious fervor, is not to be ignored in our reckoning with social forces. As Ruschenbusch says: "Religion is a tremendous generator of self-sacrificing action. Under its impulse men have burned up the animals they had laboriously raised; they have sacrificed the first born whom they loved and cherished; they have tapped their own veins and died with a shout of triumph."

Any institution, the principles of which are accepted by its adherents with religious fervor, may in time develop into a dangerous rival of the church if its teaching and spirit are antagonistic to the church; or if in accord with the church it may become a valuable ally. If Socialism is really in accord with God's plan and is capable of saving the race and bringing about conditions of universal peace, equality, and purity, such as the church is laboring for, we have nothing to fear. We may expect our brethren who accept Socialism to become our most spiritual and active members—regular attendants at church services, regular tithe payers, ardent missionaries. If Socialism is not what it claims to be, and is not in accord with our gospel, we may expect those who accept it with anything like the enthusiasm mentioned by Mr. Russell, to gradually drift into the position where Socialism is first and the church second—irregular church attendants, non tithe payers, indifferent missionaries, close students of Socialist literature but ignorant of church literature.

Another factor that makes Socialism a force to be reckoned with is its organization. One joins the Democratic Party or the Republican Party by voting the ticket or enrolling for a primary. Not so with the Socialist Party. One must secure an application card which he must sign, answering certain questions and making certain pledges, after which, on the recommendation of a party member, he is considered by a special committee and afterward voted on. The application card, one of which we have before us, reads in part: "I, the undersigned, recognizing the class struggle between the capitalist class and the working class and the necessity of the working class constituting themselves into a political party distinct from and opposed to all parties formed by the capitalist class, hereby declare that I have severed my relations with all other parties, that I indorse the platform and constitution of the Socialist Party, including the principle of political action, and hereby apply for admission to said party."

In this way the party gets a grip on members that other parties do not get. It is a notorious fact that the old line parties are losing their grip on individuals, men are less partisan than they were twenty years ago, but in this case the grip is tightening. The members as a rule are active propagandists.

At the last meeting of a Socialist local which we were permitted to attend, after an arousing address, somewhat revivalistic in temper, members passed through the congregation bearing application cards and laboring with prospective converts in much the same spirit that formerly led men and women to urge their friends to "get religion."

We mention these things simply to explain why we are giving some space to this subject, that our people may be informed concerning a movement that has back of it such a spirit and such an organization. In the past some have denounced it and opposed it who knew very little about it, thus making themselves ridiculous. This should not be. Some others, we are afraid, have accepted it and launched out in its defense when they knew as little about it. This, too, is ridiculous and should not be.

The article in question will probably be followed in time by others that in our judgment may be worth while; but we do not intend to make the subject unduly prominent, to the annoyance of those who may find themselves on either side of the question.

ELBERT A. SMITH.

NOTES FROM SOUTHERN CALIFORNIA.

In company with Brethren F. M. Sheehy, Robert Cooper, and E. Keeler, the junior associate editor was recently privileged to enjoy a ride in Brother Cooper's automobile from Los Angeles to the reunion grounds of the Southern California District. The Southern California Saints have a desirable tract of land here for a summer camp, located a little way back from the beach and in view of the old Pacific, near Hermosa, and easily reached from Los Angeles. They have also purchased thirty feet of ocean front running down to high-water mark, so that no one can get between them and the deep water, providing they care to "get into deep water." If ever they are so unfortunate as to get caught "between the Devil and the deep sea," as the old saying goes, they still have a choice left. While here we were told that ocean front in southern California is becoming very difficult to purchase; very little of it is for sale at any reasonable figure. We also discovered that the church owns a jackrabbit. At least we found one domiciled in the center of the church tract. From what we observed, if he is ever audited, it will be by a very lively committee.

The associate editor was also privileged to attend the international aviation meet then in progress at Dominguez Field, near Los Angeles, going out with Brethren Shade, Sheehy, and Adam, in Brother Shade's automobile. Man has found his wings at last. Yet it is marvelous how soon the wonderful becomes commonplace in this age. A few hours of watching the evolutions of six or eight of these big

machines in air leaves one tired, and a few days of it would leave him sated,—all wonder gone. After trying for so many centuries to cut loose from the earth, it will soon cease to be a matter of comment to see men fly. Indeed we heard it freely predicted that a crowd could not be drawn to another aviation meet in Los Angeles unless something unusually spectacular were billed.

Of those who flew that day one was killed,—his machine turning in air and falling bottom upwards. The sea gulls, original aviators, flew overhead watching the show, careless of such accidents. Their motors never stop. Their planes never give way. They habitually break endurance and speed records and think nothing of it. Their brains are in instant communication with every extremity of their flying apparatus; but man must feel his way to the tips of his wings with levers and wires, if he is too slow his life is the forfeit. Even before the remains of this unfortunate were extricated from the wreck of his machine other bird men leaped into the air and the show went on without delay. The dead aviator (a Yale graduate named Page) had boasted that morning, "I will outdo Beachy or break my neck." He did both, as he won the five-mile race just before he fell.

Let some aspiring sculptor turn from the outworn theme of the "dying gladiator" and carve a representation of the dead aviator, sublime commingling of courage and folly, pioneer of a new era, lying broken among his broken wings so lately acquired that he knew not how to use them, so recently threading the bypaths and highways of the upper deeps, now as dead as any common earth-bound plodder.

During the night of January 25, Beachy, Parmalee, and others under cover of darkness flew out from Dominguez Field over San Pedro Harbor and dropped pseudo bombs (oranges) upon an imaginary fort. The gunboats in the harbor failed to detect the air men with search lights. Had the fort been real, and the bombs real, and the war real, probably the air men would have destroyed the fort and the ships,—had they not destroyed themselves first. Our old-time target for ridicule, D. Green, with his flying machine, was a pioneer after all, and started a serious business. Some day we may see a fulfillment of Tennyson's vision, in which he

"Heard the heavens filled with shouting, and there rained a
ghastly dew

From the nations' airy navies grappling in the central blue."

Returning to the aviation field, Beachy could not resist the temptation to indulge in a few spectacular stunts. With his canvas wings blazing with red fire he flew up and down, here and there in the dark-

ness of mid-air, a spectacle to attract the attention of men and angels. If the old mythological gods are still active they perhaps took note of his temerity and marked him for destruction, as we may imagine they did Hoxey one year ago when he broke the altitude record, getting nearer to heaven than wings and gasoline had ever carried man before, and the next day fell on this same field and was killed; or as we may imagine they did Rodgers, who crossed the continent in air and fell within sight of the ocean; or that other aviator who assayed the Alps and, after conquering them, fell thirty feet and died. This same Beachy is the man who flew down the gorge of Niagara Falls, under the bridge, dipping his wings in the spray of the great cataract. So he is an old offender, having dared all the powers of fire, air, and water.

We occupied in the church in Los Angeles Sunday morning, and evening January 21, on invitation of the branch president, Brother Fred Adam. The attendance was good at both services and the attention all that could be asked. We were pleased to note the apparent absence of ostentation and pride from this congregation. Los Angeles has a noble band of Saints, including many bright and active young men and women. We were not privileged to meet our old friend and brother, T. W. Williams, while in Los Angeles, as our time was short and he was absent from the city on Sunday, having a Sunday morning preaching appointment in Santa Ana; but no doubt our loss in that particular resulted in gain to some one else.

As we are located in San Bernardino it has been our lot to address the Saints at that place nearly every Sunday since coming to California. San Bernardino is an old branch; regular services having been held here for many, many years. Like all old branches, it has had its fluctuations of spiritual life and numerical strength. At present the attendance is at a lower ebb than it should be, considering the total enrollment of membership. The branch president, Brother A. E. Jones, is endeavoring to correct that condition with the aid of other excellent branch officials, mostly young and zealous workers. The presence of young men and women in active service is an encouraging feature of the work in many localities. Elder Holmes J. Davison is now laboring in southern California, and has operated at San Bernardino, Colton, and Los Angeles. Elder Paul M. Hanson has also been active here, but at present writing is engaged in debate with his oldtime antagonist, Reverend Love, at Santa Rosa. Whether or not Love can prevail over logic is a question that will soon be solved. Judging from the reports logic will prevail,—also we trust that the love which is mentioned by Paul in Romans 12: 9, which is not the love

against which Brother Hanson contends, may ever prevail, hand in hand with logic (now do not accuse the editor of putting a private interpretation on this passage).

Sunday, January 28, after occupying the pulpit in San Bernardino in the forenoon, we visited the Saints in Redlands in the afternoon, in company with Brother George Wixom. Brother Newton Best met us with his automobile and conveyed us to the home of Sister Jessie Smith, where we addressed a few of the Saints, together with certain interested neighbors who had assembled to hear the old gospel message. Redlands is a very beautiful city. The home where we preached is set in the midst of an orange orchard, whose dark green foliage hangs full of big yellow globules of burnished gold with a fitting background of purple foothills and snowy mountains (like the simile used by Solomon: "Apples of gold in pictures of silver").

Redlands is a very wealthy city. It has the largest bank deposit per capita of any city in the United States, or at least it was so rated a few years ago. But a large bank deposit per capita does not spell universal prosperity unless it is properly distributed. In this case it merely means that there are an unusual number of very wealthy people who have located in Redlands, perhaps believing it to be the nearest approach to an earthly paradise. But it is quite unlike the city of Enoch, for there are many poor, and the city has some of the meanest and most squalid hovels that ever desecrated the name of home. So that here in sight of the ancient mountains we find a grave problem almost as ancient. The gospel that we preached contains the ultimate solution, but not many either rich or poor cared to hear it. How long it will be ere the people will lend an attentive ear is a matter concerning which only the unwise or the divinely inspired would dare to venture a prediction.

Our return to southern California has given us an opportunity to meet some new friends as well as to renew friendships made during a two-year sojourn here some years ago. It is interesting to note the changes that have taken place in individuals during a separation of ten or more years. Some have grown up beyond our expectation and have passed into the estate of manhood. Others have aged and become more or less broken with the abating of physical vigor. Others, apparently, have remained unchanged. Probably a corresponding spiritual process has gone on. Some have gone backward; some have stood still; some have made progress. As the poet says:

"Souls have leaped into life;
Souls have lain down in death;
Souls have stood still, as it were,
And merely measured their breath;—

Souls have progressed to the light,
Storing their minds with peace,
And riches of wisdom bright,
Whose fountain shall never cease."

ELBERT A. SMITH.

NOTES AND COMMENTS.

AUTUMN LEAVES.—We are in need of a copy of the August issue of *Autumn Leaves* to complete our file for the editorial library. Who will be the first to donate a copy for this purpose?

OUR THANKS.—We are pleased to get so many letters from the Saints showing they are alive to all things pertaining to the work of the church. We appreciate the fact that the letters we publish every week are a source of comfort to many, and it is with reluctance and only when wholly necessary that we make extracts from our letters. Writers will please remember this and bear with us when we find it necessary to cut down their communications.

Cheerfulness is also an excellent wearing quality. It has been called the fair weather of the heart.—Smiles.

Judge a man by his companions rather than by his relations. His companions are usually of his own selection, but his relations are thrust upon him.

THE GOSPEL MESSENGER.—This is the name of a book of sermons by Elder J. S. Roth and is just from the press. They are a selection from the many subjects covered by the brother in many years of gospel work. They cover a variety of subjects which are of interest and profit to church members. Those needing something of this kind will do well to get this volume. The price is seventy-five cents per copy. Address Herald Publishing House, and be sure to give catalogue number, 248a.

SENATOR CANNON.—Clippings containing reports of Ex-senator Frank Cannon's efforts show that either the senator fails to distinguish between Joseph Smith, jr., and Joseph F. Smith, or his hearers fail to understand him. We are inclined to take the latter view, as we do not believe he would willfully injure the founder of the church by blaming him for the polygamous and law-defying relations in which the present president of the Mormons is living. The *Boone, Iowa, Republican* makes several references to Joseph F. Smith, but the failure to supply the middle initial is wholly misleading to those who are ignorant of the facts.

BISBEE LEADER.—Brother J. E. Vanderwood has a well-written statement of our church position in

a recent issue of the *Bisbee, (Arizona,) Leader*. It is a good method of getting before the people, and our field men will do well to keep in touch with the printers where they labor.

Elder Rees Jenkins writes from Jerusalem as follows: "We have moved into our new home, and we have had several well-to-do Arab farmers and traders to listen who seem interested, Brother Solomon Njeim interpreting. We are having good meetings and we believe some will be baptized soon.

"The municipality of Jerusalem will have street cars running here ere long. The contract is already given. England has succeeded, it is said, in obtaining the right to build a railroad from Port Said to Jaffa, with a branch to Jerusalem. Soon Damascus, Shechem, Jaffa, Jerusalem, Cairo, and Alexandria, will be connected by railroad."

None but the brave deserve the fair.—Dryden.

Blessed is he who expects nothing, for he shall never be disappointed.—Alexander Pope.

Every heart that has beat strong and cheerfully has left a hopeful impulse behind it in the world, and bettered the tradition of mankind.—R. L. Stevenson.

Hymns and Poems

Selected and Original

Calvary.

Behold, in dark Gethsemane,
The Savior prays on bended knee,
Hear the words of God's dear Son,
"My Father, let thy will be done."

Despised, forsaken, see him stand
Amidst that cruel, wicked band;
Hear the cry, both far and wide,
"Let Jesus Christ be crucified!"

See the thorny, piercing crown
Pressed on his head with many a wound,
See the soldiers bend the knee
And hail him in mockery.

Passive, he yields him to his fate;
Such bigotry and fiendish hate;
They spit upon, and smite in scorn
A God, although of woman born.

See him bow his noble head
As rudely he's to Calvary led;
They nail his fair form to the tree
To writhe in dreadful agony.

See the blood is coursing down,
Making dark pools on the ground.
Hear the suffering Savior's cry,
"Eloi, Lama, Sabbacthani?"

Creation can not endure the sight;
The earth is veiled in blackest night;
The thunder rolls, the lightnings flash,
The rocks are rent with fearful crash.

Our Lord is dying, hush the breath,
Let all the world be still as death;
Hark, Oh hark! he groans, he dies;
Completed is the sacrifice.

Ah, stricken ones, is this the end?
Will you no more behold your friend?
Are words of holy prophets vain
Which say that Christ shall rise again?

Most tenderly, as tears they shed,
They lay him in his rocky bed,
Then mournfully they turn away,
To their sad homes, to watch and pray.

Three days have rolled their course along,
And soldiers rude, with jest and song,
Have guarded well the sacred place
Where lay the hope of all the race.

But hark, what means that fearful sound?
A dreadful earthquake rends the ground.
The rocks in massive fragments fly;
The thunder rolls through darkened sky.

Two angels of the Lord descend,
Their faces with the lightning blend.
Their garments dazzling, snowy white,
The guards fall down in sore affright.

They reverently approach the tomb;
Their glory lightens all the gloom;
The earth regains its normal tone,
And they roll away the ponderous stone.

Fear not, they to the women say;
Come, see the place where Jesus lay;
No longer in this gloomy prison,
The Lord of all the earth is risen.

Instead of thorns to pierce him now,
A crown is on the Conqueror's brow:
No more he's spat on, scorned, despised,
He reigns triumphant in the skies.

No more forsaken by his own,
No more in weakness left to moan;
Unnumbered angels hail him king,
Angelic choirs his praises sing.

On God's right hand, on royal throne,
Sits he who trod the press alone,
Seraphic hosts his presence greet,
And bow in homage at his feet.

And best of all there is to tell,
He holds the keys of death and hell;
And all who will his laws obey,
Shall reign with him in endless day.

J. L. EDWARDS.

NORTH WEYMOUTH, MASSACHUSETTS.

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 20.

BY S. W. L. SCOTT.

We present one more text as proof that the gospel embodied in Christ was preached and obeyed to a remarkable degree among the Israelites in "the church," in the wilderness, where Christ was (Acts 7: 38).

But after a time it did not profit because of unbelief (Hebrews 4). In 1 Corinthians 10: 1-9, A. V., we have the following disclosure:

"Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: (For they drank of that spiritual Rock that followed them: and that Rock was Christ.) But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them: as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents."

Where there is no gospel, there is no Christ, and where there is no Christ, there is no gospel. The apostle affirms here, that the Israelites who passed "through the sea," "did eat of the spiritual food, and drink of the spiritual rock which followed them, and that rock *was Christ*." He also says: "Neither let us tempt Christ as some of them also tempted." (Verse 9.) We are told by our Savior, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matthew 8: 11. In Galatians 3: 8, "The gospel was preached to Abraham." Did these venerable patriarchs partake of the blessing? "In thee shall all nations be blessed." By whom? through whom? by what means?

If Abraham, Abel, Enoch, Isaac, Moses, or Jacob should appear at the portal, and gain admittance into the future palace, and kingdom of heaven *without* obedience to *the gospel*, the entire Christian dispensation since Christ was born, with that of the "fullness of times," would rise up and convict the Almighty, in thundering tones of the ransomed legions, of palming onto them a stupendous fraud through Jesus Christ and the holy angels. Telling them that since Christ was on the cross they were

required to obey the gospel, or be *dammèd*, while those ancient patriarchs and seers are granted seats at the blessed banquet gratis! Better conclude that the "box office" was open, in those days, and "tickets" of individual "election, and calling" were issued by the proper authority, than to hug a theory so lovingly, that deposes God, and advances to the destruction of his camp. Traum should be able to see that the gospel in olden times was administered superior to, and *above* the law, and when in the "times of the reformation," the "antetypical lamb" was nailed to the cross, it was abrogated, as a religious code, with all its bloody distinctiveness, and we leave it just where Paul assigned it, as the political basis of civilized government (1 Timothy 1: 8-10), and the everlasting gospel declared with power, under a Christian priesthood, to all nations for obedience, is the divine arrangement since. Elder Traum can not *deny* that the *gospel was administered before* the law of Moses was taken out of the way, without impeaching the divine mission of Jesus and John Baptist, as also the ministry of Christ, who were all strict observers of the law. It was not a requirement, under the law, but was administered, *superior* to it.

FALLACIOUS PRESUMPTION.

Page 168, Elder Traum renews his encounter with the priesthood in this strain:

The Aaronic priesthood, in this new dispensation, was said to have been first conferred upon Joseph Smith and Oliver Cowdery, and that, too, at the hands of an angel. But Joseph Smith is of *the tribe of Ephraim*, whereas God designed that this priesthood should remain in the possession of the sons of Aaron and members of the tribe of Levi. (See Numbers 3: 10; Deuteronomy 21: 5; Numbers 16: 40; 18: 7; Hebrews 7: 13.) And so determined was God that this tribal regulation should be respected that he decreed the penalty of death upon any who sought to serve in that office. But it will be said that God did not punish, with such dire affliction, Joseph Smith, jr., which only shows that there was no such office at the time in which he might serve, and for the lack of opportunity he never officiated in that capacity. Joseph Smith, jr., just *lied*, and whoever sins in that particular way has an end appointed him (Revelation 21: 8).

In this statement, that God designed that this priesthood should remain in the possession of the sons of Aaron, and members of the tribe of Levi, is an *unproved* assertion. The citations he gives *contain not one word of proof* for the above statement, as anyone can observe that will read them. According to this postulate, those who occupied in this priesthood *before* God gave it a place in the tribe of Levi, or before he set apart the sons of Aaron to minister therein, should have been notified that God was doing wrong, for this priesthood in kind, existed before, and men, other than of Levi occupied in it. An *order of priests* inferior to Moses,

before the giving of the law and long before Aaron and sons were called, is given in the following:

And the Lord said unto him (Moses), Away, get thee down, and thou shalt come up, thou, and Aaron with thee; but let not the priests and the people break through to come unto the Lord, lest he break forth upon them.—Exodus 19: 22-24.

Samuel, the Ephraimite that performed priestly service (1 Samuel 7: 10), and Manoah, of the tribe of Dan (Judges 13: 19, 20), and David, of the tribe of Judah (2 Samuel 6: 18), ought to have been smitten dead according to Traum, and in failure of which, it proves, "that no such office at the time existed in which they might serve, and for the lack of opportunity *they* never officiated in that capacity. The Bible just lied, and whoever sins in that particular way has an end appointed him" (Revelation 21: 8). You will notice when Traum's logic is applied it lands these Bible worthies not of Levi in "the lake of fire." The presumption of the man increases. He first destroyed the Almighty, by limiting his eternal and unchangeable attributes, deposing him as God, and now he slides into God's place, and assumes to condemn God's prophets, and passes sentence, sending them to the lake of fire. No wonder he presumes to destroy the divine call to the ministry, and jumps up to teach God! We wish it to be borne in mind, that this particular priesthood is called the Levitical, or Aaronic, to distinguish it from the higher order called the Melchisedec, and in the organized commonwealth of Israel, it was delegated to the Levites. There is absolutely nothing in the Bible to show that those who became Abraham's seed and heirs according to the promise may not hold and exercise similar authority as did Aaron, and his seed, and those before Aaron was called, either with or without the ceremonial law. The main point is, Mr. Traum, God never had a people in any age of the world, for 4,100 years covered by Bible history, that he did not bless with priesthood privileges and benefits!

A MISREPRESENTATION.

Page 169 is another exhibition of the garbling which is so general throughout the critic's book. The statement and pretended quotation follows:

In a revelation dated September, 1830, the Lord (?) enumerates the messengers who have at various times appeared to Joseph Smith. There was Moroni, who gave the plates, or, rather, showed him where they were; there was John, "which John I have sent to ordain you into the first priesthood which you have received, that you might be called and ordained, even as Aaron"; "and also with Peter, James and John, who I have sent you, by whom I have ordained you, and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry." If, now, these men were ordained by the angel, by John, Peter, James and John, and it can only be done by the laying on of hands, then unquestionably these individuals laid their hands on Joseph and Oliver.

Now says Joseph: "Accordingly we went and were bap-

tized; I baptized him and afterward he baptized me; after which I laid my hands upon him and ordained him to the Aaronic priesthood; afterwards he laid his hands on me and ordained me to the same priesthood—for we were so commanded."

The two above citations, the one from the Book of Covenants and the other from the history of the Prophet, establish, so far as Mormon literature can establish anything, that Smith and Cowdery laid claim to having been ordained to the Aaronic and Melchisedec priesthoods.

Let us place the original quotation from the Doctrine and Covenants side by side with his garbled effort thus:

TRAUM, P. 169.

"Which John I have sent to ordain you into the first priesthood which you have received, that you might be called and ordained, even as Aaron;" "and also with Peter, James and John, who I have sent you, by whom I have ordained you, and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry."

DOCTRINE AND COVENANTS
26: 2.

"Behold, this is wisdom in me; wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fullness of my everlasting gospel; to whom I have committed the keys of the record of the stick or Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days; and also John, the son of Zachariah, which Zachariah he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron; and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also with Joseph, and Jacob, and Isaac, and Abraham, your father; by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days."

Is this the proof he gives of stating "propositions in the *exact words* the Saints employ"? Lengthy quotations are not objectionable, and short ones are excusable, if in the abbreviated form they are transcribed *correctly* and contain the full substance; but to cut a sentence in twain, and join on parts which are not in the paragraph quoted, and otherwise torture a passage, exhibits an inexcusable carelessness. Do you find the latter part of Traum's quotation in the second paragraph at all? It is a part of the third paragraph, and there it is incorrectly transcribed; words are omitted and changed, and closes at a semicolon. Such is the outward manifestation of a spirit within that would hazard an objection at the sacrifice of fairness.

THE PRIESTHOODS.

Elder Traum is introducing this quotation for the purpose of convicting "this archimpostor" as he calls Joseph Smith, of the "crime of fraud." Let us note how he performs this magisterial work. Joseph, in giving the account of the bestowal of the Aaronic priesthood authority, says this:

We still continued the work of translation, when in the ensuing month, (May, eighteen hundred and twenty-nine), we, on a certain day, went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger.

Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should

shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when standing up I prophesied concerning the rise of the church, and many other things connected with the church and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.—*Times and Seasons, vol. 3, pp. 865, 866.*

Of this transaction, Oliver Cowdery wrote to the *Messenger and Advocate* September 7, 1834, published at Kirtland, Ohio, pp. 15, 16, as follows:

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easy to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further, it was as easy to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the question might be asked, have men authority to administer the name of Christ, who deny revelation? when *his* testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelation in all ages of the world, when he has had a people on earth? If these facts were buried and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed in glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance!—What joy! what wonder! what amazement! While the world were racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard, as in the "blaze of day"; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow servant," dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled; doubt had sunk, no more to rise, while fiction and deception had fled for ever!

But, dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing)? when we received under his hand the holy priesthood, as he said, "Upon you, my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

This testimony of Oliver Cowdery, so graphic, and beautifully inspiring, is in complete harmony with that of Joseph's, although it does not go as far. But the agreement furnishes additional strength, when it is noted that it clusters around one of the most important periods in the history of the latter day evangel. Elder Traum confuses the transactions,

makes the conferring of the Aaronic and Melchisedec priesthoods occur at the same time, whereas, order and system characterize all the works of God. But wherein lies the impeachment of Joseph Smith? Why, after baptism Joseph said, "I laid my hands upon his head [Oliver's] and ordained him to the Aaronic priesthood, and he afterwards laid his hands on me, and ordained me to the same priesthood." "Exactly," says Traum, "the same thing that it was claimed the *angel* came to do, was the thing that Joseph and Oliver said *they did to each other*." This is the "crime of fraud," of which Traum thinks he convicts. But we do not see it that way. Joseph says, "for so we were commanded." God was "taking the *initiative*," Elder, and in so doing he did not omit "the referendum," a principle always known to the government of God. The administration of God is not despotism, the rights of his people are fully protected by the "law of common consent." When Moses received the divine enactments, they were at once referred to the *general body*, and Israel said, "All the words which the Lord hath said will we do."—Exodus 24: 3-7. When God commands, he respects the principle that conserves the *liberties* of the people, and "all Israel says Amen!" (Deuteronomy 27: 15; Nehemiah 5: 13.) Joseph and Oliver, though ordained by the angel, were *commanded* to ordain each other upon the "consent," or vote of the members, in respect of the rights guaranteed, and the law of God, and when God speaks Israel should say, "Amen," which means we assent to the conditions under which the thing occurred (Deuteronomy 27: 15-26).

In the New Testament times a leper came to Jesus, and "worshiped him, saying, Lord, if thou wilt thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will; Be thou clean." And his leprosy was cleansed. Jesus commanded him to "go show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them." He commanded to *obey* the law providing for the cleansing of leprosy, Leviticus 13: 10, Elder Traum believes that God sent Jesus Christ to abolish the law, to utterly spoil the "principalities and powers" of the law of "carnal commandments," yet in the case of the leper he urges obedience to the law "for a testimony" unto the priesthood. Will this critic convict Jesus Christ of "the crime of fraud"? If God sent Jesus to *repeal* the law, and substitute the gospel in lieu thereof, we can argue that Christ had no right to do the thing which the Father commanded him not to do. But it was for a "testimony." So with the formal ceremony of ordination,—for "a testimony." We submit the following to conclude the point: "And all things shall be done by common consent in the church, by much

prayer and faith."—Doctrine and Covenants 25: 1.

Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order, and by common consent in the church, by the prayer of faith."—Doctrine and Covenants 27: 4.

In the history of the church, Joseph mentions the fact that the angel which appeared to him the evening of September 21, 1823, quoted, among others, the following passage: "Behold I will reveal unto you the priesthood by the hand of Elijah the prophet before the great and dreadful day of the Lord."—Malachi 4: 5.

In May, 1829, six years afterward, John the Baptist, whom Christ called the Elias (Matthew 11: 11-15; 17: 3-13; Mark 9: 13; Luke 1: 17; 9: 30), appeared and conferred the Aaronic priesthood, as before stated. But for Elder Traum's special delectation, we submit six verses of the third chapter of Malachi, as follows:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.—A. V.

When our critic's eye rests on the third verse in the above, he will see his pathway into a wilderness of complications whither his wild hallucinations drive him, and every twig will reach down, and clutch his hair, and while suspended thereby, the winds will moan, "Absalom." Should he take the position that this prophecy was fulfilled in the *first* coming of Christ, heralded by John Baptist, with the subsequent work of "building the church," he comes face to face with the administrations of the priesthood of the "sons of Levi," the Aaronic. If this be true, John the Baptist, of the Aaronic line, *changed* the *service* of the priesthood by executing the gospel under its authority. (John 1: 5, 6; Mark 1: 1-4; Luke 3: 3; Luke 7: 28-30.) But John was only *one*, while the text says "sons of Levi," plural. This easily gives us the Aaronic priesthood in the Christian church. Again, this change is spoken of in the Melchisedec priesthood as follows:

For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things

are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.—Hebrews 7: 12-14, A. V.

“Moses spake nothing concerning priesthood” in “the tribe of Judah,” yet here is Christ, a “lion of the tribe” when he comes, invested with the authority of the Melchisedec priesthood.

But again, if Traum flies the track, and argues that Malachi 3 points to a period *subsequent* to the time when John and Jesus represented the claims of the kingdom of heaven, and the organization of the Christian church, the same Levitical priesthood comes “treking” along to vex his righteous soul, for *whenever* the prophecy receives fulfillment, the “sons of Levi,” are to be purified, and “offer to the Lord *an offering* in righteousness.” And, inasmuch as John the Baptist could, and did execute the “counsel of God,” as an Aaronic priest, therefore, when Malachi 3 is fulfilled, the sons of Levi will execute gospel work under the authority of the same priesthood.

Once more, as fortifying this conclusion, and striking down this monstrosity set up by Elder Traum, we append two more prophetic statements of Holy Writ:

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness. The planting of the Lord, that he might be glorified. And they shall build up the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.”—Isaiah 61: 1-6, A. V.

Jesus Christ used the foregoing for his first recorded text, see Luke 4: 16-18.

If Traum takes hold of either *horn* of the dilemma in which this prophecy places him, it gores his theory to death. In verse 6, the Lord says, “ye shall be named the *Priests of the Lord*”; “men shall call you the *Ministers of our God*.” If he argues that this prophecy was fulfilled in and during the existence of the church of Christ nineteen hundred years

ago, then Peter’s inspired statement, and our claims for it, that *priests* constituting a “holy priesthood” was in the church, *is sustained*. If he takes the position that this prophecy reaches down to a future period, subsequent to the existence of that institution Peter called “a holy,” and “royal priesthood,” he *denies* the express declaration of Jesus Christ, who says: “This day is this scripture fulfilled in your ears” (Luke 4: 21), and our contention is yet sustained.

Traum can, just as easily, conceive of a neighborhood without neighbors, or a brotherhood without brothers, as he can conceive of a priesthood without priests!

I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephrath: we found it in the fields of the wood. We will go into his tabernacles: we will worship at his footstool. Arise, O Lord, into thy rest; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy. For thy servant David’s sake turn not away the face of thine anointed. The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them; their children also shall sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell: for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy. There I will make the horn of David to bud: I have ordained a lamp for mine anointed.—Psalm 132: 4-17, A. V.

David, in inspired vision foresaw the church of God with “priests” *under Christ*, “clothed with salvation,” gospel authority, as verses 9 and 16 of the above sublime ecstasy disclose. Let our critic writhe under the situation into which his false theory has plunged him. Turn which way he will, these statements of God’s servants are upper and nether millstones between his man-made, man-indorsed, and God-rejected opinionism is ground to powder! Talk about a local congregation with elder, and deacon being the church in completeness? Above the elders in charge of local congregations of the church “God set” as members of the *general body* high priests, invested with gospel authority clothed with salvation. Hebrews 5: 1 says: “For *every* high priest taken from among men *is ordained for men* in things pertaining to God, that he may offer both gifts and sacrifices for sins.” Peter’s declaration to the church: “Ye are an holy priesthood to offer *spiritual* sacrifices,” is fortified by Paul, and made impregnable by Jesus Christ in John 20: 22, 23: “And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost; whosoever *sins ye remit*, they are remitted unto them; and whosoever *sins ye retain*, they are retained.” These *prerogatives* of the ministry of Je-

sus Christ are the qualifications, according to Paul, of high priests offering "spiritual sacrifices." The word of God places them "*in the church.*" Then come apostles, prophets, and if Traum doesn't preach according to the foregoing, he doesn't *preach Christ!*

(To be continued.)

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WHO IS THE ANARCHIST?

I have before me a cartoon of 1859 reprinted in the *Review of Reviews* for April, 1901. It represents Abraham Lincoln being carried to the lunatic asylum by a crowd of fanatics, one of which says, "I want everybody to have a share of everybody else's property." Another says, "I want religion abolished, and the Book of Mormon made the standard of morality." Another, "I represent the free-love element, and expect to have free license to carry out its principles." Another, "I want a hotel established by the Government, where people that ain't inclined to work can board free of expense."

These are some of the "arguments" that were used against the Republican Party just prior to its final triumph. We have its parallel in the opposition that is being waged against the Socialist Party today.

Nobody condemns the Republican Party for taking up arms to suppress the rebellion, and nobody, today, accuses them of advocating violence and encouraging the spirit of anarchy. Yet had the advice of Joseph Smith been taken, to buy the slaves and set them free, all the horrors of the war that followed might have been averted.

The Socialist Party is now and always has been conducting a campaign of *education*, urging the enslaved working class to use ballots and not bullets in their fight against their masters, the capitalists.

It is an easy matter to take some agitator's impassioned speech and so twist its meaning as to give it the coloring of violence. Surely we are not unaware of the attacks that may be made against the Christian religion in the same way. What better example can we find of a working class uprising through the *agitation* of a radical enthusiast than that of Moses? Have we forgotten how he slew that Egyptian taskmaster whom he found beating a Hebrew, one of his brethren, and hid him in the sand, and then skipped off to Canada (Midian) when Pharaoh sent the officers after him? Haven't the McNamara brothers the same excuse to offer for their deeds?

Then notice how he plans to literally rob the people before their eyes, pick their pockets, so to speak. (Exodus 3:22, Inspired Translation.) "But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of

silver, jewels of gold, and raiment; and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians." Then after torturing their masters by a series of plagues, he brings the matter to a focus by having the first born of every family, and even the unoffending beasts, literally slain, killed; after which they walk out, taking with them the treasures they have "borrowed" according to the instructions above referred to.

How would this sound if it came from some Socialist "prophet"? 1 Samuel 15:3: "Now go and smite Amalek and utterly destroy all they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Then because Saul and the people were too tender-hearted to carry out this instruction in detail, he was severely reprimanded and rejected from being king; and Samuel, in order to give Saul an example of how he should treat his enemies, called for Agag, the king whom Saul had taken alive, "And Samuel hewed Agag in pieces before the Lord in Gilgal," (1 Samuel 15:33.)

Do Latter Day Saint elders, as well as others, when they are trying to make a case against the Socialists forget the language of Jesus? Matthew 10:30, 31, Inspired Translation: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his fathers," etc. (Breaking up the home, like the Socialists want to do, you know.) And somehow we forget how he took a whip and drove the bankers and merchants out of the temple, upset the furniture and scattered their money, and called them thieves! (John 2:14.)

Then, there's Nephi, of Book of Mormon history, who committed the double crime of murder and theft in securing the plates; and Joseph Smith, of modern times, who organized Zion's Camp and went on an expedition to reclaim lands in Jackson County, fully prepared to shed blood and destroy property, if necessary to accomplish their purpose. (Volume 1, pages 474, 475.)

[For the protection of the church we must state here that this expedition was for the purpose of carrying clothing and supplies to destitute Saints in Missouri, and to defend them when reinstated in their homes by the civil authorities. The expedition carried arms in self-defense but absolutely made no attack on anyone in the course of the entire undertaking. The proceeding was legal, not anarchistic, as the Saints in Missouri had been advised by the state authorities to arm in self-defense.—ASSOCIATE EDITOR.] (See Church History, vol. 1, p. 439.)

It is a very easy matter to conjure up some pet theory, then select some isolated and fragmentary

quotations to bolster it up; but if we really want the truth we will select various statements on the same subject, let each have its appropriate bearing on the other, make allowance for figures of speech, and derive our conclusions accordingly.

If a souvenir pocketknife with the pictures of two misguided Catholic, union, Democrats on one side and the Socialist Party motto on the other is the strongest evidence of the spirit of anarchy that can be found among Socialists, we have little occasion for anxiety.

When a Republican or Democratic spellbinder quotes, "Give me liberty or give me death," everybody is ready to applaud, but when a Socialist agitator declares that the time is near at hand when there is likely to be "Wanted, a few men who are not afraid die," in order to preserve this same "liberty" "to ourselves and our posterity," he is at once branded as a vicious character, secretly plotting the destruction of human life.

Of course the idle rich who revel in the wealth created by others are not responsible for demonstrations of violence when certain wretched victims of their legalized greed employ the only means within their knowledge to extricate themselves, from the hopelessly desperate condition in which they find themselves. And I suppose the Socialist who undertakes to enlighten these wretched creatures and prove to them that the *workers* of the world, those who produce the wealth, are the ones who should enjoy it, is the real anarchist.

Don't you remember what the main accusation against Jesus was? Plottin' 'gainst the government. Luke 23:2: "We found this man perverting the nation . . . saying, that he himself is Christ, a king." You see, the instant a man undertakes to preach the gospel of a better government he is at once accused by the ruling power, and those who wish to curry favor with the rulers, of encouraging violence, etc., and a lot of ridiculous stuff that is not worthy the consideration of thoughtful people.

Latter Day Saints, especially elders, insist that they be judged by their own statements with reference to their religious views, and are very much concerned when an opponent undertakes to read into his words that which he does not say.

In this connection I desire to present a few quotations from the *Appeal to Reason* for December 16, 1911, the words of Eugene V. Debs, probably the most radical Socialist orator that we have:

The Socialists alone come out of all this mess with unsmirched character. From the beginning Socialists in the unions have opposed the tactics of the McNamaras, and have fought for the only tactics that make such actions as theirs impossible.

And now let us proceed with our work of education and organization and let us profit by this latest experience. Let us show union men the futility of dynamiting, and that dy-

namiting and similar outrages are the logical results of the impotency of pure and simple craft unionism.

Let us show the workers the necessity of uniting in one great industrial organization and one great political party, and using the weapons of intelligence only in waging our warfare for liberation.

Let us show them that a united working class, with intelligence to guide it, scorns the exercise of brute force in fighting its battles; that reason is more effective than violence; that crime injures those who commit it, and that the intellectual dynamite of the workers is far more deadly to capitalism and wage slavery than the kind used in blowing up buildings and bridges.

The same issue of the *Appeal* has a statement from Charles Edward Russell, editor of the *Coming Nation*, another Socialistic magazine, as follows:

The lesson of the whole sickening story that violence begets violence, that injustice fosters revenge, that violence always defeats any good end, that agitation and union are the strongest weapons against wrong in any community—may that not be lost upon this country.

The following is from the pen of the editor of the *Christian Socialist*:

The worst possible treason to the working class, and therefore to all future society, is to disgrace and retard the struggle for social emancipation by anarchistic methods which are social poison in themselves, and the worst possible tactics. The methods of anarchy, whether used for purpose of financial gain or because of fanatical loyalty to the union, must be condemned.

The *Christian Socialist* for December 21, has the following:

Socialism is the world's greatest power for peace. It does not merely talk, it acts.

When, during the Morocco dispute between Germany and France a few years ago, the German emperor seemed determined to take advantage of France's unprepared condition to force humiliating concessions or declare war, the German Socialists, two hundred thousand strong, assembled for a mighty peace demonstration in Berlin and declared that "the working men of Germany have no grievance against the working men of France and refuse to murder them."

This tremendous demonstration convinced the emperor that he could not depend upon his own people to support a war against France over a matter so trivial, therefore he was forced to send his representatives to the Algeiras arbitration conference and take his bitter medicine there, which he had formerly refused to do.

When Sweden and Norway were on the verge of war over the separation of the two countries, the Socialists and labor union men of both nations met in general convention and authorized their executive committee to call a universal strike in both countries on the day that war was declared or begun by either. The machinery of war can not grind when the wheels of industry are still. Therefore there was no war between Norway and Sweden.

Other instances might be cited, such as the tremendous demonstrations now being made in Italy by the Socialists against the murder war in Tripoli.

The Italian assault on Turkey to grab Tripoli is the most startling and convincing demonstration of the absolute mockery of "Christian" civilization under the profit system. Labor wars, cheating in business, gigantic stock jobberies, poisoned foods, the liquor traffic, the brothel, and all wars for territory or commercial advantage—these all adhere in the profit sys-

tem. Socialism alone can remove these world-wide, unspeakable crimes.

I could easily furnish column after column of this kind of matter from various socialistic writers, and yet in the face of all these glaring facts in our favor, men, and women too, bishops and seventies, will continue to assert that Socialism breeds anarchy and fosters violence, with the same consistency that some people display in charging that Josephite Latter Day Saints would still practice polygamy if they dared. V. W. GUNSOLLEY.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Chrysler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Chrysler Street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

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Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

In Response.

Sister Walker: I chanced to see in the Home Column of January 24 a letter signed "D," in which the writer spoke of feeling great despair because of his past errors, and as though he can not have any more happy days. Reading this caused me to desire to say to him that although by his errors he has failed to do some good in the past, yet his faults do not make him an outcast from God, now that he has repented and is able to say with all his heart, "I now hate sin and I hope to be pure the rest of my life." Nor will it keep him from the sympathy and aid of noble and worthy people, those who are so in harmony with God's redeeming grace as to be always ready to lift up the fallen and comfort the erring. Nor need it prevent him from doing in the future a greater work, even that which awaits his effort and which the Lord will lead him to find, if he puts his whole trust in God and goes forward.

Then, my brother, do not despair, nor say that you can not shake off this feeling; for though great grief may come to you at times, yet look to God continually and he can and will so bless you as to make you very useful in his work for humanity. Even though you feel much humiliated, yet you can obtain from the Lord excellent comfort and great peace, and have joy in the work of lifting up and aiding many poor mortals, because you now see and understand better than you ever did before the great need there is of helping erring humanity; and you will have a deeper love, a greater sympathy, a broader philanthropy, and a more unselfish and absorbing purpose to make your life of the best possible value to your fellow mortals, especially to those who desire to rise above their errors as you do above yours.

Another point is that usually they who have suffered most have the most compassion and genuine sympathy for others

who have fallen into trouble, therefore such are usually better fitted to work with God in comforting, encouraging, and lifting up the unfortunate, than if they had not themselves been down into the depths. See what one of the inspired poets of our time has written on this point. He was a tender, loving soul, who encouraged many by the light that God gave him. He wrote as follows:

"No risen Lord could eat the feast of love
Here on the earth, or yonder in the sky,
Had he not lain within the sepulcher.
'Tis not the lightly laden heart of man
That love the best the hand that blesses all;
But that which, groaning with its weight of sin,
Meets with the mercy that forgiveth much."

Again he speaks of God and of his loving purpose to redeem and exalt man, and of holiness and sin as ever accompanying humanity, as though they walked side by side, both permitted of God and each with a work to do; and he declares that he cares not whether the Lord ordains that evil should live, or if he only permits, but he asks:

"What He would have this evil do for me?
What is its mission? What its ministry?"

How shall it nurse my virtue, nerve my will,
Chasten my passions, purify my love,
And make me in some goodly sense like Him
Who bore the cross of evil while he lived,
Who hung and bled upon it when he died,
And now in glory, wears the victor's crown?"

Again he writes:

"God seeks for virtue, and that it may live,
It must resist, and that which it resists must live."

Further on he says that sin

"Unlocked the door to highest destiny,
That Christ might enter in and lead the way.
God loves not sin, nor I; but in the throng
Of evils that assail us, there are none
That yield their strength to Virtue's struggling arm
With such munificent reward of power
As great temptations. We may win by toil
Endurance; saintly fortitude by pain;
By sickness, patience; faith and trust by fears;
But the great stimulus that spurs to life,
And crowds to generous development
Each chastened power and passion of the soul,
Is the temptation of the soul to sin,
Resisted, and reconquered, evermore."

Therefore, as all this is in accordance with the way that Christ has represented God and his love for all who repent and forsake evil, so all who have erred, and who do thus turn to God and Christ, all these have cause to be comforted, and to lay strong hold upon faith and hope so as to endure to the end and to obtain the greatest of all the gifts of God, even eternal life. That Brother "D" will do so, with thousands of other erring ones we should all pray for and seek for is our wish. Let us help by aiding and comforting all we meet.

I will close with a quotation from the same poet, as he places the words in the mouth of one who sought to know the true way. He says:

"Teach me the better way,
And every expiration from my lips
Shall be a grateful blessing on your head;
And in the coming world I'll seek the side
Of no more gracious angel than the man
Who gives me brotherhood by leading me
Home with himself to heaven."

LAMONI, IOWA, February 3, 1912.

S.

[We are glad indeed to be able to give the above letter to the readers of the HERALD, and to our discouraged correspondent "D." And if it should be that there are others beside him who are allowing themselves to be tempted to doubt the completeness of God's work in the putting away of their sins through their obedience to his law, we trust that they, too, may find in it the encouragement they need to help them to press on and overcome. It may be that they have fallen again into sin, after God, for Christ's sake, has forgiven them. What then? "I say not unto thee until seven times, but until seventy times seven." These are the words of the blessed Master, and think you he will require of us more than he is willing to grant? Why, then, did he teach his disciples to pray, "Forgive us our sins as we forgive those who sin against us"? Let the inspired Psalmist answer: "He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." It is well, however, that we bear in mind that all these promises are to those who love him, and because they love him, fear him. "He remembereth that we are dust," and when we have failed, if we truly repent he will forgive. But let us strive earnestly to remember that no man is tempted above what he is able to bear. If then in weakness he yield, God may and will forgive him if he truly repents, but the strength he would have gained had he resisted the evil, it is not a part of the plan of God to give. Men grow *strong* only by looking to God for help and bracing themselves to resist and overcome the evil.—EDITOR.]

To Our Sisters and Friends.

Our constitution provides that the advisory board shall issue a call for help when the funds are low in the general treasury. In accordance with that provision we now appeal for money for our general fund. We need money and need it badly. The work of this society can not be successful without more financial help. If you approve the work of the auxiliary, please do not pass over this call without responding if you can do so.

We are pleased to acknowledge the generosity with which many have remembered the Children's Home, and we trust that it may be continued; for its needs are constantly recurring, and we hope the help may be also. But there are other lines of work the society has in hand that are just as necessary as the work of the Children's Home, and we must not neglect them.

The Religio voted three hundred dollars for social purity work to be carried on among the boys and young men, and by vote turned the work among girls and young women over to the Woman's Auxiliary. Now, if it takes three hundred dollars to carry it on among the young men, how much of that line of work do you think we can do with five or ten dollars? This work can not be done without the distribution of literature. We also need literature for the home and child welfare department. The monthly readings, and the

leaflets printed from them are published in the interest of this department, and they are a great help but even for this division of the work more money is needed.

The plans for enlarging the work of the organization will demand added expense. The correspondence carried on by the officers of the society is increasing all the time. Heretofore the expense of this has largely been borne by the officers themselves, but as the work increases they can scarcely be expected to continue this.

Send money to our general treasurer, Mrs. M. E. Hulmes, 909 West Maple Avenue, Independence, Missouri.

ADVISORY BOARD W. A. FOR S. S.

Requests for Prayer.

Brother William Anderson, Scranton, Pennsylvania: "There is a sister here who is suffering from cancer and at times suffers extreme pain. The doctors say that all her organs are affected. She has asked that all the Saints will pray for her, that if it is the Lord's will she may recover, as her little family needs her care."

A sister in deep trouble and distress asks the prayers of the Saints that God will rule in her peculiar trial for the best good of all concerned, and will grant unto her the righteous desires of her heart.

Notice.

All local societies of Woman's Auxiliary and others who have donations for the aid of general work of the organization; also those contemplating sending money to general treasurer for Children's Home fund, please do so by March 20, as my list for Children's Home fund must be prepared in time to be published as usual when Bishop Kelley's list appears in HERALD, before or after conference.

MRS. M. E. HULMES,

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General Treasurer of Woman's Auxiliary.

Letter Department

DES MOINES, IOWA, February 2, 1912.

Editors Saints' Herald: The unpleasantness of not being free to do what one sees needs to be done, oh, so badly, has been one of the features of time's allotment to me for several months, but while I have experienced this unpleasantness I have had the pleasantness to learn how to endure, and for the assistance of the loving Father in both of these experiences my heart beats in grateful appreciation. Not to be understood by men is a very trying experience, but to know that God understands more than compensates for what one has to undergo, and not till one has been brought to experience that which follows being misunderstood does one become acquainted with the sweetness of the fellowship one has with God and with his Holy Spirit.

I am just reminded, by seeing the fire wagons passing with its necessary equipments to subdue one of the destructive forces of material things, that the provisions thus made prevent greater losses, and that God has as wisely provided for the protection of spiritual destruction through those whom he has commissioned to visit the house of each member of the church and teach and exhort each to the performance of duty, for the keeping out the combustible influences that mar the peace of the church and destroy the spirituality of the children of God; and if this duty is wisely done, there will not occur the necessity of the duties of those who are set in the church to put out the fire after it is once started. Prevention is truly better than cure.

Many of the afflictions that now have to be endured would

never have occurred had each one cared for himself as the Lord has given us information how to, and these instructions were more clearly and fully given by those who are to instruct the Saints how to attend to the care of the body, with other family duties, and the Saints would with greater care attend to applying this preventive. I am more than ever convinced that those set apart and chosen by branches to visit the house of each member should become better acquainted with the law of hygiene, and the law given of God relative to proper foods and drink, and show their faith in the word of God, to teach it in regard to what is wise in this regard. To remain well is certainly a greater blessing than to be healed after we are made to undergo sickness. We hear many testimonies of how the Lord has healed the sick, and this is something we should be indeed thankful for, but we hear but few testimonies from those who are given a continued blessing of being kept from sickness.

And just here I am reminded that I am one who has much to be thankful for in being kept in health nearly all the time. I believe I suffer more when I am brought in contact with others' sufferings and can apparently do nothing for their relief. In such cases as this is where the just must "live by faith." Last week two of the brethren were called to seek the Lord through prayer and the anointing with oil for one not of the faith, but he believed in God and had been taught the divine provisions in such cases. He had inflammatory rheumatism, and was immediately relieved of all pain, so we are informed since, and has so far recovered as to be about the house and town.

The two brethren who administered in this case had those who were sick at their own homes, and the ordinance had been sought but relief had not been secured; but with faith in God's promises they sought him for others, and they were blessed while their own continued to suffer. Can we tell why this is? Because we can not do that make the promises of God of any less effect? Should it mar our faith in the least? It should not; but in many instances it does. One of these sick ones has received a marked recognition of God's power, while the other lingers. Shall we say that the faith we have is unwavering because we are denied what we ask for at the time we think it ought to be granted? I want to prove that my faith in God is unwavering, though I have been denied the blessing sought, and I ask the prayers of the Saints that I may with patience endure.

On account of the extreme cold weather and some adverse spiritual conditions in the district, there has been but little missionary work done this year. Some effort was made by Brother Reiste, with but little response. No requests for special meetings have been made that have not been satisfied. We look for more of an interest after the conference that is held at Runnells, Iowa, the 9th to 11th of this month. We request all Saints to inform us, then or previously, of any interest for a series of meetings. The mission in the south part of the city continues, but the cold weather put a crimp in it, as it did in many other things. Sickness has affected the interest at the Sunday school some.

I am specially pleased with all the church publications, and so well pleased that I thought better material was being furnished by others than I could offer, hence have not made my appearance for a time. I trust that this letter may not depreciate the spiritual value of our official organ. I am more than ever convinced that there should be a quarterly, or a system of quarterlies, for the use of mission schools where the Bible is but little known, and its contents much less. It might be well to have leaflets of some kind for this class of schools.

As with the divine head, Father, Son, and Holy Ghost,

there is unity of purpose and agreement of work, so there must be in the head of every branch, district, mission, and auxiliary, as well as the church itself, if we represent the Christ. "Except ye are one ye are not mine," applies in every organic element in the church, and when choosing officials where the choice is left to the people this principle should be kept uppermost in mind; then the choice, when made with much prayer and faith and with common consent, will thus be governed. The husbandmen first being partakers of the fruit of the gospel, recommend it by the peace that prevails in their counsels and ministrations. It is not in the power of numbers that the most is done, but in the power of unity represented in those who should be laborers together with God.

As I recall the many years of my labor in local and mission work since 1878, I remember that it has been my happy experience to enjoy unity and peace with my associates beyond measure. I desire to continue to thus labor, that although difference of opinion may at times exist there may never be anything but the peace of the Spirit of God that shall season every act performed. When all is done in an earnest desire to build up the work of God, then we will be "humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to our care," for the Lord has said that no one else can assist in this work. I desire to so be qualified, and what little I may do may be to assist the work.

The district officials representing the church, the Sunday school, the Zion's Religio-Literary Society, and the Woman's Auxiliary, are all working in unity, and the work under their charge is advancing, and all working together are of assistance to the work as a whole.

Preparations for General Conference in the arranging of the business of quorums and the programs of work is enlisting the attention of those appointed committees or that have special charge of the work, and from what now appears, the coming session will be one of great interest to all. May God care for his work. I believe he will.

Hopefully,

J. F. MINTUN.

RIBSTONE, ALBERTA, January 27, 1912.

Editors Herald: 'Tis more than a year since I last wrote to the HERALD. Since then God has blessed me even more than I deserve. Indeed, I can not fully express how truly thankful I am to my heavenly Father for his mercy towards me. It is now the desire of my heart to put myself fully and contritely in God's power. As I have been freely a recipient of God's blessings, I desire to freely impart that which I am empowered to do. I feel indebted to those who have made sacrifices and enabled God's servants to go forth and proclaim the glad news of a restored gospel. It makes my duty plain that I must do all I can to help the work along, that some honest-hearted individual, somewhere, and at some time may hear and obey. How often, brothers and sisters; indeed too often, do we shirk from our labors in God's work, and while still longing for that great millennial day, we waste our valuable time and energies in building up institutions of men.

We, as a people, claim that God can save to the uttermost. Do we then have faith in God's will, as expressed in his words delivered even in our time, when we save our temporal means and energies for ourselves and expect God to save our souls?

Let us remember the parable of the rich man whose granaries were bursting full. In western Canada there are opportunities for Saints to acquire a fair surplus of this world's goods and also to be factors in spreading the gospel

and helping the church. As the gospel has brought joy to many a son and daughter of Adam's race, may we as a people help it to roll further afield, that all who will may come and take of the water of life freely.

Your brother in the gospel,
W. OSLER.

WIGAN, LANCASHIRE, ENGLAND, January 23, 1912.

Editors Herald: Kindly permit me to say, through your valuable columns, that the Saints in this town, with the exception of one or two who are not attending meetings, are in good spirit and doing their very best to live the life of Saints. We are having splendid meetings, and it gives me great pleasure to say that we have baptized eight precious souls into the kingdom, who, I believe, will be a credit to the church and the branch they belong to. Brother James Entwistle, a young man who has received the work with joy and gladness, is a promising young man for future work in the branch; and Sister Florence Todd, a young woman who has joined us, is also doing good. She has been the means in God's hands of bringing three to the meetings who have since joined the church.

We have also several friends interested; a Mr. and Mrs. Marsh, two bright and promising souls, and very kind and willing to help; also Mr. and Mrs. Townsend, who are well known to the Saints here. There is also the husband of Sister Taylor, whom we hope will yet receive the gospel.

We have Elder William H. Chandler, of Warrington, with us every Sunday, who is doing a splendid work amongst us, preaching and visiting the Saints and friends. We have also good support from the Manchester District, and I beg to thank all the brethren who have so kindly visited us. Brother Roderick May paid us a visit and preached a grand gospel sermon, which was well appreciated by Saints and friends. We hope he will come again.

In conclusion, dear Saints, let me say: Be steadfast; immovable; always abounding in the work of the Lord, forasmuch as we know that our work is not in vain in the Lord. Your brother in the gospel of Christ.

WILLIAM SPARGO, *President of Branch.*

33 SCHOLEFIELD LANE.

COLTON, CALIFORNIA, January 30, 1912.

Dear Herald: Having just read the letter in the Home Column signed "D," I feel a deep sorrow for the brother and offer a few words by way of comfort.

How came it, brother, that Satan has so blinded you? You say you desired to do right, and obeyed the gospel, was soon called to the priesthood, and that for four happy years you were blessed with the Spirit and rejoiced to know that God had forgiven you. If you knew that God had forgiven you, is not that sufficient? Is there any word of God on record that after one has repented of his sins and obeyed the gospel in full purpose of heart, that God will again impute those sins against him? If he would again impute past sins to one he would to all, and where, then, would be the saving ordinance of the gospel? Is not Christ's atonement sufficient for you? Were your sins of a deeper dye than those of any other individual? Has he not said, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," and if such an one be willing and obedient they should eat the good of the land? This comforting promise was made to a very wicked people, and all upon the condition that they wash themselves and be made clean,—is not that washing the cleansing act of baptism? Then to "put away the evil of their doings, and cease to do evil, and learn to do well." Can you not take God at his word? Were it the Lord who was afflicting you

for your sins, then bow in humility and submission, bearing your trial in patience and sorrow until he says it is enough.

But you say, "Satan undertook to overcome me." With those words before us that I have quoted from Isaiah we can not believe it to be God,—therefore resist that power! Yes, Satan is powerful, but thanks be to God, He is more powerful; cease to doubt him; trust him and do all the good you can, and don't submit yourself to the destroying power of the Evil One.

If you have no other hope than to be weighed in the balance, then pray God for length of days and, letting no opportunities pass, work for your life, your eternal life, that your good deeds may outweigh the bad ones in numbers and in sincerity of purpose. Let your fear be that of displeasing God the Father and Jesus Christ our Redeemer by doubting the efficacy of their plan of salvation.

Your sister,
E. BURTON.

ROCK ISLAND, ILLINOIS, January 23, 1912.

Editors Herald: The Saints of the Twin Cities have for the past seven years met in the Art Gallery in Moline. But feeling a desire to have a building of their own, have at last materialized their fond hopes. Sunday, January 21, was the formal opening day, when we held two preaching services, 11 a. m. and 7.30 p. m.; also Sunday school at 10 a. m., and I am continuing preaching each evening this week and over next Sunday. The church is not quite completed, but will be in the near future; twenty-eight by forty feet is the size. A very neat, commodious building. We believe the move will prove beneficial to the work in general. Trusting you and yours are improved in health, and enjoying the change.

Very truly yours,

JOSEPH ARBER.

1326 FIFTH AVENUE.

WHEELING, WEST VIRGINIA, January 28, 1912.

Editors Saints' Herald: Great preparations are being made here at present, as Billy Sunday, the noted evangelist, will hold the fort here six weeks beginning February 18. His advance agent has been here about a week making arrangements for his coming. A large tabernacle will be erected to accommodate about eight thousand people, and from all indications it will be crowded each night. The sectarian churches are very active in his behalf. Prayer meetings are being held in various parts of our city and in nearby towns. This week about one hundred cottage prayer meetings were established where prayer will be offered for the success of the meetings of this great evangelist.

Our friends are manifesting quite a zeal and we hear about Sunday on the street, in the factory, mills, and about everywhere. We envy not the work of this man. If he is successful in causing men to abstain from intoxicating drinks, we believe there will be happy homes in our city and good accomplished.

Brother Richard Baldwin held a series of meetings here ending on the 17th. The services were productive of good, as the speaker was blessed very much with the Spirit of the Master. At the conclusion of one of his sermons he delivered a prophecy in which the Saints were instructed to have more confidence in God, as it was through the lack of faith that many blessings have passed over our heads. We are satisfied that such has been the case, not only here but at other places through the church.

Sisters William and Gomer Liston, of Short Creek, were at social meeting to-day. Brother William and Gomer Liston are employed by the Wellsburg and Bethany Railway Company. This line runs into the town where the old historical

college stands which was built by Alexander Campbell and followers of the Christian Church.

Sister Lydia Thomas has been on the sick list for the past week.

Brother Myron Thomas has resigned his position with the United Dairy Company and is making preparations to enter the active ministry.

Brother and Sister Samuel Winship, from Glenco, Ohio, worshiped with the Saints to-day.

Sisters Mabel Thomas, Edith and Vera Serig, Brethren William Brewster, Sam Martin, Matt Liston, and the writer spent last Sunday with the Stubenville, Ohio, Saints; it being their Sunday school rally day; an enjoyable day was had.

Elder O. L. Martin and coworkers are prosecuting the Sunday school work here. We are glad to note that twenty-six dollars were raised for Christmas Offering.

Sarah Gill, our aged and esteemed sister has been indisposed more or less all winter.

L. A. SERIG.

Dear Herald: Inclosed find an excerpt from the *Arkansas Baptist*, of January 24, published by Ben M. Bogard, as follows:

"My recent debate with Mormon Apostle Curtis at Adamson, Oklahoma, was a pleasing experience. Adamson is a coal mining town and the town was started by a Mormon by the name of Adamson. At Wilburton, only a few miles away, is a strong Mormon church of 180 members. A goodly number of them came over to the debate. The Baptists have been tormented by Mormons in that section until it became unbearable. They needed cooking down and they got it good and plenty. I left the Baptists shouting happy and as mad a set of Mormons as you ever heard of. The Mormons won't be apt to be very noisy for some time to come in that region.

BEN M. BOGARD.

The above mentioned debate I attended in full, and when he says "Mormons at Adamson," there is not a Mormon in Adamson unless the true Latter Day Saints of the Reorganized Church is what he means. If he left the Baptists "shouting happy," as he calls it, then the man is most happy when his conscience is seared to that degree that without compunction he can uphold a pretended Christian in the grossest misrepresentation. Bogard said the Latter Day Saints taught polygamy and murder, and read, "Zion must be redeemed either by purchase or by blood." Boasted he would be glad to know he were a relative of the preacher Bogard who assisted in driving out the Saints; he would have done the same. As to the "Mormons," as he persisted in calling us, being mad, he is willfully mistaken, for the Saints are rejoicing in the truth and the fulfillment of prophecy that no shaft organized against the work should prosper.

All is well here. Three baptized last Sunday, and I think more to follow soon.

Respectfully yours in bonds,

H. R. HARDER.

POLSON, MONTANA, January 30, 1912.

Dear Herald: We take this method of letting such of our old friends as read your pages know where we are. We came to Montana five years ago from Wyoming, where we spent a little over one year after leaving South Dakota. Two years ago we came down here on the Flathead Indian Reservation, just before the number holders began filing on the farm units, as the ranches here on the reservation are called.

At that time as far as the eye could reach there were but two houses to be seen; now we can ascend the hill a little way and on a clear day can count more than one hundred homesteaders' houses; some of them good, substantial houses,

too. If it were not for the scarcity of water this would be an ideal place to live, and this defect will soon be remedied, as the irrigation project is nearing completion. We are in hopes the water will be turned into the big ditch by next June, as is called for in the contract.

This reservation lies in a beautiful valley, bordered on the east by the Mission Range of mountains, and on the west by the Little Bitter Root Mountains. At the north lies beautiful Flathead Lake, and through the midst runs the Pend Oreille River. This is a very swift river, impossible to ford, but spanned by the longest wagon bridge in the State. This bridge is at the head of the river, just as it leaves the lake, and by it one can reach the thriving little city of Polson, which has grown in three years from a trading post to a city of two thousand people, with electric lighting system, waterworks, and all the modern improvements (except saloons) to be found usually in cities of twice the population. There are people from all over the United States here, but we have not met any Latter Day Saint since coming here.

Your sister,

RUTH A. BARNES.

MONTROSE, IOWA, January 23, 1912.

Editor Saints' Herald: The writer has been a member of the Reorganized Church of Jesus Christ of Latter Day Saints for a number of years, but is sorry to say is not posted on the work as I should like to be, neither have I advanced as much as I should in the time that has passed. However, I am interested in the great work and want to do all I can to push it forward.

My object in writing this is to tell of a little experience which I have had recently.

Since the 31st of December the Methodist people of this place have been conducting one of their so-called revivals under the leadership of Mrs. S. A. Keel, the evangelist (?). They have succeeded in working up quite a good deal of excitement and have "scared" not a few to the "mourners' bench."

I have not attended regularly, but have gone several times. She preaches hell and damnation, and holiness and sanctification.

The second night I attended, during the early period of the meetings, the above mentioned Mrs. Keel came to a gentleman who sat next to me, and sought to lead him forward to the altar. (This was during the after part of the service, of course.) I listened to what she had to say to the gentleman and when she could not induce him to go she turned to me and said, "How is it with you, brother?" I replied, "All right, I guess." "Well, are you saved?" she said. I told her that I did not think I was, but that I was trying to so live that when the end of my earthly career came, I would be saved. I told her that the Bible says, "He that endureth to the end shall be saved," and I believed that no one could come into that condition until after they shall have passed out of this life. She tried to tell me that after a person became converted and was wholly sanctified it took away the desire to sin and therefore they did not sin. I asked her how they arrive at that condition. She said, "You have to repent and be born from above and be filled with the Holy Ghost." I asked her how she received the Holy Ghost. She did not answer my question directly, but said the Holy Ghost was upon her for three days, (I believe it was,) and ordained her and sent her out to preach the gospel. "But," I said, "You don't preach the gospel, or at least not when I am here." She replied by saying, "You are not here all the time, are you?" at which I answered "No," and undertook to tell her what the steps, or the principles of the gospel were: Faith, repentance, baptism, etc., when she undertook

to make some remark about "Your church." I said to her, interrupting her, "How do you know what is my church?" "Well," she said, "I suppose you've got a church." "Yes, indeed I have," I replied.

I then commenced to tell her some of the principles which she had not preached upon, and mentioned the laying on of hands and asked her, "Do you believe in the laying on of hands?" Without answering the question, she said, "I know what you are now!" which amused me. I pressed the question, and still she did not answer, but made some remark, all of which I could not catch, but to the effect that she would not want a polygamist to lay hands on her head. I told her we did not believe in polygamy and there was no church which denounced it in stronger terms than did ours. I cited her to what Paul said: "If any man or an angel from heaven shall preach any other doctrine than that which I have declared unto you, let him be accursed." "Well, we preach the Bible all right," she said. We continued to talk some little time, and when she finally left me, I bade her remember what Paul said.

During our conversation the Christians(?) were gathered about the altar with some children who were seekers, as they call it, and were all praying at once, creating a great confusion. Each evening the husband of the evangelist, during the after meeting, would work himself up to a high state of excitement in prayer. He could be heard more than a block away and the church was shut up tight. He would yell and scream and cry, and upon some occasions would get down on all fours and even bump his head on the floor. The evening I had the talk with the lady evangelist, after her husband had had one of his performances, she said, "I'm so glad the Holy Ghost fell upon husband this evening."

I continued to attend the meetings occasionally, but the evangelist never came to me again; however, she always looked upon me with contempt, or at least it seemed so to me. She would often make some slight remark about some of the things I had said to her, and as she pretended to think or believe against our church. Among the remarks which she made was: "There will be saints in heaven, but not Latter Day Saint who practice polygamy."

Of course we did not take that to ourselves because the shoe didn't fit.

I had told the evangelist that I did not believe in an eternal hell. I told her the Bible teaches that God will reward us according to our works. That I believed we would have to suffer for our sins, but after we had paid the uttermost farthing we would come out and receive a certain degree of glory.

She made reference to this in one of her sermons and said, "The young man who said that was not a Catholic, but was worse." I rejoiced in the fact that she was not nor would not be my judge.

These people have been working on a certain middle-aged man, a personal friend of mine, and one whom I believe is convicted of sin and is honestly seeking for the light of the gospel. They have continued to surround him, night after night, in a vain effort to get him to the altar, but still the meetings closed and he did not go.

Last night, January 22, was the last night, and as I was leaving the church, at which time there was more or less confusion, caused by many leaving the church, and others talking to one another, the above-mentioned gentleman was standing near the door, and as I came up to him he extended his hand and said, "Hello, Joe, how are you?" I, of course shook hands, and being very intimate hesitated a moment. One of the converts was standing by his side and had been trying to persuade him to go forward. Somehow we at once entered into a conversation on religion, of which I will not write in detail for fear of making this letter too long, but he soon left me, and the other fellow commenced asking me

questions and telling me he did not think it was necessary to go to the altar, etc.

I did not think there would be any harm for me to tell him my ideas and how I understood the things which he asked me, and at once commenced talking with him. Several persons were near us, among them some boys about sixteen or eighteen years of age. We were in the back part of the church, near the entrance, my back being toward the altar.

We had not been talking long until some one took hold of my shoulders, and upon looking around, I beheld the angry countenance of the pastor of the church, Reverend L. C. Moore, who said to me, "Won't you please not make a disturbance in our church?" I answered by saying, "I did not know I was creating a disturbance"; that I did not mean to, and that if I had said or done anything I ought not, I did not know it. Then the person in question spoke up to the Reverend and said, "He is not doing anything, only giving me a little good advice." "Well," he said to me, "you are talking to people whom we are trying to get saved." "I am talking to people whom I would like to see saved," said I, "and if I am saying or doing anything that is not right I would like to have it shown to me." "Well," he said, "since you can't agree with Sister Keel, won't you please not talk against her and our church." At this my friend and I both denied that I had done anything of the kind. So he continued accusing me of first one thing and then another falsely, none of which he could substantiate.

Finally he said, "We are glad to have you come to our church at any time (?) but won't you please when you are here not talk to these people?" This I would not agree to, telling him I thought I had a right to say and do as I pleased, wherever I was, so long as I conducted myself in a gentlemanly way and said nothing which was wrong.

He then said something more about my disturbing the meeting and threatened to use the law if need be, and left me. He was very angry, and as he turned to go I touched him on the shoulder and said, "You have done yourself more harm right here than you have me." He answered by saying, "Thank you," and we left the church.

My friend was very much worked up over the incident and denounced the reverend gentleman for his conduct. He wanted to know when we were going to have meetings. I could not answer him definitely, as I did not know. He has heard the gospel preached in our church and I would not be surprised if he goes forward and obeys after he receives a little more light.

I write this that the world may see how the sectarian churches are working against us. I might mention again that the evangelist never came to me after the interview which I described, neither did she nor any other of her workers go to any of our members except to two boys of one of our sisters in the church. One of these boys belongs to our church. Each evening these boys attended, several of their followers tried to persuade them to go to the altar, but in vain. The boys bravely defended our work as best they could.

I trust I did nothing which was wrong, for I did not mean to. I simply tried to defend the work in my own weak way. Oh, how I wished I had had the power to refer to different texts of scripture which I felt and knew, but could not. We are but a handful in this place, but we are striving to do the best we can under existing circumstances. I ask an interest in the prayers of the Saints that I may ever be firm and steadfast and do what I can to advance this great and glorious work, and that I may grow in grace and the knowledge of truth, and at last be found worthy of a part in the first resurrection. Your brother in gospel bonds,

JOSEPH H. REED.

Extracts from Letters.

Jesse Clark, Fairbank, Iowa, Route 3: "We have enjoyed the recent calls by Elders J. S. Roth and J. B. Wildermuth. I am at present in need of a good steady farm hand on a large farm in northern Iowa. Some single man that understands farming and also dairying, as I have a large number of cows to milk. Anyone wishing work write for particulars at once. Would prefer some one from Iowa or surrounding States."

News From Missions

Missouri.

I landed at Toronto five weeks ago to-day, and under very unfavorable circumstances I have managed to get the gospel before many people and they are marveling that we believe and teach the Bible; as the Reverend Scott, of Eldon, of the Christian or Campbellite faith, told both publicly and privately last fall that I was an impostor and did not believe the Bible nor anything but what came through Joe Smith; and that all the difference there was between our church and the Utah Mormons was the word *reorganized* prefixed to the name, and many other false things which they are proving to their own satisfaction to be untrue.

How sad to think that men who are looked up to as religious teachers have so little truth to defend their positions with that they should stoop so low as to do the very thing that our Master said his disciples should not do. Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. (Matthew 7: 12.) Paul says to speak evil of no man. (Titus 3: 2.) Several whose minds were poisoned against the Book of Mormon by this enemy of the truth have made a personal examination of the same and are convinced that it is just what it and its friends claim for it; that it is a true record of the ancient inhabitants of America and also a true record of the gospel of Jesus Christ as delivered to them by the Lord himself in fulfillment of John 10: 16 and came forth in due time to help establish the truth of the Bible in the last days when the word of God should be esteemed as naught, and are we not living in that day? When the world's great evangelists, like Billy Sunday and Pastor Russell of the Millennial Dawn fame, will rally around the statement made by Paul, Believe on the Lord Jesus Christ and thou shalt be saved, and teach the people that no matter what you believe as to doctrine, organization, or tenets of faith, just so you believe in Jesus as being the Christ. See Acts 16: 31, and the 32d verse says they spake unto him the words of the Lord (the gospel). See John 12: 50, and as soon as they heard the words of the Lord they were baptized both men and women. Now hear Jesus and Nicodemus (John 3: 1-5), "How can a man be born again when he is old? Jesus said, Verily, verily, I say unto thee, Except a man be born of the water and the Spirit he can not enter into the kingdom of God." That is how Jesus says a man can be born again; first of the water; second, of the Spirit; that makes a man a member of the church; kingdom of his dear Son; household of God; body of Jesus Christ; sheepfold. Hear him speak of himself and see how he entered the sheepfold. He said to the young ruler, If thou wilt be perfect . . . come and follow me. Jesus came to John (a man sent from God), and was baptized of John in Jordan, and straightway coming up out of the water the Spirit descended like a dove upon him. Water first, Spirit second! immersion in water, too, because it says he came up out of the water. Could you come out of a house before you had entered it? Verily, no. Neither could Jesus come up out of the water before he had

been buried therein. Now this seems to be proof enough that we are living in the age when the word of God is considered as naught. In Colossians 2: 11, 12, 13, we read they were circumcised with the circumcision of Christ in being buried with him in baptism, and in making or conforming to the gospel covenant, of which the law of circumcision given to Abraham was a covenant.

Well, I am plodding along doing the very best I can under the circumstances. The elements and Satan and all the powers of darkness are arrayed against the gospel. I was talking yesterday to an old, gray-haired leader of the Campbellite faith who dropped in to visit awhile, and he said, "I can't understand what you are trying to get at." I told him I was trying to show him the mission work of Christ. Later he said, "That is universalism." I told him Christ was a universalist; if one understood the different orders people were to come forth in, and after I had continued quoting scripture for half an hour more he jumped up in a rage and started home, saying, "I won't listen to any more of that. That is pure infidelity."

So it goes. Others say it is the first time they have heard the Bible preached, and that it is the most reasonable and sensible doctrine I ever heard. I heard one lady say, who had only been out to hear me twice, that she learned more from those two sermons about the plan of salvation than she had learned all the rest of her life; not because I knew so much, but because she knew so little. She was about thirty years of age, and had sat for years under the sound of Campbellite preaching.

I am domiciled at the hospitable home of Brother and Sister Willoughby, who are held in high esteem by all who know them; their hearts were made sad by the loss of their little son Lowel, whom we laid away to await the resurrection morn. I go from here to-morrow to Nobby, Benton County.

With a prayer for all the Israel of God, and the advancement of the truth,

I am your brother,

C. J. PETERS.

TORONTO, MISSOURI, January 18, 1912.

Michigan.

I have been in the Western Michigan District since November 14, 1911, having been appointed here by F. A. Smith.

In company with Brother H. E. C. Muir, of Valley Center, Michigan, I started work at this place, preaching my first sermon here in the town hall, to a nice little crowd, November 15 last; subject, the differences existing between us and the Utah church. We made friends from the start and many became interested. We stayed for about ten nights and then Brother Muir made up his mind to return home, owing to conditions in his home. I decided to remain for a night or two, and did, preaching three more sermons. Being somewhat discouraged at the loss of my partner, and at other things, decided to return home too, but God ordered it otherwise, and I am thankful that he did. Brother J. W. Burgett, living at Chippewa Station, met me at the train, having been sent there (Lake Station), by the power of God, so he says, and I believe him, for I had decided to visit my cousin at the lake a day or two and then go on home.

I went to Brother Burgett's home and we began holding meetings in a schoolhouse and church and did much good. I am now back in Orono and expect to stay this week. I have preached over forty sermons since I came, baptized nine, and assisted others about thirty times, so I don't think my work has been all in vain. My friends in this place have certainly done me a great favor; taking up a collection all unknown to me, they bought me clothes amounting to \$29.20 at the retail price, but the merchant sold at cost and some things below cost. He is a kind man by the name of Eichen-

berg. I am staying with him part of the time. I hope all of my brethren in Christ may meet with just such friends.

Uncle Joseph Shippy of Lamoni is now in town and has preached twice. He is a nice old man.

I know the work is true, and I hope and pray that by the mercy and goodness of God I may be instrumental in doing much good.

Your brother in bonds,
R. D. WEAVER.

ORONO, MICHIGAN, February 4, 1912.

Utah.

There are two little matters touching this field and the Mormon Church that I wish to call attention to for the benefit of those who may be engaged in our church work where they sometimes run counter to this "man of sin" of the Latter Day Saints.

The first is their claim to a membership of five hundred thousand (500,000), and the system of enumeration upon which such a claim is based.

I have before me a little pamphlet entitled, "Annual Instructions, 1909; Circular No. 10; To Presidents of Missions, Bishops and Counselors, Stake, Mission, and Ward Clerks, and all Church Authorities"; bearing the date of January 1, 1909; addressed from the presiding bishop's office, Salt Lake City, Utah, and signed by Joseph F. Smith, John R. Winder, Anthon H. Lund, First Presidency; C. W. Nibley, O. P. Miller, David A. Smith, Presiding Bishopric.

On page 18 of this pamphlet is the following instruction, "The names of children who are blessed and who have one or both parents in the church should be entered in the ward 'Record of Members,' as those of children under eight years of age. When children not of Latter-day Saint parentage are blessed, only in the 'Ward Historical Record'; and such names should not be counted in the quarterly or annual statistics."

Under this rule of enumeration it is no wonder that they claim five hundred thousand membership. Last year I baptized a father, mother, and grandfather, and have blessed four babies in that family. While we only count this an accession of three to our numbers; still, if we were to adopt the above method, it would be *seven*. I wonder if this is why they always administer the sacrament to all the babies who are old enough to eat a piece of bread and drink a sip of *water*—never wine, they claim that is too expensive; they can't afford it. Sometimes I feel as though we should take up a collection and purchase a basket of Dixie grapes for them, that they might really make the sacrament what the Master says it "should be."

The other matter of which I speak is, perhaps, an *old* subject, but I wish to refer to it once more at the risk of being called a "bore." It is the date of the so-called "Revelation on the eternity of the marriage covenant, including plurality of wives."

The document in their Doctrine and Covenants says, "Given through Joseph the Seer, in Nauvoo, Hancock County, Illinois, July 12, 1843," but in order to get back to cover the dates of the first plural wives claimed for Joseph the Seer, 1841, Joseph F. Smith, the present president of this faction, in an article published in the *Deseret News* of May 20, 1886, and quoted in their *Historical Record*, volume 6, page 219, says, "The great and glorious principle of plural marriage was *first revealed to Joseph Smith in 1831*. (Italics mine.) . . . It remained an 'unwritten law' and commandment of the Almighty to the faithful, *only* of his Saints, designed to be enlarged as intelligence and fidelity to the laws of God increased, until the 12th day of July, 1843, when a *portion* of the revelation was written." Of course the two terms, "given

through Joseph, the Seer," and "first revealed to Joseph Smith," are not necessarily conflicting; not nearly so much as the records of the times are with both statements, but Job has expressed a wish, "Oh that mine enemy had written a book," and that is just what has occurred out here, and in volume 5, pages 500 and 501 of the History of the Church as copyrighted by this same Joseph F. Smith for the church, we find under date of 1843 the following excerpt, claiming to be from the pen of "Joseph the Seer": "Wednesday, 12, I received the following revelation in the presence of my brother Hyrum and Elder William Clayton," and then follows section 132 of the Utah Doctrine and Covenants, entire.

There is a popular song entitled, "Somebody lied," and there is also a statement in this same Doctrine and Covenants which says, "All liars shall have their part in that lake which burns with fire." Surely there is a warm time awaiting some one in the great hereafter. It seems to us they had better repent.

Sincerely in the conflict for the truth,

A. M. CHASE.

SALT LAKE CITY, UTAH, 880 East Fourth South Street.

News from Branches

Independence, Missouri.

Since the 18th of January we have enjoyed very pleasant weather, and in taking a general outlook of spiritual conditions, we can report very favorably for the Saints.

They have indeed been called to mourn the departure of loved ones; and a few of our brethren and sisters have been, and still are, sufferers on account of sickness and affliction, yet the Lord has been graciously mindful of his little flock in this the center place, and when meeting together in his name they have been blessed.

The young people,—among them the Religians, the home classes, and those engaged in the various lines taken up by the auxiliaries, continue to do good work, and there is much skill and intelligence, as well as musical and literary talent manifested.

On Sunday, the 21st, at the Sunday school there were 746 pupils and 87 teachers present; at the morning service Elder J. W. Rushton, selecting his text from 1 Corinthians 13, also Galatians 5: 6, discoursed before a large and attentive audience on the subject of love, and his basic thought was, "Nothing but faith working through love avails."

The sermon of the evening by Bishop R. Bullard on the theme of the temporal law was also full of instructive and uplifting thought.

The prayer meetings of the young folks also have been well attended; and their singing class, lately organized under the direction of Sister Anderson, is being well equipped for successful work. They meet for instruction every Thursday afternoon.

On last Sunday President G. E. Harrington in the morning, and Elder Ammon White at the evening hour, gave excellent and necessary instruction in moral ethics and spiritual philosophy, based on the word of God as found in the Scriptures.

The Saints had a joyful meeting in the afternoon, rejoicing in the spiritual gifts of prophecy, tongues, and the spirit of prayer. There was also a confirmation of a little one under the hands of Brethren William Rushton and W. H. Garrett.

On the following evening there was a well-filled lower auditorium and nearly all the people turned out to hear and be heard on the all-important subject of cooperation. Those presiding were the stake presidency and the stake bishopric,

and these were also assisted by Apostle J. W. Rushton and Bishop E. L. Kelley.

Quite a number of questions were put to the main speakers of the occasion, and a few of the well-informed ones imparted much light through the sound, logical, and revealed information as given in the good old "books." It was an educational meeting, and another of the same import was announced for the third Monday of this month.

On Sunday, the 28th, the sad news was received here of the death of Brother Charles W. Bullard, and his funeral obsequies took place at the church on the 31st, Elder Joseph Luff preaching the funeral sermon. Our beloved brother met his death on Sunday, the 28th, while on duty at the Saint Louis, San Francisco & Texas Railway Co.'s yards, and his remains were interred in Mound Grove Cemetery. A large number of relatives and friends, among them his quorum of teachers, accompanied them.

ABBIE A. HORTON.

Cleveland, Ohio.

Cleveland Branch is having good meetings and larger attendance. Bishop Becker and Elder Farnfield were among our latest visitors. There is no organized effort at present outside of the regular branch work. Most all the same officers were installed at last business meeting.

Sister Farnfield has charge of the Sunday school home class department. We hope many will assist her in this important work, which is a feeder for the Sunday school and church.

We have had severe weather, but good attendance and some outsiders.

F. C. W.

Miscellaneous Department

Conference Minutes.

SASKATCHEWAN.—District conference was opened at 9 a. m. December 30, 1911, by prayer service in charge of J. Dobson and William McIntosh. Business meeting at 10 o'clock. T. J. Jordan and Josh Dobson were chosen to preside, C. V. Smith acting as secretary pro tempore. It was resolved to do business en masse. Sister Iva Osler was chosen organist; Sister Ed Nunn, chorister; William Kissick, usher and janitor; Lewis Anderson and Birch Whiting auditing committee. J. L. Mortimer and E. Anderson were chosen to provide speakers. An administering committee, consisting of Elders Birch Whiting, J. L. Mortimer, and J. A. Beckman was chosen. The statistical reports from branches were read and approved, also the reports of presidents and vice presidents. At 2.40 p. m. the secretary read bishop's agent's report, also district treasurer's and were referred to auditing committee. Resolved, That J. W. Peterson be sent to the next General Conference as paid delegate. It was further resolved that T. J. Jordan, Sister T. J. Jordan, and the Sunday school and Religio delegates and others going be employed to cast a majority and minority vote in case of division. The appointing of time and place of next district conference was left to the president, vice president, and secretary of the district. It was resolved to petition the Twelve and Presidency to send not less than ten missionaries into Northwestern Canada the coming year. Recommendations were read from Minnesota Branch that O. Allen be ordained to the office of priest, and from Millet Branch that Ira Benham be ordained to the office of elder. Both ordinations were ordered to be provided for. District president recommended that William Osler, of Ribstone, and E. R. Davis, of Sunnyvale, be ordained to the office of elder; E. S. Hewitt and W. F. Jordan to the office of priest. The recommendations were referred to their respective branches for consideration and action. Resolved, That the secretary apportion among the branches the necessary amount for all purposes, and add to it \$2 from each branch, and the amount be forwarded to district treasurer. Resolved, That an order on the district treasurer be drawn for five dollars to be sent to Graceland College. Brother J. W. Peterson presented a recommendation that Albert Sims,

of Shellbrook, Saskatchewan, be ordained to office of priest. J. L. Mortimer was instructed to call at Shellbrook when on his way to mission field and make the ordination. It was moved and carried that a reunion be held at Millet, Alberta, in July next. A report, together with a refund of \$2.65, was submitted from the London district library fund. It was moved and carried to leave the amount in the hands of the treasurer of the district library board. A verbal report from J. W. Peterson, J. L. Mortimer, and Birch Whiting was attentively listened to. A hearty vote of thanks was tendered the Minnesota Branch for the kind and courteous treatment received. After an intermission of fifteen minutes, preaching services were held by J. A. Beckman. Prayer meeting opened Sunday morning, then preaching by Birch Whiting; at 2 p. m. preaching by J. W. Peterson. Business was continued at 3.30, with J. Dobson in chair. Moved and carried that the call of Roy Land, S. L. Clark, and S. E. Hewitt be indorsed. Brothers Land and Clark being present responded in few words accepting call, and their ordination was provided for. It was moved and carried that the ordination of S. E. Hewitt be left in the hands of district president. The report of the auditing committee was read and received and ordered placed on minutes; committee discharged. A collection was ordered to be taken up at preaching service and the amount turned over to district treasurer. The minutes of the conference were read and approved as corrected. A vote of thanks was tendered Brother Kissick for faithful discharge of duties. William Kissick introduced a motion that the district be divided east and west, when, after considerable discussion it was laid on the table for one year. O. Allen and Roy Land were ordained priests and S. L. Clark and Ira Benham were ordained elders. It was moved and carried that the conference pay the expenses of Brother Mortimer and Brother Peterson to their respective fields of labor. It was resolved that all matters pertaining to the Millet reunion be left in the hands of the Millet Branch, and that it be advertised in the church papers. Preaching by J. L. Mortimer. On motion the conference was adjourned as per previous resolution. Grace Beckman, secretary.

Convention Minutes.

SASKATCHEWAN.—The semiannual convention of the Zion's Religio-Literary Society of the Saskatchewan District was held at Vanscoy, Saskatchewan, with the Minnesota Branch, December 28, 1912, President C. V. Smith presiding. Minutes of last convention read and approved with slight corrections. Reports from secretary, president, and home department superintendent were read. Lengthy financial report of paid delegate to General Conference was read the second time according to previous order. No report from the treasurer. T. J. Jordan and L. E. Andrews appointed auditing committee; having no reports to audit, recommended that something be done to insure a financial report from each officer to whom funds are intrusted by this organization, at least one week prior to convening of each convention. Recommendation adopted. It was resolved, That in the opinion of the Religio Society, it is not wise to amalgamate with the Sunday school convention in the matter of having one day for both conventions. A delegate will be sent to the General Convention. Elder J. W. Peterson was the evening speaker. Convention adjourned to meet two days previous and at the same place as the next district conference. Mae Williams, secretary.

Conference Notices.

Pittsburg district conference will convene at Pittsburg on March 2 at 10 a. m., to continue over Sunday. The conference meetings will be held in Boylan Hall, Beechview. Take Beechview car and get off at Seventh Avenue. Visitors coming outside of meeting hours may take Beechview car and get off at Belasco Avenue, walk two blocks to 1931 Pauline Avenue, to the home of the undersigned, to whom parties desiring further information may write. The district Sunday school convention will meet in same place Friday evening, March 1, at 7.30. Charles Fry, president.

Ohio district conference will be held at the South Columbus church, Sixth and Innes Avenue, Columbus, Ohio, on the last Saturday and Sunday in February, convening at 10 a. m., Saturday, February 24, 1912. A good attendance is desired, and also reports from all branches and members holding the priesthood. To Saints coming to Columbus via the Hocking Valley or T. & O. C. railroads would advise that you get off

the train at the South Columbus station, take car to Innes Avenue, and walk about four squares east. To others, take south bound car at the union station, transfer to Summit Street and ride to Innes Avenue, and go west from there just a short distance to the church. Send all reports to secretary as per address below. D. R. Winn, 82 East Northwood Avenue, Columbus, Ohio.

Conference of the Kentucky and Tennessee District will convene at the Saints' church, Paris, Tennessee, March 2, 1912, at 10.30 a. m. All branches requested to send reports. Some have not reported for two conferences past. Please do not neglect this. All local officers come, or send reports to district president, J. R. McClain, Paris, Tennessee.

Convention Notices.

Ohio district Sunday school convention will be held in the South Columbus Church, Sixth and Innes Avenue, on Friday, February 23, 1912, convening at 2.30 p. m. A good attendance is desired, and each school is requested to send at least one delegate. Don't fail to elect delegates to this convention, and send them prepared to take up the graded classes, affiliation with state and county association, needs of the Sunday school and methods of improvement; and any other kindred topics that we may be interested in. To reach the church follow instructions contained in the conference notice published in this issue. Mrs. G. T. Griffiths, superintendent, 185 West Eleventh Avenue, Columbus, Ohio.

The Woman's Auxiliary for Social Service will meet in convention at Akron, Ohio, some time during the district conference which convenes there March 9. The hour of meeting will be determined when we assemble. A program will be rendered by the society on the evening of the 7th. We trust all will come prepared to help make our work a success. A good representation is desired from the locals, and let us not forget our part of the work of raising funds for the Children's Home. Mrs. F. J. Ebeling, secretary.

The Sunday school and Religio associations of the Pottawattamie District will convene at the church in Council Bluffs, Iowa, February 23, at 10 a. m. for prayer service. All should make an effort to attend. Election of officers and delegates to the General Conventions. Floy M. Wind, secretary, 738 Washington Avenue, Council Bluffs, Iowa.

Zion's Religio-Literary association, and the Sunday school association of the Kirtland District, will meet in convention capacity at Akron, Ohio, March 8, 1912. A strictly delegate convention of the Religio association will be held. Locals should appoint one delegate for each ten members and fraction over five. Send delegate credentials and list of ex officio members to the secretary one week before convention. Religio secretaries are requested to send their reports for 1911 in at once. C. B. Keck, secretary, 12010 Wade Park Avenue, Cleveland, Ohio.

The semiannual convention of the Zion's Religio-Literary Society of the Eastern Colorado District will be held in the Saints' chapel at Wray, Colorado, February 29, to March 1. Order of sessions as follows: February 29, 8 p. m., literary program; March 1, 9.30 a. m., prayer service; 10 a. m., business session. Walter W. Weller, president, 2076 South Fillmore Street, Denver, Colorado.

Zion's Religio-Literary Society of the Northern California District will convene at Oakland, March 1, 1912, at 10 a. m. at Saints' chapel, corner Sixteenth and Magnolia Streets. Election of district officers and appointing of delegates to the General Convention will be some of the items of business to be transacted. There will be an entertainment in the evening, to be given by the Sunday school and Religio. Pauline O. Napier, secretary, 910½ Twenty-second Street, Sacramento, California.

Zion's Religio-Literary Society of the Northeastern Kansas District will convene at Atchison, Kansas, February 23, 1912, at 2 o'clock. Secretaries please take notice and send reports in before convention. A. V. Armstrong, secretary, 1038 Laramie Streets, Atchison, Kansas.

North Dakota district Sunday school association will meet in convention March 2, 1912, at Fargo, North Dakota, 10 a. m. Ella Graham, secretary.

Second Quorum of Priests.

LAMONI STAKE.—You are hereby notified that the quorum will hold a meeting at Lamoni, Iowa, on March 1 and 2, at the Latter Day Saint church, at 1 o'clock p. m. each day.

Those of you that have not sent in report for 1911, please send it in at once to the secretary of quorum. Blank reports have been sent to all; if they have not been received, notify me at once and I will send you another.

JAMES J. JOHNSON, *Secretary Quorum.*

LAMONI, IOWA, R. F. D. 3.

Notice.

To Whom it May Concern: This is to certify that at a regular business meeting of the Evergreen Branch, Detroit, Michigan, October 31, 1911, Elder Frederick H. Brooks was expelled from the church for adultery, second offense. On January 9, 1912, Sister Christina Wesley was expelled from the church for adultery.

ADDIE GRANT, *Branch Secretary.*

The Central Lake Branch, of Northern Michigan District, having been disorganized by vote of conference of June, 1911, the following names have been transferred to the Bellaire Branch: Mary A. Emans, William Emans, Michael F. Welsh, Rebecca J. Welsh, Emma A. Campbell, Blanche M. Schramm, George E. Maxwell, Martha M. Handy, Mariah Tyler, Mary M. Thomas, Elizabeth E. Maxwell, Sophronia King, Mary A. Harper.

Any of the above wishing letters of removal to unite with other branches address Mrs. J. W. Harper, Bellaire, Michigan, secretary of branch.

CHARLES BURTCH, *District Secretary.*

Notice to the Second Quorum of Seventies.

I am sending blanks for reporting to the quorum, to such addresses as I have. Any of the brethren failing to receive a blank or having changed address, please notify the undersigned. Reports should be sent in soon after March 1. Fifteen cents dues should be sent with report, unless you are at General Conference.

H. E. MOLER, *Secretary.*

HOLDEN, MISSOURI, February 6, 1912.

Notice of Amendment.

We hereby give notice that at the next ensuing General Conference, the following proposed amendments to the Rules of Order and Debate will be submitted.

Strike out all of section one hundred and fifty-six (156) after the words, "the functions of a court," and insert the following:

Inasmuch as the functions of a court of elders are virtually that of a judge, even a common judge, as indicated in Doctrine and Covenants, section 104, paragraph 33, it shall be the duty of said court to hear the allegations, determine the truth or falsity of the matters inquired into, fix the penalty (save in the case of second offense of adultery, which penalty is already determined by law), or declare the innocence of the accused; and such findings and decision the church, by vote, must affirm: subject to due course of appeal.

F. J. EBELING.

FEBRUARY 10, 1912.

R. C. RUSSELL.

Notice to the Priesthood.

I am instructed by the First Presidency to organize the priesthood of Mission number 4 into their various quorums, as follows:

ELDERS.

Number 1, to be designated as Kirtland quorum, consisting of Kirtland, Ohio, Pittsburg, Virginia, Kentucky and Tennessee, and Southern Indiana districts.

Number 2, consisting of Mobile, Alabama, and Florida districts.

PRIESTS OF AARONIC ORDER.

Number 1, consisting of Kirtland District.

Number 2, consisting of Pittsburg and Virginia districts.

Number 3, consisting of Ohio, Southern Indiana, and Kentucky and Tennessee districts.

Number 4, consisting of Mobile, and Alabama and Florida districts.

TEACHERS.

Number 1, consisting of Kirtland District.

Number 2, consisting of Pittsburg and Virginia districts.

CONTENTS

EDITORIAL:
 An Article in Defense of Socialism - - - 145
 Notes from Southern California - - - 146
 Notes and Comments - - - 148
 HYMNS AND POEMS - - - 149
 ORIGINAL ARTICLES:
 A Review of Mormonism Against Itself, Part 20,
 by S. W. L. Scott - - - 150
 Who is the Anarchist, by V. W. Gunsolley - - - 155
 MOTHERS' HOME COLUMN - - - 157
 LETTER DEPARTMENT - - - 158
 J. F. Mintun—W. Osler—William Spargo—E.
 Burton—Joseph Arber—L. A. Serig—H. R.
 Harder—Ruth A. Barnes—Joseph H. Reed—
 H. Reed—Extracts from letters.
 NEWS FROM MISSIONS - - - 163
 C. J. Peters—R. D. Weaver— A. M. Chase.
 NEWS FROM BRANCHES - - - 164
 Abbie A. Horton—F. C. W.
 MISCELLANEOUS DEPARTMENT - - - 165

THE SAINTS' HERALD

ESTABLISHED 1860.

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

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

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

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

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

- Number 3, consisting of the Ohio District.
- Number 4, consisting of Southern Indiana, Kentucky and Tennessee districts.
- Number 5, consisting of the Mobile, Alabama, and Florida districts.

DEACONS.

- Number 1, consisting of Kirtland District.
- Number 2, consisting of Pittsburg and Virginia districts.
- Number 3, consisting of the Ohio District.
- Number 4, consisting of Southern Indiana, Kentucky and Tennessee districts.
- Number 5, consisting of the Mobile, Alabama, and Florida districts.

We desire to organize the forenamed quorums as follows: All quorums number 1, at the Kirtland district conference held in Akron, Ohio, March 9 and 10, 1912.

All quorums number 2, at the Pittsburg district conference, to be held in Pittsburg, Pennsylvania, March 2 and 3, 1912.

All quorums number 3, at Ohio district conference, to convene February 24, 1912, at Columbus, Ohio.

Elders' quorum number 2; priests' quorum number 4; teachers' deacons' quorums numbers 4 and 5 will be organized at the first conference or reunion possible for the minister in general charge to be present; sufficient notice of which will be published in *HERALD* and *Ensign*.

The priesthood for the above-named quorums will please assemble in as representative numbers as possible.

R. C. RUSSELL,

Minister in General Charge of Mission No. 4.

Died.

GOODENOUGH.—Daniel H. Goodenough was born in Chenango County, New York, June 25, 1830. He came to Michigan in 1845, settling in Violina Township, Cass County, Michigan, and lived in that vicinity since. Married to Miss Amanda Churchill, February 22, 1861. He was baptized by Elder B. V. Springer twenty-three years ago. He died at his home January 16, 1912, aged 81 years, 6 months, 21 days. He leaves his wife, five children, three grandchildren, one brother, and a host of friends. Funeral services conducted by Elder Samuel Stroh, of Coldwater, Michigan.

HITCHCOCK.—John E. Hitchcock was born in Hampshire County, Massachusetts, May 2, 1836, at the age of twelve he came with the family to Brown County, Illinois, where in 1855 the father died. John E. then assumed the responsibility of caring for the family. In 1858 he was married to Catherine Kisser. To this union were born five children; Sarah L. and John C. deceased; George, Frank, and Grace P. Simpson, and their mother mourn the loss of father and husband. In 1870 he and his wife came from Livingston County, Illinois, and settled in Harrison County, Missouri, near the little town of Pawnee. While on the farm, and many years after he retired, he was one of the leading auctioneers of northern Missouri and southern Iowa. Not a member of the church, but often said if the Bible was true, the Latter Day

Saints had the truth. Died January 13, 1912, at Pawnee, Missouri, aged 75 years, 8 months, and 11 days. Funeral at Pawnee Hall in charge of T. J. Bell; prayer by R. S. Sal-yards; sermon by Joseph Snively. Body laid to rest in the Brown Cemetery. A man of many friends, far and near, as known in public life.

MCCOMIE.—Sister Isabel McComie died at the Saints' Home, Lamoni, Iowa, January 26, 1912, aged 73 years, 2 months, and 2 days. She was born in Scotland in 1838; was made blind by disease when but an infant. She accepted the latter day message and was baptized into the church September 12, 1869, at Salt Lake City, by Elder Jesse Broadbent. Came to the Saints' Home in 1899. Funeral service January 28, in charge of Elder John Smith; sermon by Elder H. A. Stebbins, assisted by Elder R. M. Elvin.

Doctor Miller's books are widely read because they preach the gospel of cheerfulness, the value of optimism. No one can read his *Beauty of Self Control* without being benefited and having a greater appreciation of the art of looking pleasant, even when things go all wrong, as they frequently do for even the most cheerful souls. Who will not echo his words, "A temper under control, a voice cheerful with hope, and a countenance light with kindness are invaluable possessions to any man or woman. Perfect self-control is ideal life. A man is kingly when he has complete mastery of his temper, his feelings, his appetites; when he can be quiet under injury and wrong; when he can stand amid temptations and not yield to them. Not only is self-control strong, it is also beautiful. Anger is not beautiful. Ungoverned temper is not lovely. Rage is demoniac. But a spirit calm and unflustered amid storms of feeling and all manner of disturbing emotions, is sublime in its beauty."

The *Beauty of Self Control*, by J. R. Miller (New York; Thomas Y. Crowell Co.).

Don't object that your duties are so insignificant; they are to be reckoned of infinite significance, and alone important to you. Were it but the more perfect regulation of your apartments, the sorting away of your clothes and trinkets, the arranging of your papers—"Whatsoever thy hand findeth to do, do it with all your might," and all thy worth and constancy. Much more, if your duties are of evidently higher, wider scope; if you have brothers, sisters, a father, a mother, weigh earnestly what claim does lie upon you, in behalf of each, and consider it as the one thing needful, to pay them more and more honestly and nobly what you owe. What matter how miserable one is, if one can do that? That is the sure and steady disconnection and extinction of whatsoever miseries one has in the world.—T. Carlyle.

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life.—James 1: 1.

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



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

VOLUME 59

LAMONI, IOWA, FEBRUARY 21, 1912

NUMBER 8

Editorial

PREACHING.

(A paper prepared to be read before the priesthood of the Independence Stake.)

WHAT IS PREACHING?

Preaching is a public declaration and exposition of the word and will of God by one properly authorized to make such declaration and exposition. We speak of "fireside preaching," but "fireside preaching" is more conversational, though it may be and should be an exposition and declaration of God's word. We also speak of the preaching of those who certainly are not properly authorized to represent God, but this is not preaching in the strict sense of the term, as it is used in the Bible to denominate that kind of preaching by which God is pleased to "save the world."

PREACHING VERSUS LECTURING.

We are asked to tell the difference between preaching and lecturing. The lecturer may or may not represent anything besides himself. But the preacher represents God and the church and is morally bound to present the ideas that he has good reason to believe are indorsed by God and the church. While he draws financial and moral support from God and the church he can not honestly give his time and talent to the promulgation of other gospels or of that which is foreign or contrary to the will of God and the church.

The lecturer may or may not operate under the inspiration of the Holy Spirit while speaking in public. Of the preacher it is said emphatically: "The Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach."—Doctrine and Covenants 42:5.

The lecturer usually appeals to the intellect almost solely. He is concerned with the giving of information. His aim is to educate. The preacher appeals to the intellect; he also appeals to the emotions. He desires to educate; he also desires to save. Salvation is his theme. The Apostle Peter on the day of Pentecost preached a sermon that was profoundly emotional. It stirred the hearts of his hearers to

their depths. His performance on that day illustrates the difference between the lecture hall and the church; between the preacher and the lecturer; between an inspired statement of the doctrine of Jesus Christ, which is the "power of God unto salvation," and the mere promulgation of ethical teachings originating with man, or the academic delineation of facts historical, scientific, or otherwise.

THE USE OF STORIES.

We are asked if preaching is "to tell religious stories in public." A line of stories does not constitute a sermon. Yet we believe that the right kind of a story may be used to good effect to drive a point home and fix it in the mind, or to clear up and explain a difficult problem. Jesus at one time told a story about a man who built his house upon the sand and another who built upon the rock. He also told a story about ninety and nine sheep that were safe in the fold and one that was lost in the wilderness. These stories so impressed the human mind that they will never be forgotten. Whenever retold they carry with them their original lesson. He told many other stories, mostly based on the common, every-day things in nature, and the affairs of men that he had observed around him. He was a great observer and used that which he saw to good advantage in his work.

The fact that a story is witty does not, in our opinion, necessarily disqualify it. But here is room for wise discrimination. Many stories that are supposed to be funny are merely foolish. A bright shaft of wit glancing athwart the discourse may wake the people up and cause them to listen and remember. But it is a bad sign when the people remember only the story and forget the lesson that it was intended to convey.

Here is where some preachers err. They make the story of primary importance. They hear a good story and can not resist the temptation to use it when they have no real need for it to illustrate some great truth.

No story or illustration should be used which is offensive to good taste, or in its nature intended to be suggestive of things indecent, or which in any way lowers the dignity of the pulpit.

Surely no one could object to the story of Sir Launfal as used by a member of the Lamoni Stake Presidency in a discourse not long ago.

The writer, when preaching on practical Christianity has used the story of Goldsmith, who was a practicing physician in Bankside, Southwark. He was once called to see a poor patient who plainly stood in need of food more than medicine. Goldsmith diagnosed the case and the situation, and this was his prescription: Putting all the money that he had into a pill box he wrote on the label, "To be taken as occasion requires."

Can anyone find fault justly with the use of such an anecdote for such a purpose?

WHO SHOULD PREACH?

We are asked the question, Who should preach? This question is answered specifically in the Book of Doctrine and Covenants: "It shall not be given to anyone to go forth to preach my gospel, or to build up my church, except he shall be ordained by some one who has authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church."—42: 4.

Both God and the church are interested in this matter of preaching. No one can preach the gospel successfully and represent the church who is not in touch with God and chosen of him. On the other hand, no one can preach this gospel and represent God who is not properly ordained and in good standing in the church and sustained and supported by the church morally. This fact should be remembered by those who from time to time may be tempted to draw out and become free lances, thinking that they can do some great work for God independent of the church. Such efforts have ever failed and are doomed to fail.

WHERE SHOULD WE PREACH?

Undoubtedly the church is the best place in which to preach, providing we can induce the people to enter such a place, dedicated to God, in which the atmosphere aids in the contemplation of divine things. But if the people will not come to us we must go to them. If churches are not to be had in many places where we fain would present the gospel, we must seek other edifices, or preach in tents or in the open, as wisdom may direct and opportunity offer.

Early in his ministry Jesus entered into the synagogue in his home town on the Sabbath day and taught the people. This it is said was his custom (Luke 4: 16); but the people were offended at his teaching and led him out of the synagogue and thrust him from the city. After that he preached on the mountain, by the sea, in private houses, on the streets, wherever he could find audience, not even

disdaining to enter again into the synagogues as the opportunity offered. (Luke 13: 10; Matthew 4: 23.)

TO WHOM SHOULD WE PREACH?

The commandment was to preach the gospel to "every creature." Jesus himself paid little attention to class distinctions. He preached to the rich young man and to the desperately poor beggars that abound in the Far East; he preached to the virtuous Mary and Martha and to the woman taken in adultery who would have been stoned to death but for his intervention; he preached to the ultra religious and professedly pious Pharisees and to the ungodly publicans. He sometimes passed by the "better classes" and went in search of the most depraved sinners, on the ground that they who are the most sick have most need of a physician. He declared that he was sent to seek and to save that which was lost. He was like the shepherd who left the sheep that were safe in the fold and went to seek the one that was astray in the night and the storm; or the woman who lighted her candle and sought for the piece of money that was missing.

HOW SHOULD WE QUALIFY TO PREACH?

We have previously stated that inspiration is necessary while delivering a message; it is also necessary to make previous preparation by prayer and study, so that a well-stored mind, coupled with a disciplined and spiritual heart, may be ready to cooperate with the Holy Spirit when the crucial hour shall arrive. We are commanded to seek learning even by study and also by prayer. (Doctrine and Covenants 85: 36.)

Some have said that no man can preach from notes and have the Spirit. Others declare that no man can stand up without previous preparation and selection of subject and preach a connected and profitable discourse.

We should not draw the lines too closely. One man can not follow another man's methods. Let each discover the methods by which he can work to best advantage. Many will find it to their advantage to have some sort of an outline of their discourse in mind before entering the pulpit, being directed therein in their choice of subject and construction of outline, and leaving plenty of liberty to the Spirit to introduce new thought at any time after they have begun to speak. Such may or may not use notes to indicate leading divisions of the discourse. We know by experience that the Spirit will not refuse to cooperate in either case if the heart is in the work. But one should avoid too elaborate notes, that will hold his attention from his audience and keep him constantly referring to his notes.

WHAT SHOULD WE PREACH?

The great apostolic commission was: "Go ye into all the world, and preach *the gospel*." In our times the following instruction is given: "The elders, priests, and teachers of the church shall teach *the principles of my gospel*."—Doctrine and Covenants 42: 5.

This term "preaching the gospel" is quite comprehensive and gave the apostles considerable latitude in the declaration of things religious. It is written:

"They ceased not to teach and preach *Jesus Christ*."—Acts 5: 42.

"Go thou and preach *the kingdom of God*."—Luke 9: 60.

"We preach *Christ crucified*."—1 Corinthians 1: 23.

"Preached unto them *Jesus, and the resurrection*."—Acts 17: 18.

"Preaching *peace* by Jesus Christ."—Acts 10: 3-6.

"Many *other things* . . . preached he unto the people."—Luke 3: 18.

"Take heed unto thyself, and unto the *doctrine*; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Timothy 4: 16.

"Speak thou the things which become *sound doctrine*."—Titus 2: 1.

Many other passages might be cited showing that the life, death, message, and character of Jesus, and the principles of his doctrine and gospel furnished the ground work of the preaching of the apostles. And all of our preaching to-day should be seasoned with good, sound Bible doctrines and precepts calculated to move sinners to repentance or to educate and build up the Saints as the case may be. These old-time, eternal verities should be so stated that their application to present day needs may be discovered, and in language that the people can understand now. Jesus and his message are the same yesterday, to-day, and for ever, and meet the needs of men now as well as of old. It is our mission to make men see that forgotten fact.

The preaching of the principles of the gospel opens up many allied subjects connected with the gospel and human needs, for the gospel is as wide as eternity. But we should be careful not to wander far afield into mysterious and unprofitable realms of the unrevealed, or into the seductive labyrinths of transient human philosophies which change with the passing day as men change politics or women change styles.

Yet the Spirit is to be our guide. No man can prepare a list of topics upon which his brethren may preach and another list that must be avoided. God has not attempted such a task, nor has he authorized any man to make such an attempt.

WHAT IS THE SCOPE OF THE MINISTER'S FIELD OF STUDY?

As a minister is to preach "the gospel," of course he should study first of all those inspired books which contain a statement of gospel principles and a history of God's dealings with man. After that he is told to study all good books (Doctrine and Covenants 87: 5). God has not attempted to prepare a list of all good books, nor will he. The minister is a free man in this church in the choice of his fields of investigation.

It will be well for the average minister to avoid specializing. We need a few specialists, it is true. But the average minister should qualify himself for all around work. His reading should be as wide and varied as is consistent with his time and ability.

In the present crisis in the industrial world, which is clearly in a period of transition, and in this day of the redemption of industrial and spiritual Zion, the minister may well devote some study to economics and sociology, that he may be prepared to express himself on the movements of the day in such a way as not to betray ignorance, but rather in a way that will help and enlighten. This study should be accompanied by a close study of the revelations of God on these subjects, and thereby he will discover the superiority of God's plan, and the means of its adaptation to present human needs.

WHAT ARE THE STANDARDS OF AUTHORITY?

The standards of authority in the church are the Bible, Book of Mormon, and Doctrine and Covenants. We deprecate any disposition to controvert or appeal from these standards on the part of church members.

The Book of Doctrine and Covenants was formally adopted by the church in 1835, and later by the Reorganization. Every revelation therein has been adopted by vote of the church and is binding on the church. And in it we read: "The elders, priests, and teachers of this church shall teach the principles of my gospel which are in the *Bible* and the *Book of Mormon*, in the which is the fullness of the gospel; and they shall observe the *covenants and church articles* to do them, and these shall be their teachings."—Doctrine and Covenants 42: 5.

HOW LONG SHALL WE PREACH?

The eloquent Whitefield said: "To preach more than half an hour, a man should be an angel himself or have angels for hearers." Probably this is an extreme statement. There are times and places when one may preach for two or more hours and the people wish him to continue. It would be a mistake to miss such an opportunity. But such things are the exception.

In this as in all things it is given, and always shall

be given, we are told, to the elders to conduct all meetings as they shall be led by the Holy Ghost. But the Holy Ghost operates in connection with one's own native good sense. When one continues to preach after his audience becomes bored and restless it is fair to presume that neither the Spirit nor common sense is in control,—personal enthusiasm has been mistaken for the influence of the Spirit.

There are men who habitually preach for an hour or longer and fail to hold the interest of the people. They become known as dry speakers. If they would cut their time down severely and concentrate on one subject, saying as much as possible in a few words, they might hold their hearers and would say as much as they have formerly said in the course of an hour or more.

THE MAN AND THE MESSAGE.

A mistake is made when the man becomes more prominent than the message. He wins followers for himself and not for the Lord. When he dies or drops out his following melts away. God and the church are not enriched. Here is a splendid poem written concerning one whom we might call a "secularian" preacher, yet it is true and noble:

He held the lamp of truth that day
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—"The world's great light,"
That, gazing up—the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint;
They drank—the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then with louder notes and bold,
To raze the walls of Satan's hold!
The trumpet coming thus between,—
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant, come!
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp"—
The weary hands will then be seen,
Clasped in the pierced ones—naught between.

ELBERT A. SMITH.

CORRECTION.

In the Inspired version of the Bible, small type edition, Romans 9: 8 appears this language: "They which are the children of the flesh, these are *not* the children of God." In the large type edition this is rendered: "They which are the children of the flesh, these *are* the children of God." The latter rendition is clearly an error, evidently a typographical error.

"JOURNAL OF HISTORY."

It has been determined to make the April number of the *Journal of History* an *Independence Number*. It will contain only historical articles that in some way have reference to the history of Independence. Some of the articles to be published are as follows: "Early history of Independence," containing an account of the first missionary effort in that vicinity and the first Latter Day Saint settlement; "The exodus," giving an account of the trouble of 1833; "Zion in her desolation," setting forth the troublesome times during the period that the Saints were not permitted to dwell there; "Returning to Zion," giving an account of the return after the war and of the Independence Branch; "History of Independence Stake"; "Independence publications," in which the history of the Book of Commandments will be discussed; "Memories of Independence," by one who resided there in childhood and youth; "A romance," having one of its principal events in Independence, the characters of which are well-known characters of church history.

The most of these articles are to be illustrated.

Some of the authors have not yet appeared in the *Journal*, and some of the illustrations have never yet been published. Your visit will be more enjoyable when you attend the General Conference at Independence in April if you have this number in your possession. If you do not attend, the account of the conference will be more interesting if read in connection with this interesting number. Do not fail to subscribe in time to receive the April number. Price \$1.00 the year. Herald Publishing House, Lamoni, Iowa.

THE "OUTLOOK."

The Outlook is one of the great magazines of the day for a number of reasons. Chief among these reasons is the fact that it is preeminently a business man's magazine of a high order. Edited by profound scholars and students of affairs, religious, governmental, political, and literary, it is an excellent aid in keeping even with the news—and dependable news at that—of a very busy world. The personnel of its editorial staff is a continuing guarantee of merit. Mr. Lyman Abbott is editor in chief. He is a profound theologian and writer along religious lines. His "Spectator" column is a refreshing bit of observation, breezily written by one who sees with intelligence and understanding. Hamilton W. Mabie is associate editor, and Ex-president Theodore Roosevelt as contributing editor is giving to thousands of readers the benefit of his knowledge and experience in governmental matters. *The Outlook* has a mission and is filling it splendidly.

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 21.

BY S. W. L. SCOTT.

"CALLED AS WAS AARON."

On page 171 Traum criticizes the work of calling the apostles, in the first organization of the church, not in "1834" as Traum has it, but February 14, 1835, History of the Church, p. 540. He proceeds to give the account thus:

Having now seen that the system is itself based upon a fiction, we shall find it interesting to make note of the Lord's (?) method in choosing the twelve apostles of the new dispensation. So far as we have been able to see, the record does not confirm their oft-asserted boasting that they were "called of God as was Aaron." At Kirtland, Ohio, on the 14th of February, 1834, a conference was called by Joseph Smith for the purpose of laying before the elders the subject of choosing the twelve. Joseph stated that the first business of the meeting was for the three witnesses (Cowdery, Whitmer, and Harris) of the Book of Mormon to pray, each one, and then to proceed to choose twelve men from the church as apostles, to go to all nations, kindreds, tongues and peoples. The three witnesses, namely, Oliver Cowdery, David Whitmer and Martin Harris, united in prayer. They were then blessed by the laying on of hands of the Presidency, and then proceeded to make choice of the twelve as follows.

As usual, Mr. Traum omits, either intentionally, or unintentionally, an important clause in the account. The proper transcription reads thus:

President Joseph Smith, jr., after making many remarks on the subject of choosing the Twelve, wanted an expression from the brethren, if they would be satisfied to have the Spirit of the Lord dictate in the choice of the elders to be apostles; whereupon all the elders present expressed their anxious desire to have it so.

A hymn was then sung, "Hark, listen to the trumpeters," etc. President Hyrum Smith prayed, and meeting was dismissed for one hour.

Assembled pursuant to adjournment, and commenced with prayer.

President Joseph Smith, jr., said that the first business of the meeting was, for the three witnesses of the Book of Mormon, to pray, each one, and then to proceed to choose twelve men from the church, as apostles, to go to all nations, kindreds, tongues, and people.

The three witnesses; viz, Oliver Cowdery, David Whitmer, and Martin Harris, united in prayer.

These three witnesses were then blessed by the laying on of the hands of the Presidency. The witnesses then, according to a former commandment, proceeded to make choice of the Twelve."—History of the Church, vol. 1, p. 541.

Traum drops from the account the *essentials* in this consideration. He says nothing of the remarks of Joseph as to the Spirit of the Lord dictating in the choice of men to be chosen. He omits the qualifying clause, "according to a former commandment," the witnesses proceeded to make a choice, etc. Mark you, Traum is attempting to explode the "called of God as was Aaron" principle, and he can see no

proof, as he says, of this oft-asserted boast. I propose a little "eye salve." The evidence goes to show that he *can see*, but is not disposed to do so, for why should he *omit* just at the particular juncture, the statements of *divine* direction in this matter? The suggestion of President Smith, "if they, (the brethren. S.) would be satisfied to have the *Spirit of the Lord dictate* in the choice of the elders to be apostles," and they "expressed their anxious *desire* to have it so." Then a hymn was sung, and the meeting was dismissed for an hour. Assembling again, President Smith stated the first business of the meeting. Then *prayer*. What for? Divine direction. They then, according to a former commandment, proceeded to choose. What was the "former commandment"? Doctrine and Covenants 2: 6:

And now I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the Twelve, who shall have the desires of which I have spoken, and by their desires and their works you shall know them; and when you have found them you shall show these things unto them.

Isn't it in accord with the methods of the selection of apostles in the days of Christ? Let us see.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named Apostles.—Luke 6: 12, 13.

Isn't it in accordance with the methods of the twelve who chose a successor to Judas, at Jerusalem? Let us see.

And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.—Acts 1: 24-26.

They "prayed" in all three of the events of selecting apostles, with the expression of Jesus Christ backed up by his example in their minds and hearts, "Ask, and ye shall receive," "Pray ye the Lord of the harvest that *he* may *send* the laborers," etc. Yes; but what about the "committee"? Call it a committee if you choose; we have a precedent, and similar committee chosen to search out officers, in the New Testament.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and

Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles: and when they had prayed, they laid their hands on them.—Acts 6: 1-6.

Comment is useless. Traum urges a similar criticism as to the choosing of apostles in the beginning of the Reorganization, but as the Reorganized Church did not vary from the instructions given, and the rule governing in the previous instances, we will allow this to be an answer to the latter objection also. So that "the point in his observation" is not well taken, scripturally.

Traum descends to low depths in speaking of the "batch" of apostles chosen in the first organization of the church. Storm periods will arise in the history of all organizations, and the church of Christ especially, finds arrayed against her foes without and foes within, the combined assaults of the world, the flesh and the Devil, but do such conflicts destroy principles? Moses, soon after the deliverance from bondage with all of its monumental attestation of miracle, and the direct protection of God, was only absent from the camp forty days, and was confronted with the Israelitish host worshipping in the service of idolatry, and his first counselor was the *leader*, manufacturing the golden calf. Did this invalidate the facts of the Mosaic commonwealth? Nay! Yet Traum, a Christian minister, with the Bible in his hands, professing to know the history, principles, foundation, and progress of the work God has sought to do among men, descends to little, *petty faults* of weak humanity, to prove God did not know whom to choose, in the development of his work from the beginning down. Israel remembered not the multitude of God's mercies; they provoked him at the Red Sea; they forgot his works; and condemned his counsel. They tempted him in the desert, a fire was kindled in their midst, and the wicked were burned. They changed the glory of God. They envied Moses in the camp; he contended with the ecclesiastical rebellion of Korah, Dathan, and Abiram. The earth opened and swallowed them up. They murmured in their tents, and despised the pleasant land. They joined themselves unto Baal-peor, and ate sacrifices to the dead, and increased their wicked inventions until the Almighty lifted up his hand against them to overthrow them in the wilderness, and scatter their seed among the nations in all lands, yet the truth of God marched on. The New Testament records the *failures* of men, the eternity of principle, and the exalted excellencies of our Father's will, but who would think of attempting the destruction of that will, or the excellencies thereof, because of men's failures.

There are so many falsehoods and misrepresentations in Traum's writeup, that we brand the whole

of it as a tissue of *untruths*. He can use his pleasure as to adopting parliamentary usage here.

"POOR SELECTION."

On page 172, Traum calls attention to what he deems a "poor selection," in the Twelve, as chosen in 1835, in the following language:

It is almost a waste of time to call the Saints' attention to the poor selection that was here made, for as time went on the most of these men fell from grace. Doubtless the Saints will have their reply in readiness, for they are well-informed along the line of like offenses, and will say that so did Judas Iscariot betray his Lord, as did the chief apostle Peter deny him, and that not one of them was present when the time came for Christ to tread the wine-press alone. This can be granted, but in granting it let us say that the offenses of these men came before their "endowment," after which they were true till death, whereas among the Mormons the time of the "endowment" was at the very beginning of the offenses of which the Twelve were guilty.

He should have gone further, and stated that he believed, because Judas betrayed his Lord, and Peter cursed and swore in denying him, that therefore the work of our Lord was a *fraud*, and Jesus an impostor, for this is the *end* of his argument, if it may be called one, to prove that the *failures* and *blemishes* in men's characters are evidences of fraudulent designs *within* the *system* they propagate. If not, why refer to character at all? He should have enlarged his view, and informed us that "*after the endowment*" of the *primitive* church, "offenses" of grave character swooped in upon the people of God, and *some* of the *main* pillars of the church were under the cloud. In Acts 15: 39, Paul and Barnabas engaged in such a "contention," they severed the bonds of fellowship temporarily, and separated, going in different directions, Paul and Silas going with the *recommendation* of the brethren, and poor Barnabas, and Mark, went into Cyprus without letters. In Galatians 2 Paul was brought face to face with "*false brethren*," who came in privily to spy out the liberty the apostle had in the gospel. The object, as stated, was to bring the saints "into bondage"; and the matter of discussion became so aggravated that Paul affirms, "when Peter came to Antioch, I withstood him to the face, because he was to *be blamed*." Before the "sentence" passed by James, in the apostolic conference, (Acts 15: 13-18) Peter *ate* with the Gentiles, but when they came, he withdrew, and separated himself, being *afraid* of those which are of the circumcision. Paul said the other Jews acted the hypocrite "likewise with him," and "Barnabas was carried away with their dissimulation,"—hypocrisy. Paul says: that they "walked not uprightly according to the gospel." Now, mark you, Mr. Traum, this strange condition developed *after* the endowment on Pentecost day, but what does it prove? Again, the church at Corinth was divided, *contention* existed, Paul could not feed them, save

with "milk"—they couldn't bear anything stronger; because, he declares, they were carnal. Envy, strife, and division were among them; they walked not as saints, and had criminals among them, and Paul delivered some of them "over to the buffetings of Satan for the destruction of the flesh." They had "false apostles and deceitful workers" among them. All existing after the endowment; and to the Corinthian church, Paul says: "For by one Spirit are we all baptized into one body." Does the existence of this condition prove the gospel false? This is Traum's argument.

Again, just previous to his martyrdom, Paul enumerates a great number who had made "shipwreck of their faith," (1 Timothy) and two of these Paul turned over to Satan, "that they may learn not to blaspheme." They had turned aside into "vain jangling," giving "heed to fables and endless genealogies," "doting about questions, and strifes of words, whereof come envying, railing, evil surmising, perverse disputing of men of corrupt minds, and destitute of the truth, supposing that *gain* is godliness." Paul caps the climax when he completely answers Traum's would-be objection, by giving in few words, a radical charge: "All they which are in Asia be turned away from me." And, "At my first answer, no man stood with me, but all men forsook me."—2 Timothy 1: 15, 4: 16. Near the close of the first century of the Christian era, the conditions were so changed, the shipwreck of faith so complete, that only seven congregations remained true, and these seven were in such poverty-stricken state, spiritually, that the Almighty considered them, with few exceptions, as dead, threatening to "spew them out of his mouth," permit them to be troubled by their enemies, so they would be "cast into great tribulation." He finally said he would "fight against them with the sword of his mouth," and remove the candlestick, the church, "out of its place."—Revelation 1: 11; 2: 2, 5, 6, 13, 14, 15, 20, 22, 23; 3: 2, 16, 17. I would advise Elder Traum to read Sermon 66, on the subject of "the mystery of iniquity," by John Wesley, and page 178 of Alexander Campbell's Christian System, on this question, and become enlightened. These woeful conditions obtained in the church of which Traum claims to be a member, while yet inspired men were shepherds to the flock, and they occurred while the torch of inspiration was in full blaze. Then what argument must Traum adopt? The one he now uses, of the "Twelve," and others going into polygamy will not damage the truth now, any more than the wrongdoing of those in New Testament times, or, in the church he claims to affiliate with, damage the truth then, and he claims, as will be seen on page 192, that he is "driven to the conclusion that the only succession that will meet the exigencies of the case is the apostolic succession

of truth." Then if he claims the truth to have succeeded undamaged by the wrongs done by those who professed to avow it, from the first century of the Christian era, what sense is contained in his argument that the wrongs done by those in the first organization of the church, by restoration, and that wrought its rejection, proves the truth to be a fraud?

REJECTION OF THE CHURCH.

On page 173, he expatiates on the taking away of the two principal shepherds by martyrdom, and the consequent state of the church as "rejected," and without a "head." Upon the term "rejected," he seeks to make a point affecting the authority of the Reorganization. That the church was rejected upon the failure to perform its duties, we can believe, just as the Lord said he would do to the church in Asia Minor, anciently,—“remove the candlestick,” church, "out of its place,"—for failure. But that the church with its priesthoods, in this latter case, was annihilated we deny. The rejection simply marked its condemnation, its disfavor in the sight of God, its chastisement, its being darkened and scattered, its condition of disorganization. In Isaiah 3: 1, 2, we have the following:

For behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient.

The execution of this judgment did not destroy the kingdom of Judah, but expressed disfavor, and darkness; so in Jeremiah 7: 19, we read:

Hast thou utterly rejected Judah? hath thy soul loathed Zion? Why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble!

The rejection of the church in the latter days affected it in a general manner, *similarly* as the rejection of Judah, and did not destroy the church. To reject is not to destroy, but it is "to deny favor, to repel, to refuse to bless."

Inasmuch as Traum admits the contention of the Saints, that this "rejection" was a matter of prophecy, (not in section 100 of Doctrine and Covenants alone, as he has it, but in section 107, and section 105, of Doctrine and Covenants) he must also admit the conditions upon which this prophecy, or these prophecies are delivered. The same authority which he admits as foretelling the rejection of the church, is also the authority for the following:

And it shall come to pass that I the Lord God will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, etc.—*Millennial Star*, volume 14, p. 284, 1832.

Paul tells Timothy that the "house of God," is the

"church of God,"—"the church of the living God."—1 Timothy 3:15. 1 Peter 4:17 is substantially the same thing. In Hebrews 3:6 Paul affirms: "But Christ as a Son over his *own house*, whose house are we" (the church). The one mighty and strong is not to build a *new house*, he is not to lay the foundations of a *new church*, but is to *set in order* the one he finds on his coming; and this he could not do, unless it was thrown into *disorder*, and this *disorder* was affected by *disorganization*. On pages 179 and 180 Elder Traum writes thus:

The Mormons themselves being the judges, the apostasy that it is alleged existed before the reign of the Prophet Joseph was only apparent, not real. As, following the death of Joseph, authority did not die with him, although the church was rejected, so may it be said that authority *could have existed* though the church organizations had all gone into apostasy. Ministrations of faithful men were valid then, whether that service consisted of baptizing, ordaining or otherwise administering the gospel. By this we mean to say that the reasoning is as correct when applied to those who presumed to do the will of God *before the days of Joseph Smith* as it is when applied to the Josephites in the Reorganization *after God had rejected the church*. And what we have been solicitous to show in this discussion is that in every instance the "call" to service has been from man, and when the appointing power grew dissatisfied with the officers they could as easily not alone expel them from office, but with equal facility "turn them out of church." So far as the evidence can be applied to this discussion, it is manifest that the Mormons from the days of the Prophet Joseph to the present time *have never heard a voice other than the voice of man*.

This is an extreme statement. The Bible doctrine of the apostasy, before the restoration of the gospel and its authority, in which Joseph was a leading administrator, is this:

The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.—Isaiah 24: 4-6.

This everlasting covenant was the one ratified by the blood of Christ (Hebrews 13:20), and is the *gospel* covenant, the only one Jesus Christ commanded to be preached "in all the world," "to every creature." This "covenant by which we draw near to God," was *broken* soon after Christ, and *until renewed*, all the inhabitants of the earth were living under a covenant *unrenewed*; and that it could not be renewed without immediate revelation, such as, "I saw another angel flying through the midst of heaven, having the *everlasting* gospel [the stipulations of the covenant.—S.] to *preach* to every nation, kindred, tongue, and people."—Revelation 14:6. That its renewal involved the *power and authority* Elder Traum gives us incontestable evidence that he is yet under the *broken* covenant, by

denying and *opposing* the *very brains* of the everlasting covenant,—namely, *revelation* from the heavens wherever, and whenever the covenant is in *renewed* operation. The everlasting covenant when divinely renewed, and in operation, provides for man's *ears*, and God's *mouth*. Traum, and his fellows profess to believe that God was in touch with his people in the days ago (it is always farther off with them), and they profess that *they* have the covenant of the gospel that was operative in the days when "the church was left *perfected* by the apostles." Now will he note what that *covenant* and condition of the covenantees,—the church, provides for.

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.—Hebrews 12: 22-25.

Refuse not him that "*speaketh*," "if we turn away from him that *speaketh from the heaven*." All in present tense, or future progressive tense. This is what the covenant provides for. One of the irrefragable, essential, immutable parts of the "oath," "in which it is impossible for God to lie."

Then after this covenant has been renewed, by angelic ministry, and the priesthood authority incorporated in the renewal, that authority should *never be taken from the earth*, "until the sons of Levi offer unto the Lord an offering in righteousness." So the "*rejection*" of the church dogma, offers no support to the argument of its destruction, or annihilation. We would inform Mr. Traum, that the kingdom of God set up "*in the days of these kings*,"—in the plural number—symbolized by a "little stone" "cut out without hands, shall *never be destroyed*."—Daniel 2: 44. It may experience the shock of satanic power, as God's work always has, pass through the vicissitudes incident to changes and revolutions in the political birth of states, and the civil death of nations, but of this particular work of his in "the dispensation of the fullness of times," his word is, "it shall *never be destroyed*," and "shall not pass into the hands of *another people*," (Daniel 2: 44) "and shall stand for ever." To "not be given into the hands of another people," signified to the believer in God's word, that the ones to whom the kingdom was at first given, should be the *leading administrators* of the gospel law, and the "One Mighty and Strong, who should come and set in order the house of God should be of the *lineage* of him to whom the priesthood authority

was first committed in these latter times; and in this faith and hope Zion's children who followed not the misfortunes of Brigham Young, rested. They had received the following as emanating from God:

Therefore your life and the priesthood hath remained, and must needs *remain*, through you and *your lineage*, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.—Doctrine and Covenants 84: 3.

This does not hint that the priesthood should be *restored* to the "one mighty and strong who should set in order the house of God," but it was to *remain, continue* with them, which could not be true if the priesthood had been taken from the earth when the church was rejected.

THE REORGANIZATION.

Is Traum so ignorant of Bible principle and precedent that he fails to recognize them as he passes along? He has the facts leading up to the reorganization before him, and yet in a "light vein" he speaks of Briggs and Gurley, with others, as the "body" hunting around for the "head."—P. 173. Oh, no; they *knew* where the "head" was, but in line with God's people, were simply awaiting God's time, for the proper one to come and take his position in the place God had assigned him, which was done in the "acceptable time of the Lord." They acted true to the principles of the divine economy in all ages,—permitted God to do his own work, in his own way and time. They presented the necessities of the case to the God of *revelation*, who hears and answers prayer; and does Traum really believe their prayers were not answered? Can he *prove* they were not answered by revelation? Until he can, he should keep his spirit of ridicule out of his *pen*, if he can not evict it from his *heart*. When Israel went astray anciently, and as a consequence was plunged into the Babylonian captivity, hanging their harps on the willows and weeping, when they remembered their former state, the Lord spake to whom he would among them concerning their deliverance. Ezekiel says: "As I was among the captives by the River Chebur, the heavens were opened and I saw visions of God."—Ezekiel 1: 1. Daniel also, among the captives, saw visions and had revelations concerning the same deliverance. Haggai, among the same captives, received the word of the Lord, and Zechariah as one of the band of exiles, in the same year, received light from God. Here is a principle. Does it justify Traum's hope? God would answer *then*, among the Babylonian captives, and if he acts like himself, he would answer in the "cloudy day," when the faithful, praying, patient Saints required comfort and hope.

"Antipolygamy became the new bond of union,

and found its expression at last in the organization of the Reorganized Church," says Traum on page 174. He should have said *the whole law of God* "became the new bond of union and *found its expression* at last in the organization of the Reorganized Church," inasmuch as *the resolutions adopted at that conference of 1853* read thus: Polygamy was only one of a batch of false doctrines, and corrupt practices into which the apostate leaders took their followers. The scattered Saints were commanded to proceed "*by what was written*," to "*build according to the pattern*," and after the choosing of the apostles in the Reorganization, the church adopted the following:

Resolved, That this conference regard the pretensions of Brigham Young, James J. Strang, James Collin Brewster, and William Smith and Joseph Wood's joint claims to the leadership of the Church of Jesus Christ of Latter Day Saints, as an assumption of power, in violation of the law of God; and consequently we disclaim all connection and fellowship with them.

Resolved, That the successor of Joseph Smith, junior, as the presiding high priest in the Melchisedec priesthood, must of necessity be of the seed of Joseph Smith, junior, in fulfillment of the law and promises of God.

Resolved, That, as the office of first president of the church grows out of the authority of the presiding high priest, in the high priesthood, no person can legally lay claim to the office of first president of the church, without a previous ordination to the presidency of the high priesthood.

Resolved, That we recognize the validity of all legal ordinations in this church, and will fellowship all such as have thus been ordained, while acting within the purview of such authority.

Resolved, That we believe that the Church of Christ, organized on the 6th day of April, A. D., 1830, exists as on that day, wherever six or more Saints are organized, according to the pattern of the Book of Doctrine and Covenants.

Resolved, That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Doctrine and Covenants.—*The Messenger*, vol. 2, p. 9.

The instruction given to the Reorganized Church in those days was, "Rise up, cast off all that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work."—Tullidge History, p. 581.

In April, 1860, the proper one came to the church at the conference convened at Amboy, Illinois; came not of himself, "but by the influence of the Spirit," installed "by a call from heaven," and supported in his administrations by the God of Abraham, Isaac, and Jacob. Now, remember these facts were before our tender critic, and why he passed over, in silence, the true status, and ridiculed incidentals, is known to himself. He repeatedly affirms that the "call for service" has been "from *man* in every instance"; thus denying the *facts* of history, which were before him. In each and all of these transactions, they proceeded according to *law*, and com-

mandment, in the organizations. And in the Reorganized Church, its president is of the lineage pointed out in the revelations of God; he was appointed of God through his father, in accord with the revelations. He was called of God by revelation, according to the law. (Doctrine and Covenants 99: 6.)

This latter review began by using Traum's statement on page 179, but in a general way, we have it covering miscellaneous matter on pages 173 to 179. Page 176 tells us Jason W. Briggs "withdrew from the church at Independence, Missouri, conference," 1886. This is not true. He did not withdraw from the church at Independence, Missouri, but at Lamoni, Iowa. But this withdrawal was not on account of *his faith being affected*, in the latter day work, nor of *dissatisfaction* with reference to the active part he had taken in it. When on the witness stand in the Temple Lot Suit, in answer to questions regarding the reasons for the step he had taken, he answered: "It was simply a matter of discussion through the columns of the HERALD that caused my withdrawal. It was through a discussion which arose, and was attempted to be carried on through the columns of the HERALD; but while the other party was allowed access to the columns of the HERALD, I was denied that privilege."—Plaintiff's Abstract, p. 400.

Elder Traum can not produce one iota of evidence that the men whom he mentions in connection with, and including J. W. Briggs, ever abjured their allegiance to the original faith of the restoration of the gospel. Why he persists in misrepresenting historical facts, is attributable either to ignorance or to willful deception.

(To be continued.)

Canadian Mirror

Contributors to this department will confer a favor upon the editors by sending their copy directly to R. J. Farthing, Lamoni, Iowa.

THIS MAY BE INTERESTING.

Many Mormons who emigrate from Europe to Utah come via Canada. The number for the year averages about one hundred weekly. One of the more recent contingents of converts secured in Norway, Sweden, and Holland, arrived at Halifax a week or so ago in charge of Elder Parker, a missionary of the Utah Church, and they are described by the American immigration officials as a more than ordinary good looking lot of people. The Utah Church seems to have considerable success in inducing European converts to emigrate.

The *London Free Press*, in a recent issue, contains a paragraph announcing a series of meetings

to be held there by Elder F. A. Smith, in the Saints' chapel. It makes it very clear "that two important court decisions in the United States have, after exhaustive examination, declared that Joseph Smith, the so-called Mormon Prophet, never taught, practiced, nor preached polygamy"; and that "this church, in justice to its members, must not be confused with the Mormon Church of Utah, organized by Brigham Young after the death of Joseph Smith."

Items from London, Ontario.

Apostle F. A. Smith, president of this mission, arrived in the city on the 27th to commence a series of special meetings. We are pleased to have him with us, for his sermons are not only convincing to the outsider, but inspiring to the Saints. The first of the series was largely attended and much interest was manifested. The Princess Theater has been secured for next Sunday afternoon and evening.

Elder Fligg, president of the branch, called the officers together Monday evening at Mr. Maker's, King Street, (Brother Smith's home while he stays in London,) to make arrangements for special services. Tom insisted that this was no "deacon's meeting," and proceeded to be master of ceremonies, having planned a birthday surprise for Elder Smith. Mr. Maker in a neat speech stated that it gave him much pleasure to have Mr. Smith at his home, and hoped that he would make it his home whenever he came to London. He was pleased to congratulate Elder Smith upon his fiftieth birthday. At this juncture Harold, Mr. Maker's son, presented the elder with a large box. Elder Smith in a few words thanked Mr. Maker and family for their kind remembrance and words of welcome. The brethren urged the elder to open the box, and it happened that there were three or four boxes nested, the last one containing a beautiful pair of gold cuff links with the elder's initials engraved on them. The rest of the evening was given over to sociability.

Brother O. W. Cambridge has been very ill the past week.
JANUARY 31, 1912. W. A. HARDEY.

The special services being conducted by Apostle F. A. Smith in the Princess Theater last Sunday, the 4th, were largely attended, despite the fact that it was a bitter cold day. Quite a few are interested, and we look for a big day next Sunday. The elder is feeling splendid and has started in for good solid work.

Brother O. W. Cambridge has been greatly afflicted the past week. He is slightly improved after administration, but still suffers, and requests the prayers of the Saints.

Brother and Sister Barne's babe was blessed last Sunday by Elders Smith and Fligg and named Frederick James.

One of the pleasing events which lend sunshine and form a bright spot on the pathway of life was held at the home of Elder Henley last Monday evening, being a birthday gathering in honor of Sister Henley. The resident priesthood and their wives and others were present. The date was timely in that we were favored in having Apostle F. A. Smith with us. The evening was spent with music and social chat, followed by a banquet spread with every good thing the season provides. All enjoyed the evening thoroughly and left at an early hour with good will and wishes that the host and hostess may be spared for many years to enjoy the association of the Saints.

Sister Edith Gray and Sister Beemer of Saint Thomas were visiting the Saints last Sunday.

W. A. HARDEY.

Church Union.

The wise men in their councils met,
Compare their wornout creeds,
And from this junk they make a church
To fill progression's needs.

If the old warp had been all right,
May a truth seeker ask,
Why should these men have set themselves
A such stupendous task?

If warring creeds can all be right,
As we've heard o'er and o'er,
In the name of all that's liberal,
Let's have ten thousand more;

So everyone can have a church
That's based on *his* pet fable;
But perhaps we'd better not forget
What happened at old Babel.

And turn us back to the good old Book
Which says there's only one;
But if man's wisdom we enlist,
Our troubles have begun.

For hundreds cry, Lo here, Lo there,
Ours is the safest way.
Like rivals in a fight for life,
Each strives to win the day.

The conflicts of theologies
Are to a hungry soul
As empty husks and broken cisterns
Which can no water hold.

Confusion fills the weary brain,
From all we turn away,
And from the Author of the Book
We seek the "narrow way."

'Tis paved with light, but then 'tis hard
To bear the cross, the shame,
The "covenant of sacrifice,"
The "ve'ling of our name."

More flowery warp allures us back,
To look upon credentials;
They've sheathed their swords, they say, "We're one,
Except in nonessentials."

Again I see that perfect plan,
As framed by One potential.
Who is frail man that dares to say
One jot is not essential?

Our God deals not in idle words,
Each doctrine he has given
Is a golden link in a perfect chain;
Break one, the chain is riven.

But the chain was broken ages since
By proud self-seeking man,
And with its golden grains of truth
Mixed earth's coarse, clogging sand.

Two thousand years the world has sung,
"Peace and good will to men,"
But the din of strife and the clash of war
I hear above the strain.

Most cruel wars and bloodshed blot
Christianity's fair name,
And unbelieving hosts suggest
The Savior died in vain.

They'll sing and pray o'er wornout creeds
Till earth's last empire topples;
But God puts not his rich new wine
In old, imperfect bottles.

Go, cast your idols to the dust,
And break them every one;
Then seek the loving God of heaven,
Who's neither deaf nor dumb.

—Amelia Thompson.

Vanscoy, Saskatchewan.

Another year has rolled by, with its usual cares and blessings, and we feel thankful for every day, and year, given to us in which to work and pray.

Our district conference was again held in our "Minnesota Branch," the four last days of the year 1911. It was a very peaceful and spiritual session throughout and, I believe, good results will and do follow. For instance, all the young men so far as I know, are heeding the admonition of the Spirit to study the word of God, pray, and try to make themselves ready for whatever work the Master may call them to do.

We hear rumors that the branch will invite the officials to appoint a reunion and district conference in our vicinity for next summer. If they decide to do so I am sure good will be done. However, we do not wish to be selfish and choose all the best for ourselves, but hope the reunion and conference may be held wherever the Lord may direct.

I read an article in our Canadian Mirror Department in November concerning the Canadian Saints as "financial assets" of the church. I hope none of the Iowa or Missouri Saints will get envious from reading that article, thinking that we are getting rich fast up here, and sell out at ruinous prices in order to flee to the "get rich quick" country; for there might be some mistake. With all due honor to the writer of that article, I could not agree with his figures, but if you will take his estimate and figure up the financial status of the Saints in Iowa and Missouri, you will feel so well off that you will not think of coming to Canada. But in my limited experience of nearly fifty-nine years on this hemisphere, nearly half of that time in the church, and nearly seven years in Canada, I should figure the financial status about this way. Four fifths of the church members are children, and mothers and grandmothers, who never earn anything, and it keeps the other fifth hustling to provide for them.

Yours for truth,

EMMA L. ANDERSON.

Toronto, Ontario,

This is the first time I have written to our beloved HERALD, a welcome visitor in every home. Bishop R. C. Evans continues to lecture each Sunday in the Princess Theater, with large audiences. The work is advancing rapidly in this part of the world. We have many young people in our branch who assist the work greatly, and I feel confident that when they are left in charge of the work it will continue to grow as fast and perhaps faster. I believe that it becomes the

young people of Israel to eschew worldly evils and the things that cause us to forget God, that we may help push this great work along.

As I look about me in this great city it seems to be teeming with pleasures and temptations, all that youth loves best, and in the world they forget that God has said, "Love not the world, neither the things that are in the world." In a city like ours there are many theaters, pool rooms, and other things, pleasures that are wicked and worldly. No Saint should take any part in them.

I think of an illustration given by Bishop Evans to the effect that as a boat is in the water we are in the world. What happens if the water gets into the boat? Does it not sink? So it is with us when we are in the world. We must not let the world get within us.

Will any Saints living in Florida communicate with me and give me information concerning the climate, and if there is work for stenographers; also as to where there is a Saints' church. My address is 203 Van Horne street, Toronto, Canada.

In gospel bonds,

M. N. BAYLISS.

CANADA FROM THREE VIEWPOINTS.

Most people are interested in getting a glimpse of themselves as others see them, so we give below excerpts from three articles relating to Canada. The first is written by a former Canadian now living in New York, and his bitter attacks upon his former country will be regarded by Canadians as merely the insane ravings of a madman. The feeling that prompts these utterances may perhaps be properly described in his own language, "Analyzed, this feeling would probably be found to be nothing more than an aggravated attack of jealousy of a peculiar kind." However, it serves to show the attitude and opinions regarding Canada and things Canadian encouraged by a certain class in the United States.

The second article is more nearly the truth, while the third is from an address delivered by Judge Riddell, a Canadian, addressing the Canadian Club, London, Ontario, a week ago. It expresses very clearly the consensus of Canadian sentiment.

CANADA OLD MAN'S LAND; NO CANADIAN SPIRIT.

W. R. Givens, in the *New York Independent*, May 30, 1907, says:

And first let it be understood that it is with no intention of treating the matter in a political way that the present writer approaches the subject. The truth of the matter is that Canada is scarcely going ahead at all to-day. Were it not for the inflow, not a little of it from the United States, to the great Northwest, drawn there by reason of the natural wealth and fertility of that land, the Canadian population to-day, if an honest census were taken, would not improbably be found to be less than it was ten or twenty-five years ago. That is to say, what Canada has gained in the west—and she has gained that, not because of any trade, commercial or educational advantages she offers, but rather in spite of the lack of them and chiefly because Mother Earth is there fruitful and yielding—she largely has lost in the eastern

sections, which in many parts might almost be said to be suffering from dry rot. . . .

The truth is that Canada is an old man's land, ruled largely by old men, and running in its every phase of life in a narrow groove, rust on the rails, moss on the sides, and ballasted unevenly and insecurely. . . . Canada is not only an old man's land, but it is essentially not a place for young men. The field, limited at best, is doubly limited by the really crude and foolish notions that prevail there of "seniority" and of the rights of seniority. There one always feels, unlike Pitt, that one must actually endeavor either to palliate or to deny the "atrocious crime of being a young man." It will not necessarily benefit him that he have ability; he must advance "in order," rarely displacing an older man save in the event of death. Of course there are exceptions even in Canada to this rule, which is applicable to all lines of business, to the law, to the church, to medicine, and, though to a lesser degree, in politics. . . . There are no young men leaders. In politics, it may be ventured, there is scarcely a man of prominence who is not well on to sixty years of age; in law, with one or two exceptions, the same statement will hold true; while in business it assuredly is true.

Now why is this? Her people are of the same color, the same blood, and the same temperament as the people of the United States; why, then, should there be this difference? The answer is simple. The people are of the same color, but they are differently constituted. Canada, in short, is a hybrid land. Her people are Canadians and yet not Canadians; they are free and yet not free. To this very day there is real little Canadianism in the Dominion; there is really no such thing as a true Canadian spirit. . . .

It is fortunate for Canada that she can boast, as she well can do, that her system of finance is unexcelled, that her laws are well administered, and her judiciary clean and incorruptible and that her people, whatever their other faults, are a sober, industrious, honest, moral, God-fearing people. For clearly they have need of all these excellencies and virtues in the face of such shortcomings as burden them down.

NO ANNEXATION SENTIMENT IN CANADA.

Says Agnes C. Laut in the *American Review of Reviews* for May, 1908:

The Dominion is the United States' nearest neighbor,—nearest as to place, race, speech, and financial interests. . . . For seven years the number of American settlers going into Northwestern Canada has fluctuated from 59,000 to something over 100,000 a year. In other words, counting promoters and capitalists, more than half a million Americans have gone into Canada in the past seven years; and the extraordinary thing about 't is that even the homesteaders have been a moneyed class. They have been western American farmers who have sold their land in Nebraska and Kansas and Missouri and the Dakotas and Minnesota and Iowa for from \$50 to \$150 an acre, and with that amount have moved into Canada, homesteading a quarter section and buying adjoining sections. . . .

More facts need not be adduced to prove that Canada and the United States are near neighbors as to financial interests, but if you think that means annexation, you are mistaken. You can search Canada from Halifax to Victoria and you can not find one genuinely sincere annexationist who is a representative man, except Goldwin Smith, and he is not a Canadian. He is an English scholar whom Canadians are glad to have among them, but his sentiments on annexation are not the sentiments of the Canadian people. The fact that there is absolutely no annexation sentiment in Canada may not please certain theorists, but it is a fact, and we have to accept it and acknowledge that the United States has solely

and wholly herself to thank for the fact. Canada has been forced into the self-reliance of nationhood independent of the United States by the American policy toward her.

Look at the map: Canada is 3,000 miles broad at her greatest width. The natural course of trade would have been north and south across an invisible boundary, instead of east and west across barren wastes between isolated provinces, but the United States erected a tariff wall that shut out Canadian trade. . . .

And withal, note this: Only one tenth of Canada's fertile lands are occupied. In area Canada is, roughly speaking, the size of Europe. . . . With one tenth of her fertile lands occupied Canada numbers a population of almost 7,000,000. When all her lands are occupied she will have a population equal to the United States.

SUBJECTS OF THE KING OF CANADA.

The following is quoted from an address by Judge Riddell, as reported by the *London Free Press*:

Throughout our whole history since 1792, we have steadily kept two great principles in view. The first is our insistence upon British connection. The loyalty of the United Empire Loyalists was a passion, and it has not been bred out of their descendants. We have steadily resisted the suggestion either to go off by ourselves or to join any other nation in allegiance. What Upper Canada did, so did Lower Canada—the heart of the French-Canadian is loyal and always has been.

But while we have insisted that the British flag shall be ours, there is another principle we have never lost sight of—we have kept steadfast to this principle in fair weather and in foul—sometimes amidst trouble and misunderstanding and sometimes even what almost looked like revolt—we have determined to govern ourselves. The Englishman, the Scotchman, Irishman, Frenchman, who came out to Canada could not be made to believe that he had left his brains behind him, or that he had forgotten how public affairs should be conducted. He did not believe that those who had not come out but had remained behind, knew more than he. And his descendants do not admit and never have admitted that the descendants of those who remained behind are better than the descendants of those who came to Canada. And Canadians of all kinds have confidence that they are able to govern their own land without interference by any people, British or otherwise. And so we shall remain British, and as British we shall govern ourselves—and we are content.

Canada is mistress in her own house to-day. Canadians are subjects, not of the king of England, but of the king of Great Britain and Ireland and of the British dominions beyond the seas, who is also king of the people of England. We are not subjects of England, we are subjects of him who is king of Canada in the same way that he is king of England. We pay no tribute to that king, but the tribute of love and well-deserved loyalty. We do not desire to change our allegiance or our condition for anything upon earth. The king unites all the British folk together, except those of the union to the south of us. And we rejoice to know that the nations are growing closer together, each country to live out its own life, and work out its own destiny, but each confident at all times of the warmest sympathy and most cordial cooperation of the other.

'Tis with our judgments as our watches; none are just alike, yet each believes his own.—Pope.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

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March Reading.

LATER CHILDHOOD.

From five to eight is a very eventful epoch in the life of the child and in the experience of the parent. It seems to be an age for training, instructing, and preparing the little one for the battles of life, and preeminently a period for keeping its confidence in its natural guardian.

Comparatively few children keep anything from their parents before the age of five, and by the time they have reached eight years the bond of confidence has, generally speaking, been either firmly welded, or shattered and broken to such an extent that it rarely becomes so complete again.

The association between parent and child should for many reasons be very close at this age. In early childhood the parent has almost entire charge of the little one, but about this time new associates begin to have claim upon it. Playmates, teachers, and school companions all have their part in its education, and as the powers from without become stronger and more numerous, parents must rise to the occasion and hold their place as court of appeal in all matters of importance and perplexity, and as prime instructors in the moral and spiritual education of their own offspring.

There are many reasons why the years leading up to eight are important. The brain is rapidly growing and the child's mentality is daily developing. Psychologists tell us that the brain increases in size very little after the eighth year. Early impressions are the strongest and the most lasting. Plant in the childmind a high moral standard and you lay a foundation for character upon which he can build with security, and one by which he will be armed against temptation as he never could be without it. No one can live better than the standard of honor set up in his own mind. How very important, then, that the children be given only the noblest ideals.

God has placed the age of eight as the time when a child is held accountable for his own acts, and is permitted to be baptized for the remission of sins.

Accountability and responsibility, no doubt, come gradually, for we read, "Power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers."—Doctrine and Covenants 28:13.

How necessary it is, in view of these truths, that parents and teachers should devote themselves to the training of the little folks while our Father is mercifully holding in check the arch enemy, that we may be permitted to give them a proper start in life,—lay a strong foundation of moral good-

ness and spiritual excellence before Satan appears on the scene to antagonize us at every turn.

God has designated some of the things that should be taught during this period, viz, an understanding of the first principles of the gospel, with such spiritual training as will cause the child to desire baptism at the age of eight.

They are also to be taught to pray and to walk uprightly. We have met children of Saints at twelve and fourteen years of age who had never prayed, and yet the parents thought they had discharged this duty beautifully. They had simply taught them to say prayers. When they were very little, "Now I lay me down to sleep" was considered sufficient, and as they grew older they were taught to repeat the Lord's prayer; but to come to the Lord themselves, as unto a Father kind and true, and to express their own desires in faith, was something of which they knew nothing.

This ought not to be. Children of five will offer prayers of remarkable faith if taught the simple truth that we should ask God for what we need and he will give it.

Some time ago, in talking to the primary department a sister said, "When we pray we should ask God for just what we need and he will give it to us." She then said, "Let us pray," and all knelt while she led in a simple little petition. When school was over one little girl of five said to her grandmother, "Grandma, I am going to get a pair of new shoes."

"How do you know?" asked her grandparent; for she knew that her father had been out of work for a long time.

"Well," said the child, "Sister — said if we needed anything and asked God for it he would give it to us, and I asked him to give me a pair of shoes, for I needed them."

The little darling had not long to wait, for next day her father got work and in the evening bought her a pair of shoes. Nor did she forget the Giver, for running to her mother she said, "Mamma, come into the room and we will thank God for sending my new shoes."

This little girl had a broken arm which, when healed, was stiff and crooked. Her parents wished to take her to the doctor to have it broken again and properly set, but she said "No; God will heal me"; and of her own accord asked for administration and was healed.

There is no time in life when faith can be planted in the heart so effectually as in childhood, and when properly nurtured will produce such marvelous results. With them there is no such thing as doubting. The promises of God are all yea and amen.

A beautiful way of teaching the principles of the gospel and other truths of scripture lore is in the relation of the interesting Bible stories, to which almost every child delights to listen. Each and all of the principles and virtues of the gospel can be told in this way and the child thus taught will never forget that wonderful education and will readily call to mind the characters enacting the different events related. Parents should study to tell the practices of the Old and New Testament, connected with the narrative unfolding them, that the children may have photographed in their minds the scenes there depicted. Surely this is delightful work. Bible students and teachers enjoy these conversations with other people's children. How perfectly delightful it must be to relate them to our own. As we do so the bond of divine love will make stronger the natural ties and the child will be drawn nearer to us in thus together drawing near to God.

In what more beautiful way could we teach a child the doctrine of baptism than in the stories of the New Testament concerning this ordinance.

Take the story of John the Baptist, for instance: The angel's glad message to Zachariah, his doubt and subsequent dumbness, the birth of the baby boy and the choosing of a name; his growth to manhood and his work in preparing the

people for the Messiah to come, by preaching the gospel in the wilderness; whither multitudes resorted and were baptized in the river of Jordan for the remission of sins. Then the greatest event of all—the appearance of the man Jesus, of whom John was sent to bear record; the argument, the baptism, the coming up out of the water, the dove descending and the voice of God expressing approval. It all makes a charming story, and at the same time teaches the necessity, use, and mode of baptism in a manner that a child can understand, remember, and defend.

The same may be said of the events of the day of Pentecost: The command to tarry for the promised endowment, the waiting and praying; the blessing as a rushing, mighty wind; the tongues of fire; the running together of the people; the gift of tongues and the people's surprise; the sermon and its effect; the question and the answer, and the baptism of the people is a story as engaging as any David and Goliath tale; containing the doctrine of baptism for the remission of sins, the giving of the Holy Ghost, the gift of tongues for believers, and several other doctrines.

So with the stories of Cornelius, Saul, the jailer and his household, Philip's talk with the angel and his subsequent meeting with the eunuch, their talk, the water, the going down into and coming up out of the water by the preacher and candidate, and Philip's marvelous transportation to Azotas. This will rivet the attention and imprint the events inerasably upon the young mind, and in so doing will leave the indelible impression that baptism is by immersion and necessary for salvation, and that God must send the servants to do the work, none others being accepted.

So with the other ordinances and sacraments: teach them in connection with the events related in scripture and you will find it much more interesting to yourself and the children, and it will give them a broader knowledge of the word than to state the abstract principles unrelated with the historical occurrences of holy writ.

In like manner may the graces of the gospel be taught: Daniel's moral courage, Joseph's virtue, David's faith and aggressive bravery, Jonathan's unselfish friendship, Job's patience, Moses' meekness, and Gideon's success may all be made character builders for your child.

Children will never forget the evenings spent with their parents in listening to these sacred stories, and that home will in after years appear to them a heavenly place and will be a strong fort against the assailments of the enemy. Why not have a certain portion of time set apart for this work, when parents and children may commune together in heavenly places?

We heard Brother E. C. Briggs say that at the age of seven he was thoroughly conversant with all the stories of the Old and New Testaments, and we were not surprised that he was blessed with an open vision before he was eight and was prepared for the arduous task of recalling wandering Israel to the fold when as a young man he started out, the first missionary for the Reorganization.

But there is another department in the child's education which forces itself upon the parents at about this age. The child, as he begins to mingle with his fellows in school, hears and sees many things that he does not understand. Naturally he comes to his parents for the required information. He has reached the danger line, and here lies your golden opportunity to become his protector and advisor all through life.

He may ask you questions that are hard for you to answer, but it is better to master the difficulty now by drawing the little one close to you and telling him the facts. The child feels no shame in these early years in listening to the law

of his being. Why should you? In these heart to heart talks the bond of confidence will strengthen, and time will only unfold to his developing soul the truth and wisdom of your instruction, and will save your child from being overcome by the temptations that will assail him all along the line of childhood and youth.

I once met a lady (not a member of the church) in company with her son and daughter who were then in young manhood and womanhood. The perfect liberty, confidence, and delicacy of respect manifested by the young people for their mother was so unusual that I availed myself of the first opportunity to call upon this stranger and make inquiry how she succeeded in holding the confidence of her children to such an extent. She answered quickly, "I did it when they were little. I never hushed my children when they asked me questions, and I never told them a wrong story." She then related to me how as their wondering minds began to inquire into the mystery of life she gradually unfolded matters to them. She remarked, "I had to listen to many a bad tale when they started to school, but I always waited until I got the whole story and then told them just what was right and wrong about it." In this way she had retained their confidence all through life and she declared that both her boys and girls continued to confide in her in matters of love and courtship, making her their bosom friend from whom no secret was kept until they left her rooftree to occupy homes of their own. This mother was a farmer's wife of only moderate education and who had not the enlightening influences of the gospel in its fullness to help here in the care of her children; but the results of her wise training were so apparent that he who ran might read.

How much better this policy than that followed by multitudes of parents who, looking into the sweet, upturned face of inquiring innocence, shirk their duty to bring up their children in light and truth, and either dismiss them from their presence, or quiet them by telling them they must not talk nor think about such matters; or perhaps, worse still, turn them away with a falsehood.

The child is nonplussed. He knows there is a mystery and instinctively feels that this mystery is connected with something so shameful that he must not talk to his parents about it. He takes their advice and speaks to them no more on the subject, but consults with his schoolmates instead, whom he finds ready to blight him with baneful information. Remembering his late experience he is ready to follow their suggestion, "Don't say anything to your father or mother about this." In this way is the confidence of many a child, which hitherto flowed unimpeded into the parental bosom, turned from its natural course, and is transmitted into a pool which can only breed corruption.

This is the beginning of strained feelings and flagging confidence between many parents and their children, the result of false modesty upon the part of the former; but what is the ending? Let the ruined lives of thousands of the sons and daughters of good, honest parents answer. But in the reckoning day, when all shall give an account of the deeds done in the body, those children shall not have to bear alone the burden and shame of the mistakes of life. Great things are required at the hands of their parents.

Doctor Winfield Scott Hall, professor of physiology, in a lecture delivered in Chicago, 1909, speaking of the laws of morality, said: "Let us see to it that our children are instructed in these matters by telling them the truth in *early childhood.*"

Yes; that is the time, and the only time that your instruction will come as God has commanded: "*Bring up your children in light and truth.*" If you try it later it will read

in the majority of cases, "Bring back your children to light and truth, *if you can.*"

Earnest A. Bell, Secretary of the Illinois Vigilance Association, in summing up the causes of girls going astray, gives eight prominent reasons, and winds up by saying: "These eight, and the greatest of these is the first, parental inefficiency."

Among Latter Day Saints we think this condition is unnecessary, if not, indeed, inexcusable.

God has said, "every spirit of man was innocent in the beginning, and God having redeemed man from the fall men became again in their infant state innocent before God. And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men and because of the traditions of their fathers. But I have commanded you to bring up your children in light and truth."

One of the traditions of our fathers (and mothers) and one that works great havoc among the young, is that children should be kept in ignorance of their physical origin and makeup; but God has said, "bring up your children in light and truth."

What is light and truth? He tells us in Doctrine and Covenants 90:4; "Truth is the knowledge of things as they are, as they were, and as they are to come." It appears to us, then, that to bring up a child in light and truth would be to tell him, to the extent of his ability to understand, the facts about any matter.

"But," say some, "we will tell our children these things when they get older."

When? After they have imbibed the evil tales of their companions which you have refused to hear repeated, or at least failed to correct; and after they have polluted their minds and in many cases their bodies, until they can no longer look you in the eye with honest, innocent inquiry? Will you approach them then and explain the beauty and purity of God's order of things? Ah! if you have not the courage to face the sweet, unconscious, innocent of five or six, how will you approach your shamefaced boy or girl of twelve or fifteen, whom you have avoided instructing in the days when they rushed to your arms for *light and truth* only to be turned away by darkness (no answer), or falsehood instead of truth?

We do not believe the time ever was that a child was safe in ignorance. We would not think of making such an argument with regard to an open well or a fire. But if ever there was any moral security in ignorance, that time is past, both in city and country life. All investigators of the subject of the moral degradation of the flower of our country are united in proclaiming with no uncertain sound, that in careful, early instruction only, regarding both the right and the wrong, the good and the bad, can the young of this generation escape the moral evils of the day.

The child who knows the good way and the results that it will produce even in this life, to say nothing of the life to come, and is also aware of the evil and its consequences, is armed for the conflict. Without this knowledge of the facts he is defenseless and will fall an easy prey to the Tempter.

I am convinced that if children were given a proper understanding of the sacredness of love, virtue, and marriage, and an equal standard set up for both sexes, that the social evil and divorce perplexity would be solved: they would fade away for want of patronage.

The real reason why people do wrong is generally because their standard of honor is not sufficiently high. They see no harm in what seems to them little sins, and Satan leads them on by silken threads until he binds them with his strong cords for ever.

Letter Department

BAY PORT, MICHIGAN, February 6, 1912.

Dear Herald: We thought perhaps your many readers would be pleased to hear from this place. It is twenty-five years since the gospel was introduced here by Elder J. J. Cornish. Many of the Saints will remember the winter of 1887 and the work accomplished by Brother Cornish. In forty-seven days he preached fifty-three sermons and baptized sixty-three persons, held two debates, and had enough stories told about him through the press to fill a small volume. We have had another ingathering here this winter. Elder O. J. Hawn came to Bay Port on Thanksgiving and preached for us that evening. Being impressed that the time had come to do a work here, he returned in a few days. While here he preached fifty-three sermons, baptized twenty-two persons, and blessed twenty-nine children. With many more investigating, we expect him back in April, when we expect several more will obey the gospel.

Your brother in Christ,

C. U. GRANT.

Blessed is the boy or girl who is early taught that love and marriage are as sacred as heaven itself and should be kept as pure. These, and the laws governing them, are the things they never hear from their playmates, and ignorance of which is the cause of much of the immorality extant, for they do not realize that marriage sanctifies that which would otherwise be sinful.

Reverence for his own body as the temple of God, the house of the Spirit, is easily taught to the small child, and due modesty for his person can be impressed as readily as cleanliness, and if given a proper understanding of his duty in this regard, and of the consequences of sinning against himself, in the majority of cases he will be proof against the most degrading and common sin of childhood.

"I have commanded you to bring up your children in light and truth."

MAGGIE MACGREGOR.

Donations Received for the Children's Home by the Executive Committee, Lamoni, Iowa.

A sister from Colorado	\$1.00
Mrs. John Woolf for Woman's Auxiliary, Clinton, Mis-	
souri	1.00
Through Mrs. Nellie Prall:	
Condon Aid Society	10.00
Portland Aid Society	1.00
Mite Society, Lamoni, Iowa	10.45
Eagleville, Missouri	2.40
Mrs. D. J. Williams, collected from friends and Saints	
at Hiteman, Iowa.....	3.50
Received at Children's Home from	
J. L. Moore 1.00, David Lewis 50c, by Mrs. George ..	1.50
Gladys Mae Lemon, Grinnell, Kansas	1.00
Sister Auvergn Proper, Willoughby, Ohio, by J. A.	
Becker	3.65
Walworth County, Wisconsin, Saints	1.68
Mrs. S. J. Allen, Springfield, South Dakota, by W. J.	
Shiply	10.00
Mrs. T. B. Wolf, Oberlin, Kansas	1.00
Mrs. Mary Pilkington, Higbee, Missouri	2.00

\$50.18

From last report

493.12

\$543.30

Mrs. Heathman, needles; Mrs. Bradfield, 2 hoods; Mrs. Oliver Hayer, 20 pounds dried apples; Mrs. N. Smith, overcoat; Mrs. John Eubank, overcoat; the foregoing from Lamoni, Iowa.

Mrs. H. M. Hoggers, quilt, no address.

L. M. Conover, Myrtle Point, Oregon, box clothing.

F. Jackson, Dunlap, Iowa, sack flour, 2 pillows, clothing, etc.

Sister D. C. Gerrish, Dorchester, Massachusetts, barrel clothing, books, coats.

Walworth County Saints, Williams Bay, Wisconsin, 15 night gowns, clothing.

Willing Workers, Cameron, Missouri, 2 comforts.

Mary Ward, Midvale, Utah, 6 crochet caps.

Aid Society, Fort Madison, Iowa, 2 quilts, 1 gown.

Aid Society, Trenton, Missouri, and Brother F. M. Burch, Green City, Missouri, comfort.

Another of the no name series of January 17 boxes to be credited to Mrs. E. A. Mehlich, Moline, Illinois.

LUCY L. RESSEGUIE, *Secretary.*

SHELL BROOK, SASKATCHEWAN, February 6, 1912.

Dear Editor of the Saints' Herald: I feel proud to be a Saint. We have had two elders this winter in this vicinity; J. W. Peterson and J. L. Mortimer. They both are great when it comes to quoting the scripture and preaching the gospel. They did good here and we hope and pray that they may be able to come again.

We are young in the work, but have a Sunday school. Brother Sims was ordained to the office of priest by J. L. Mortimer; Brother Peterson baptized two, and Brother Mortimer four, and organized the Sunday school. We would like to see some more Saints in this part as we think there is no better land for mixed farming than in this part, and that this is a good place to make a start. There are homesteads in parts to be taken. Those who wish to know more about this part of the country may write to me.

We hope that Brethren Peterson and Mortimer will be sent back, as they are live wires, and that God will bless the readers of the HERALD.

Yours in bonds,

GEORGE G. CRUCE.

RICHMOND, WEST VIRGINIA, January 10, 1912.

Editor Saints' Herald: I am so situated that there is not much that I can do to advance the cause of the kingdom of God, except to live as becometh a child of the kingdom, which I daily endeavor to do. I talk to those who care to listen, hold a Bible reading whenever and wherever I can get two or three to unite with me in Bible study. But oh, so few care to know aught except what they have been taught. I try to drop a seed thought now and then in the hearts that seem to have good soil, but only the Lord of the harvest can foretell what the result will be.

I attended a prayer meeting in the little Methodist Episcopal church around the corner not long ago. They have a young man for a pastor whom I have known since a little child. He seems very zealous and earnest, but alas, as is so often the case, it is a zeal without knowledge. He gave a blackboard talk and his subject was the need of evangelical enthusiasm. Writing these words on the board, he called the attention of the people to them and told them that was what they needed to win souls to Christ in the church and Sunday school. "We must cultivate it," said he, "work for it; strive for it. We must rouse ourselves; must stir each

other up, and not rest until we have this evangelical enthusiasm; then we shall be able to interest the Sunday school and the young people of our church, and we will see them flocking to the altar, seeking Christ."

After the service, as I shook hands with him I said, "You spoke of evangelical enthusiasm; it seems to me if your teachers and church workers were all filled with the Holy Ghost you would have evangelical enthusiasm without striving for it."

"Yes, yes; that's what we want; we must get at them, sister, and stir them up——" as if by so doing we could give them what they lacked.

"When you get home, read Acts 2:38, and you will see what is needed," I told him.

"All right; Acts 2:38; I'll read it."

He took it, but I don't know about the result. However, God has said that his word shall not return unto him void, but shall accomplish that whereunto it is sent. I felt that I was given the word to say and dared not withhold the message.

Ignorance along gospel lines is appalling when one considers the necessity of obedience to the gospel. A lady who is a member of the Methodist Episcopal Church came in the other day and said that her husband had professed religion.

"How did that come about?" I asked.

"Why, he came downstairs Sunday morning and said, 'I've sworn off. I've taken my last drink, and have said my last cuss word. I don't ever intend to let another oath pass my mouth.' And don't you know," she added, "he dressed and went to church and he hasn't touched a drop nor sworn an oath since."

It had been nearly a week and this poor, deluded soul thought her husband had gotten religion. The city has many such professors at the beginning of every new year, and most of them are the result of soreheadedness over a drinking spree, as this man's resolutions evidently were. Religion! The majority of the professing Christians do not know the meaning of the word.

A Baptist church near here is without a pastor. Their pastor asked for a raise in salary and they thought they could not give any more, so shortly he had a "call" to another field and a larger salary. So this church sends a "call" to the pastor of another large and flourishing church, whose pastor is getting much more than they were paying theirs, and offer him even more than he is now getting; but he is bound by some sort of an agreement and can not leave his flock. I remarked to the lady who told me this, a member of the pastorless church, "That does not seem to me the right thing to do. Do you think it right to call Mr. J. from his flock and have him leave them to the mercy of the wolves? Why does not your church call some unemployed minister?"

"Because there are none," she said. "I heard Brother Pitt (one of their greatest preachers), say, not long ago, that there were almost no young men fitting themselves for the ministry; that some of them were leaving it for other callings where they could make more money; that in a few years, at this rate, the Baptist churches of this city would have to consolidate in order to have any preaching at all."

"Well, that looks as if God was not calling many people in your church to preach the gospel, does it not?"

"Yes, it does look that way."

This gospel of the kingdom is very dear to me, and I would rejoice to have a good live branch built up here.

Ever striving to be faithful and trying to keep my lamp trimmed and burning, I am your sister in Christ,
902 THIRTY-FIFTH STREET. ALICE R. CORSON.

Long-Roberts Debate.

Elder E. E. Long met Elder W. G. Roberts, of the non-progressive Christian faith, about twenty miles southwest of Lamoni, Iowa, November 28, to December 7, in what proved to be a profitable debate for the church. Church propositions and the Book of Mormon were discussed, six sessions of two speeches for each disputant, two sessions a day. The debate was held in a church owned and occupied by the Church of Christ people. In the *Ensign* may be found a brief review of the arguments, herein being set forth something of the "spirit" of the discussion.

This debate followed a long correspondence between O. A. Timmons, of the Church of Christ, and a number of our brethren. Elder Timmons, a local pastor, was determined to have a "scrap," and finally "got it." When it came to the issue Elder Timmons failed to make good, and sent the propositions to W. G. Roberts. Brother Long had signed expecting to meet Elder Timmons, but if Elder Timmons expected him to withdraw when Elder Roberts was called to the rescue, his mind was disabused by Brother Long's blunt statement: "I'd as soon meet Roberts as any man in your brotherhood."

Brother Long had met Elder Roberts at Broadhead, Kentucky, a couple of years before, so knew what to expect. It was evident, too, that Elder Roberts knew what to expect, for his moderator, Elder Timmons, had a deal to say about "holding them down," expressing a hope that the debate might be carried on without roughness. Elder Long's moderator assured Elder Timmons that he would hold his dog as long as Timmons held his, but no longer; adding that the minute Roberts began his rough work he would not only "let go" but he would yell "sic 'em, Long."

Elder Roberts is perhaps as rough and as unprincipled a disputant as our brethren ever met in discussion. He has a superabundance of self-importance. Wearing the scars of sixty-seven debates, this veteran champion of Campbellism charged into the arena bristling at every point. He labored hard to impress the audience with his superiority over a man who "never read a line of Greek"; "never saw the inside of a grammar"; "knows no more about the Bible than some children know about a last year's bird's nest." What with vaunting his own triumphs in "twenty-two debates with the Mormons," and his attempt to belittle Brother Long, Elder Roberts succeeded in thoroughly disgusting the audience with himself, and in rallying many to Brother Long's defense before the first proposition, our church proposition, was half over.

According to the volunteered statements of the best people of the community, Elder Timmons had seen to it that the "Mormon pedigree" had been published in a way that was thought to be of advantage to the Roberts' side of the controversy. For two years our work had been misrepresented, Elder Timmons the while failing to produce satisfactory indorsements, defying the whole world of "Mormons" to come out of hiding and submit to a "genuine whipping." Elder Roberts was not backward in taking advantage of this "advertising." The feeling was indifferent to bitter toward us during the opening sessions. But when the audience saw that Brother Long was able to care for himself and to establish our work, and when he finally turned on Elder Roberts and laid bare his tactics, sentiment came our way. The last vestige of Elder Roberts' advantage was swept away before Brother Long's attack on the Church of Christ church proposition, so that when it came to the Book of Mormon, the last proposition, Elder Roberts was without influence and powerless.

Only in a few instances did Elder Roberts endeavor in a manly way to overthrow argument. Much of his effort

was to "raise dust" by strained interpretations of the Scriptures, to lead away from Brother Long's affirmations. He sought constantly to cause Brother Long to appear to disadvantage, endeavoring thus to weaken his argument. Time after time he resorted to misrepresentation, duplicity, and abuse. A few statements and instances will suffice to show his methods of attack.

In his personal reference to Brother Long, Elder Roberts said: "I'll get his Mormon hide"; "He'll grin, if his face is red"; "If he'd read the Bible more and the Book of Mormon less he'd put up a better debate"; "As a polemic Long isn't big enough to play leapfrog with a chigre"; "As a polemic, I could put Long in the hollow of my old tooth."

In his efforts to discredit argument, Elder Roberts remarked: "Down goes his Mormon cob house"; "Pretty Mormon cob house! I've a notion to pour kerosene on it and burn it up"; "I'll let that soak"; "Long can't touch my argument with a ten-foot pole"; "Now will you go way back and sit down and be good"; "If that's the best you can do, good-bye, my boy, good-bye, my honey boy, he's gone."

Elder Roberts paid his compliments to the Book of Mormon as follows: "The Book of Mormon is not a forty-second cousin to the Bible"; "If this book (holding up the Book of Mormon) came from God, this book (holding up the Bible) came from the Devil"; "The Book of Mormon is no more like the Bible than a wheelbarrow is like a threshing machine." The Doctrine and Covenants and the Inspired Version were defined as "Miserable Mormon hash."

Joseph Smith came in for his share of the onslaught: "Old Joe talked through his hat"; "Joe Smith was an ignorant knave"; "If an angel ever came to Joseph Smith, it came from hell and was sent by the Devil"; "When Joe Smith was shot he went to the warm place where the snow never flies, to visit his old dad, the Devil."

The following illustrates Elder Roberts' misrepresentations: Pretending to read from Doctrine and Covenants 111: 4, where it is stated "It is not right to persuade a woman to be baptized contrary to the will of her husband," he read "It is not right to baptize a woman without the consent of her husband." He proposed to show that we did not believe in Jesus Christ as the Son of God; when asked to do so he read 1 Nephi 5: 47. He stated that we believed God had a set of digestive organs "just like you and I have," and when pressed for chapter and verse read Ether 1: 7, the words of the brother of Jared, "I knew not that the Lord had flesh and blood." He tried to have the Book of Mormon contradict itself by reading page 483, small edition, "There were no gifts from the Lord," and on page 537, "Hath miracles ceased? Behold I say unto you nay."

The Reorganization—our church—was not forgotten. Comparing it in numbers to the church he was affirming, Elder Roberts said: "There wouldn't be enough Reorganite Mormons to make a frying pan stink, if you fried the whole outfit."

Elder Roberts clamored for a sign. Brother Long met his demands with the words: "Whenever you show where Christ or any one of the apostles ever performed a sign to satisfy the morbid curiosity of a sign seeker I'll perform one."

After Brother Long had repeatedly shown Elder Roberts' misrepresentations and duplicity, and the exposure was having its effect on the audience, Elder Roberts tried intimidation: "Elder Long, you must stop slandering me. Hitherto shalt thou come, and no farther! Here shalt thy proud boasting cease!" But it wouldn't work. Brother Long reminded his opponent of his threats to "get his Mormon hide," saying, "Come on, Elder Roberts, I'll be at the skinning, and I'll stay as long as there is a patch of hide left

as big as your thumb nail, and furthermore, I'll have a hand in the skinning." Elder Roberts had tried to tell the audience of different ones of our elders who had run from him. "Maby they ran," says Brother Long, "Maybe they did. But I'll give you emphatically to understand, sir, that you have hold of a man now who will not run, and who will give as well as take. And if you want me to be good, Elder Roberts, you be good. You started the rough house; now take your own medicine."

Elder Roberts had an idiotic laugh he pulled off when he was hard hit, especially when Brother Long was reading from Elder Roberts' own church history. This sideplay was effectually checked when thundering applause followed Brother Long's: "Laugh, if you will. I know it's a bitter dose, but take it down, it will do you good. You'll get it in good big doses before we get through, and if you take enough of it it'll clean all the Campbellism out of you." Having thus failed to offset the telling effect of the early writings of Alexander Campbell, Barton W. Stone and others, Elder Roberts tried to make Brother Long appear to disadvantage by saying: "Long wants to lead me away from my affirmation and get me to spend my time answering this old history; but I'll not allow him to take advantage of me in that way." Brother Long replied: "Don't insinuate that I am a thief of time. I don't need any advantage of you, sir." Applause followed. Elder Roberts half arose, turned to the crowd and said, "Help him out, you Mormon sympathizers"; he was clapped down with greater applause. Smiling, Brother Long said, "Must be a lot of Mormon sympathizers here." "Don't know," says Elder Roberts, "its pretty weak." The "sympathizers," sustaining Brother Long, answered this with thundering applause, some of Elder Roberts' own people even joining in the deafening roar.

By the time the Book of Mormon, the last proposition, was reached, Elder Roberts had lost out until he could not raise a laugh even with the "hole in the top" and "hole in the bottom," or the "rent on the pole." He kept asking for scripture. After submitting considerable in one of his speeches, Brother Long turned to his opponent and said: "Elder Roberts, here is scripture. And let me tell you, if you will take up this scripture in the proper spirit and answer it in the right way it will have a great deal more weight with this audience than all the foolishness you go through with when you get up here." Thundering applause followed. Thereafter, Elder Roberts left off the foolishness. He had long before lost his braggadocia. Thoroughly disarmed, he dropped back into a sort of evangelistic attitude, appealing to the audience as "dying friends."

After the first three days Brother Long and his moderator were treated with the utmost kindness by the people of the vicinity. Their homes were opened and their hospitality enjoyed. A number of Books of Mormon were sold, as was considerable other literature. We have friends everywhere outside the Christian camp, and from reports some within it, and have been urgently requested to hold services in the community, having been promised a house as soon as it can be opened for us.

From the fray Campbellism came limping, further disabled when Elders Roberts and Timmons both publicly denied that we had been misrepresented in the vicinity prior to the opening of the debate, Elder Timmons' insistence, at the close of the debate, that we bear half the expense for oil and fuel proving the last straw to "break the Campbell's back." Where before we had no influence we now have a host of friends who have respect for our people and reverence for the truth.

J. F. GARVER.

Extracts from Letters.

Brother E. F. Wright, 108 Belair Street, Brockton, Massachusetts: "I am very much pleased with your paper. It is the right paper in the right place. As I am young in the work I need something of this kind to build me up and add to my storehouse."

Brother Albert E. Martin, Herschel, Saskatchewan, writes: "The weather has been very severe here for three weeks; as low as sixty degrees below zero. . . . Inclosed find two dollars for the Children's Home. I often think I should help more in the church, for the Lord helps me, and I am enabled to earn necessities of life for my family, which is located now at Brandon, Manitoba, but will move here. My object in coming west is to get more of this world's goods, so that when the time comes we will have more to take to Zion with us. I would like to have the gospel preached to this people and would help care for an elder. Brother Day and myself could care for an elder for a time. I don't want to neglect my duty to God and to his temporal law."

Sister Tapping writes from Manchester, England: "I am glad for the light received through the gospel. It helps me make my life better, and to fill the place of mother, with its responsibilities. I thank God for many blessings, and that my husband is a member of the church. The branch here is called the Bradford Branch, and we have had Brother Griffiths and Bishop May visit us. May these brethren be spared to the work as long as life shall last. God has given me many dreams and visions and they have been a source of strength, for which I am very grateful."

Brother Oliver Hansen, Hartford, Arkansas, writes: "I am convinced that it will always require an effort on my part to keep in line with this great latter day work, but I trust in the promises that I will not be tempted more than I can bear. . . . I know it is my duty to live up to the requirements of the temporal law, just as it is my duty to live up to the spiritual law. I find much better reading in the Bible and the Book of Mormon than I can find in fictitious stories running continually in the newspapers and magazines. I wish the best success possible for the work of God."

Sister Susan Pepper, of Brockton, —, says: "It has not been a year since I learned of this grand latter day work, yet I have been made partaker of great blessings during the past week. I was unable to avoid exposure to the cold, and was attacked by severe cold, and filling up of my lungs. I prayed for some of the Saints to be sent to me, and Brother Albert Cowden was so sent. He administered to me, and in an hour I was able to laugh and talk, whereas I could scarcely greet him when he came, because of my voice being gone. . . . I am thankful for my blessings."

News from Branches

Independence, Missouri.

On Sunday, the 4th, the sun appeared in all its splendor, but a cold wind from the northeast, while the mercury registered 4 below, hindered many from attending the 8 o'clock meeting; and the Sunday school attendance was only 526, with 98 seniors, the collection being \$12.21.

The morning sermon, by Elder J. W. Rushton, was based on a text from Matthew 5. Much interest was shown while he discoursed upon "the sermon on the mount" and it was a most comforting setting forth of the blessings which the Master pronounced upon the believers, not only of his day, but of all time, upon those "who shall believe on the words of his disciples, who come down into the depths of humility and be baptized."

Said our brother, "These precious words, spoken into the

ear of the church, were overheard by the people of the world. Jesus with deliberation takes no notice of conditions,—poverty, sorrow, hunger, thirst, reproach, and persecution; but all these things he makes into the prescription of blessing. Scholars say blessed means happy; the blessed life is the life of Jesus, and the sorrow of Jesus is the revelation of his love. The blessedness of life is the inheritance we look forward to, and it is now and here."

A goodly number of the Saints braved the wintry air to listen to the evening discourse by Elder B. J. Scott, and it was full of instruction, wholesome and uplifting.

At the business meeting on the 5th many matters of importance were brought forward, among them the receiving by letter of about thirty new members, the considering of improvements in the platform of the upper room, in the new seating arrangements for our fast-increasing choir membership, etc.

On Thursday evening, the 8th, Doctor W. Miller, of Columbia, Missouri, gave an excellent illustrated lecture under the auspices of the Archæological Institute of America.

Last Sunday's meetings were all very well attended considering the prevalence of illness among our number, and many names, in the afternoon service, were offered for prayers; a few, we are glad to note, are convalescent, and of these are our young sister, Minnie Gould, Brother G. H. Hilliard, and Sister L. Crick. Our beloved brother, J. W. Wight, who has been resting at the Sanitarium, also Brother Pender, have received much benefit during their stay with the Saints here.

As in our last items we recorded the late passing away of Brother J. C. Clapp, so to-day it falls to our lot to regretfully note the later departure of a well-known Saint, Brother L. R. Devore, of Holden, Missouri,—another tried and true veteran soldier of the cross. Both completed a well-rounded life tenure; both were pioneer preachers of the glorious gospel; and they have now found rest in paradise.

The meetings of the 11th were highly spiritual. The Lord's presence was felt at the early service of the young people so that as our presiding priest, Brother Morgan, expressed it, we too, can say, "It was an ideal prayer meeting." The morning preaching service, in charge of President M. H. Bond, was full of good counsel to both old and young and, as one rightly dividing the word of truth, he dispensed some of the riches of the Scriptures to the Saints, provided by Saint Jude in his third verse, "Contend earnestly for the faith which was once delivered unto the Saints."

For the evening lesson President W. H. Garrett chose for his text 1 Samuel 22: 15: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." The wonderfully thrilling story of disobedience to God as depicted in this chapter furnished our brother with an abundance of food for thought, and among the rich morsels gathered are these: "Sin hath no place before the Almighty; with all the knowledge of the worldly wise, the great strides made in the arts and sciences, they will find these things are not to be compared to the teachings of the gospel of Christ." "Let us not separate ourselves from God, so that by grace we may be enabled to endure to the end, and overcome."

FEBRUARY 14.

ABBIE A. HORTON.

The Judaen Publishing Company, 28 East Twentieth Street, New York City, of which Morris Margulies is manager, has issued in a neat pamphlet Mr. Israel Zangwill's address on the "Problem of the Jewish Race," which was delivered before the Universal Race Congress. This firm proposes to issue from time to time pamphlets and booklets expressive of the new Jewish revival and dealing with the problems which confront the Jewish people. The present pamphlet sells for ten cents.

Miscellaneous Department

Conference Minutes.

SOUTHERN NEBRASKA.—District conference convened with the Lincoln Branch, at Lincoln, Nebraska, January 21, and 22, 1912. W. M. Self, president of the district, in the chair. Organization was effected. J. W. Wight to preside, W. M. Self being associated with him; H. A. Higgins chosen secretary, with J. Guy Munsell assistant; J. Guy Munsell chosen as chorister, empowered to choose the organist. J. W. Wight made a short address to the conference. Chair was authorized to appoint committee on credentials. C. H. Porter, Blanche I. Andrews, and Ruby C. Faunce appointed the committee on credentials. After reading the report of the committee on credentials the report was received and the committee continued. The chair was authorized to appoint a committee of three to arrange for the nature and time of the services of the conference. Statistical reports from the following branches was read by the secretary: Franklin, Eustis, Blue River, Nebraska City, and Lincoln. Ministerial reports were read from the following: W. M. Self, C. H. Porter. Elders W. E. Grubb, Edward Rannie, Samuel Broliar, G. W. Johnson, J. G. Munsell, H. A. Higgins. Priests G. Keller, Charles Nichols, Morris E. Johnson. A verbal report of Wilbur Savage was received. Report of C. H. Porter, bishop's agent, read: Balance due the church July 1, \$119.27; receipts, \$645.26; total receipts, \$764.53; expenditures, \$632.21; balance due the church December 31, \$132.32. On motion the chair was authorized to appoint committee on auditing the accounts of the bishop's agent. Committee appointed to audit the bishop's accounts were Fred Meyer, Amy Parr, and Blanche I. Andrews. Committee appointed to arrange for the time and nature of the meeting were H. A. Higgins, J. G. Munsell, and Samuel Broliar. Statement of expense amounting to \$1.61, was presented by the secretary, and on motion was allowed. Report of the committee on auditing was read and on motion the report of the bishop's agent and auditing committee was adopted. Wilber and Nebraska City were placed in nomination for the next conference and Wilber was chosen by a small majority. The following persons were elected as delegates to the General Conference: J. R. Sutton, C. H. Porter, W. M. Self, Sister W. M. Self, James A. Smith, Sister M. Dunlavy, George W. Johnson, C. E. Blodgett, Wilbur Savage, Sister M. Diefendorf, Samuel Broliar, A. T. Easterday, Edward Rannie, James Croft, W. E. Grubb, Della Spear, Amy Parr, Edith Trask, Myrtle Dibble, Sister Samuel Broliar, Sister H. A. Higgins, Robert White, Ethel Pierce, Ruby C. Faunce, Blanche I. Andrews, Sister W. Savage, Sister Merle Ferguson, Sister Jessie Wyckoff. On motion, those present at the General Conference were authorized to cast majority and minority vote, in case of a division. The following were elected as officers of the district: President, W. M. Self; secretary, H. A. Higgins; treasurer, H. A. Higgins; C. H. Porter was sustained as bishop's agent and district historian. A communication was read from the Nebraska City Branch, recommending J. R. Jones to be ordained to the office of priest. A motion prevailed that the request of the Nebraska City Branch be granted, and that the time for the ordination be referred to the program committee. A communication from F. M. Smith, of the Presidency, relative to the organization of quorums of elders, priests, teachers, and deacons was read by J. W. Wight. A motion prevailed that the Southern Nebraska District concur in the recommendation of President F. M. Smith in the organization of the quorums of the elders, priests, teachers, and deacons. The conference expressed itself, naming Omaha as the place of preference for the organization of the quorum of elders, and asked that the name of J. G. Munsell be considered for president of the quorum. A motion prevailed that when the conference adjourns, it does so to meet at Wilber, Nebraska, subject to the call of the district president, president of the Wilber Branch and the reunion committee. Sister James A. Smith was confirmed by W. M. Self and J. R. Sutton; J. R. Jones was ordained to the office of priest by J. R. Sutton and W. M. Self. Elder J. W. Wight was the speaker of the evening. Prayer service at 9.30, January 21, 1912. Preaching at 10.45 by J. R. Sutton. Sunday school at 12 m. Preaching at 3 p. m. by Edward Rannie; Religio service at 4.30; preaching at 7.30 by J. W. Wight, assisted by W. M. Self. A vote of thanks was extended to the Lincoln Saints for kindness shown the visitors during the conference. The Spirit of the Master was present during the entire session of the conference and all present

rejoiced under its divine influence. H. A. Higgins, secretary, 1207 Third Corso, Nebraska City, Nebraska.

FREMONT.—District conference convened at Shenandoah, Iowa, January 27, 1912, at 2.15 p. m. Frederick M. Smith was chosen to assist in presiding over the conference; T. A. Hougas acted as chairman; C. W. Forney, secretary; Earl Pratt, assistant secretary. Order of services were left to district president, T. A. Hougas, and his associate, N. L. Mortimore. Chairman was empowered to appoint organist, chorister, and ushers. Branches reporting: Shenandoah, 126; Tabor, 64; Hamburg, 66; Bartlett, 38; Thurman, 202; Riverton, 50; Henderson, 80; Glenwood, 58; Keystone no report. The secretary was authorized to correct reports. Ministry reporting were: High Priest T. A. Hougas. Elders James Comstock, Alvin Knisley, E. S. Wilcox, C. M. Roberts, N. L. Mortimore, J. C. Moore. Priests F. B. Knight, L. C. Donaldson, J. R. Wight, J. E. Claiborn, C. W. Forney, John Huston. Deacon S. S. Clark. Bishop's agent, Lorena Leeka, reported for year 1911. Balance on hand December 31, 1910, \$542.22; receipts for 1911, \$8,143.01; total, \$8,685.23; disbursements, \$8,251.21; balance due church January 1, 1912, \$434.02. Moved that chairman appoint an auditing committee: Alvin Kinsley, Roy Dunsdon, and Earl Pratt appointed. Moved that the items of bishop's agent be read. Chair announced that Mamie Pace had been appointed as organist and chorister, with power to choose assistants. The matter of organizing quorums for elders, priests, teachers, and deacons, in this and adjoining districts was taken up and discussed, and by separate motions the recommendations favored, for each quorum. The following delegates were chosen to represent the Fremont District at General Conference, and were empowered in case of division to cast a majority and minority vote: Jay Leeka, Frank Beckstead, Mamie Pace, Will Gard, M. A. Newton, Mrs. James Comstock, Emma Doll, T. A. Hougas, Mrs. T. A. Hougas, Mrs. S. Clark, Lorena Leeka, James Comstock, L. C. Donaldson, J. W. Wight, Fred M. Smith, Daniel Hougas, Mrs. D. Hougas, M. W. Gaylord, Mrs. M. W. Gaylord, Alvin Knisley, W. E. Haden, E. S. Wilcox, Mrs. E. S. Wilcox, Earl Pratt, Ethel I. Skank, E. F. Wilcox, Mrs. E. F. Wilcox, N. L. Mortimore, Mrs. N. L. Mortimore. Secretary presented bill for 71 cents postage. A collection was taken, amounting to \$2.10, for expenses. A collection was also taken to defray expenses of Fred M. Smith, amounting to \$14. At 7.45 meeting in charge of T. A. Hougas. Auditing committee presented report, stating that they found reports and accounts to be correct. It was then moved to adopt both reports. Frederick M. Smith was the speaker of the evening. At 9.30 Sunday morning Sunday school; at 11 preaching by Fred M. Smith; at 2.30 a social service; at 7.30 J. W. Wight was to have been the speaker, but owing to illness he was unable to preach and Fred M. Smith was the speaker of the evening. A summary of the reports of the branches shows a membership of 717 in the district; a loss of 16 since last report. 113 sermons were reported also. Henderson and Tabor both requested the next conference, and a vote resulted in favor of Tabor, the time for holding to be left to the president and secretary of the district. Benediction by T. A. Hougas. C. W. Forney, secretary.

CENTRAL NEBRASKA.—Semiannual conference of district convened at Inman, Nebraska, February 3, 4, 1912, called to order by district president. By motion the district presidency, associated with J. R. Sutton, was chosen to preside. The district secretary was chosen as secretary of conference with privilege of choosing an assistant. Sister Lyle Butler was chosen. Branches reporting: Bonesteel, Clearwater, Inman, Round Park, Meadow Grove. Ministry reporting: Elders: J. R. Sutton, J. W. Smith, Levi Gamet, J. H. Jackson, W. E. Kester. Priests: C. H. Derry, F. S. Gatenby, C. N. Hutchins. Bishop's agent reported: Receipts, \$592.22; disbursements, \$418.80; balance due church \$113.42; report audited, found correct, and adopted. Report of committee on reunion advised the consolidation of the Central Nebraska and Northern Nebraska districts, and Western Iowa in reunion for 1912. The motion was placed before the body and lost. Tent committee reported and was instructed to purchase a new top and repair tent for further use. Committee on district record lacked means to purchase record. Committee retained to finish work. Clearwater was chosen as the place for holding the next conference. Preaching by Levi Gamet, J. W. Smith, and J. R. Sutton. W. E. Kester was sustained as district president. J. H. Jackson, vice president; F. S. Gatenby, secretary; Levi Gamet, bishop's

agent: F. S. Gatenby, member of library board. Delegates to General Conference: J. W. Wight, James E. Kelley, Ann Hutchins, J. R. Sutton, Levi Gamet, C. N. Hutchins, Lulu Butler, Eliza Gamet, Macey Kelley, J. W. Smith, N. S. Butler, Ella Butler, C. W. Prettyman. F. S. Gatenby, secretary, Orchard, Nebraska.

FAR WEST.—Conference convened Saturday, February 3, 1912, with the First Saint Joseph Branch. T. T. Hinderks, D. E. Powell, and B. J. Dice, chairmen; Charles P. Faul, S. J. Hines, and A. A. Richardson, secretaries. V. M. Goodrich and J. L. Bear, jr., were appointed press committee. Branch reports. First Branch, Saint Joseph, 563, gain 11; Second Saint Joseph 121, gain 4; Third Saint Joseph 100, gain 2; Oakdale 40; Far West 50; Norborne 32, loss 16; Alma 48, gain 8; Stewartsville 231; Cameron 139, loss 4; DeKalb 52, loss 1; Edgerton Junction 48; Pleasant Grove 71, loss 2; Delano 85; German Stewartsville 82. Brother T. T. Hinderks, the district president, reported the condition of the district. D. H. Schmidt, chairman of the district library commission, reported. Bishop's agent made his semi-annual report to the conference, which report, together with accounts and book, were given to V. M. Goodrich, J. L. Bear, jr., and J. E. Hovenga as a committee to audit the same. This committee reports having audited the bishop's account, and find the same to be correct up to January 30, 1912. Delegates to General Conference were chosen as follows: T. T. Hinderks, D. E. Powell, B. J. Dice, Charles P. Faul, V. M. Goodrich, W. P. Pickering and wife, P. I. Rodgers and wife, Coleman and Sister J. H. Snider, William and Ruth Lewis, I. N. Roberts, I. H. Summers, Ruby Jackson, Anna Brooks, A. W. and Madge Head, J. C. Elvert, sr., and wife, E. Cochran, Sister Cochran, Mattie Goben, A. A. Richardson, G. W. Best and wife, A. St. Lewis, W. W. Scott, Charles Morton and wife, J. S. Andes, Robert McFee, John Blackmar and wife, Roy Fifer, sr., Ora Goben, N. V. Sheldon, R. F. Isabell, Ruth Hill, Victor Carpenter, Violet and D. C. Wilke, R. Hanry, T. E. Hale, Coventry Archibald, D. C. May, Ethel Kinnaman, E. E. McCormick and wife, Sister Davis, Mary Smith, Cherry Cook, D. D. Daniels, S. J. Hines, Sister McGrew, D. H. Schmidt, Brother and Sister Robert Powell, Brother and Sister Newton Collins, J. D. Proffit, Brother Gist and wife, John Piepergardes. Delegates instructed to cast majority and minority vote in case of division, also delegates present to cast full vote of the district. Cameron Branch instructed to have the district to change their time of holding their conference from four months to six months; this was referred to the several branches for instruction, to come before the next conference for final action. Recommendation came from the Second Saint Joseph Branch for the ordination of A. A. Richardson to the office of elder; Frank R. Gist to the office of priest, Joseph M. Moon to the office of teacher, from the Third Branch to have Thomas W. Hale ordained to the office of deacon; one from Stewartsville Branch for Robert Powell to the office of deacon. These recommendations were all favorably acted on, and on Sunday at 2.30 p. m., Brother A. A. Richardson was ordained elder; Frank R. Gist to the office of priest; Joseph M. Moore, teacher; Thomas W. Hale, deacon; Robert Powell, deacon. Preaching by I. N. Roberts, N. V. Sheldon, and B. J. Dice; social meeting Sunday at 2.30 p. m.; D. E. Powell preached Sunday at 11 a. m. and 7.30 p. m. Adjourned to meet with the Stewartsville Branch June 22, 23, 1912.

NODAWAY.—Conference convened in Guilford, Missouri, February 3, 1912, at 10 a. m., with president T. A. Ivie in the chair. Organization effected as follows: T. A. Ivie, chairman, assisted by A. C. Childs, secretaries W. B. Torrance, the district secretary, chosen as secretary, W. T. Ross to assist; W. T. Ross, chorister: Emma Nelson, organist, with power to choose assistant. Alma Nelson and W. S. Bond, ushers; W. T. Ross and W. B. Torrance, press committee. Statistical reports showed Guilford 96, gain 4; Sweet Home 51; Ross Grove 51, gain 1; Bedison 72, loss 2. Ministry reporting: T. A. Ivie, high priest; A. C. Silvers, seventy; R. K. Ross, W. H. Kelley, J. T. Ford, elders; W. B. Torrance, W. T. Ross, priests; W. S. Bond, deacon. Committee composed of district president and bishop's agent to view and dispose of Rising Hope Church reported. Report accepted and committee continued. J. T. Ford, district treasurer, reported: Receipts, \$21.53; expenditures, \$19.10; balance on hand, \$2.43. Report referred to auditing committee. President was authorized to appoint an auditing committee pro tempore in the absence of E. S. Fannon and J. W. Powell. A. C. Silvers and W. T. Ross appointed. The Rising Hope Branch being disorganized, Arthur Hailey and daughters,

Clara Kelley and Susie Hailey, were given letters of removal to First Saint Joseph Branch. T. J. Ford, bishop's agent, reported: Receipts, \$1,051.25; expended, \$692.75; balance due church, \$358.50. Audited and found correct. By motion the next conference will convene with the Ross Grove Branch, June 1 and 2, 1912. Preaching by Peter Anderson, A. C. Silvers, W. H. Kelley. The prayer meeting of Sunday afternoon was an enjoyable one. Officers elected: T. A. Ivie, president; W. B. Torrance, secretary; J. T. Ford, treasurer; W. B. Torrance, member of the library board. The following delegates to the General Conference were selected: T. A. Ivie, A. C. Silvers, W. H. Kelley, J. T. Ford, J. W. Powell, W. S. Bond, R. K. Ross, Sister R. K. Ross, Sister T. A. Ivie, Sister Robert Nelson, C. C. Nelson. Those present authorized to cast the full vote of the district. Collection of \$1.83 taken, to defray expenses of the district. Thus a profitable and peaceable conference passed into history. W. B. Torrance, secretary.

Convention Minutes.

CENTRAL NEBRASKA.—District Sunday school association convened at Inman, Nebraska, February 2, 1912, at 10 a. m. with Brother T. S. Rutledge as district superintendent in the chair. Schools reporting: Bonesteel, Clearwater. Reports of superintendent, assistant superintendent, home class superintendent, secretary, and treasurer read. The matter of adopting the graded lesson system was taken up and discussed, after which the following resolution was adopted: Resolved, That in the opinion of this district, the system of quarterlies as now published meets the demands of the graded lesson system in the sense referred to in the *Exponent* of January 1, 1912. The election of officers took place next: T. S. Rutledge, superintendent; Sister N. B. Seeley, assistant superintendent; F. S. Gatenby, secretary; Sister Macey Kelley, member of library board; Lillie Gamet, treasurer; Sister N. B. Seeley, superintendent home class department. Delegates to the General Sunday school convention: J. R. Sutton, Levi Gamet, Lulu Butler, Eliza Gamet, Macey Kelley, J. W. Smith, N. S. Butler, Ella Butler, C. W. Prettyman. On motion the delegation was instructed to cast the minority and majority vote in case of division. F. S. Gatenby, secretary.

Conference Notices.

Conference of the Northwestern Kansas District will be held at Alexander, Kansas, March 2 and 3, at 2 p. m. Branch presidents please take notice and send in reports if possible. John A. Teeters, district president.

Mobile district conference will convene with the Bay Minette Branch on Saturday, March 9, 1912, at 10 o'clock a. m. Members of the priesthood are requested to report on blanks all labors since last report. A. E. Warr, district president; Edna Cochran, secretary.

Semiannual conference of the Independence Stake will be held at Central Church, Ninth and Lydia Avenue, Kansas City, Missouri, March 9, and 10, 1912, convening at 10 a. m. Pursuant to a resolution passed by the September, 1911, conference, all the ministry will report to their respective quorums who will furnish the conference with a summary of the work done. All other reports, statistical, delegate, financial, and auxiliary, should be sent to the secretary, as usual, by the last of February. Branches take notice: To facilitate the election of delegates to General Conference we ask that you send a list of names in the hands of the chairman of your delegation, who by action of the Stake may submit such names as bona fide representatives to the General Conference. This will save one and a half hours time. W. S. Brown, 3005 Baltimore Avenue, Kansas City, Missouri.

Convention Notices.

Southern Wisconsin District Religio convention was called to meet at Soldiers Grove February, 3, but as only two members of the Religio were present, no convention. The convention will now meet March, 24, 2.30 p. m., at Madison, in the new Saints' Church. As this is more central we hope to see a good turnout. J. R. Place, secretary.

Religio convention of the Lamoni Stake will meet Friday, March 1, at Lamoni, Iowa, at 9 a. m. This is the annual business convention of the society, at which stake officers are elected and delegates to the General Convention chosen. All locals should be represented in this convention by one or more delegates, and your reports and credentials should be in the hands of the stake secretary before the convention meets. C. I. Carpenter, president.

The Lamoni Stake Sunday school association will convene at the Saints' church, Lamoni, Iowa, March 1, 1912, at 9 o'clock in joint session with the Religo. Routine business will occupy the forenoon session; election of officers and unfinished business at 2.30 p. m. The evening session will be devoted to an open discussion of the graded sries of quarerlies, and the vote upon the question will be called before the close of the session. Local secretaries will please send in credentials at earliest opportunity. Charles B. Woodstock, secretary.

Mobile district Sunday school and Religo convention will convene at Bay Minette, Alabama on Friday, March 8, 1912, opening with prayer service at 9 o'clock a. m. Business session at 2.30 p. m., We desire a good attendance and interest on the part of the district workers, as election of officers and other matters of importance are to come before the convention. A. E. Warr, district superintendent, Edna Edna Cochran, secretary.

Eastern Colorado district Sunday school association will meet at Wray, Colorado, at 2 p. m., Friday, March 1. All Sunday schools in the district will kindly elect delegates and send credentials to the district secretary, to reach her not later than February, 26. Mrs. M. E. Everett, district secretary-treasurer, 129 South Logan Street, Denver, Colorado.

Two-day Meetings.

At the Far West district conference convened at Saint Joseph, Missouri, February 3 and 4, Brethren D. E. Powell and Charles P. Faul were appointed to arrange for two-day meetings, and to name ministers in charge. Those named who can not attend will be expected to furnish a substitute.

Kingston: D. H. Schmidt and B. R. Constance, May 4 and 5. Dekalb: Coventry Archibald and H. B. Taddicken, May 25 and 26. Cameron: W. S. Hodson and L. F. Ferguson, May 18 and 19. Stewartsville: Coleman Snider and J. F. Curtis, May 18 and 19. German Stewartsville: A. A. Richardson and J. L. Bear, March 30 and 31. Pleasant Grove: V. M. Goodrich and E. E. McCormack, May 4 and 5. First Saint Joseph: T. T. Hinderks and C. P. Faul, April 27 and 28. Second Saint Joseph: B. J. Dice and D. E. Powell, April 20 and 21. Third Saint Joseph: I. N. Roberts and A. R. Daniels, May 11 and 12. Boxford: Arch McCord and R. F. Hill, April 20 and 21. Delano: A. W. Head and T. T. Hinderks, May 4 and 5. Edgerton Junction: D. E. Powell and C. P. Faul, May 4 and 5. Oakdale: W. W. Scott and G. W. Mauzey, April 20 and 21. Mount Hope: J. C. Elvert and J. D. Proffit, June 1 and 2. Norborne: August Johnson and S. H. Simmons, April 28 and 29. Alma: Robert McFee, June 1 and 2. Far West: D. E. Powell and C. P. Faul, May 25 and 26. Trenton: A. A. Richardson and C. P. Faul, April 28 and 29. Gospel Hill Church, near Maysville, John Piepergerdes and C. F. Householder, May 4 and 5. Wyatt Park Mission, Saint Joseph, S. J. Hines and T. H. Hinderks, May 25 and 26.

Meetings to commence 2 p. m., Saturday.

CHAS. P. FAUL, district secretary.

Order of Evangelists, take Notice.

In my notice to you, published in the SAINTS' HERALD of last week, I was made to say the following: "Should it be God's will, I shall be glad to attend the General Conference, at Independence, Missouri, next April." What I desired to say was this: "Should it be God's will, I shall be glad to meet as many of you as can attend the General Conference, at Independence, Missouri, next April."

You see the difference in meaning. The omission of seven words, by mistake, did the mischief.

J. R. LAMBERT, Acting President.

LAMONI, IOWA, February 13, 1912.

Notices.

I would like the address of some of the Saints living near Centralia or Chehalis, Washington. Will return postage. Address R. F. D. 1, box 25, Little Sioux, Iowa, J. W. South.

Quorum of High Priests.

To the Members of the Quorum of High Priests, Greeting: Please take notice that I have commenced mailing to each member of the quorum a blank on which to make your annual report, and if this blank should fail to reach you on or before March 1, and you will notify me to that effect, I

will immediately mail you another. All blanks are sent to the address as published in the 1911 Annual.

As your secretary, permit me to urge that you furnish all the items of labor it is practicable for you to do; for such insertions as: "baptized many," or, "preached several times," or, "administered to many," are of no use in compiling the work done by the quorum, for our annual report to the General Conference, and the more of these indefinite statements, the less labor we have to report to the General Conference.

Please to take time before making up your report to carefully read the "Note" at the bottom of blank; also, the information contained on the title-page of the blank.

Your fellow servant in bonds,

ROBERT M. ELVIN, Secretary.

LAMONI, IOWA, February 13, 1912.

To the Quorum of the Twelve.

A resolution is upon the minutes of our last session requiring the quorum to convene on March 15, 1912, in Independence, Missouri, at 2 p. m. This, of course, should claim first attention. It is very desirable that all of the members attend this meeting who can do so is in reason. Whether it would be wisdom, however, for those laboring far away from the place of meeting to make the necessary sacrifice of time and means to attend must be left for each to determine for himself. There is nothing of grave importance in sight that would require the attendance of a full quorum to meet weighty or alarming conditions. Of course the regular routine of inquiry and decisions relating to General Conference business is always important and to the front—so important that we need divine wisdom to enlighten and direct. So let us meet under the inspiration of our office and calling, to do whatever is done in the manner that the Lord would have it done.

Those wishing to communicate with the quorum may address the president or secretaries of the quorum at Independence, Missouri, in care of J. W. Rushton or Frank J. Curtis.

WM. H. KELLEY, President.

F. A. SMITH,

J. W. RUSHTON, Secretaries.

Resolution passed by the Burlington, Iowa, Sunday School.

Whereas, Our heavenly Father, in his divine wisdom, has permitted our beloved brother and former colaborer, Charles W. Bullard, to be removed by the hand of accidental death:

Therefore, be it resolved by the Bright Prospect Sunday School, of Burlington, Iowa,

That, while we bow in humble reverence to the will of the Father, we deeply deplore the death of our beloved brother and sincerely grieve that we will no more see his cheering presence in earth life.

And be it further resolved, That we extend to his bereaved wife and children our profound sympathy in their great sorrow and pray to the God of all comfort to give to them the consolation and support that we would gladly offer but which are powerless to give, and he alone can supply.

And resolved further, That the superintendent and secretary send to Sister Bullard a duly attested copy of these resolutions and preamble; and that the secretary enter a copy on the Sunday school record; and that copies for publication be furnished to THE SAINTS' HERALD and *Zion's Ensign*.

ETHEL A. LACEY, Superintendent.

EDITH WILLEY, Secretary.

Adopted February 4, 1912.

Died.

PRATT.—J. P. Pratt was born January 27, 1827, at Swanton Falls, Vermont. Died February 9, 1912. He married Mary Gleason in October, 1861. To this union six children were born; two of whom are still living, viz: Mrs. Charles Botler, and Mrs. William Peyton. Mr. Pratt was not a member of any church, but was an honorable and respected citizen. Funeral sermon by Elder J. C. Crabb; burial services by B. S. Long, at Little Sioux, Iowa, February 11, 1912.

BRIGGS.—On the evening of January 14, Mrs. Hattie G. Briggs, beloved wife of P. H. Briggs, passed away at Bogue Chitto, Mississippi after an illness of sixteen months, age 44 years, 2 months, 4 days, leaving husband and two children,

CONTENTS

EDITORIAL:

Preaching - - - - - 169

Correction - - - - - 172

Journal of History - - - - - 172

The Outlook - - - - - 172

ORIGINAL ARTICLES:

A Review of Mormonism Against Itself,—Part 21, by S. W. L. Scott - - - - - 173

CANADIAN MIRROR - - - - - 178

W. A. Hardey—Emma L. Anderson—M. N. Bayliss.

MOTHERS' HOME COLUMN - - - - - 181

Maggie Macgregor.

LETTER DEPARTMENT - - - - - 184

C. U. Grant—George G. Cruce—Alice R. Corson—J. F. Garver—Extracts from Letters.

NEWS FROM BRANCHES - - - - - 187

Abbie A. Horton.

MISCELLANEOUS DEPARTMENT - - - - - 188

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nine and ten years of age to mourn her untimely going. Our home is sad and lonely. P. H. Briggs.

DEVORE.—Elder Luther R. Devore, of Holden, Missouri, formerly missionary to the South Sea Islands. On February 10, 1912, at 11 o'clock, 10 minutes p. m., Brother Devore passed from this life over the river, hopeful and strong in the gospel faith, for which he had labored for so many years. He was born December 28, 1847, being at the time of his decease 64 years, 1 month, and 12 days of age, not an aged man, but one who had been active and, although afflicted especially in his life in later years, was diligent in the service of the Master until the last. He became a member of the church through the ordinance of baptism June 29, 1874, at Graysville, Ohio, under the administration of Elder James Craig; ordained a priest shortly after, and in a short time after this was ordained to the office of elder under the hands of Brother James Craig. In the year 1886 he was ordained a Seventy by W. H. Kelley, of the Twelve, at Vales Mills, Ohio, and since that time was under General Conference appointment every year from April, 1883, until April, 1910, when he was placed upon the superannuated list. He served the church as branch and district president, also missionary in charge in this country. He was on foreign mission to the South Sea Islands five and a half years, in charge of the work there, and during the time baptized one hundred and ninety-six into the faith on the different islands. In the United States he baptized three hundred and fifty-six, making a total of five hundred and fifty-two. Elder Devore also in his work presided over the following branches in connection with other duties: West Wheeling, Ohio, Dewitt's, Meigs County, Ohio, Lemerick, Ohio, Temple, Ohio Branch at Kirtland, branch at Pittsburg, Pennsylvania, and branch at Columbus, Ohio, also Holden, Missouri. Was in charge of the Kirtland Temple for three years waiting upon visitors and telling them of the faith. He served as district president of Ohio and West Virginia and Pittsburg, Pennsylvania districts, also missionary in charge in this territory during his missionary labors. On the 28th day of December, 1867, he was married to Miss Rebecca E. Sheldon, Belmont, Ohio. Sister Devore is left as the only immediate member of his family, and to mourn his loss, though he has living of his father's family four brothers and two sisters, who reside in the State of Ohio. Brother Devore, in his last dictation to amanuensis used the following language, "Have opened up the work in many new places. My only regrets at going are leaving Ella alone in the world. She has been such a great solace in time of my ministerial work and trials. I leave all I have to her to dispose of as she sees fit." The funeral took place in the Saints' church at Holden, Missouri, largely attended; Brethren James Moler, C. F. Scarcliff, W. H. Garrett, and E. L. Kelley took part in the services. Remains were laid to rest in the north cemetery, at Holden. E. L. K.

NEWBERRY.—Joseph R., infant son of Brother and Sister Paul Newberry, died at their home in Saint Joseph, Missouri, February 6, 1912, aged 2 months, 14 days. The body was brought to Lamoni, Iowa, for burial in Rose Hill Cemetery. A short sermon was preached by H. A. Stebbins, and A. S.

Cochran offered prayer. A boy of past two years remains to be a comfort to the sorrowing parents.

WARREN.—Cassandra Garrison Warren died of congestion of the lungs at her home, near Hitchcock, Oklahoma, on February 5, 1912. She left three sons and three daughters to mourn her loss.

CORSON.—Elizabeth Sarah Corson, born June 1, 1841, at Howard, Kent County, Ontario; baptized January, 1899, at Toledo, Ohio, by Elder W. J. Smith. She was married to a Mr. Lacock January 8, 1860, of which union were born three sons and four daughters. Her husband died. She married Mr. J. Corson in 1875, who survives. She died at her home in Blissfield, Michigan, February 4, 1912, after an illness of six months. She bore her afflictions patiently. Funeral sermon to a houseful of sympathizing friends. Services in charge of Elder Samuel Brown. Song service conducted by the Methodist Choir.

WILLIAMS.—Ester Williams was born August 28, 1839, in Fountain County, Indiana, baptized September 12, 1885, in Pottawattamie County, Iowa, by R. M. Elvin. Married Benjamin Denton January 3, 1869; to this union were born three daughters. Her first husband died, and in 1878 she was married to S. O. Williams; to this union was born David Williams, of Hancock. Death came January 28, 1912. Sermon by Joshua Carlile.

A Great Daily Newspaper at Half Price.

The Kansas City Daily and Sunday Journal, Kansas City, Missouri, is making a great reduction in its subscription price for the national campaign year. Any person sending \$2.00 can have his name placed on the list for the daily and Sunday Journal for a whole year. This is a one half rate from the regular subscription price, which is \$4.00 per year. Persons who desire to follow the campaign and keep thoroughly informed on the progress of events can do so by sending \$2.00 and receive The Kansas City Daily and Sunday Journal for a full year. This is the greatest offer ever made by The Journal on the eve of a great national campaign. Do not fail to accept this great benefit by sending \$2.00 and take advantage of this one half rate to secure the great Daily and Sunday Journal for a whole year. The offer will not be good after March 15, 1912, and those desiring the great Daily and Sunday Journal at half price should send at once. Address The Kansas City Journal, Kansas City Missouri.

"Tis weary watching, wave by wave,
And yet the tide heaves onward;
We build like corals, grave by grave,
Yet pave a path that's sunward.

"We're beaten back in many a fray,
Yet newer strength will borrow;
And where the vanguard rests to-day,
The rear will camp to-morrow."

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, FEBRUARY 28, 1912

NUMBER 9

Editorial

MR. LLOYD GEORGE AND THE CHURCHES ON SOCIAL PROBLEMS.

During the closing days of December a great church conference was held in Cardiff, Wales, to consider church problems. Catholic and Episcopalian high officials were in attendance, as well as many leading business men and politicians. The bishop of Landaff acted a chairman, and the assembly was addressed by Bishop Welldon. But interest centered in the remarkable address by the Right Honorable D. Lloyd George, M. P., Chancellor of the Exchequer, who in spite of his titles seems to be very much a man of the people, and who as a statesman has become famous as the promoter of the old age pension system and other radical reform movements. His address was remarkable in nature, and we make some extracts from it as it appeared in the *South Wales Daily News*, December 30, 1911. In the opening of his speech he said:

I am not here to criticize the churches. (Hear, hear.) I certainly am not here to criticize or admonish. I am just here as a humble member of a Christian church in Wales to talk to my brethren on questions which concern them. But I am going to talk quite frankly. (Laughter.) But I am not sure that by the time I have ended there will be a single party in the hall which will agree with me. (Renewed laughter.) And I will tell you why I am going to tell you what I conceive to be the truth without reference to its bearing on any political program at all. What are the facts? Let us take the main facts. The first fact is this—that poverty is not the fault of Providence. (Hear, hear.) Providence has provided an abundance. This is the richest empire under the sun. That is the first fact that we have got to get into our minds; that if there is poverty, misery, and wretchedness in this land it is not because the land is sterile and poor and does not provide enough for all. (Hear, hear.) What is the next fact? There are millions of men and women in this country who, through no fault of their own, are suffering unnecessarily. How can you preach to children about behaving temperately and refraining from anything that will bring poverty upon them? There are millions of men, women, and children in this rich land who go through life sodden in poverty, wretchedness, and despair—(hear, hear)—maybe through low wages and high rents, maybe a lack of steady employment, maybe a breakdown in health, maybe a chronic condition of under health, maybe the fluctuations of trade.

What is the next point that I have got? This, that the

area of poverty fluctuates without any fault of the people who endure it. Is the workman who is out of work, is he responsible for the fluctuations and variations of trade? Is he responsible for the change in the fashions which may throw him out of work? But although at one moment you may have a very broad area of poverty, and at another period a much less narrow area, you have always got a large, wide, deep area of chronic poverty and misery in this country. When I came down to Wales the other day there had been a northwest wind blowing and it was very cold, and the hills were covered with snow. At night the direction of the wind changed, and there were soft breezes from the south, and when I woke up in the morning there was sunshine on the hills, and the snow had vanished. But I noticed this—there were clefts on the mountain where sunshine never reached, which were like the depths of chilly starving homes. That is the condition of things in this land to-day. In times of bad trade you have a wide sweep of country covered with poverty. But even when the south winds of prosperity blow over the land, you have always got this chronic wretchedness where the beams of the sun never reach the millions of the race. What is my other proposition? That there are multitudes who live a life of wretchedness, misery and despair, partly through their own faults, but largely through the fault of what I dare not call environment after what you said (turning to Bishop Welldon, amidst loud laughter). At least I dare not do it without episcopal sanction. (Loud laughter.) And so, as not to be beaten by a bishop, I will call it surroundings. (Loud laughter.) Bad housing, public houses, all those circumstances so eloquently and so freely set forth in the speech of Bishop Welldon—partly the fault of the man himself and also partly the fault of the surroundings.

Here we have a great statesman pointing out to great modern churches certain things with which we as a people have long been familiar, or at least with which we should have been familiar. First, he says that poverty is not the fault of Providence. "Providence has provided an abundance." Over seventy years ago the Lord told Joseph Smith, "The earth is full, and there is enough and to spare."—Doctrine and Covenants 101:2.

We need no revelation to tell us the further fact pointed out by Mr. George, that, despite this abundance, poverty exists, and that in some instances this poverty is the fault of the poverty-stricken individual himself, and in other instances he is the helpless victim of conditions and circumstances.

Mr. George then proceeded:

Well, now, I come to my other position. You can not deal with a problem of this magnitude by mere spasmodic appeals to the charity of the benevolent. (Cheers.) It is hopelessly inadequate as a remedy. You might as well try to run the army and navy by voluntary subscriptions. (Laughter.) What is the good of going to the country and saying, "Here, we want an army, and it is absolutely essential that we should have a navy to protect our homes, and we appeal to you for subscriptions," and the chancellor of the exchequer takes the hat round. What do you think I would get? (Laughter.) I have a very much more effective method of getting that—(laughter)—not as popular, I admit, still I get enough in that way. If you depended for the defense of our shores upon mere eloquent appeals to the patriotism and the sympathy and the charity of the people you could not build or maintain a navy of Chinese junks in the country. (Laughter and applause.)

With this proposition also we are in accord, for it is evident that the occasional throwing of a dime or a shilling to beggars, the distribution of funds raised by church suppers, and the activities of municipal soup houses, are inadequate if not worse.

Long before the churches awoke to the gravity of the situation the Lord said: "Therefore, a commandment I give unto you, that ye shall *organize* yourselves, and appoint *every* man his stewardship."—Doctrine and Covenants 101: 2.

Continuing, Mr. George referred specifically to one social problem, that of housing, and followed with a statement of the national wealth:

Bishop Welldon has referred to the housing problem. I wonder how many people in this district realize what the housing conditions are in this coalfield—one of the richest mineral deposits in the whole world. (Hear, hear.) Here you have a wealth, deposited by nature, which overflows into every corner of the globe, and while you have got that in certain districts in South Wales you have housing conditions which are a disgrace to civilization. I had given to me to-day, and the other day, reports which appeared in the *South Wales Daily News* upon the conditions in some parts of the South Wales coalfield. I read over these reports, which appeared in the *Western Mail* upon the same subject, and I may say I am glad to see that the great leading papers in South Wales are beginning to direct attention to the subject. I commend your attention to this. It is not merely in the South Wales coalfield, but in the rural districts as well. (Hear, hear.) Here is a passage from one of the reports in the *South Wales Daily News*. I won't name the district because it will look as if I was attacking a particular district. (Laughter.) Somebody in the House of Commons the other day called "Name, name," and I did name—(laughter)—and they have been very angry with me ever since. (Loud laughter.) But one or two additional people more or less angry with me does not make much difference. What is one among so many? (Loud laughter.) But here you are. This is the quotation from the *South Wales Daily News*:

"There are slums in this particular neighborhood where the inhabitants are condemned to worse than death. Men are hopelessly callous and indifferent to their fate. They have ceased alike to hope or despair. They stagger blindly and desperately on, hemmed in on the one hand by the hard conditions of labor and on the other by homes which are a disgrace to civilization. Crime is comparatively rare, though there is more or less drunkenness. I have seen examples here of the most lurid character, and under some of these conditions even decency is barely possible."

Barely possible! Here—this is a district, a rich district, and you might have thought the resources were quite adequate to cope with these great evils. I shudder to think what would happen in these valleys had it not been for the fact that you have got hundreds of churches and chapels whose influence does really sweeten the atmosphere, but their duty does not end there. (Hear, hear.) They really ought to take a greater responsibility in the matter of relieving the cases. When it is a question of moral or physical health men have no right to take risks, and that is true with regard to the housing problem, not merely here, but throughout the whole of Wales. I had a report the other day, but it is marked private and confidential, and I can not make it public. It is from a district in North Wales, a town in the healthiest neighborhood—one of the very best sites for building a town. I was appalled at the report which was given of the housing conditions in a small town of that character. There are miles of land there. I won't go any further, otherwise you would discover what place it was.

Well, now, what should the churches do? The churches should be like searchlights turned on to these slums to expose them, so as to shame those in authority into doing something. (Applause.) I have been reading some of these reports upon the rural districts of Wales. That is not because there is a congestion of land, nor of population. The population has gone down during the last generation or two. There ought to be no difficulty at all in providing adequate and healthy accommodation for the population in rural districts, but there you have got cottages reeking with tuberculosis; damp, wretched, dark, dismal. Look at the statistics of health in some of the healthiest counties in Wales, or in Britian, or in the world—the plague of consumption sweeping away men, women, and children, at the very period of their lives when they ought to be full of vigor, strength, usefulness, and service. It is rather hard that women should be condemned to death for the sole crime of sticking too closely to their homes; and that little children should have the germs of death sown in their systems by the abominable housing accommodation in some of the counties of Wales. The churches must have responsibility for these; most of these women and children are members of the churches in Wales, and they really must protect them from being condemned to their death by means of this kind. Well, now, that is what I have got to say with regard to the problem of housing.

What are the churches to do? The churches are to call attention; the churches are to rouse the national conscience on the subject to a sense of its responsibility in the matter. . . . If you got an investigation of that kind in every district throughout the country you would soon settle the question of poverty, because the nation would feel something would have to be done under these conditions. Now, what is their definition? It is not that men are deprived of luxuries; it is not that men are deprived even of the comforts of existence. It is that they have not enough to purchase the barest necessities of life for themselves and their children.

And if their strength fails then they are confronted with beggary. According to Mr. Rowntree, one fourth of the population of this country, even in times of prosperity, live under those conditions. Why? Is it because they can not afford it? Is it because the country can not maintain them? Is it because the land is poor? I have already pointed out to you that it is the richest country under the sun. The national income is £1,800,000,000. That is the revealed income—(laughter)—because, however much a man may boast, as I have already said once before, he never brags to the income tax collector. (Laughter.) Very well, what does that mean? That means £200 a year for every family in the United Kingdom. One third of that income is received

and spent by 250,000 people. What is that? One two-hundredth part of the population of the country, or, take them in families—one fortieth of the population, receive and spend one third of the income of the country. Why do I point this out? In order to show if there is poverty, penury, and oppression in the land it is not because there is not an abundance. (Cheers.) And in order to point out a second thing—that it is incumbent upon those who have been so fortunate, so blessed by Providence as to receive a larger share than the others, to make greater sacrifices. (Cheers.)

Here we have the idea presented that those who have been blessed with an abundance of this world's goods must come to the rescue of those who are in need; this to be done, as already stated, in an organized way and not by spasmodic individual acts of so-called charity.

First, however, we must remark that such a plan can justly be carried out only among a people who are "Christian" in fact and not in profession only, a people working under the gospel rule, among whom these differences in material wealth will be the result of natural and just causes (such as misfortune or disability on the one hand and vigor of body and mind and executive or manual skill on the other) and not the result of graft, monopoly, or oppression. It will never be to the credit or good of the nation or of individuals for certain ones to obtain immense wealth by fraudulent means and then voluntarily or under coercion bestow a surplus upon the poor.

So in this particular regard we will differ from Mr. George, who holds that the duty of the churches is to point out social evils and then uphold the statesmen of the realm while they put into operation corrective schemes, such as old age pensions, employer's liability acts, etc., which are supposed to remedy if not cure the indicated evils.

We are heart and soul in sympathy with all such corrective methods suggested by social reformers as by experience shall be discovered to alleviate human suffering and make more tolerable the heritage of the aged, the sick, and the poverty stricken. But these things do not go far enough. The gospel and the gospel alone strikes at the root of human ills.

There are many schemes now advocated that are expected to do away with poverty, war, and crime, and bring in that which might be termed the millennium, or that which at least in many particulars corresponds to the Saints' idea of the millennium. As the leading editorial in the January *Review of Reviews* says, after referring to the present era of political and industrial unrest: "These things make men long for millennial days of reason, justice, and universal good will."

But these schemes, which are in effect efforts to save men without their accepting gospel terms, forget that Christ said: "He that *believeth* (the gospel) *and is baptized* shall be saved."

These are the terms of the promise. Jesus came

to save man from crime, disease, poverty, war, and sin—with a salvation both temporal and spiritual. Man can cooperate with Jesus in that work. But man can not save himself. And no body of men who ignore Jesus or his plan, or both, can ever hope to go very far toward saving themselves or others.

Mr. George closed his address with a very dramatic appeal, quite foreign to the old idea that the church is concerned with spiritual matters only. He said:

The church can not stand by with folded hands whilst millions are being drilled for slaughter; whilst multitudes are in despair throughout the land the church certainly can not say, "Am I my brother's keeper?"

Ah, I wonder what would happen if during this last Christmas those who have been sitting comfortably enjoying their Christmas dinner found at the height of the festival an invisible hand sliding a panel in the wall and opening a window, and showing them another household of men, women, and children like themselves—no worse, some of them probably better in all the essentials of character—huddled shivering in wretched dens. I tell you what would happen. Merit would be frozen in every heart. The conscience of the nation would be roused in a way it has never been before. There would be a demand from every quarter of this country that our rulers should do something to rid the land of this pestilence of wretchedness. It is the business of the church to open that window. (Applause.) It is the business of the church to keep it open, keep our eyes steadfast upon it until the spectacle of wretchedness, woe, and despair shall have been transfigured into one of happiness and hope.

It behooves the Saints to keep in touch with the great world and national movements that are going on, helping where they can do so intelligently and conscientiously. But we must remember that the conditions indicated by leading thinkers to-day were pointed out to us in prophecy many years ago. God has outlined his own plan of redemption. It is our duty to carry out that plan as directed, for he says it must "needs be done" in his own way. Our very first duty in all things is to the church, for we are to seek first to build up the kingdom of God and to establish his righteousness. **ELBERT A. SMITH.**

EDITORIAL SELECTIONS.

INDIANS ARE TOO LATE.

North American Indians have taken initiative action toward forming a confederation of all the thirty-four tribes scattered throughout the country, and although they have avoided using any more distinctive name for their union than brotherhood—the organization being called the Brotherhood of North American Indians—the purposes outlined in the constitution indicate an interesting attempt to bring the several tribes into close political association.

The interest in this step lies in the fact that it is a revival, after several centuries, of the idea of union through representation which the Europeans

found in existence on the continent when they came to America, and which antedated any effort to the same end by the Caucasians. It is strange that the model of the United States which was supplied by the Iroquois confederacy should have lapsed so long into abeyance and should be revived now under the protection of its emulator. The Five Nations, or the Six Nations as they became later, embodied in their organization the principle of delegated authority which Greece and Rome failed to discover and from the ignorance of which ancient coalitions fell apart. Representation was known in England, of course, and in fact found its origin in that nation, but representation as a means of binding together independent peoples was developed in this country before the union of the States set the civilized world an example that has been followed all over the earth.

What would have happened in America but for the arrival of Europeans in the sixteenth century must always remain a matter for conjecture, but the signs are not wanting to show that the strength of union would have prevailed over the weakness of isolation and that the confederated Iroquois would have established dominion over as much of the continent as they cared to control. They had already conquered their former foes, the Algonquins, who had once subdued individually the tribes they were unable to cope with as a unit. The fate of the other tribes with whom the Iroquois came into contact; and mastery by the united Six Nations would have been inevitable through sheer force of combined power. Had this happened before the white men came, the history of the world might have been far different from what we read, for the opposition to French and English and Spanish would have been less easy to overcome.

How far the Indians can however recover the position on this continent that might have been theirs is an entirely different matter. Their time has passed, and although union for them now may improve their condition as one of the multitude of units that go to make up this big nation it can have little further effect. It may secure the rights of the Indians, it should accomplish valuable service in preserving ancient traditions, promote industry and thrift and otherwise tend to elevate the descendants of aborigines, as the constitution contemplates, but it can not at this late day catch up with the federation that has progressed where its original type has fallen into decay. The moving finger's writings are no more easily blotted out in this land age than old Omars.—*Detroit Free Press.*

NOTES AND COMMENTS.

MAGAZINE NUMBER.—The next **MAGAZINE HERALD** will be the issue for April 10 and will be an especially good number. We will give our readers the names of the various articles in our next issue.

Original Articles

A CASE WHERE SPIRITUAL LAW INTERCEDES THE NATURAL PROCESS OF PHYSICAL DISSOLUTION.

The following diagnosis and prognosis in the sickness and recovery of Sister Doctor J. L. Benson, as given by the attending physician, Doctor C. D. Carter, of Dekalb, Illinois, is almost, if not quite, an arithmetical demonstration of the accuracy of the proposition at the head of this article. When all of the associated facts of this remarkable case are considered, even in the light of scientific analysis, Paul's thesis, "Howbeit, that which is natural first, and not that which is spiritual; but afterward that which is spiritual"—still stands as the impregnable fortress of human hope amidst the shifting sands of the material phase of human existence.

DOCTOR CARTER'S NARRATION.

"I was called to see Mrs. Benson for the first time December 7, 1910. Found her ill with a double tonsillitis and also uvulatis, as the palate and pharynx were severely inflamed. Muscles of the left side of neck, shoulder and arms were sore and stiff, causing severe pain upon slightest movement; her general condition seeming very unfavorable. Tongue heavily coated, dry and foul, with intense thirst and continuous nausea. After two day's treatment her condition was much improved in some particulars. Tonsils and entire throat quite well. Pain and soreness and stiffness in muscles of neck, shoulder and arm entirely relieved, but the nausea and burning in stomach seemed to have improved not at all, if, in fact, not worse than before. On December 10 the thirst was great and the only liquid taken into the stomach was small quantities of coffee made from toasted bread crust; but even that produced terrible pain in the stomach and also in the throat. This burning acid condition of stomach continued in spite of all treatment. The pulse had been very rapid from the first and was now 134. Respiration was irregular, with sighing. Some blood vomited. Urine normal, except slightly acid. Bowels have been very constipated and no results follow the administration of strong doses of cathartic remedies of various kinds: only by enema have we been able to get response, and then very unsatisfactory. Thus her condition remained till on the morning of 15th, 3.30 o'clock, when I was called to attend labor. Found upon my arrival that labor was advancing very rapidly, but was thought to be two or three weeks premature, yet the condition of the patient was quite satisfactory. December 16.—Since confinement the bowels have responded freely and all functions of body seem now restored to normal. December 17.—Patient was weak and de-

pressed, contrary to all expectations. Repeated examinations, physical, chemical, and microscopical, failed to reveal the cause of this terrible depression. On the morning of December 17 she was taken with pain in the right side, and at 10 a. m., I pronounced the diagnosis lobar pneumonia. At 12.30 p. m., called again, taking the pneumolytic serum with me. Called Doctor Anderson to be with me on the case, and upon his satisfying himself that diagnosis was correct, we administered the serum (20. c. c.). Returned at 6.30 p. m., and gave second dose, her condition unimproved. Patient has been delirious for some hours and is growing worse. Respiration shallow and rapid. Pulse 172; temperature, 104 and three fifths degrees—ordered oxygen inhalations. December 18, 8 a. m.—Unimproved. Delirium violent. Has had no sleep for two days. Repeated serum, giving 40. c. c. At five p. m., administered serum, 20. c. c. Condition growing worse. Pulse irregular, respiration shallow, temperature 104 to 105 degrees, with delirium very great. December 19.—Gave serum 20. c. c. at nine a. m., and at seven p. m. Can see no effects, either of serum, oxygen, or any medicine. December 20.—gave 20. c. c. at ten a. m. No change, only for the worse, have given up all hope. Seven p. m., no change, gave no serum, as we decided that she already had had enough, if it would do her any good any way, and with instructions to continue the hypodermic injections of medicine and the oxygen inhalations we left, fully believing that she could not possibly live through the night. December 21, 8.30 a. m.—Called to find she had enjoyed several hours of quiet sleep, her mind clear, her fever gone, tongue moist and clean, lung clear. Eight p. m.—Called and found her condition so much improved that it could not possibly be explained from a medical standpoint. Respiration from 18 to 20, pulse 76 to 90, temperature 98 and two fifths. Bowels had moved freely, urine voided normal, taking nourishment with a relish, and not looking at all sick. I did not see her again till I was called to see another member of the household one week or ten days later, and found her physically normal as to health so far as we, by careful examination, were able to determine.

"On the evening of December 20, when we left the patient, there was not one indication but what pointed to an unfavorable prognosis and a fatal termination. There was absolutely not one symptom, or sign on which we could look but warned us of pending dissolution. No ray of hope could be seen from our standpoint as M. D.'s. Had we not seen other cases the same in every point and seen them taken away from their families under like, in fact, identical conditions, we might have seen some ray of hope. Pneumonia following con-

finement we knew from our own experience was generally fatal. Statistics from the best hospitals and from the best skilled physicians in the world bring us hope only for the recovery of one case out of every four of uncomplicated pneumonia following labor. It was with foreboding and grave fear that we approached the home on that morning of December 21. There was no crape on the door, we enter, the moist eyes and glad faces which meet us within tell to us quickly that the Master had been there. The tale is not new, though strange, indeed, it sounds to-day; but nevertheless 'tis true that had not help reached her other than all the human mind could bring, she would have been taken from her family, husband, children, friends, all. None save He "whose arm is not shortened," and who is the same "yesterday, to-day, and for ever"; He who, though they sleep the sleep of death, hath power to raise to life, could have brought her thus, as it were, from death unto life. May the glory be to God, "who giveth to all men liberally and upbraideth not."

We add: On the night of December 20, in the presence of her husband and brother, Sister Benson, apparently in a lucid state of mind, had the following manifestation: She said the angels were coming to invite her to go with them. She heard them singing, she said, and joined her voice with theirs in song. They came on a train, and when the train stopped they invited her to come on board. But she said, "No; I don't want to go now, as I would prefer to go on a train with my husband, and besides I don't want to leave my babies." The train passed on. She, noticing that her husband was weeping, said, "Joe, don't cry, for I shall receive my blessing, get well and stay with my babies, and to-night will be my worst night." This was literally fulfilled, for the next night she was healed. At the close of this manifestation she lapsed into the terrible delirium which had racked her mind and frail body for days. On Monday evening the doctors said that from a medical viewpoint our dear daughter would, doubtless, die that night. The vigilant nurses were constantly by her bedside, watching and noting the slightest change in her condition. Her husband, brave and true, was still praying and hoping for God's special intervention. He had stood like an oak in the midst of the storm. All was anxiety in that home on that memorable Monday night. Maudie's father and mother, with her mother's sister, sat in the kitchen that Monday evening, listening, though two rooms away, to a familiar voice in the terrible throes of mad delirium. Nine o'clock. There was, at times, a slight subsidence in the energy of the voice of that wandering mind. Ten o'clock. At short intervals the patient lay quiet, as if resting. Eleven o'clock. The faithful nurse reports that the sick one had napped a

number of times in the last hour. Midnight. Blessed midnight! Maudie is now sleeping the sweet sleep of peace. The delirium is gone, for the angel of life had touched her. The unseen forces of the infinite Spirit had performed an infinite act beyond the ken of human analysis, yet known to human experience as a part of life's sublimest realism. The next morning the two physicians came, and after careful examination of their patient Doctor Carter said, "All that we have here this morning is only an ordinary case of confinement." Doctor Carter submitted to his associate physician, Doctor Anderson, substantially the following query: "As the liquefying and expectorating processes are essential in removing pus from the lung of a pneumonia patient, will you explain how Mrs. Benson's lung, solid as a liver last evening, was cleared of all pus during the night and is normal this morning without the exercise of these processes in its elimination?" Doctor Anderson gave a negative answer, saying that he was "up in the air" so far as the proposition was concerned. When Maudie was first stricken with her last illness, the fact of her sickness was sent to a number of nearby branches with request for prayers in her behalf. Most, if not all, of these branches held special services, praying for her recovery, and the impression of all, so far as we have learned, was that she would get well. This information came to us even before her sickness had reached its maximum stage. Prayers and the administration of the ordinance of God for the healing of the sick had been the order from the first. Abstinence from food had also been observed. Special blessing had been given at different times. The struggle was on, whether this young mother was to leave her three little children, as millions of loving mothers had done before, or that God would arrest the progress of the death forces by the application of the higher laws which mean, at last, the abolition of death in the triumph of life. The infinite Father gave assurance to praying, fasting Saints that Maudie would live. By his magic touch he transformed this fever-brained maniac into a prophetess who predicted her own recovery and who said: "To-night will be my worst night." When God touched her by his Spirit she slept the normal, restful sleep of life—she had been healed.

In the morning the doctors came and witnessed the changed conditions. Medical science is dumb now, her oracles are silent: like an idiot she has no precedents, or rules to measure or explain a phenomenon like this. But the infinite Spirit, whose glory gilds the starry universe with ineffable beauty and intelligence, has written the eternal laws of life upon human hearts and in human experience, and the soul, springing up in touch with the life that never dies, struggles against the environment of evil, both

within and without, and its aspiration for holiness and perfection will never be satisfied until we are made in the likeness of Him "who loved us, and who gave himself for us."

MR. AND MRS. F. M. COOPER.

Mothers' Home Column

EDITED BY FRANCES.

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Subjection by Fear.

Some time has elapsed since I entered the Mother's Home Column to exchange a few thoughts with you. Yet I have never failed to read and enjoy the product of the pen of those who have been moved upon from time to time, to express their views, offer suggestions, and thus lend a helping hand to many young and inexperienced mothers in the all important work of child training.

As I read the article on "Early childhood" in HERALD of January 17, I heartily wished that all mothers could view their responsibility in the same light as the writer. What a host of happy, trusting, loving children the world would possess!

I beg leave to quote a few passages or thoughts which have impressed me in this reading. In fact are the particular topics which have proven a burden to my soul as I beheld dear, little, innocent babies become martyrs, so to speak, to the ignorance and folly of parents!

I quote: "On the other hand, I have before me the picture of a little boy, who, whenever his mamma was cross or impatient with him, would put his little arms around her neck and say, 'I want to love you, mamma.'"

You may ask why this especial quotation? The following incident will satisfy the query. Not long since I was seated in church, the occasion being a funeral service. As the mourners and friends arrived and were seated, I noticed a man with a child in his arms. As he passed along the aisle and seated himself in front of me, I found myself musing, What a stern, cross face to have the care of a dear little child! Where may be his mother if he has one? I was so impressed that I could scarcely take my eyes from the strange pair. As the services began, he placed the child on the seat, where he sat quietly for a few minutes, then looking up in the father's face he whispered a few words—that was all—but in the eyes of the father it was a great offense, for oh! the cruel frown he gave the child has never been erased from my mind. My attention was riveted upon them and I was lost to my surroundings for the time being. The little one sat a few minutes longer and appealed again to the father in the same quiet way, this time making an

effort to get in his arms. I knew the child was timid among so many strange faces, perhaps unused to being away from "mamma," and felt that in father's arms he would be safe from all harm! Did those loving (?) arms enfold him and thus calm and quiet the child's fears? I hoped they would; but no, those cruel arms picked him up and forcibly sat him down again on the seat! This was repeated several times, each time the little heart nearer broken and the father more angry and determined, until at last the brave little heart could no longer smother the sobs, and then to quiet the outburst, he *jerked* the child up, scolding and threatening him! He made an effort to control himself—mere babe that he was—and now that he was in father's arms he seemed to feel safer and comforted for a short time. But he was so distressed and seemed to fear more the angry, savage frowns, and wanted his father to love him. As he looked up into those cruel eyes with the tears coursing down his dear little face, he begged for a kiss. Think of it! That father refused to grant it. As the child still pleaded in his childish way, the father finally yielded and leaning over gave the upturned face a "peck" which proved to be the "pipe of peace," as he nestled down for a time, but soon wanted another kiss, as his little heart yearned for love. Oh, blind father! Is it any wonder that I heard not the sermon—that I mourned more over the fate of the living child than I could possibly mourn with friends for the loss of their loved one to be laid away for ever? My heart was pierced, indignant feelings aroused, and a determination to use my efforts for the prevention of such cruelty.

If this little one had begun crying aloud or screaming, as children often do in public places, there would have been some incentive for his course of procedure. But he was so quiet, whispering and weeping, pleading his cause so bravely and persistently, that it seemed to me the most pathetic scene I had ever witnessed.

This is not overdrawn. It is just as I relate it. That father expected too much of the baby; he didn't understand *child nature* ; he wasn't worthy the name of father. Alas! how lamentable the fact, that he is not alone in his ignorance!

As the little boy whose mother was cross and impatient said, "I want to love you, mamma," so was the desire of the other little one; he wanted to "love" the one who had so misused him. How forgiving is the heart of a little child! How far are we from heeding the injunction "to become as a little child"!

Again I quote: "What a very wrong thing it is to frighten a child into obedience by telling him that if he did not do as they wished, something would get him. And I have seen the same little child run into the house screaming hysterically at the very thought of such a thing, while the older members of the family stood by and laughed." Oh, that those parents and guardians could but realize the magnitude of such a sin! Could pause for one moment to consider the torture of mind of the little child thus frightened. And worse than all, the loss of faith and confidence in the parent as he grows older. For there will come a day when he will remember that his parents intentionally misrepresented, as well as cruelly wronged him. What of the future confidence of those parents? What of it, think you? Yet we are confronted to-day with this grave wrong. We hear a mother trying to enforce obedience in this way: "A black man will get you if you don't do so and so." "A big dog is coming after you if you don't be good." And more shameful still is the method of trying to frighten a child to sleep by saying to the little, trusting soul, "A big bear will come if you don't go right to sleep." Perhaps the little one may be in mother's arms and she burdened with work and anxious to be free, thoughtlessly tries to soothe (?)

the little, restless mind, and induce slumber by "soft lullabies" of big bears and black men! Or perhaps she may threaten, as the lullaby has it,

"Hush-a-bye, my little picaninny,
Mamma's gwine to swat yo' ef yo' don't."

Don't think for a moment, mother, that such measures calm the restless, tired little mind and *hasten* sleep! No; they have the opposite effect, to arouse and excite, fill with fear; and though he may at length fall asleep, it is from sheer exhaustion that he succumbs. And what, think you, is the state of the mind and nerves of the child who is subjected to such abuse? Is it any wonder that he tosses and moans in his sleep? Wouldn't we? Is it surprising that he "cries out" or even screams on awakening as these grewsome thoughts spring into his mind? What mother could compose her mind and sleep, if expecting some dire calamity? Who could control the fear that would result from the certainty of some animal springing from a dark corner, in the event of "failing to go to sleep quickly"? How many mothers think *they* could sweetly slumber, serenely fall into the "arms of Morpheus," under such conditions? Then don't expect your dear, helpless children to control their fears where you would fail. "We are but children older grown." Another common method of frightening a child into obedience is shutting him in a dark room or closet. Oh! what a sin! Listen, mothers! Children have died from fright; or worse, become demented for life under such cruel measures.

Think of the nervous condition, as well as the agony of the child who is continually subjected to fear. Such punishment should have no place in this enlightened age!

Why, your child is really *taught* fear by such procedure, that he may never outgrow. Actually frightened by the mother whose duty it is to keep fear from the trusting little soul; to be his protector and comforter! Don't do it, mothers; don't do it!

Now may those who *are* guilty of this practice see the error of their ways and reform. May those who *have been* in the past and have raised their families, partly atone for the wrong by using their influence and raising their voices to proclaim against such a barbarous practice. If you will help but one mother to see her mistake, you will have accomplished a great work.

One other quotation: "Do not drive a child. If he seems determined in not doing what is wanted of him, try persuasion; give him a little time in which to think about it himself, and in almost every case even the small child will be won over and no disagreeable results will follow."

How very much food for thought this paragraph contains. How often we see injustice dealt out to a child by driving or compelling him to do a certain thing in a certain time or in a certain way, when he hasn't really had time to know what is desired of him; doesn't really know he is in the wrong until perhaps with an angry word he receives a hasty blow—which naturally makes him rebellious, and then follows a scene, which results in an angry parent, an injured child, and no lesson learned. An unjust punishment, because no law was broken, as no law was known to the child in this case. A little time, a little persuasion will often win him over to your side, and no disagreeable trouble will follow.

Never reprove or punish a child in the presence of strangers, if it can be avoided. If unruly, take him into another room, or anywhere that you can be alone with him, so that you can center his attention on you first; then lead his mind to the wrong he has committed. Then may follow the punishment, or better still the little talk that will show him that he had made mamma sorry because he had been naughty

or disobedient. Do we "older children" not prefer this method when we are overtaken in a fault, rather than to be unceremoniously "called down" in the presence of disinterested spectators? Which is more humiliating and hurtful to our feelings? Then deal with your child wisely, that he may suffer no injustice, though reproof may be necessary. A child should be taught very early to trust mother and should be taught the meaning of yes and no. Not by abuse or angry words, but by your tone of voice and expression of your face. Thus you can show pleasure when he obeys or sorrow or reproof when disobedient. This is all sufficient to teach a young child right from wrong. Slapping, pinching, pushing, or other abuse is entirely uncalled for, and only displays the temper and ignorance of the parent.

As the child older grows he can better understand what is required of him; and good talks in regard to right and wrong will prove all that is necessary in many cases in child training. How much better, when it can be possible, and I believe it can be in most cases, to follow such a course than to use corporal punishment. What of the example you set for your child, when you in anger scold or slap for the least offense? A child is a close observer of the acts and words of older ones and will emulate that example at first opportunity. For instance, the little girl with her dolly will be noticed scolding in her childish way, or slapping when dolly is supposed to be naughty. The little boy, under same training, will be found whipping his horse, though it may be but a broom stick. They are putting into practice their early impressions, and though it may be smiled at, it is a very serious thing.

A little child one day was playing with an older person, and in the course of time she said, "Play you were my little girl and I was the mamma."

"All right," and almost immediately she received an emphatic slap on the back.

"Why," she said in surprise, "what did you do that for?"

The child answered, "That's the way my mamma does."

What a deplorable state of affairs! Her idea of a mamma was one who would slap and scold! Such is the power of example and observation!

I do not believe any mother desires to so impress her child, but what of your duty and everyday training? What of it?

ANNIE L. STUART.

MAGNOLIA, IOWA.

Request for Prayers.

Under date of February 19, a sister asks the prayers of all Saints that if it is God's will she may be healed of her distressing afflictions.

Does the road wind up-hill all the way?

Yes, to the very end.

Will the day's journey take the whole long day?

From morn to night, my friend.

Shall I find comfort, travel-sore and weak?

Of labor you shall find the sum.

Will there be beds for me and all who seek?

Yea, beds for all who come.

—Christina G. Rosetti.

The child who enters life comes not with knowledge or intent; So those who enter death must go as little children sent, Nothing is known, but I believe that God is overhead, And as life is to the living, so death is to the dead.

—Joseph Addison.

Letter Department

PITTSBURG, KANSAS, February 6, 1912.

Editors Herald: The district conference which convened here February 3 and 4 was a fine one indeed, and notwithstanding the inclemency of the weather at the time, a good representation was had. A partial organization of the quorums was effected, which will doubtless be completed at the conference in June, when the presence of Apostle J. F. Curtis is desired. The preaching was inspiring.

Our veteran, Brother T. W. Chatburn, has a warm place in the hearts of the Saints under his presidency. The writer has been engaged here in a house to house campaign with varied success. The importance of the latter day evangel and the inspiring influences of the Holy Spirit are considered sufficient ground for driving away discouragements and to induce us to press "onward" and "upward" in every good word and work, and battle on in the fray between right and wrong. With infinite pleasure we remember from time to time the statement in one of the revelations to this church that "if it so be that you should labor all your days in crying repentance unto this people and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father." This line of work, to your humble brother, has been a source of real pleasure; not that there have not been any trials and difficulties in the way, but it is certain that sin and unbelief are increasing in the world as the years go by.

A recent visit to the humble home of Elder J. Alfred Davis, south of Pittsburg, was greatly enjoyed. It seems that this aged servant of the Lord has been afflicted for some time, and is just waiting his turn to enter the upper and better home of the Saints. May the Lord in his great mercy comfort all such in their sunset of life. And may the Saints everywhere continue to grow in grace and favor with the Lord, seeing that the day is fast approaching.

FRANK J. PIERCE.

BEATRICE, NEBRASKA, January 30, 1912.

Dear Herald: As a mariner often makes his reckoning from some fixed star in order to determine his course and avoid running on dangerous rocks, so should we from a fixed star, the word of God, make our reckoning and avoid running counter to God's plans in our work, and avoid injuring the work we hope to help along. In writing this short article the writer is simply trying to exercise the right of any member of the body, to express his views, without any thought of reflecting on those who are by the law the executives of the will of the church.

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

"The word of the Lord, in addition to the law which has been given, making known the duty of the bishop which has been ordained unto the church in this part of the vineyard, which is verily this: to keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard; . . . that this also may be consecrated to the good of the church, the poor and needy."—Doctrine and Covenants 72: 3.

"All children have claim upon their parents for their main-

tenance until they are of age; and after that, they have claim upon the church; or, in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor."—Doctrine and Covenants 82: 2.

From the above we learn the following facts:

1. The bishop is to receive the funds of the church.
2. The Saints are to pay their money to the bishop according to the law (see Doctrine and Covenants, 101: 2, latter part of paragraph) of his gospel.
3. The poor, the widows, and orphans, are to be provided for from the funds in the possession of the bishop.

From what we have read in the HERALD and from statements made by some who are in a position to know, it appears that it is the intention of the Woman's Auxiliary for Social Service to assume the responsibility of caring for the Children's Home to receive and disburse the funds for its maintenance. Where is the law for such a procedure, in the face of the facts that we have quoted from the law? The highest duty that that or any other society can assume is to be a "help" to help the church by turning the result of its labors into the treasury of the church. Is there any just reason why their work should be reported in the columns of the HERALD instead of in the bishop's regular report to the church? If that is right and proper, why not all the other societies in the church that are engaged in benevolent work do likewise?

Under the same principle of law Graceland College can be properly classed.

1. Graceland College belongs to the church; it was authorized by the church. A body that has the right to authorize a thing to be done, has the right to do it.
2. It is just as much the duty of the church to provide for the education of her children as it is to feed and clothe them and provide homes for them. It is the right of our children to have an education, under such conditions as will insure them a good, moral environment, and also under such conditions that their faith in Jesus Christ and his gospel will not be destroyed.
3. If first and second principles are a correct statement of the law and the facts, then Graceland College should be maintained by the church from the funds of the church; if not, then it should surrender all right of government and control over it.

Under the temporal law, as well as the spiritual, we are not exempt from performing our duties. "And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop."—Doctrine and Covenants 70: 3. As given to us we have tithing, surplus, offerings, and consecrations.

Some part of the law, or all of it, is applicable to each one of us. When we pay our tithing, if we still have some left it is a surplus, and the payment of our surplus is just as much a duty under the law as that of tithing. If we need it in our business it is not a surplus, but the very moment we do not need it, then it becomes a surplus.

From the above we can deduce the following: If a member pays all that the law demands of him he can not have any money to pay to an endowment fund for Graceland College, either a temporary or a permanent one. If we pay to an endowment fund for Graceland College we are withholding that amount of money from the church which the law directs us to pay. Suppose ten persons each paid ten thousand dollars, which would be one hundred thousand dollars; on in-

terest it would bring about six thousand dollars per year. But that would be withholding from the church what should have gone to buy land, or build factories or homes for our people, and the returns would come to the church in tithes, offerings, and the consecration of surplus. It matters not which way you try, you can not lawfully aid the college only by the money coming through the church.

I have a very high opinion of the integrity and ability of the men that compose our General Conferences, and at the same time believe it was an error when on two occasions it was voted not to take any money from the general church treasury. I believe our vote was more the result of our prejudices than our sober judgment of the law. I am willing to confess that I voted with the majority, but a more careful study of the law showed me that I was in error.

In Doctrine and Covenants 42: 10 and 122: 7 the law contemplates the building of our churches from the funds of the church, at least in Zion. Under our present method of doing these things great sums of money are paid out for such purposes, and as a result of such a course many are not able to pay tithing, and so far as the bishop's report indicates, they are not doing anything in a financial way for the church.

Under our present method of doing things the branches, districts, reunions, and privately people are constantly being dunned to contribute to some special fund until it is becoming a burden and in a measure offensive, and it is having an injurious effect on the general funds of the church. A person's ability to pay, by the fixed income he receives, makes it impossible to pay to one fund without withholding from another.

If we do not call a halt on our multiplying of funds, we may find something like the following: "Woman's Foreign Missionary Society," "Young Ladies' Home Mission Society," "Society for the Care of Invalid Missionaries," "A Society to Promote Sociability."

EDWARD RANNIE.

COOKES POINT, TEXAS, February 6, 1912.

Editors Herald: I see in your issue of January 31, 1912, an effort on the part of Brother J. C. Crabb to enlighten me as to my position in regard to the angel referred to in revelations of John, 14: 6; 7.

I claimed that what John saw had not been fulfilled, as to said angel. Brother Crabb thinks it has, and as proof that it has, he refers me to the Doctrine and Covenants 108: 7. I have read that many times, yet I fail to see that the angel referred to by Joseph Smith, jr., is the same one that John refers to. You remember, I said before, that I believed that the angel referred to by Joseph Smith, had restored the gospel as it was in the Book of Mormon; but I don't believe that the angel that John referred to, is the same one, for different reasons. The angel that John saw fly in the midst of heaven, had the everlasting gospel to preach, etc., and it is said that angel would cry with a loud voice, Fear God and give glory to him, for the hour of his judgment is come. If language means anything, it means that the angel was to cry with a loud voice, not tell somebody else to cry with a loud voice. Another reason against Brother Crabb's views, is that the angel Moroni, that delivered the gospel to Smith, did not have it as he flew in the midst of heaven; it was in the Hill Cumorah.

I will say again, if any brother has more light, please turn it on. I am yours for the truth, and right, now and for ever.

E. W. NUNLEY.

MOUNTAINVILLE, MAINE, January 25, 1912.

Editors Saints' Herald: I often ask myself, as I read the interesting articles, letters, etc., contained in your valuable pages from time to time, just what is my duty in regard to adding my mite. On the one side arises the question: Should I use the space which abler and more instructive and interesting contributors might fill? while, on the other hand is the thought, Ought I to absorb all the good of others and never add anything? So, between the two, you may see by these few lines how I have tried to decide by the Spirit's direction. As I write there comes to my mind an old, familiar verse:

"Little drops of water;
Little grains of sand;
Make the mighty ocean,
And the pleasant land."

So, while one's written thoughts may be small, in a way, perhaps many somewhat similar thoughts may unite to form that which may be mighty in its final results. So let each be willing to do what little his hands (or mind) may find to do, leaving the results in the hands of Him who doeth all things well.

Are we as Saints making the most of our opportunities? Are we not living beneath our opportunities day by day? Are we not, in many ways at least, failing to come up higher, according to the command. We certainly are, unless we are putting forth every reasonable effort to not only save ourselves, but to save others, and thus help as instruments in God's hands to upbuild his earthly kingdom and help to establish the truth in these latter days.

Many of the Saints seem to feel that if they are doing all possible to save themselves they are doing their whole duty. Are they? "Let him that is warned warn his neighbor," is as true to-day as when given. In the words of the poet, I believe that we are "saved to save others," and we need not wait until we are called to some office in the church to do it either. I believe that there many of lay members of our church to-day whose light and talent along certain lines would do more to save souls than many sermons would ever do. Many lives lived according to God's law would be more effective preachers, though silent, than many that are to-day sounding forth from the pulpit the angel's message. Not that I would speak disparagingly or discouragingly of that line of noble and God-ordained work, but that I would advocate the upspringing dormant faculties, whose work would be equally effective to theirs if used according to the Lord's ways and methods in their respective lines of work. Never before, in the opinion of the writer, have there been such glorious opportunities for all, especially the young men and women of our church, to branch out in the work of the Sunday school, the Religio, the social service, etc., as there are at the present time. Everywhere are to be found those idly waiting, spiritually asleep, who might be brought in and made useful to themselves and others by a little effort, and a few words wisely spoken by those already in those auxiliaries of church work.

But perhaps I have already said enough along this line at this time. Only let me add that I sincerely believe that unless we, as God's people, use and improve upon the talent already given us in a practical way, the Lord will cease to add "line upon line, precept upon precept," until we do. A word to the wise is sufficient.

I want to say that I am stronger in this blessed latter day work to-day than I have ever been before, for the reason that the longer I remain in it as a worker, striving to keep the laws and commands of God, the more I am convinced in differ-

ent ways of the truthfulness of the gospel; and, realize that the gifts and blessings indeed follow those who believe.

My determination and hope is to continue to press forward that I may not only be a *hearer*, but a *doer* of the word as well, and remain faithful to the end, that I may ultimately reach the goal and receive the promised reward. To this end I desire the prayers of God's people.

W. A. SMALL.

TORONTO, ONTARIO, January 19, 1912.

Dear Saints and Fellow Pilgrims on the Road to Zion: I have felt impelled to commit to pen and paper a few thoughts which occur to me as I survey the vast field of hope and glory, conflict and victory, which yet expands, golden and glorious, before the "feet of the Saints."

Apropos of victory,—I was never more powerfully impressed with a more telling and relevant thought than when, two or three months ago, passing one of the main streets in Toronto's down town district my eyes alighted on a book of sacred songs displayed for sale in a shop window. The volume contained both words and music, and was opened at a most strikingly beautiful, impressive, and appropriate hymn, entitled, *Victory!* The chorus, or refrain to the last stanza, was that which instantly attracted and appropriated my attention, for the words were these:

"Fling out your colors brave and true;
The *Victory* may depend on you!"

Anything more uplifting, more ennobling, or more inspiring I do not remember to have encountered for a very long time. May we all have grace to lay it up in our heart of hearts.

The Lord is markedly blessing us here in the city of Toronto.

The more public and prominent features of our respected bishop's work in the Princess Theater (surely one of the most boldly conceived and fearlessly carried out enterprises of the Reorganized Church of Jesus Christ of Latter Day Saints), with the whole-hearted and efficient aid of such as Sister Elsie Hill, organist, Brother Samuel Clark, in the leadership of the orchestra, and last but not least the touchingly inspiring manner in which our young sister, Hazel Hathaway, renders sacred songs as "O Lord, abide with me," "Holy City," "The land eternal," and "Lead, kindly light"; songs which abound in technical difficulties and in sudden modulations which many a far older and more experienced singer would hesitate to even attempt; these and other interesting features of the important evangelistic work carried on in "Ontario's Queen City" have been so ably portrayed and so interestingly depicted in your valued columns by Elder James A. Wilson, and later still by our esteemed president of the branch, High Priest A. F. McLean, that further comment upon my part would not only be useless, but also superfluous.

Permit me now to introduce to your many readers a phase of this glorious and all potent latter day work which I am sure must have escaped the notice of nearly, if not all the leaders of scientific thought in the van of Israel's armies; for, to my great wonder, I have never once seen it prominently brought forward, or, indeed, brought forward at all, in even the ablest and most well-considered sermons or lectures that have ever been reported or recorded in your evidently read columns. I allude to the truly marvelous manner in which the science of *seismology* confirms this glorious latter day work.

By the science of seismology I mean the phenomena of volcanoes and volcanic or seismic eruptions, including, of course, earthquakes. Chancing a few years ago to light upon a small

volume entitled, *The Wonders of Creation in Volcanoes and Volcanic Eruptions*, I immediately purchased the book; being from my earliest youth a student and lover of the marvelous, the wonderful, the sublime, and upon perusing the volume in the quietness and seclusion of my home, I was literally amazed and astounded, not only at the intense power and awful ferocity of the terrible scenes and events of volcanic eruption, but still more at the truly marvelous manner in which eruption after eruption, tempest after tempest, earthquake after earthquake, coincides most remarkably and exactly with such dates as 1830, the rise of this glorious latter day work; 1833, a most important year in relation to angel instructions and ordinations or organizations among the leading quorums; 1844, the fatal year of the Prophet's martyrdom, and, no less strange than confirmatory to us as members of the Reorganization, the year 1860 figures most prominently in both earthquake and volcanic eruptions.

So wonderfully and noticeably were these coincidences portrayed, both as regards the old organization and the new, that I was compelled again and again to return to the title-page of the book in order to assure my eyesight that the volume was not penned by some elder for the express and avowed purpose of establishing the claims of the latter day work in trying to show how marvelously it was corroborated, even date for date, by terrific and colossal eruption of the forces of nature in far distant lands and climes upon the very years, and in many instances also the very months rendered dear and sacred to Latter Day Saints in the memory of their ever loved and ever esteemed leader, the Prophet of the most high God.

One instance of these remarkable coincidences must suffice, for I fear to infringe upon the time and space of abler and more attractive writers.

The volume records on page 63 that in 1830 the volcano on Graham's Island in the South Pacific Ocean suddenly burst forth into violent and terrible eruption, and a most remarkable episode was, that three immense columns of vapor arose; red, dark blue, and green in color. These, after nearly thirty-six hours, changed to ten columns, rising high in the air while the vivid blasts of fire mingled with thunders and forked lightnings rendered the scene awful and terrible. In about six weeks the whole island suddenly sank into the depths of the sea, and has never again been seen!

How vividly and wonderfully are we here reminded of the Master's prophetic warning words concerning "blood, fire, and pillars of smoke."

Again, on June 24, 1829, the volcano of Jorullo, near the southernmost point of Uruguay, burst forth into violent and disastrous eruption, beclouding the landscape for many miles around with thick, dense volumes of smoke and with a roar which, especially at nighttime, was almost deafening in its intensity.

One concluding instance only can be given, dear readers, but I am perfectly willing to adduce many and even more striking examples from the volume itself, at the discretion of your esteemed editors, as I have been penning them only from memory.

The volcano of Colima, in the State of Jalisco, is twelve thousand feet above the level of the sea and belongs to the mountain chain which traverses Mexico from east to west. For forty years it had been entirely quiescent, and was supposed to be an extinct volcano. On July 12, 1869, it began to smoke, and a few weeks later to pour forth a stream of pumice stone, intensely hot and red (the color of blood), which spread out for miles and covered hundreds of acres. It was still in eruption in 1873, four years later.

Thus you see, dear HERALD readers, its previous eruption,

after forty long years of silence, was at practically the very time of the angel's first visit to the choice Seer in 1829.

The entire volume, though penned by Professor Phillips, M. A., late of the Ontario Board of Education, some years ago, and therefore written by no Latter Day Saint at all, is a practical and emphatic, though totally unconscious vindication of the Lord's words to his prophetic servant, Joseph Smith, as recorded in Doctrine and Covenants 85:25: "For after your testimony cometh the testimony of earthquakes that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand."

How surpassingly and surprisingly wonderful that the Lord, the *Chief Astronomer*, should thus potently cause the very rocks and mountains to testify to this "marvelous work."

When the handwriting on the wall is thus so palpably and potentially confirming the word of his called and chosen servants "with signs following," upon the heavens above, and with "blood and fire and pillars of smoke upon the earth beneath," what manner of persons ought we to be in all holiness of conversation and godliness, looking for and hastening unto the "coming of the day of God."

Yours in the glorious hope,

F. R. TUBB.

FEBRUARY 4, 1912.

Editors Herald: In your issue for January 31 appears a letter written by a brother who is among the isolated ones, and who is asking for information relative to Saints who are thus isolated attending other churches and Sunday schools.

At best we are all creatures of circumstances, in a measure at least, and we are all more or less governed by our early traditions, but it occurs to the writer that we should look at things squarely and meet every issue in truth and fairness.

The brother seems to think that the effect of international Sunday school lessons would be injurious to the children. Largely this is true, as may be seen by the following items brought to the personal notice of the writer, where the international Sunday school lessons took the position that David wrote the 85th Psalm, expressive of his gratification of the return of Israel to Jerusalem after the seventy years captivity in Babylon, which of course would be very wide of the truth, for David had now been dead 479 years. Again, a superintendent of one of the Sunday schools the writer attended not long since taught his constituents that Esther was the queen of Sheba, and of course any Bible reader knows the queen of Sheba lived in the days of King Solomon, and Esther did not live until the time of the captivity; so we have something like four hundred years intervening there; and further, the queen of Sheba was from the south and Esther was a Hebrew.

Again, we heard a minister of the same church, at a later date, preach from the 55th chapter of Isaiah, and he said Isaiah wrote that chapter during the time of the captivity, which was a mistake of about two hundred years.

Such things of course, if permitted to be taught, would be misleading; but there is no need for Saints to err in these things, whether isolated or in a large branch of the church, if they will employ the means within their reach, and teach their children the gospel in its simplicity and purity. Solomon said: "Train up a child in the way he should go; and when he is old, he will not depart from it."—Proverbs 22:6.

And in the latter days the Lord hath said: "I have commanded you to bring up your children in light and truth."—Doctrine and Covenants 90:6. "And again, inasmuch as

parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; . . . and they shall also teach their children to pray, and to walk uprightly before the Lord."—Doctrine and Covenants 68: 4.

Now it occurs to the writer that if this instruction be heeded, and parents teach their children the truth at home, not only in precept, but also in example, they can with profit attend other Sunday schools and churches, even though they be isolated, because they will have a knowledge of the truth, and it is the imperative duty of parents to so teach and instruct their children, that they will be able to detect the errors in the philosophy of others and be grounded in the true faith by virtue of their early training.

Personally we are in favor of our people attending other churches and Sunday schools, especially where they are isolated; but we would insist upon the parents at least following the advice of Paul to Timothy to "Study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." If we as Saints do our part, whether we be isolated or not, we will wield an influence for good in the world, and in the language of Christ: "They shall go in and out and find pasture," we have everything to gain, and true love knows no fear.

Your humble servant,

J. E. VANDERWOOD.

WILBURTON, OKLAHOMA, January 20, 1912.

Dear Herald: About four years ago I was taken down with rheumatism, and I haven't got over it yet. I have not been able to work for five years, and have longed to be healed by the Lord. I have been administered to many times, and have been relieved through prayer many times, but have not been healed for some reason, I know not what. I know the Lord has power to heal me, and I believe that some day, if I live aright, I will be made well of all my afflictions. I believe I will yet be able to do a good work for the Lord.

I have wished that I could be a preacher, or a servant of God's, ever since I was a small boy, and I have believed I would. I joined the church when fifteen years of age; am now twenty-eight. I have let the Devil use me, or have given myself over to him, instead of keeping myself in a condition so the Lord could use me.

I am thankful that I can say that the things of this world do not tempt me to sin as they once did, for as Paul said, the things I once loved, now I hate, and I am trying to live the best I can, though I do wrong many times. But when I see that I have done wrong I am willing and ready to get right, either with my brother or with my Redeemer. We do not live as close to the Lord as we should. We are not humble enough. We must lay down pride of life and put behind us the wickedness of this world and get right before God. Who of us will be able to stand? Let us take courage and lift up our heads and rejoice, for our redemption draweth nigh.

Pray for me that I may receive health and more light in His work, that I may yet be instrumental in the Master's cause.

JAMES H. BUSSELL.

HARTFORD, MICHIGAN, January 29, 1912.

Editors Herald: Perhaps some of your many readers would be interested in hearing from this part of its great mission field. We have been struggling along, in a quiet way, trying to get the gospel before the people, with occasionally some assistance from the missionary forces.

There is now, however, some prospect of getting the word before the people in a more general way, through public discussion, because of misrepresentations made by a Church of Christ evangelist. The local plant of that church here, engaged Elder F. Z. Burkett, evangelist, and pastor of their church at Bangor, to hold a protracted meeting here for three weeks, now extended to four. His opening discourse was preached in the opera hall with the subject as announced beforehand, "What have the religions of the world contributed to the building of the church of Christ? Special consideration given to Mormonism, Spiritualism, and Christian Science."

I had not thought much of attending any of their meetings, but when I saw this announcement, I considered it my duty, as a local representative of our work, to be on hand for this subject, at least, and more if necessary. I accordingly attended. Brother and Sister H. N. Robertson were also present. In alluding to Mormonism, he spoke of the Book of Mormon as a fake book; it was written by one Homus, he said, whose grandfather died in Sing Sing prison; that Joe Smith got hold of it, hustled around, got some money, and hired some simple minded farmers to sign their names as witnesses, then sent the book afloat.

His tongue rattled so swiftly that I could not catch much more than the above. He spoke of the iniquities of Brigham Young and his successors, drawing no line whatever; so, when his meeting was closed, I asked him if he referred to the Reorganized Church, while speaking of the wickedness of the Utah people. His reply was that he meant *everybody who believed in Joe Smith and his book*. I had not opportunity, at that time, to say more; so, depending on further development, and the Lord to direct, I left him.

The following Thursday night I attended his service, and put in the box the following question: "In your discourse Sunday night, January 7, you spoke of somebody's grandfather dying at Sing Sing prison. To whose grandfather did you refer, and what was that grandfather's name?" To this I signed my name, and as pastor of the Reorganized Church of Jesus Christ of Latter Day Saints here. In his reply he said the question was not such as they would like to have, but he would give it an answer. He then turned on to the Book of Mormon, said its real author was Homus, and *his* grandfather died at Sing Sing. He then challenged any man to produce evidence that the book was what it claimed to be.

I informed him, after his meeting was closed, that I thought his challenge would be accepted. "All right," was his reply; so the following morning Brother Robertson got in touch with Brother S. W. L. Scott by phone, and I wrote him a letter.

I prepared another question, along the same line. It was as follows, "Inasmuch as you have made Mormonism a part of your talk, referring to all who believe in the mission of Joseph Smith and the Book of Mormon as being in the same class with Utah Mormonism, is it not a fact that the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Lamoni, Iowa, who believe in the mission of Joseph Smith as a minister of the gospel of Jesus Christ, and the Book of Mormon as divine, is a separate religious body, having no connection whatever with the Mormon Church having headquarters at Salt Lake City? and further, is it not a fact that the said Reorganized Church is as strongly opposed to the doctrine of polygamy taught in Utah, as any religious body in the world?" This question I signed, the same as I had the previous one. I held it until Brother Scott arrived, with the object in view of drawing their fire, and the signal for the prospective conflict. The reply was very evasive, and Brother Scott called attention to it, the

result of which he has already written. (HERALD for January 24.)

I have put in a few questions since, that have given them some worry. I have put them with the sole object of putting thinking minds to work. The questions and the replies thereto are as follows: 1. Was John the Baptist authorized of God to preach and baptize, and was John's baptism accepted by God? If so, why were the twelve Ephesians rebaptized? To this he replied with strong emphasis, that John had authority from God and that God accepted the baptism, but that John's baptism was unto repentance, and not into Christ; therefore the twelve men referred to, had to be rebaptized into Christ.

2. Who was Melchisedec, and what about his priesthood? Was it greater than that held by Aaron? His answer was, Of course it was greater, because it was direct from God; that the "without father, mother," etc., did not refer to Melchisedec, but to the order of priesthood, which was direct from God, who was without father, mother, etc.; but the priesthood of Aaron was from blood, and to illustrate his meaning, he said that if he could prove beyond doubt that there coursed through his veins one drop of the blood of Aaron, he could by legal right officiate in the Aaronic priesthood. I thought the answer excellent, considering his theological position.

3. Was not the Aaronic priesthood from God, as well as the Melchisedec? and which of these two priesthoods did Moses occupy? This question I could observe caused him some worry. However, he answered in the following manner. He admitted that it was from God, but was a priesthood of blood, etc.; the part of the question referring to Moses was not answered; only this statement made, "God was angry with Moses, and for this reason made him take his shoes off."

4. If, as Paul tells us, under the Aaronic priesthood the law (Jewish) was given and administered, what was given and administered under the Melchisedec? and in speaking of righteousness as distinct from the law, to what did Paul refer in Galatians 2:21? The substance of the reply was that the Melchisedec ministered in the Spirit, or spiritual things, and the Aaronic ministered in the letter, and that the righteousness referred to was the gospel.

The above answers have paved the way for another question, which I have not yet submitted to them, but possibly may within a few evenings. It is as follows: If, according to answers previously given, the Melchisedec priesthood ministers in spiritual things and the Aaronic in the letter, does the Melchisedec priesthood continue with the church of Christ? If so, what has become of its spiritual power, glory, and organization, Mark 16:17; 1 Corinthians 12; Ephesians 4:1-15; James 5:14, as manifest in the days of the apostles and their immediate successors? If these things are done away, would it not be conclusive evidence that the Melchisedec priesthood, which ministers in spiritual things, has been removed from the church of Christ, and only the Aaronic, which ministers in the letter, remains; and further, if none but the proven posterity of Aaron can minister in this priesthood, is it not possible that the church of Christ is without any priesthood whatever?

I am fully confirmed in the thought, as a fact, that the Lord knew what he was talking about when he said of Zion: "No weapon that is formed against thee shall prosper."

FRANCIS EARL.

LOWER LAKE, CALIFORNIA, February 8, 1912.

Dear Herald: I have just read a short article from the pen of dear Brother C. A. Parkin, entitled, "What are you doing for Graceland?"

I heartily agree with him, that we should exert our energies to advance the interests of that worthy institution!

It seems to me that it is the nursery of the church. I wish I were possessed with means commensurate with my desires to aid in the better education of the young, and for that matter, the old, who have not yet lost ambition for the improvement of the latent talent when opportunities may present themselves for so doing.

It is really painful and wearying to listen to the beautiful gospel preached with flagrant grammatical errors that with a little study and thought might be avoided. I know that "outsiders" notice such faults, and it is really unnecessary in this day and age of educational advantages.

I feel that everyone in the church should take a deep interest in aiding Graceland to become not only a college second to none, but accredited with the best universities!

Yours for progress along lines leading to Christian perfection.

MARIE J. T. ADAMSON.

THURMAN, IOWA, February 20, 1912.

Editors Herald: I am writing you in regard to Wesley Martin, to know if he lives at Lamoni, and if he is a member of the Reorganization. His half sister, Mrs. Flora Stephenson (Mrs. Flora Mann-McElroy), lives here at Thurman, and has not heard of him for some time, she inquired of me, as she heard he was a member of the Latter Day Saints' Church, and his residence was at Lamoni.

In case you do not know of him, would you publish a few lines in the HERALD so we may locate him for her?

Yours respectfully,

JAY LEEKA.

CHARLES CITY, IOWA, February 17, 1912.

Editors Herald: I wish to bear my testimony for this blessed work, and to tell how much joy and comfort it has brought to me. When at times the burden has seemed greater than I could bear, the sweet comfort of God's Holy Spirit has been with me, and I can look back now and see where God's hand has been leading me through it all. I feel to thank him for it.

There are only a few Saints at this place, and we are trying to let our lights shine by having our Sunday school and prayer meetings; but when you get to prayer meeting and only have three present, it is nearly discouraging, but we are trying to keep our meetings up, knowing that God will do his part, if we do ours.

If Brother William Shakespeare should happen to see this, we just wish to say that the future does not look any brighter than it did when he was here.

We are in the Des Moines District, but have not had any preaching since a year ago last October, and then by Elder Dutton, of Wisconsin. I guess the elders in the Des Moines District have forgotten there is such a place as Charles City. I do not wish to find fault, but I can not help wondering at times why there are always to be found in certain towns every Sunday, from three to five elders, while the rest of the flock are starving for spiritual food.

Although there are only a few of us here, we are always willing to help towards railroad fare and board and room for anyone who will come our way.

Asking your prayers, that our little band may be united once more in serving the Lord.

MRS. H. S. OTT.

Jots Man.

Just a "jot" to say that the Spring River District is moving onward, as indicated by the late conference action, in organizing district quorums of elders, priests, teachers, and deacons, with the advice and consent of the First Presidency.

It is conceded that there was gathered together the best representative body that ever convened in the district, the organization of the quorums being the incentive. At the proper time the conference rested for two hours. Each quorum held its own meeting, balloted for president, and after election was had the presidents chose their counselors. The spirit of peace, good will, solemnity, and progression pervaded each heart, abundantly testifying it was the right mové.

Elder W. H. Smart, of Joplin, Missouri, president of the quorum of elders, with Elders F. M. Connor, of Fairland, Oklahoma, and Charles Kiser, of Pittsburg, Kansas, counselors; the quorum to be known as Elders' Quorum No. 10.

The quorum of priests was duly organized, with Sidney N. Gray, of Joplin, Missouri, president, with Orson Bradley, of Webb City, Missouri, and Otto Hemple, of Pittsburg, Kansas, counselors. This is to be called Priests' Quorum No. 20.

The teachers quorum selected George Ross, of Pittsburg, Kansas, as president. He chose E. C. Pigg, of Weir City, Kansas, and H. L. McCall, of Columbus, Kansas, as his counselors. This is to be called Teachers' Quorum No. 21.

Brother John Virgen, of Webb City, Missouri, was chosen as president of the deacons. No counselors chosen as yet. This quorum will be known as Deacons' Quorum No. 26.

The district has also moved up in getting the reunion on its own feet. Organization will be effected at the next reunion. It has also dedicated all its churches that can be at present. In fact Spring River District is alive, through its active ministry and wideawake membership.

The preaching at the conference was of a high character and well received, Brethren Hale Smith, Ellis Short, and Henry Sparling being the speakers. A large and commodious storeroom near the church was turned into a dining hall, and was the real social event of the conference. The viands dished up in "good taste" all furnished and equipped by the branch and free to all Saints and friends who wished to partake. This indicative of the energy of the Pittsburg Saints and that they do not do things by halves.

Come to our next reunion to be held in the beautiful Pittsburg park and be thoroughly convinced.

Brother George Edwards is now a fixture of this district, having moved his family from Springfield, Missouri, to Weir City, Kansas. He was ordained an elder on the 11th by the order of the conference.

We are hard at work building a new church at Scammon, Kansas. The moving pictures of other days under similar conditions move vividly before our optics.

T. W. CHATBURN.

A Word from Detroit.

The Saints of this city have had a strong desire to have a church building in which to worship, one which they could call their own. As a result of this desire, about five years ago they purchased a lot, thus taking the first step.

When Brother Arthur Allen was appointed to this field in the spring of 1910, they were using a rented building. Brother Allen soon became convinced of the need of a church building, and at once entered into the work, with them, of securing a new church building, with his characteristic earnestness and energy, and with the result that October 1, 1910, the committee was authorized to begin the work.

Means were soon collected and the basement started; it

was pushed rapidly to completion, a temporary roof put on, and on December 18, 1910, the basement was opened for public service without any debt on it. This was so satisfactory that it became an inspiration for the work that was soon to follow.

In August, 1911, they began the work of raising the money with which to complete the building, and met with such satisfactory success that on October 1, 1911, they began the work of erecting the superstructure. The basement is a fine one and was in constant use during the building of the upper auditorium, with the exception of one Sunday.

The building is forty by seventy in the main square, with a bow window for the pulpit and a tower sixteen feet square on the northwest corner, making it forty-five by seventy-nine feet over all. The tower is a little higher than the comb of the roof. The roof is of slate; the basement has solid brick walls; the superstructure is frame, brick veneered; dark red brick, with white stone window caps and sills, and white stone water table; the windows are gothic art glass, with a fine combination of colors. It makes a very imposing and nice appearance from the outside. The interior is finished nicely. The entrances to the basement, main auditorium, and gallery are all in the tower, and are very convenient; the gallery will seat sixty-eight and is carpeted and seated with pews which are very comfortable; the main auditorium is finished in oak, the floor carpeted all over, and it is nicely seated with opera chairs of the latest pattern, and will seat 367 as now arranged, making a total in the upper part of 435. The floor is raised at the rear, with raised platforms for the pulpit and choir; is finely lighted with electric lights; the acoustic properties are fine.

The basement will seat about two hundred in the main room, is well lighted, has two dressing rooms with toilets, and a baptismal font between the two dressing rooms in the main room; a furnace room with a fine furnace in it; another room fitted up as a kitchen, or general utility room, and everything complete throughout the building.

It has cost them, in actual outlay of money, \$7,500, outside of the furnishings. This could not have been built for that money, but for the constant personal supervision and labor of Brother Allen, who brought his experience as a contractor and builder into the work, and the great amount of volunteer labor that has been given.

In the sixteen months the building has been under construction they have raised the sum of \$5,000, leaving them the sum of \$2,500 as the outstanding debt on the church. The estimated worth of the church and lot to-day is \$12,000.

The Saints of Detroit are justly proud of their new church home. It is a credit to the church and a monument to the united and persevering efforts of a band of Saints who have sacrificed in the interests of the work of God in this city.

The church was formally opened to the public on Sunday, February 18, 1912. At the morning service the pastor, Elder Arthur Allen, was in charge; Elder William Fligg made the opening prayer; the sermon was by Elder F. A. Smith; the song service was in charge of the branch chorister, Henrietta Davis, with a full choir, Sister Jennie Hunter at the organ. The music was fine. A large audience. The weather lovely, and the opening was pronounced a success by all present, so far as we have been able to learn. The evening service was as well attended and Elder William Fligg, the president of the London Branch, was the preacher. He was supported on the stand by Elders Allen, Smith, Liddy, and Shippy. The beaming countenances of the Saints bore witness of the joy within. It was surely a happy day for the Detroit Branch. What had seemed to them to be almost an impossibility two years before had been realized beyond their fondest antici-

pation. May unity and prosperity continue with them in their new home. The church is on Fourth Avenue, near Holden, Third Avenue car line.

OBSERVER.

The Love-Hansen Debate.

On January 15, at Santa Rosa, California, a debate began between Earnest C. Love, of the Church of Christ (non-progressive Campbellites), and Paul M. Hanson, of the Reorganized Church of Jesus Christ of Latter Day Saints. Four propositions were discussed, viz, (1) The Bible is the complete and final revelation of God's will to man. Love in the affirmative. (2) The Book of Mormon is of divine authenticity; and its teachings entitled to the respect and belief of all Christian people. Hanson to affirm; and two church propositions. Three nights were devoted to each of the first two, and four to each of the church propositions.

Elder Love is the same man whom Brother Hanson met in debate at Santa Ana last summer, and who wished to repeat it in his home town. He is editor of the *Pacific Tidings*, is very aggressive, and possibly above the average of their men as a debater. His tactics, however, do not differ in any essential particular, and the same old rehash of attacks on the character of Joseph Smith, the witnesses to the Book of Mormon, and the early Saints in general, with some of Braden's and Neal's "affidavits," and some of the latter's "dynamite" (?) was about all the audience was treated to by way of argument against us. He borrowed very liberally from his illustrious predecessors in the art of ridicule, even making use of Braden's "bowels yearned and eternity shook"; "Oh, what a yarn"; it raised a laugh, but placed a weapon in the hands of his opponent that the latter was not slow in using. He used Whitmer's address very extensively, and in seeking to prove the establishment of the New Testament church on the day of Pentecost, quoted P. P. Pratt in Voice of Warning to prove we teach it.

While on the first proposition Love made the statement that "credulity is the grandest faculty of the human mind," and when he began to ask for a sign Brother Hanson used it so effectively against him he was glad to tread lightly on that ground. On his church proposition he first had the apostles in the foundation, then later he had them in the scaffolding, to be removed when the church became complete. He was so dissatisfied with the way things were going that he issued a little folder containing an attack on us and taking the Brighamite position on the word *otherwise* in the Book of Mormon, Jacob 2. In this he stated that "God tolerated polygamy in the Old Testament." This was used against them with telling effect.

The debate has certainly helped the work in Santa Rosa, and the courteous, gentlemanly manner of Brother Hanson, contrasted so strongly with that of his opponent that it won friends, even among Love's people. One lady stated, and it was sanctioned by others standing around, that if she went to heaven she expected to meet us (Brother Hanson and the writer), but if Love were going to be there she would not care to go. She is not a member of any church. The chairman was very much prejudiced at the beginning, but was very much our friend at the close. The debate was well attended all through, and several times the comment was heard on the streets, "That young Mormon has got Love all tied up." The last Sunday evening we had twenty-six "outsiders" out to our preaching service, and anyone who knows the history of the work in Santa Rosa will concede that to be almost a miracle. Brother Hanson is an able defender of the work, and won a victory for the cause at Santa Rosa.

FRED B. FARR.

Elder Joseph Carlos Clapp.

He departed this life in the evening of January 31, 1912, at the Independence Sanitarium, after a struggle with bronchial trouble. Assistance was rendered for his relief, but without avail. He was cheerful, patient, and courageous through all his afflictions.

Elder Clapp was born at Far West, Missouri, August 24, 1837, and was blessed by Joseph Smith the Prophet. At the time of the driving out of the Saints from Missouri he, with his parents, moved to Nauvoo, Illinois, and there witnessed the tragic scenes following the assassination of Joseph Smith the Prophet, and Hyrum Smith his brother.

In the year 1846 the family moved to Council Bluffs, Iowa; later to Salt Lake Valley, where he remained until he became a young man. The influences surrounding his father were such as to lead him to accept the doctrine of polygamy in a practical way. This troubled the young man, because of the sorrow and grief he witnessed on his mother's part. It caused him to determine to take his mother and her children away and provide for them. He made his father acquainted with his determination, and when opportunity offered itself, went to California and carried out his purposes.

It was while living in California that he became acquainted with the Reorganized Church, studied it, was convinced of its divinity and accepted it, being baptized June 6, 1863, and ordained an elder before the hands of the elders were removed from his head in the confirmation.

He became an active missionary in the church, having charge of missions part of the time. He suffered considerably during his travels, yet was greatly blessed, and remarkable instances of divine favor were shown him, as will be seen by those who may be interested in reading his autobiography as published in *Autumn Leaves*, beginning in the latter part of the year 1907.

He married Miss Serville Austin in the year 1878, January 24. To them were born three sons: Carl, Hollis, and George. He continued his missionary labors after his marriage, his wife accompanying him part of the time. Their mission was a difficult one, and attended with trial; however, not without many evidences of God's watchcare over them. Many were brought into the church by his efforts, and branches were organized in the field of his labor.

He moved about considerably during the later years of his life, which at times he said was much against his will, and advised against that way of doing.

He came to Independence about six months ago for relief from his afflictions, and obtained such assistance as was thought best for him, but without favorable results.

His life was a remarkable one and is worthy of a careful review. There are evidences of courage, endurance, fidelity, and heroism, indicating a strong character, one worthy for the Master's kingdom, one calculated to inspire others to noble purposes and deeds.

The funeral service was in charge of Elder W. H. Garrett; the sermon by Bishop E. L. Kelley. Flowers from the various auxiliary societies of the Independence Branch were brought for his grave. The remains were laid away in Mound Grove Cemetery, Independence.

G. E. HARRINGTON.

Extracts from Letters.

Brother W. S. Jenkins desires an elder to call on him at his home in Palisades, Colorado.

Sister Mary E. Smith, Lansing, Michigan: "The Saints are all well and doing well in the gospel. We enjoy the Spirit and they all try to be at the meetings. We have had two added to the church, and one ordained a priest. We have

been very fortunate in raising money to help the work along and fix up the church."

Sister Joseph White, Gladwin, Iowa: "As a reader of your columns I have been strengthened by the letters of the Saints. We have no church or Sunday school to attend. I have four children and would like to have Sunday school here. I know this work is true. I was baptized in June, 1910, by Brother Burt, and I have been trying to live for my Master. I am alone in the work, as my husband has not yet seen the light of this latter day gospel. My prayer is that he may obey it. I attended conference this fall and was greatly blessed; the Spirit of the Lord was there among the Saints. I ask the prayers of the Saints that the Lord will bless me in doing his will."

Sister R. M. Maloney, Niangua, Missouri: "We are isolated and lonely. There was an evangelist holding meetings here last spring and a nephew of Brother Smith, only thirteen years old, got into an argument with him about Isaiah 29. I gave the preacher a copy of the Voice of Warning. Plenty of prejudice since. Tent meetings were held here in August."

Sister Effie J. McCullough, Pondcreek, Oklahoma: "We are still in the faith of the angel restored gospel. We are isolated from the Saints. The church papers are a great help and comfort to us. I give them out for others to read whenever I can. Many seem interested. I ask the prayers of the Saints that the Lord will prosper us temporally and spiritually."

News From Missions

Southern California.

Yesterday the beckoning call of the pleasant weather, parks, resorts, and theaters was heeded by an innumerable number of persons from all classes. The clear sky, green grass, and balmy atmosphere made one think of a beautiful summer day. Some were out to enjoy a little freedom after a week of close application to work. The day was much like other days in Los Angeles—California weather invites one to get out of doors. Very different are the climatic conditions here at this time of the year, as compared with the storms and low temperatures of the East. Yet there is something artificial to this country; and as for the favorable conditions, earthly things do not fully satisfy. Deep down in the hearts of men and women who have sensed to a degree the meaning of life, is a yearning for a higher and better life. And so there is a response on the part of many to the simple and soul-satisfying teachings of the Savior of the world. But those who respond are few in numbers compared with the hurrying and scurrying multitudes.

Nearly every cult is represented here; spiritualism, hypnotism, the mystifying oriental philosophies, "divine" healers of every brand, and a hundred other isms, not counting the multitudinous phases of Protestantism, call for a part of the time and attention of the investigator. No wonder that many become lost in the labyrinthian ways, or emerge from them all agnostically or atheistically inclined. But one sorrowful phase of the whole matter is the degeneracy everywhere apparent resulting from a lack of contact with God; the degeneracy is alarmingly manifested in the countenances and physiques of the surging masses, resultant from the setting of the supreme affections of the heart upon material things and seeking for mere pleasure and luxury. Onward the world moves—what of the finality?

Recently I called at San Francisco—what a change has taken place since I was there when I called on my way bound for the southern hemisphere. In how short a time the rumblings and devastation of an earthquake may be

experienced! But new and greater buildings than the ones that were destroyed mark the old sites. I shuddered as I thought of the past and of a possible repetition of the earth again being shaken from its moorings.

Again in San Francisco. How beautiful is the view from the bay—as I looked out through the Golden Gate and peered across the great waters, in memory I retraced my steps in foreign fields, through New Zealand, Australia, across the mighty waters, preaching in the Holy Land and disseminating along my pathway the good things connected with the Lord's precious work of latter days. How swiftly but clearly my mind reviewed these scenes and experiences which followed in swift succession, as I looked out through the entrance to the harbor through which I passed when on my way to foreign fields. Again in San Francisco—and mingling with Saints, many of whom I met before.

But now I am back in Los Angeles. An address was delivered here in the city yesterday afternoon, in Blanchard Hall, by Elder F. M. Sheehy, who took for his subject, "The failings of Socialism, as compared with the teachings of Jesus Christ." In this hall the Socialists hold services every Sunday afternoon. The address was by request of their pastor, Reverend J. W. Wells, secretary of the Christian Socialist Fellowship of California. There was a large audience. The order was for Brother Sheehy to occupy in the stand, his speech to be followed by questions from the audience, and a number of five-minute speeches from different ones in the assembly, then Brother Sheehy to have a few minutes in closing the discussion. The whole proved very interesting. Only a few of the points can here be presented. That there was a deplorable state of affairs in the world was recognized. But that Socialism was the panacea for every human ill could well be questioned. Jesus Christ was held forth as the highest expression of Deity, and to detach from his work a part and attempt to make that part perform the work for which the whole was designed was not the proper way. Light came to the world through Jesus Christ: and a part of that light makes known that man is a duality. If Christ is appealed to as a Socialist, or Socialism attempts to find its basis in him, his work should be considered and accepted as a whole.

Man being a duality, in possession of a spirit as well as a body, mere physical environments do not meet the needs of humanity. There must be environments that reach the spirit as well as the body. The whole work of Christ must be held intact. Why appeal to Christ, and accept only a detached part of his teachings, thereby creating a condition similar to what is found in religious sects, which is denounced by Socialists? The spiritual needs must not be forgotten; man has a subjective nature as well as a physical organization—and the words of Jesus were quoted, "Except a man be born again, he can not see the kingdom of God." Physical environments mean much, but they are not everything.

The matter that was presented in the five-minute speeches showed what could be said when the "trolley" was off. One speaker asserted that environment was everything; that after a long dry spell rains would fill the trees with life; then added the difference between a man and a tree was that a tree was a soul with its roots in the earth, man was a soul the roots of which were in his stomach. Another speaker had an "orthodox" Bible, not one made eighteen centuries ago, but one consisting of the teachings of Emerson, Paine, Jefferson, Lincoln, Hubbard, *et al.* One speaker said one could not live according to the teachings of Christ under present social conditions. Another speaker devoted his whole time to an arraignment of the religious mind and the claims made in the Bible for Christ.

I need only say that in replying Brother Sheehy reaffirmed

his former positions; and declared that so far as the Bible was concerned, the chief point to be considered was not its antiquity but its principles; that principles of right are always right, not being affected by antiquity. In answer to the assertion that one could not under existing social conditions keep the teachings of Christ, Brother Sheehy said the teachings of the Savior could be kept now as well as they could be kept in the times of the Roman empire. Then articles from the Order of Enoch were read to show what the church is doing along lines to establish equality—not waiting for Rockefeller, *et al*, to “disgorge.”

And now what of Zion? Speaking prophetically, it is announced that “Out of Zion, the perfection of beauty, God hath shined.” Zion represents the practical realization of the ideal of the church. In Zion is found every vital governmental principle; therefore, it is the “perfection of beauty.” Where any fundamental principle of government is ignored, democratic, representative, or theocratic, there will be, sooner or later, decay and oppression. God must not be forgotten. And so I have faith in Zion. Zion’s interests are my interests, and with her cause is wrapped up my brightest expectations.

“I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it.”

“But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws.”

“And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another.”

“Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world. . . .”

“I the Lord . . . willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the Devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.”

“Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall be fulfilled.”—Doctrine and Covenants, pp. 166, 283, 284, 118, 2, 3, 4.

In closing I wish to say that it fell to my lot not long ago to engage in a fourteen night’s discussion at Santa Rosa, California, with Ernest C. Love, editor of the *Pacific Tidings*, a small paper published in the interest of the “Church of Christ,” of which he is a representative. The debate was held in Trembley Hall. There was a fine attendance; and judging from the favorable comment of nonmembers of the respective parties in discussion, the debate proved educational to many. It is not for me to say, but of course I felt

like our side came up smiling after every round! Elder Fred B. Farr acted as my moderator, and rendered valuable aid.
PAUL M. HANSON.

LOS ANGELES, CALIFORNIA, 1704 Grover Street.

Utah.

We have started out again and have held meetings in Marysvale, Junction, Kingston, and Circleville, and are just leaving the latter place for Panguitch. In each place we have had a full house and an interested audience, with the exception of one night when there was a free dance in town, and that is one thing that we can not beat in Utah. We held meetings and had a fair audience at that time, however.

In one of the above-mentioned places the bishop took us home to supper and also to stay all night. With the exception of that place, we have been obliged to rent a room at all others between here and Salt Lake City where we did not have relatives. At present we are staying with a cousin of my father.

The people are all anxious to hear our message, with the exception of a few who are narrow minded. Some come out in every town and plainly say, “We haven’t been to meeting for years.”

We run across some startling accidents of nature out here in reference to personal testimony; one man here testifying that he was an eyewitness to the fact that Joseph the Seer was a polygamist *because two old ladies had told him so*. So it goes on every hand, in the endeavor not only to fasten the blame on some one else, but to have an excuse for holding to it, for he said that he had lived in polygamy since he was twenty-six years old, and proud of it, and expected to continue to live that way. Of course such people simply hang themselves if let run far enough.

A great many people have and are buying our books and are investigating and reading for themselves. We hope to see the day when some of them will come our way.

Ever working and praying for the cause, I am,

CIRCLEVILLE, UTAH.

C. S. CHASE.

Eastern Iowa.

I found a big flock of sheep! A little over a year ago I stopped off at Anamosa to visit Brother McClout and see what prospects there were for meetings in his neighborhood. I found two families of Saints, Brother and Sister William H. Buckner and Brother and Sister Fred McClout; good Saints, and anxious for meetings; so they announced by phone meetings for that night; we had only a few out, but they were good listeners, and I spoke five nights and then had to go to district conference; but the last night two of those present asked me to return, and they promised to try and get the Methodist Episcopal church for me to speak in at Fairview, a small inland town. I learned later these two men were trustees of the church. So after our district conference I returned and started meetings in the Methodist Episcopal church, but there was lots of opposition. Of course the preacher ordered me out, and the trustees ordered me to continue, and one brought an ax to chop the door in if they locked me out, and finally the presiding elder said they had better let me alone; so I had the use of the church over two weeks, had good attendance and a fine interest. I came back again last May and held meetings in schoolhouses, and am now preaching in a large room of a private dwelling in Fairview that was fixed up by people not then members of our church, and am having fine attendance and interest and have baptized twenty-five here, so far, and the end is not yet.

We now have a new branch, a fine Sunday school, and the sisters have an aid society called “Zion’s Circle.” I was

present at their meeting last week, about twenty members and friends present. And say, in a whisper, I was guilty of being proud; yes, sir, really proud, of my family in the gospel; and if you had been there I am sure you would have excused me for such vanity. But I thank our Father in heaven and give him all the glory, for it was the Spirit that attended the word that made them see and understand.

Have baptized thirty-nine so far this conference year, and more are now ready, but they are a little afraid of the cold water yet.

Elder Warren Turner had held meetings in this locality and baptized his daughter and her husband, William H. Buckner and wife, also Fred McClout and wife, but nearly all I have baptized never had heard a Latter Day Saint sermon. Nearly all are now taking a church paper, and all have a Book of Mormon in the house, and all able to give a good reason for the hope they have in the restored gospel of Jesus Christ.

Brethren L. G. Joslin, priest, president of the branch; George R. Joslin, teacher; Fred McClout, deacon; L. G. Joslin, superintendent of the Sunday school; Alonzo Beem, assistant superintendent; Olga Joslin, secretary; Sylvia Joslin, treasurer; Nada Joslin, organist; Sister Eliza McClout, librarian; Fred McClout, janitor.

Thanking God for his goodness and all blessings, I am,
Your brother,
ANAMOSA, IOWA. L. E. HILLS.

News from Branches

Chicago, Illinois.

FIRST CHURCH ITEMS.

"And departing, leave behind us
Footprints on the sands of time."

Event after event is unfolding before us here in rapid succession. If comparison determines the basis for fluctuation, the conditions at the present time certainly indicate interest developed to a point that is bound to manifest itself into fruitfulness.

Our missionary, Brother J. A. Tanner, by the grace of God is imparting unto us a knowledge of the world's events associated with the establishment of the "kingdom of heaven," that greatly exceeds our fondest anticipations. These services are very well attended, and we are further pleased to add that a number of outsiders are greatly interested.

The writer just came home from one of these services (being Sunday evening), and the different features brought out were the events leading up to the restoration of the gospel. Our brother was blessed with a great degree of liberty, and was wonderfully aided in presenting this subject matter with an eloquence and clearness that served to edify and strengthen us to a considerable degree.

Concerning our Religio society, this body of young people met as usual on last Tuesday evening and rendered an excellent program in connection with the lesson study. The main feature of the evening was the reading of their monthly publication called "The Echo," consisting of editorial, social, and humorous matter. The effort was favorably commented upon by all.

The services from which we expect to receive our greatest portion of spiritual strength seem to be interfered with of late. We were prevented from making our Thursday evening as successful as we would liked to have made it on account of a repetition of furnace trouble. Our deacon, whom we exonerate from all blame, has urged us to patiently bear with him until the difficulty is overcome.

Our Sunday school organization is aiming to reach a point

of efficiency which they believe will serve to increase the enrollment to quite an extent. Notice was given of another one of those interesting officers' and teachers' meetings. At this meeting Brother J. A. Tanner will give us a lecture on "How to teach a lesson."

Our dear Sister Culver, aged eighty-six, is quite sick, as is also Brother Sherman's little girl and Brother Guy Fairbank's little boy. The prayers of the Saints are earnestly solicited in their behalf.

FRANK F. WIPER.

FEBRUARY 18, 1912.

Philadelphia, Pennsylvania.

Soon after the appearance of our January letter, one of the Saints remarked that he was glad to see that Philadelphia was still on the map. He seemed to have mistaken our silence for inaction, and had, perhaps, concluded that we were dead. However, if the Philadelphia Branch be a corpse, it's a mighty active one, and it would require a courageous graveyard to hold the remains.

Perhaps this is treating the subject in too "grave" a manner, but as a matter of fact, it was our continual activity, rather than any lack of activity, to which our silence was due. Were each week to contain twice its number of days, and were each day twice its usual length, then perhaps we could safely allow a spare hour in writing; but under the present chronological system, writing is a luxury that can only be indulged in at rare intervals.

Take for instance, our roster for the past two weeks. On January 30, the Thirteenth District of the Philadelphia Sunday School Association held its annual convention at our church. The afternoon was devoted to a series of institutes on elementary work, the home department, and on opportunity. This was followed by a superintendents' and pastors' supper, and round table conference and business meeting, and the exercises were concluded by a meeting at which the chief topic was "Increased efficiency." Forty schools were represented and our church was filled to the doors, indeed many of the visitors were kind enough to say that it was the most successful convention in the history of the district. At the business meeting, which preceded the exercises of the evening, the annual election of officers took place, and of a total of three, two of these are Latter Day Saints, so that our school has twice as many officers as the other thirty-nine combined, and in addition, our Brother Walter W. Smith was elected to the executive committee, and Sister Anna Zimmermann was chosen district elementary superintendent.

With the sacrament service on the Sunday following, we ushered in a series of special meetings that continued through the week and closed with the New York and Philadelphia district convention and conference on Saturday. Among the speakers were President Frederick M. Smith and Elders U. W. Greene and R. C. Evans, a notable array. President Frederick M. Smith presided at the conference that evening, and preached the dedicatory sermon of our new church the next morning, and was speaker in the evening. That's our hospitable way of treating visitors—putting them to work and keeping them at it. To demonstrate how necessary it had been to enlarge our church, every available seat was taken, the platform was crowded and many were lined up in the back of the room. We had opened the meetings with two baptisms, we closed them with five more, and there are at least three candidates for Sunday evening.

The week's work proved to be most successful, and much of this is due to the unselfish and unceasing labor of our pastor. Indeed under his care, the past year has proved to be a most fruitful one. Over sixty were baptized since January, 1911, and of these by far the greater number were from

families in no way connected with the church. Much credit is due to the Sunday school, for of these probably two thirds were introduced through that department of the church work, and although many of these would have ultimately entered the church through some other channel, in some cases the Sunday school was the means of bringing a realization of the truth of the gospel.

On Monday evening following the dedication, President Frederick M. Smith delivered a lecture on the "Relation between religion and education." It was one of the series connected with our evening school and marked the opening of our second term. In it he made a strong plea for "rounded" men and women, and he showed how destructive was the old belief that ignorance was necessary to religion and how it served to drive from church work many trained, educated workers.

Classes are to be held in gymnastic, music, textile work, dressmaking, millinery, embroidering, stenography, bookkeeping, chemistry, history, drawing, and English literature, and from present indications our enrollment will exceed that of last term. Through it we hope to reach many who would otherwise be unapproachable, and if it have no other value in it, there always lies an opportunity to aid others, a no unimportant part of God's work.

"JUDGE."

Independence, Missouri.

The junior singing classes, which meet with Sister Anderson on Wednesdays and Thursdays, the church choir weekly practice, and the Ladies' Aid gathering for strenuous work, together with the meetings of the leagues, and clubs and auxiliaries, are all, as usual, very busy.

The Men's Athletic Club gave an entertainment on the 15th, having for their leader, Doctor H. E. Braum, Physical Instructor.

The young people are forging ahead. At the early meeting of the 18th about one hundred were present, and a new method of conducting the meeting was introduced by Bishop Bullard, who presided. After the usual opening three of the Saints were requested to offer prayer, then quite a number of the younger folks occupied the remaining time in testimony and singing, and it proved to be a profitable and cheering service.

The carpenters had, during the week, been making a few changes in the platform in the upper auditorium, it being enlarged slightly.

Sunday morning the juniors were called up onto "the stage" by their director to sing in honor of Washington's birthday anniversary and they did very well. The day was pleasant and the few changes suggested in the usual Sunday meetings tended to relieve the monotony of weekly church service. A "new minister" held forth at night, our choir gave a splendid vocal and instrumental sacred concert, and, lastly, instead of the afternoon prayer and testimony meeting, we had the pleasure of listening to speeches of import from Brethren G. E. Harrington, Horace Roberts, Harvey Sandy and J. F. Rudd, who are engaged in the all-important work of the good literature distribution including also an address on that subject by Elder J. W. Rushton.

The morning preaching hour was occupied by Bishop Kelley. The subject of our brother's discourse was "Peace," and he read several selections on that theme from the Scriptures. During this service our little brother, named "American John" by somebody, seeing Brother Joseph seated near by, thought it just the proper thing to have done,—to be blessed by the Prophet as well as by Grandpa Rushton. So it was done.

The discourse of the new minister referred to was by Elder Evan A. Davis, who spoke at the evening meeting on the

subject of the infinite justice, goodness, and wisdom of God. It was full of inspiring thought. He said among other remarks treating on the omniscience of his heavenly Father, "The church is not the only thing that God is interested in. He is interested in the welfare of mankind, the whole earth and in all the creations of his handiwork."

ABBIE A. HORTON.

Saint Louis, Missouri.

A quiet spirit reigned during our sacrament service the first Sunday of the month, which was in charge of our pastor, Brother T. J. Elliot. There seems to be quite an improvement in the attendance and interest in the evening prayer services.

The priesthood meeting was held at 6 p. m., February 4. Brethren T. J. Elliot, S. A. Burgess, George Reeves, J. Davis, and G. S. Trowbridge were the speakers during the past month, using subjects of benefit and interest.

While all are to be commended for their efforts, Brother G. S. Trowbridge's discourse on charity is especially worthy of note, because it was his initial sermon, he having been ordained but recently to the office of priest. He did well.

We are pleased to report that we now have Sunday school and Religio normal classes, and a good interest which we trust will continue.

Sister John Davis has been very ill and requests the prayers of the Saints for her early recovery.

2739 DEJONG STREET.

ELIZABETH PATTERSON.

Miscellaneous Department

Conference Minutes.

SOUTHERN WISCONSIN.—District convened with the Wheatville Branch February 3 and 4, 1912. President W. A. McDowell in charge. Bishop's agent's report showed balance on hand last report, August 20, 1911, \$79.06; receipts from all sources since, \$377.25; total receipts, \$456.31; disbursements, \$4.26; balance on hand, \$30.31. Branches reporting: Wheatville, Buckwheat Ridge, Janesville, Flora Fountain, Madison, East Delavan. Missionaries reporting: W. A. McDowell, B. C. Flint, A. L. Whiteaker. Local ministry reporting: Elders: C. C. Hoague, H. D. Stevens. Priests: A. A. Delap, Arthur Davenport. Teachers: F. M. Ball, Philip Davenport. Deacon Frank Montgomery. Delegates chosen to represent the district at the General Conference: W. A. McDowell, B. C. Flint, J. O. Dutton, F. A. Smith, August Gratz, Ira Brown, R. D. Davis, A. L. Whiteaker, Robert Archambault, Sister W. A. McDowell, Sister Laura Brown. Those delegates present to cast a full vote of the district and in case of division, to cast a majority and minority vote. Preaching by Elders W. A. McDowell, B. C. Flint, and A. L. Whiteaker. Adjourned to meet at the call of district president; place of meeting left to district president. B. C. Flint, secretary.

MASSACHUSETTS.—District conference convened at Providence, Rhode Island, February 3, 4, 1912, in charge of U. W. Greene, C. H. Rich, G. H. A. Gates, H. W. Howlett. Credentials were presented from all the branches but one. Ministerial reports were read from: C. H. Rich, H. O. Smith, J. D. Suttill, I. B. Ames, J. C. Hoxie, William Bradbury, Benjamin W. Leland, G. W. Robley, A. N. Hoxie, F. W. Roberts, H. W. Howlett, John Gilbert, C. A. Coombs, W. A. Sinclair, G. W. York, G. D. Sinclair. A summary of their labors as reported is as follows: Sermons 175, services attended 629, presided over 197; baptized 8, confirmed 9, ordained 4, courts attended 1, children blessed 6, administrations 175, families visited 22. Statistical reports were read from Attleboro 66, gain 7; Boston 194, loss 3; Brockton 43, gain 2; Dennisport 62; Fall River 153, loss 1; Haverhill 32, gain 2; Little Compton 19; New Bedford 52, gain 6; Plymouth 39, loss 1; Providence 268, gain 7; Cranston 33. Treasurer's report: Income with balance, \$96.93; expenditures, \$44.43; balance on hand, \$52.50. F. W. Roberts, treasurer. The Nineteenth Quorum of Teachers reported: Number of teachers in quorum, 17; number reporting, 14; sermons 29; presided over, 61; assisted, 43; meetings attended, 864; social

calls, 8; official visits, 12; cases adjusted, 2; pieces of literature distributed, 29; John Siddall, president; H. A. Chelline, secretary. Historian's yearly report: Summary: There was held in the Massachusetts District, two conferences, two conventions, one reunion. Gain by baptism 51, by letter 15, total 66; loss by death 14, removals 20, expulsions 4; total 38; net gain 28. Ordinations 8, marriages 18. Missionary movements have been carried on during the year in Boston, New Bedford, Attleboro, Onset, and Providence. Fall River church was destroyed by fire March 25. It was repaired and dedicated June 11, and the property was turned over to the bishop. The present membership of the district is 1,031. A motion prevailed to place all the names of scattered members on the branch nearest to which they reside. Ordination, or provision for same was provided for G. W. York to office of elder; Leon Jordan, teacher; Carl W. Frost, deacon, Haverhill Branch; Alpha N. Baker to office of elder, Boston Branch; Franklin S. Dobbins, priest, Brockton Branch; Elmer B. Lewis, deacon, Dennisport Branch; Alpha N. Baker was chosen second counselor to the bishop and ordained such. An appeal from the decision of the district president on a matter in the Providence Branch was presented to the conference by J. D. Suttill, and on recommendation of the missionary in charge, it was referred back to the brother, with instructions to send it to the First Presidency of the church. The bishop reported balance due church December 31, 1910, \$1,098.06; tithes and offering collected in 1911, \$4,206.06; Graceland College, \$2.15; Children's Home, \$11; total \$5,316.27; expenditures in 1911, \$3,492.89; balance due church December 31, 1911, \$1,823.88; Myron C. Fisher, bishop. Election of officers: District president, C. H. Rich; counselors, G. W. Robley, H. W. Howlett; secretaries, W. A. Sinclair, S. E. Sinclair; auditors, A. B. Phillips, R. W. Farrell; historian, W. A. Sinclair; treasurer, F. W. Roberts; member library board, H. W. Howlett. Delegates to General Conference: U. W. Greene, G. H. A. Gates, Edmond Brown, Edward Fox, A. B. Phillips, J. D. Suttill, J. C. Farnfield, Julia Busiel, Lucie H. Sears, H. O. Smith, R. W. Farrell, M. C. Fisher, Ada Lewis, H. A. Koehler, Calvin Sears, Margaret Wood, E. H. Fisher, S. M. Fisher, Edna Koehler, Lavina Ashton, A. Laura Fraser, Sara B. Dobbins, Rose Tourtelot, S. W. Ashton, Ora V. Holmes, E. F. Yerrington, Sylvia Baker, F. E. Fisher, Alpha N. Baker, Daniel Macgregor, Maggie Macgregor, F. W. Roberts, Edith P. Roberts, S. F. Cushman, Charles Brown, Cora Maine, Stephen Wentworth, Elmer B. Lewis. A new report blank was accepted by the district, to read as follows: On top of the blank: "Only the spokesman to record in any of the items on this blank."

Officer's Report: District —; Branch —; for — months, ending — 19—. Sermons —; services attended —; presided over —; baptized —; confirmed —; married —; children blessed —; ordained, E. —; P. —; T. —; D. —; courts attended, —; families visited, —; name —; office held, —. Address, — city, — State. There were two baptized during the conference, and three ordained. The collections were given to the reunion committee to be placed to the deficit. Harmony prevailed throughout the conference sessions, and a generally good time was had. The conference adjourned to meet with the Boston Branch in Somerville, October 5, 6, 1912. W. A. Sinclair, district secretary.

SHEFFIELD.—The twentieth annual conference of the Sheffield District was held at Clay Cross, December 30 and 31, 1911, at 7 p. m. G. T. Griffiths was chosen president of conference, with Roderick May and Charles Cousins as associates; Simon Holmes, sr., chosen organist and chorister; W. S. Holmes and R. Rallings chosen ushers. Visiting Saints were given voice and vote in the conference. All reports from district officers, branch presidents, bishop's agents, and statistical reports were read and approved. Brethren G. Willis, G. H. Arber, and E. Wragg chosen auditing committee. T. Taylor, J. E. Meredith and J. Austin chosen committee to formulate a letter of sympathy from this conference to Brother Joseph Naylor and family. Election of officers for the ensuing year resulted as follows: Charles Cousins, president; John Holmes, vice president; Joseph Holmes, secretary; Simon Holmes, jr., treasurer. A standing committee, composed of Ahren G. Willis, G. H. Holmes, and J. T. Burnett were elected to the district. Resolved, That the amendment in former minutes be adopted, as follows: That no brothers addicted to the use of strong drink or tobacco be ordained to, or sustained in any office of the priesthood in the district. At 9.30 Sunday morning business meeting opened, Gomer T. Griffiths in the chair. Recommendations from Sheffield Branch that J. T. Burnett be ordained a priest, and from

the Clay Cross Branch that Thomas Cousins be ordained a deacon, were referred to the president of the mission, president of the district, and president of each branch. Preaching service at 10.45 a. m., Roderick May, speaker. At 2 p. m., Sunday afternoon the report of the auditing committee was presented and accepted. The recommendation from the Clay Cross Branch that Simon Holmes, jr., be ordained an elder, was considered and referred back to the president of the mission, president of the district, and president of the Clay Cross Branch. Resolved, That we sustain all general and local authorities of the church. Resolved, That G. T. Griffiths, E. L. Kelley, E. B. Morgan, and Joseph Arber represent the Sheffield District at the General Conference, 1912. Joseph Holmes was appointed bishop's agent for the Clay Cross Branch, George Willis, for Sutton in Ashfield Branch, and John Austin, for the Sheffield Branch. Fellowship meeting opened with John Holmes, J. E. Meredith and T. Taylor in charge. The ordination of Simon Holmes, jr., an elder and J. F. Burnett a priest attended to. A great abundance of the Spirit was manifest. Evening preaching service at 6.15, G. T. Griffiths speaker. Further business was then taken up. The committee appointed to formulate the letter of sympathy to Joseph Naylor reported and the report was accepted. It is as follows: "Dear Brother Naylor, We, the brethren and sisters of the Sheffield District annual conference, wish to convey to you, Sister Naylor and family, our sincere and heartfelt sympathy with the sad affliction which has befallen you; and furthermore, we are pleased to learn you are recovering and earnestly pray that our heavenly Father will restore you to health and strength, that you may soon be able to join with us in the service of the Lord which we all love and rejoice in. On behalf of the conference, J. E. Meredith, T. Taylor, and George H. Arber." Adjourned to meet at the call of the district presidency. Joseph Holmes, clerk.

EASTERN OKLAHOMA.—The sixth conference of the Eastern Oklahoma District convened at Wilburton, Oklahoma, January 27, 1912, at 10 a. m. Brother Quick stated that Elder H. R. Harder, district president, had been called away by the death of his brother. It was then moved that the missionary in charge, J. F. Curtis, preside, and that Lee Quick assist. A. Z. Rudd was chosen secretary; Effie Wallace, organist. The time and nature of the meetings and choosing of speakers were left with the presidency. Courtesies of the floor were extended to visiting Saints. Short talks were made by J. F. Curtis, Lee Quick, E. A. Erwin, J. W. A. Bailey, and W. M. Aylor. Statistical reports were read as follows: Grannis, 157, gain 3, absent from branch, 147; Jacksonville, 65, absent 29; Wilburton 268, gain 30, absent 127; Haileyville, 72, gain 13, absent 24; Fanshawe, 44, loss 1, absent 14. Net gain of district, 39. No reports from Manchester and Shawnee branches. Stanley, Cove, and Adamson branches disorganized. Reports from general and local ministry showed 630 sermons, 90 baptized, 1 debate, and 1 reunion held in the district. A report was read from the reunion committee and adopted; it showed a balance on hand of \$34. It was decided to hold a reunion this year, beginning August 2. A committee of seven was appointed. The matter of organization of a branch at Wagoner, Oklahoma, was referred to minister in charge. Henry C. Davidson was recommended to be ordained a priest. Report from district Sunday school association was read. Delegates to General Conference were elected. Local bishop's agent, A. Z. Rudd, reported amount of tithes collected. Sunday was a busy day. Sunday school at 10 a. m., preaching at 11, baptizing at 1.30, prayer meeting at 2.30. The Spirit was present in a marked degree. Prayer meeting at 7, preaching at 8 by W. M. Aylor, who answered some questions that had been handed in. Thus closed a very profitable conference. A. Z. Rudd, clerk.

FLORIDA.—Conference of the Florida District met at the Cold Water Schoolhouse near Botts, Florida, February 3, 1912, C. J. Clark and F. M. Slover presiding, J. S. McCall, secretary pro tem. Ministry report as follows: Elders: C. J. Clark, A. Vanleave baptized 7, B. L. Jernigan, W. M. Hawkins, W. A. West, F. M. Slover, G. O. Sellers, L. F. West. Priests: J. W. Dubose, J. H. Johnson baptized 4, James Cooper, E. N. McCall. Branches reporting: Cold Water 88, Alafloca 121, Santarosa 86, Fairview 14. Bishop's agent's report: Due agent last report, \$83.37; paid out since, \$282; total expenditures, \$365.37; received since last report \$298.20; balance due agent, \$67.17. Tent committee reported. Report was accepted and committee discharged and authorized to refund all money collected to the donor. Reunion committee sustained. Delegates to General Conference: R. C. Russell, F. M. Slover, Anna Worland, Avery Allen, S. D.

Allen, C. J. Clark, Sister Clark, S. S. Smith, J. W. Dubose, A. Vanleave, O. O. Simmons. Those present are to cast the majority and minority vote in case of division. It was voted to hold the next conference with the Alafora Branch, district president to set the time. The district Sunday school association reported very favorably of the Sunday school work being done in the district. Preaching by J. W. Dubose, F. M. Slover, and A. Vanleave. E. N. McCall, secretary, J. S. McCall, secretary pro tem.

GALLANDS GROVE.—The quarterly conference of the district convened at Deloit, Iowa, February 10, 1912. The first business session was at 10.30 a. m. The conference was organized with C. J. Hunt, J. L. Butterworth, and W. A. Smith, as presiding officers; Mrs. C. J. Hunt, secretary; W. A. Smith, chorister. Reports of branches were read showing a membership of 1,028. Reports of missionaries, branch presidents, and other district officers read; also report from secretary of district Sunday school and Religio associations reporting convention work. The bishop's report was as follows: Amount on hand and received since last report, \$987.66; total expenditures, \$893.25; balance, \$94.41. Graceland College fund on hand at last report, \$5; received since, \$21; paid college trustees, \$26. Sanitarium fund received, \$1; paid Bishop Kelley, \$1. Tent and expense fund on hand, \$9.25. Nature and time of services were left to the presidency of the conference. Three places were nominated for holding next conference: Dow City, Coalville, and Mallard. Coalville was made the unanimous choice of the conference, and it was voted that when the conference adjourn it do so to meet at Coalville, Iowa, June 8, 1912. The following resolutions were read and adopted: "Resolved, That as a district we favor the action of the committee on location of the western Iowa and eastern Nebraska reunion at Missouri Valley, Iowa, but do not favor holding such reunion until 1913. Resolved further, That as a district we favor holding the said reunion for 1912 at Council Bluffs, Iowa." C. J. Hunt was chosen as the Gallands Grove District's representative in the Western Iowa and Eastern Nebraska Reunion Association. J. L. Butterworth was chosen his alternate. The committee appointed to audit Bishop Hunt's books for the year 1911 reported as follows: On hand and received, \$2,827.11; total expended, \$2,731.69; balance on hand, \$95.42; Tent fund on hand, \$9.25. Delegates were chosen to General Conference. Short but instructive talks were given by Patriarch C. E. Butterworth, W. A. Smith, Elder Mann, of Logan, and Grace Baughman, district Religio home class superintendent. The presidency of the district were authorized to appoint a field worker in the interest of the Woman's Auxiliary. On Sunday, Sunday school was held at 9.45 a. m. Prayer service at 2.30 p. m. Preaching services by W. A. Smith and C. E. Butterworth. Mrs. C. J. Hunt, assistant secretary.

DES MOINES.—District conference convened at Runnells, Iowa, February 10 and 11, 1912, and was presided over by the district president, O. Salisbury, assisted by J. F. Mintun and E. O. Clark. Statistical reports were read from the following branches: Des Moines 398, gain 24; Rhodes 68, gain 1; Oskaloosa 59, no change; Des Moines Valley 125, gain 4; Clear Creek 29, gain 1; Fraser 40, gain 9; Boone, report incorrect; not sure of number; was referred to district secretary and clerk of Boone Branch for correction. Ministerial reports were read from the following brethren: O. Salisbury, Charles E. Butterworth, J. F. Mintun; Fred Wells, Henry Castings, E. O. Clark, Clement Malcor, E. Curtis, C. B. Brown, J. E. Laughlin, J. F. McDowell, Frank Miller, and Ancil Freel. A resolution of protest against certain bills which are to be introduced in the state legislature during the present session, in the interests of the liquor traffic, was unanimously adopted, as follows: "Resolved, That we, as representatives of the membership of the Reorganized Church of Jesus Christ of Latter Day Saints in conference assembled at Runnells, Iowa, this 10th day of February, 1912, enter our protest against the favorable consideration of the Shankland bill relating to the mulct petition, and the Sammis bill relating to the payment of attorney's fees in cases where transgressions of mulct petitions are prosecuted." E. O. Clark, secretary.

Convention Minutes.

GALLANDS GROVE.—District Religio association met at Deloit, Iowa, February 9, 1912. The first seventeen named Sunday school delegates were appointed to represent the Religio at General Convention, with instructions to cast full vote and in case of division, majority and minority vote.

Officers elected for ensuing year: J. L. Butterworth, president; Frank Crandall, vice-president; Floy Holcomb, secretary; Fred F. Jackson, treasurer; Grace Baughman, home class superintendent; Floy Holcomb, member of library board. The following proposed amendment was adopted by the district, and the secretary authorized to give proper notice of same in publications: Article IV, sections 4 and 5 of the Constitution; to amend by inserting the words *or home class* after the words *another society*, and before the word *in*; also to insert the words *or home class* after the words *such society* and before the word *and*, making the section as amended to read as follows: *Section 4. Withdrawals.* Any member who may wish to withdraw from the society shall give one week's notice of his intention to do so, except where he desires to remove and unite with another society or home class, in which case if in good standing he shall be given a letter of removal recommending him to membership in such society or home class, and a vote may be taken without one week's notice. *Section 5.* To amend by inserting the clause "or those who have become lost to society by moving from local or through failure to report after an absence of three months shall" after the word *notice* and before the word *be*, making the section as amended to read as follows: *Dropping.* Members who are neglectful of duty or indifferent to responsibility assumed should after being labored with by the look-out committee lovingly, prayerfully, and persistently, and being given not less than one week's notice and not more than four weeks' notice; or those who have become lost to society by moving from local or through failure to report after an absence of three months, shall be dropped from membership in said local society." Floy Holcomb, secretary, Dunlap, Iowa.

SOUTHERN WISCONSIN.—Sunday school convention convened near Soldiers Grove, with the Wheatville Branch, February 3, at 3 o'clock p. m. The usual routine of business was transacted. The question of graded lessons was voted on and carried in favor of same. Delegates to General Convention were chosen as follows, and empowered to cast the full vote of the district, and in case of division a majority and minority vote: W. A. McDowell, B. C. Flint, J. O. Dutton, F. A. Smith, August Gratz, Brother and Sister Ira Brown, R. D. Davis, A. L. Whiteaker, Robert Archambault, Sister W. A. McDowell. At this session was election of officers, and the following were chosen: B. C. Flint, superintendent; J. O. Dutton, assistant superintendent; Charles C. Hoague, secretary; Eliza Edgington, treasurer; George Burton, librarian. Adjourned to the call of the district superintendent. Charles C. Hoague, jr., secretary, Janesville, Wisconsin.

GALLANDS GROVE.—District Sunday school association convened at Deloit, Iowa, February 8, 1912. The general routine of business was transacted. A resolution was passed favoring graded lessons. Delegates to General Convention were chosen as follows: L. C. Hatch, Vinnie Hatch, E. R. Butterworth, Hazel Butterworth, Frank Crandall, D. A. Holcomb, Floy Holcomb, Grace Baughman, Nellie Hall, L. O. Myers, Myrtle Myers, May Rudd, C. J. Hunt, J. L. Butterworth, C. E. Butterworth, W. A. Smith, C. C. Joehn, Burton McKim, James Pearsall. Delegates were instructed to cast full vote and in case of division majority and minority vote. Also to favor uniformity of texts, should the question arise. District officers elected: E. R. Butterworth, superintendent; C. J. Hunt, assistant superintendent; Floy Holcomb, secretary; Vinnie Hatch, treasurer; Nellie Hall, home class superintendent; J. L. Butterworth, member of library board. A resolution was passed authorizing the presiding officers to appoint a district field worker in the interest of the normal work, and Etta Hunt was so appointed.

Convention Notice.

Semiannual convention of the Independence Stake Sunday school association will convene Friday, March 8, 10 a. m., at Central Kansas City Church, Ninth and Lydia. Important matters on the program: Grading question; election of officers; appointment of delegates to General Convention. We are expecting your school to be well represented. Flo Sterrett, secretary.

Reunion Notice.

To the Saints of the Western Nebraska and Black Hills Districts: We, your committee, have set the date for the 1912 reunion, September 13 to 23. We plan to have a patriarch present. The missionary in charge and other speakers are expected to be present. Plans of conducting and preparing

for the meetings will be announced later. We would be pleased to get in communication with every Saint in the mission. Prepare to come. Charles S. Veach, chairman; Bert E. Hart, secretary; Grace E. Kipp, treasurer.

Notice to Nauvoo District.

Will each branch president of the Nauvoo District send me his last report for this conference year, not later than March 10. Only two branches reporting out of seven last time. Home address, Lamoni, Iowa. CHARLES E. HARPE.

The Bishopric.

APPOINTMENT OF AGENT IN AND FOR THE DISTRICT OF VIRGINIA.

The Saints and friends of the District of Virginia, please take notice, that upon the resignation of Brother Isaac Coffman, by reason of his aged condition and infirmity, of the office of bishop's agent in and for the District of Virginia (formerly known as the New Hope District) that Doctor P. P. Starke, of Auburn Mills, Virginia, has been duly appointed agent to act in and for said district. We commend Brother Starke to the brethren and friends of Virginia and ask that they remember him in the position of bishop's agent and assist him in his work, that the Lord may bless the work and each helper in the district may receive the special blessing that the helpers of the Master's cause are entitled to.

Brother Isaac Coffman has been a good and worthy veteran in the cause for a number of years, acting as bishop's agent and fully acquitting himself for one who is interested in the Master's cause, striving to perform the work allotted to him. We trust that the Lord will especially remember him now in his declining years, and that he may be strengthened, guided and directed in whatever he is called to do. The Bishopric extend special thanks to Brother Isaac Coffman for his help in the work as bishop's agent for Virginia in the past.

I trust that each one may remember the address and name of the new agent, and that each may assist by encouraging by their help and thus fulfilling also the law of Christ, I am in behalf of the Bishopric,

E. L. KELLEY, *Presiding Bishop.*

General Conference Visitors.

All delegates and others who contemplate attending the General Conference and the auxiliary conventions, are earnestly requested to send in their applications for accommodations, at as early a date as possible, so that the committee on entertainment can give their wants careful consideration. The committee will be prepared to serve meals in the dining hall, at the rear of the church, and suggest that all who can, should avail themselves of this convenience.

Rates at the dining hall are as follows: Breakfast, 10 or 20 cents; dinner, 20 cents; supper, 20 cents; lodging, \$1 per week.

Address all communications to B. C. Loar, secretary, 712 South Chrysler Avenue, Independence, Missouri. Bell Telephone 97.

Pastoral.

To Saints of Little Sioux, Iowa, District; Greeting: We prefer to invite you at the beginning of the year, rather than urge you near its close, to look well to your faith, and works in the discharge of duty, and obedience to the revealed word, not least of which are the financial requirements. We need not cite you to chapters or sections; suffice it: That the Holy Scriptures, Book of Mormon, Doctrine and Covenants all teach tithes, offerings, consecrations, for extension of gospel, care of poor, that the law is just, and applies to all who have means, large or small.

The churches of the world to-day adopt tithing, and many who have not the light we have are loud in its praise. Say what we may, the Brighamites are strong in their faith on this feature of the law, and note their financial success, as a church, and power to support missions, because they observe it. Our maternal grandmother, fifty years ago, carried her one tenth of pumpkins, potatoes, carrots, etc., to Brigham's storehouse, and because of all complying the "desert blossomed," by their works. That church to-day can do financially what we can not. Some say, "We do not like the present management," or some of our ministry, missionaries, or their families are squandering the means supplied. I made the statement at our late reunion, that the "faultfinders" were not the tithe payers. That the ones who paid most, or regularly,

enjoyed their devotion to duty, and compliance with the law, to which Bishop C. J. Hunt said, "Amen, I've found it so in Gallands Grove District." Not all are healed; shall we deny "the promise"? All are not living as they should; shall we turn from the truth because of it? Do we desire the poor to be cared for? the gospel preached? Yes, assuredly. Will our prayers alone suffice? We think not. Are you as conscientious in your obedience to financial requirements as in other gospel requirements? Do you teach it to your children as you do other features of the gospel? If not, why not? Have you made a covenant by sacrifice? In what? Not by uniting with the church, and obedience to the gospel that you expect shall bring to you eternal, celestial life and glory. No, not that; but in the denying yourself for the work's sake. Not by a dollar now and then, to salve your conscience, but by doing your whole duty. Of him who hath naught, naught is required; of him who hath little, little is asked; he who hath much, hath much to give.

We hear daily of the "high cost of living"; we think it should more properly be called, the cost of high living; and are we not falling into the error of the world to-day, in desiring the luxuries, the fashions, the demands of the day, as do they? To an extent, yes. We desire to have all converted to the needs of the hour, the care of the poor, to the support of those who bear the message. Are you doing your part? We hope to enroll every member of our district on our bishop's agent's book, who loves the work and thereby desire its success, we have a subagent in every branch, or you may remit direct.

ALMA M. FYRANDO, *Bishop's Agent.*

MAGNOLIA, IOWA.

Attention High Priests.

To the Quorum of High Priests, Greeting: Dear brethren; another conference year is near a close: and the time is near for us to assemble in quorum session. I was more than pleased with the showing made in the sessions of 1911; our attendance record was splendid, exceeding previous years, and a number of our meetings were highly educational, as well as spiritual. Let us see to it that the good work is kept up.

Allow me to call your attention to the necessity of reporting, that you be prompt, and make your report as full as possible—all reports of the work done the past year should be sent in the first of March.

Brethren in the field, when you are making out your annual report to your minister in charge, neglect not to send a report to our quorum secretary, and the local brethren, Go and do thou likewise; there were some reports came in last year near the close of our gathering, and this should not be. Let us aid and accommodate our secretary, so that he shall have ample time to systematize his work, and thus facilitate whatever shall be necessary to bring before the quorum meetings.

Printed programs will be mailed with the report blanks to each member, and I would suggest that you bring the program with you to conference, and come prepared to bear your portion of quorum labor, and to take part in the discussion of the important subjects presented for examination and consideration.

Trusting that the peace of God and the guidance of the Holy Spirit shall be with us in all of our sessions, is my earnest desire and humble prayer.

JOSEPH A. TANNER, *President.*

CHICAGO, ILLINOIS, February 20, 1912.

Resolution.

At the regular February business meeting of the Lamoni Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, the following resolution was adopted:

Whereas, The Lord has declared against the use of tobacco, Doctrine and Covenants, sections 86 and 119, and

Whereas, The church has taken a stand against it in the appointment of missionaries; and many districts, branches, and quorums, in qualification of members, and

Whereas, Graceland College has closed her doors against the user of tobacco, therefore,

Resolved, That as a branch of the church we discountenance not only the use of tobacco in all forms, but also the selling of it in any form by any member of the church within the jurisdiction of the Lamoni Branch.

Signed,

J. A. GUNSOLLEY.
AMOS BERVE.
F. M. WELD.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:

Mr. Lloyd George and the Churches on Social Problems - - - - - 193
 Editorial Selections - - - - - 195

ORIGINAL ARTICLES:

A Case Where Spiritual Law Intercedes the Natural Process of Physical Dissolution, by Mr. and Mrs. F. M. Cooper - - - - - 196

MOTHERS' HOME COLUMN

Annie L. Stuart - - - - - 198

LETTER DEPARTMENT

Frank J. Pierce—Edward Rannie—E. W. Nunley—W. A. Small—F. R. Tubb—J. E. Vanderwood—James H. Bussell—Francis Earl—Marie J. T. Adamson—Jay Leeka—Mrs. H. S. Ott—T. W. Chatburn—Observer—Fred B. Farr—G. E. Harrington—Extracts from Letters. - - - - - 200

NEWS FROM MISSIONS

Paul M. Hanson—C. S. Chase—L. E. Hills. - - - - - 208

NEWS FROM BRANCHES

Frank F. Whipper—"Judge"—Abbie A. Horton—Elizabeth Patterson. - - - - - 210

MISCELLANEOUS DEPARTMENT

211

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

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

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

An Appeal.

Please say to the Saints of the Spring River District that we have completed the foundation of our chapel at Scammon, Kansas; the sills are laid and we are ready for the carpenters who can give us a few days' work, or will send us the earnings of a few days, and all others interested in this godly work who can and will donate a few dollars toward the erection of our little home, it will be greatly appreciated. The Saints here are all miners—"the humble of the earth." They have been paying rent for a hall for seven years. Every man is taxing himself to the utmost, and the sisters aid with weary brain and fingers, and are showing their faith by their works. If we can secure sufficient money to pay the lumber bill we believe we can marshal the hosts sufficient to put up the building with our own work, all of which must of necessity be gratis.

Who will hear our plaintive cry and say in his soul, 'I'll help that struggling branch'?

SCAMMON, KANSAS.

T. W. CHATBURN.

Died.

ERVIN.—A. B. Ervin, son of Alexander and Sarah Ervin, was born near Hamden, Ohio, February 25, 1841. Died near Jackson, Ohio, February 1, 1912, of apoplexy. Baptized January 25, 1880, by L. R. Devore. He leaves his wife, two sons, and five daughters to mourn the loss of a good husband and father; also fourteen grandchildren, four brothers and one sister, and a host of friends. Sermon by A. B. Kirkendall in the Evergreen Church. Interment in the Evergreen Cemetery.

Dearest father thou hast left us,
 And our loss we deeply feel,
 But 'tis God that hath bereft us;
 He can all our sorrows heal.

KNAPP.—Thursday, February 1, at 8.30 o'clock, after an illness of a few days from paralysis, Sister Melissa Otto-Knapp closed her eyes in the slumber that knows no awakening in this world. Grandma Knapp, as she was commonly known, was born July 22, 1825, Farmers Valley, Pennsylvania, and at the time of her death was aged 86 years, 6 months, and 9 days. She is survived by six children, as follows: Mrs. J. J. Gorman, Republican City, Nebraska; G. E. Knapp, Natoma, Kansas; Mrs. A. Smith, Stuart, Nebraska; E. J. Knapp, Omaha, Nebraska; F. E. Knapp, Maxwell, Nebraska; Mrs. O. W. Grout, Beloit, Kansas. Sister Knapp has lived a long and eventful life, in which her kind and lovable disposition had made many warm friends for her. Her husband died eleven years ago. "After all, there is something tenderly appropriate in the serene death of the old. Nothing is more touching than the death of the young, the strong. But when the duties of life have all been nobly done; when the sun touches the horizon; when the purple twilight falls upon the past, present, and the future; when memory with dim eyes can scarcely spell the blurred and faded records of the vanished days—then, surrounded by kindred and friends, death comes like a strain of music. The day has been long, the road weary, and the traveler gladly stops at the welcome

inn." Grandma was baptized into the Reorganization March 1, 1863, at Wheeler, Iowa, by W. H. Kelley. Funeral was held from the home, February 3, Beloit, Kansas. Address by Elder S. J. Madden. Interment in the Elmwood Cemetery by the side of her husband.

LAWS.—John F. Laws was born June 14, 1874, at Nosell, Missouri; baptized into the Latter Day Saints' Church December 13, 1908, at Purcell, Missouri; ordained to the office of teacher October 9, 1910, but owing to ill health he was not able to attend to his duties long, but displayed a patient, Christian spirit during his long illness and never lost faith in God. He was survived by a wife and four children, a father, and several brothers and sisters. But while he leaves many sorrowing friends behind he has gone to meet a loving mother and three babies in the great beyond where God has prepared a place according to his infinite wisdom. Funeral services conducted by Elder Sparling in Purcell church, and interment in the Friends' cemetery at this place.

EVANS.—At Wellburn, Ontario, Canada, Sister W. J. Evans, born October 4, 1866, in West Nissouri Township, County of Middlesex, Ontario, Canada; baptized May 27, 1894, in Ottawa County, Kansas, by Priest Henry Resh; died January 13, 1912, at Wellburn, Ontario, Canada, of heart failure. She was about her household duties when she fell dead. Brother Evans had left home a few hours before to take care of his grandchildren, while the daughter went to town. Sister Evans was a true Saint, and died firm in the faith. Her cheery, kind-hearted disposition made many friends for herself and for the church. A husband, two daughters and one son are left to mourn her death. The funeral sermon preached by G. C. Tomlinson in the Wellburn Methodist Church to a very large audience of relatives and sympathizing friends. The Methodist choir furnished special music.

SHARROCK.—Elder F. M. Sharrock was born November 25, 1845, near Taylorville, Illinois. Died February 9, 1912, at Pana, Illinois, making him 66 years, 2 months, 15 days old at death. He leaves to mourn their loss a wife, seven children, and one sister. He was baptized by Ensley Curtis November 30, 1890, at Rich Hill, Missouri, and was soon afterwards ordained an elder, and presided over the Rich Hill Branch for a number of years. He moved to Pana, Illinois, and at the organization of the Pana, Illinois, Branch, he was selected for president, and was their presiding officer for eight years with the exception of about eighteen months. He was a faithful member of the church and a noble servant of the Lord. He was loved by all who knew him. Funeral service in charge of Elder Frank Izatt; sermon by Elder R. T. Walters.

"There are four lines of advance for social development," says Davis Watson in *Social Advance*—"individual effort, legislative action, social cooperation, and economic betterment." Under such a category it should be easy to classify all effort. The book itself is a sane and discriminate analysis of the whole social question and goes as far toward a definition of Socialism as possible. (George H. Doran Company, New York.)—*Northwestern Christian Advocate*.

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47
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G. W. Blair, secretary, Lamoni Land & Loan Co. Lamoni, Iowa.

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One Hundred Families who are **HONEST ENERGETIC AND INDUSTRIOUS** to assist in Redeeming the waste places in **OLD MISSOURI** and as a **REWARD OF MERIT** to be given **ABSOLUTE INDEPENDENCE.**

We are organizing a colony in Howell County, Missouri. If you want to know about it and how you can, with only a **SMALL** investment, be **MADE THE ONE TO ENJOY THE FRUITS OF YOUR LABOR** and not let it go to the other fellow, write us at once, inclosing 2 cts in postage for our beautiful prospectus which will be ready for mail about March 1.

Write at once—it's of vital importance to you.

Missouri Home Colony Company, R. B. Trowbridge, organizer, 205 W. Lexington Street, Independence, Missouri —9th

THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

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NUMBER 10

Editorial

THE PERFECT LAW OF LIBERTY.

"Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1: 25.

The term, "The perfect law of liberty," suggests two great fundamental ideas—*law*, and *liberty*.

What splendid themes. When we consider how this church stands for law, the law of God in its entirety, and for liberty, the right of man to believe and be, with all that this means, we should be filled with joy and freely forgive those who have misunderstood and slandered us.

Without liberty man is a slave and can not develop and express himself as God has designed that he should. And without law there can be no true and safe liberty. As the old proverb has it: "If liberty with law is fire on the hearth, liberty without law is fire on the floor."

PERFECT AND IMPERFECT LAWS.

All human systems of law are experimental and evolutionary. Men pass a law. In a little while they outgrow it. Then they chafe under it, evade it or break it for a time, until at last they annul or forget it and make a new law to meet new conditions and satisfy new public sentiment.

Blackstone lays down the rule that human laws are "the embodiment of the moral sentiment of the people." The moral sentiment of the people changes from generation to generation. We can not approve of the old blue laws of the Puritan's, one of which was: "No woman shall kiss her child on the Sabbath or on a fasting day."

In those days moral sentiment considered it a crime for a fond mother to kiss her child on the Sabbath day; we do not feel that way now,—unless indeed we stand too much in awe of the germ theory, and germs do not know Sunday from Monday. So we have discarded and almost forgotten the old "blue laws";—how aptly were they named! Our children will discard some of the laws that we now cherish.

Half the legislative enactments of states and na-

tions remain inactive and soon are forgotten. Many of the ordinances of every city are never enforced. Our statute books are cumbered with laws that are inoperative, some of which we presently discover to be foolish and others wicked,—that is, wicked from the new viewpoint, as we now would consider it wicked to hang a man for stealing a sheep, a pleasant custom that our fathers had, and a legal one, too, at the time.

Those who have recourse to the law do not find it perfect in conception, and too often it is not perfect in operation. Voltaire, with his characteristic, biting sarcasm, said: "I never was ruined but twice—once when I lost a lawsuit, and once when I gained one."

Human systems of law are never perfect,—always striving toward perfection. Human brains and hearts, out of which human laws proceed, and by which they are interpreted, and human wills, by which their enforcement is determined, are all alike imperfect. But God is perfect in intellect, emotion, and will, and his power to execute is unlimited. So we are told:

The law of the Lord is *perfect*, converting the soul. . . . The statutes of the Lord are *right*, rejoicing the heart: the commandment of the Lord is *pure*, enlightening the eyes . . . the judgments of the Lord are *true and righteous* altogether. —Psalm 19: 7-9.

Purity, righteousness, truth, and perfection characterize the law of the Lord; and those who submit to its beneficent rule receive conversion, rejoicing, and enlightenment.

LIBERTY.

Liberty is one of the watchwords of human progress. France, Germany, Great Britain, America,—all civilized nations—cherish as the brightest pages in their history those pages that record some victorious struggle for liberty. We in America delight to make the "eagle scream" and the "welkin ring" on our "Independence Day."

Every schoolboy has recited the burning words of the erratic but eloquent Patrick Henry: "I know not what course others may take, but, as for me, give me liberty or give me death." They sound bombastic, but they are genuine words, springing

from humanity's heart. Thousands have made the choice and have died in their struggle to obtain liberty for themselves—or, more glorious object, for others.

THE SHADOW AND THE SUBSTANCE.

But has it ever occurred to us that regarding this thing that we prize so much, we may cherish the *shadow* while the *substance* eludes us?

A man may live in free England or Canada, or in America, the "home of the free," and yet be in bondage. Eternal vigilance is the price of liberty for individuals as well as for states and municipalities. A state may be under the rule of a corrupt political ring, a city under the despotism of graft and liquor, and a man under the rule of vile and evil habits. In America, almost as readily as in Russia, where it is frankly admitted that the government is a "despotism tempered by assassination." Indeed, political liberty sometimes makes possible forms of bondage that are not dreamed of in lands that are ruled by the iron hand.

The Jews to whom Jesus talked boasted:

We be Abraham's seed, and were never in bondage to any man: how sayest thou. *Ye shall be free?*—John 8:33.

They resented the future tense, "*Ye shall be free.*" They thought they *were* free. Yet politically they were under the dominion of Rome. Religiously and intellectually they were dominated by the rabbis, and did not think or act for themselves. Morally they were ruled by evil habits until Jesus declared that they were of their father the Devil.

Jesus said to them: "If the Son therefore shall make you free, ye shall be free *indeed.*"—John 8:36.

FREEDOM AND THE TRUTH.

He also said: "*Ye shall know the truth, and the truth shall make you free.*"

Freedom is possible only to those who know the truth. Proclaim liberty throughout all Russia tomorrow, and depose the Czar and the head of every bureau, and the Russians could not be free, because they do not yet know true principles of freedom and self-government.

Jesus is the great emancipator. He wishes man to be free in the mass, politically, industrially, and intellectually, and his Spirit is working to that end in all the world; he also wishes men to be free individually. He addresses the "inner man": that dominating entity that sits under the dome of each human cranium, directing its own destiny; the inner man that weighs principles and determines actions, for whose consideration the news of the earth is flashed under oceans and across continents; whose support is solicited by kings and presidents, who listens to the appeals of passion, appetite, and prejudice that surge up from the deep citadels of his own

physical and spiritual being, whose privilege it is to say yes or no, in harmony with truth, and continue to rule, or abdicate the throne and permit blind emotions to usurp his place.

This man may be a slave to his own misguided nature even in the midst of the most desirable surroundings. He permits tobacco to rule him until his once steady hand trembles, his heart pounds intermittently, and his breath smells to heaven. The inner man says: "I would like to stop, but I can not." He is a slave. He gives himself over to the control of drugs, opium, cocaine, morphine, until he is an absolute physical, moral, and mental wreck. He surrenders to the carefully planned attack of alcohol, and finally with disrupted nervous system dies of delirium tremens. He is bound by habits of profanity, profligacy, gluttony, and all evil tendencies.

Great big men will hide behind that little saying: "The spirit indeed is willing but the flesh is weak." They will prostrate themselves before a glass of beer or whisky, saying: "I wish I could leave it alone. I know it will destroy my body. It will break up my home; it may make me a murderer, but I can not stop."

Often these men have merely mutilated the text. They mean: "The flesh is strong enough, but the spirit is not willing." Any man who has strength to stand up on his feet in the attitude of man should be able to say, I will, or I will not, and enforce his decision. Any man can do that who will take God for his helper and really do his part. Men do not realize the power of the human will. They do not try. The perfect law of liberty comes to them and says: "Be men. Stand up and acquit yourselves like men. Be free."

The writer vividly remembers a certain incident that happened years ago in northern Iowa. There came a heavy snowstorm that was followed by a fall of rain and sleet, so that a coating of smooth ice covered all the country. During this state of affairs we ran out of flour and were compelled to make our way laboriously to town. Near the town there was a long, steep hill. As we were returning we met two men toiling up this hill. They would climb until the steeper places were reached, then they would get down and crawl. As they passed, one of them gave the laconic information, "We are crawling after tobacco."

That was a very apt expression: "Crawling after tobacco." The posture too was appropriate. There was their master, at the top of the hill, saying: "Come! Get down and crawl to me!" And they were coming—on "all fours." Here is the point: They thought they did not have sufficient will to break the tobacco habit; but when it was a question of forcing their way over miles of road and up a slippery hill, they had will enough to surmount every

obstacle. Men have will enough but they refuse to enlist it in right causes.

A REVOLUTIONARY CHANGE.

To the individual entity Christ comes with the proposition of "self-government" under the sovereign protection of God and the guidance of the Holy Spirit. The proposal is revolutionary in the extreme: All old things are to be put away.

The declaration is: "Ye must be born again."

"Except a man be born of water and the Spirit, he can not enter into the kingdom of God."

Paul says:

Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him.—Colossians 3: 9, 10.

This language shows just how complete the emancipation from all that is old and evil is to be. As Christ said: "If the Son therefore shall make you free, ye shall be free indeed." Paul recognized that this emancipation was to come through knowledge, for he said, "Renewed in knowledge," or as the Master put it, "Ye shall know the truth."

We plead for the greatest freedom to man in his search after knowledge. In the past men have chained up the Bible so that none but the priests could read it. They were afraid to have the masses read the truths contained therein. But an open Bible is the way toward truth, and truth is the way to liberty. Men have tried to stay the hammer of the geologist in midair, and deflect the telescope of the astronomer, because they feared the discoveries of science. They feared that in the record of the rocks man might find some truth that would contradict the Bible. They feared that among the starry hosts they might discover some fundamental fact that would deny the revelations of God. But Jesus was not afraid. All truth is one. It is true that there is science "falsely so called." And it is equally true that there is religion falsely so called. When we find what science really says and compare it with what religion really teaches there will be no conflict.

Obstruction is wrong. Men must be free. The search for truth must be untrammelled. The Man of Galilee was serenely confident that all error would ultimately be overthrown and truth prevail.

There are many ways into error, but only as men are free to investigate and choose can they hit upon the right and true way. The honest investigator, though wrong at the moment, is less to be feared than the fanatical though apparently pious obstructionist. The cause of truth suffers less from those who boldly investigate than from those who slyly sneak around and warn people to avoid investigation.

REGENERATION.

The preliminary steps required in the law of liberty are set forth in the word of God. Jesus said: "He that believeth and is baptized shall be saved." —Mark 16: 16.

Paul gives perhaps the most concise statement of the preliminary steps in his catalogue of that which he terms the first principles of the doctrine of Christ. In this he is in perfect agreement with the Master. We quote: "Therefore leaving (the better translation gives it not leaving) the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of *repentance* from dead works, and of *faith* toward God, of the doctrine of *baptisms*, and of *laying on of hands*, and of *resurrection of dead*, and of *eternal judgment*."—Hebrews 6: 1, 2.

The first step is faith in God and his Son Jesus, authors of the law of liberty. Without this confidence no forward move can be made. The second step is repentance, which includes sorrow for and loathing of the past estate of sin and a determined effort to forsake evil and learn to do good. The second step is baptism, by which former sins are washed away and through which as a type of the burial and resurrection of our Lord man comes up into a new life, a new man in Christ Jesus (Acts 2: 38, 39; Acts 22: 12-16; Galatians 3: 27, 28; Romans 6: 4), as Christ himself said: "Born of the water and of the Spirit." The next step is the laying on of hands by authorized ministers of Jesus, by which the Holy Ghost is conferred (Acts 8: 14-19; 19: 1-7; 1 Timothy 4: 14; 2 Timothy 1: 6, 7). The other principles, the resurrection and the eternal judgment, wait God's time for execution, and through them man will at last be set free from death and its reign.

In the meantime man must obey the other part of the law: "Go on unto perfection."

In this work the Holy Spirit is to be his aid, for it "helps our infirmities." The preverse and sometimes debased will of man needs such an help, and will receive it, unless there is a willful and determined inclination to turn back. God himself will not make men free who do not wish to be free. After all the bloody and costly war to set the negroes of the South free, many of them mourned all their days for the good old times when they were slaves. They went back to their masters and were slaves in all but name. So it is with some who start out to obey the law of liberty. They look back with regret to the good old times when they were under the dominion of pleasure and appetite; and at last they go back to their old masters.

Such should consider the admonition:

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Galatians 5: 1.

An important part of the work of the Holy Spirit is thus stated by the Master:

Howbeit when he, the spirit of truth, is come, he will guide you into all truth.—John 16:13.

This is the part of the program included under the term "going on to perfection." "Line upon line, precept upon precept," truth is revealed, and with the knowledge of truth comes perfect freedom.

LAW EVASION.

Men have become very expert in law evasion. During a speech in Lamoni some time ago Mr. Mohammed Ali told the people about a certain class in India who are permitted to marry only on a certain day that comes but once in twelve years. Parents try in every way to have a husband ready for their daughters when that auspicious day comes. But if one is not at hand they evade the law (while professing to honor it) by marrying the girl to a bunch of flowers. When the flowers wither she is a widow—widows can marry at any time. Ridiculous, isn't it? Yet we resort to similar foolish devices to evade laws that we have outgrown but do not have the courage to repeal. We honor in letter but break in spirit. This is not so bad when man made laws are broken, for they are faulty.

But many have adopted a similar attitude toward the law of God. They honor it by profession, but seem to feel that it is outgrown, and so they devise many ways to evade it. They do not like to be baptized by immersion, so they adopt sprinkling—and call it baptism, just as the Indian maiden marries a bouquet of flowers and calls it a man. But in this case we are dealing with the laws of God. This is the perfect law of liberty. Man never outgrows it. It never needs to change. It is eternal, like God. We change it or evade it at our peril.

It would seem the part of wisdom, after all the centuries of failure to arrive at perfection, for us to accept the law of God and give it a thorough trial. The salvation of the race awaits the time when men shall generally determine to accept God as the Lawgiver and abide by his commandments.

ELBERT A. SMITH.

CLEVELAND SUNDAY SCHOOL.—Brother E. A. Webbe sends a unique folder advertising their Sunday school. Brother Webbe is evidently not only a good superintendent but also a good advertiser. A halftone cut shows the Cleveland school members and teachers, and a cordial invitation is extended to all to attend its sessions.

Hymns and Poems

Selected and Original

Life.

Life! great problem! who shall solve it?

Who the myst'ry shall explain?

E'er we reach its golden summit,

Lo the day begins to wane.

Each and all become an actor,

On the stage of life to play,

But our Allwise benefactor

Holds the crown to close of day.

Life at best, is full of troubles,

Which around us seem to twine,

But how oft these prove but bubbles,

Floating down the stream of time.

Off the road is steep and thorny,

And the pathway hard to climb—

For life's sea is rough and stormy,

E'er we reach the shore sublime.

In the midst of life's great highway,

For a moment looking back,

Here a turn and there a byway,

Down the weather-beaten track.

Down the valley slowly wending,

Drawing near the dark abyss,

'Neath the load of life then bending—

Falling o'er the precipice.

Then there comes a time of weeping,

Both the noble and the blythe,

(When the angel cometh reaping,)

Fall before his sarpen'd scythe.

Then the wondrous drama ended,

Since the valley dark has grown,

Though with gentle hands we're tended,

All must in the grave lay prone,

Till the sound of Michael's trumpet,

Shall the faithful ones awake,

Liberated from their casket,—

God shall all their fetters shake.

Chang'd from mortal to immortal,—

Cloth'd with their true house from heaven.

Then they'll pass within the portal,

Where the righteous robe is given.

On and on right through the ages,

Live through all eternity.

The fond hope of ancient sages:

Endless bliss,—felicity.

JOSEPH ECCLESTONE.

DERBY, ENGLAND.

I am glad a task to me is given,
To labor at day by day;
For it brings me health and strength and hope,
And I cheerfully learn to say:
"Head, you may think; heart, you may feel;
But, hand, you shall work away."

—Susan Coolidge.

Original Articles

AN ATTACK BY JUDGE ROYLE REVIEWED.

The American Tract Society, which has in the past published some of the silliest trash that ever escaped a wastebasket, has almost outdone itself in this regard in issuing a tract by Judge J. C. Royle, entitled, "Faith and credulity; or, the Book of Mormon."

He claims that his article is "directed to those Mormons who . . . believe in extra-biblical revelations, and that they may add to or take from the sacred canon of the Scriptures by such revelations."

That the judge is apparently ignorant of the subject will be clearly seen by anyone at all familiar with the faith of Book of Mormon believers. It is a well-known fact that one of the teachings of that faith is that no so-called Christian body has the right to deviate from the word of God in any respect, either to refuse compliance with any word that he may give, or add to any word that he has given. The condition of the judge in this regard reminds one of the Irishman who, in making his escape from a burning house at midnight, hastily got into his trousers, with the seat thereof in front, and jumped from a window to the ground not far below. As he stood gazing at himself in dismay, a friend, hearing his dismal groaning, asked where he was hurt. "Indade," replied Pat, "Oi don't feel hurrut, but, hegorra, Oi'm badly twisted."

If the judge's tract is intended for Book of Mormon believers, it is evident that most all of them are being used elsewhere. It would seem more honest to admit that their real purpose is to prejudice the minds of those who know little if anything of the subject, hoping thus to prevent them from investigating and learning the facts. It would probably be entirely fruitless elsewhere. It would certainly never convert any informed person, though it were circulated among them for a million years or more.

In order to better defend his position, the judge claims that the Bible is "infallible and complete."

If the Bible is complete, why does it mention about twenty inspired books that are not now to be found either in the Bible or elsewhere? The following are some of them:

"The Prophecy of Enoch," Jude 14; previous Corinthian epistle, 1 Corinthians 5: 9; epistle to Laodiceans, Colossians 4: 16; previous epistle of Jude, Jude 3; prophecy of Ahijah, 2 Chronicles 9: 29; prophecy of Shemaiah, 12: 15; prophecy of Oded, 15: 8; book of Iddo the Seer, 13: 22; book of Jehu, 20: 34; sayings of the seers, 33: 19; several books mentioned in 1 Chronicles 29: 29; and a number of other books are referred to in different places in the Bible. John 21: 25 says that he supposes that

the world itself could not contain the books that should be written about what Jesus did. Inasmuch as the judge maintains that the Bible is infallible, he should not object to *one* such book as John says should be written. The Book of Mormon does tell us about some of the things that Jesus did on this continent; the proof that his mission was to include all the world.

The Bible therefore does *not* contain all that God has revealed, or may reveal to man, whether or not all are willing to admit it.

In endeavoring to contrast Joseph Smith to Moses, the judge says that the latter was a grand specimen of our race, "carrying as his credentials from God to the people miraculous powers." Certainly, Moses was a grand man, but he killed a man without even the excuse of self-defense, and was judged unworthy to enter the promised land. Joseph Smith was also a noble specimen of our race, on whom no stain of blood was found, save his own that was shed by his murderers. He carried with him as credentials from God such miraculous powers as have no parallel in authentic history since New Testament times.

Of the time when God gave the law to Moses, the judge says: "Truly these things were not done in a corner, nor behind a blanket, nor was the law spoken to the people in an unknown tongue, or written in strange hieroglyphics."

Maybe it was not done in a corner, but it was done upon a lonely mountain where Moses did not have even a scribe as a witness to testify how he obtained the law. Joseph Smith had several scribes who wrote during the time he translated the Book of Mormon. Had he been an impostor he would not have been willing to risk changing scribes so often, for fear of detection and exposure; which shows that he concealed no deception. Furthermore, if Moses had no blanket he had at least a veil. The high priest also was screened by a veil or curtain while performing service in the most holy place. The difference between this and the method employed by Joseph Smith is such as only hairsplitters will contend over.

If the law was not written in strange hieroglyphics, neither was the Book of Mormon. The Sinaitic inscriptions may not have been strange to those living when they were written, but they are strange to those living to-day; so also the Book of Mormon hieroglyphics were not strange to those living in the time when the record was written, though they may be to us: another difference for hairsplitters only.

If the stones on which Moses wrote the law could be set before the judge to-day, could he read them? If not, he would of course condemn them as frauds. From his unjudicial argument we are compelled

to believe that he would expect to find them written in *English*.

After claiming that miraculous powers were the credentials from God, and arguing by inference that Joseph Smith lacked these, the resourceful judge soon forgets the point of his own argument, and cites John the Baptist as a model method for God to use in heralding a message. But the Bible says John did no miracle (John 10: 41), therefore, if miracles are the credentials from God, poor John was woefully deficient in this regard. In either case Joseph Smith is found in good company. This peculiar method of the judge is like children building cob houses and then destroying their own work.

To be charitable, we must admit that the judge is pitifully ignorant of the facts concerning the Book of Mormon and its believers when he says: "We understand that the Mormons claim this book as the warrant for and the origin of their organization."

Those who are at all familiar with our claims know that we base them upon the fact that there has been an apostasy from the doctrine of the church of New Testament times; that the Scriptures clearly foretell a restoration of that doctrine and church, by divine intervention and the appearance of an angel in the latter days (Malachi 3: 1; Matthew 24: 14; Revelation 14: 6); that by direct revelation God has again spoken in these days and commanded the reorganizing of his church according to the New Testament pattern, and has confirmed this work by restoring the gifts of the Holy Spirit as they were anciently given to the saints.

The relationship of the Book of Mormon to this work is, that it claims to be a record of the ancients of America, written by themselves, in which they testify that God revealed himself to them and gave them commandments similar to those he gave to his people in Bible lands; being thus an added witness to God's impartial love to the nations of both continents. As such we believe it to be of God.

Another statement made by the judge that can be proven false by the most superficial reader, is where he says, "The evidence of the facts or fancies stated in the 'golden bible, or Book of Mormon,' is to be found in the golden plates alone."

That the foregoing statement is untrue must be known even by the judge if he has any knowledge at all on the subject. The Bible itself indicates the truth of many things stated in the Book of Mormon. It speaks of the lost tribes of Israel, showing that some of them came across the ocean or sea, and that God would reveal to them his will. Jesus speaks of the lost tribes and says that they should hear his voice. The traditions of the American aborigines abundantly attest the truth of the Book of Mormon on these points and many others. They tell of the

flood and tower of Babel; of how their progenitors crossed the ocean; of two distinct civilizations, one led by four brothers; of sacred records hidden in the earth, and of prophets through whom God spoke to them; of great earthquakes, and in fact of numerous things that the book shows to have occurred.

The discoveries made in the field of American archæology since the Book of Mormon was published are most convincing proof of the genuineness of the book; more so in numerous instances than are the discoveries in oriental lands proof of the Bible. In the briefest manner we notice a few of these.

The Book of Mormon tells us there were two civilizations anciently upon this continent, many cities being destroyed and rebuilt; that they made cloth; had a monetary system; mined and used various metals, employed horses, elephants, and other animals, made tools and implements of war and of agriculture or peace; that there was a band known as the Gadianton robbers who built in the fastnesses of the mountains; that there came a time when a tremendous upheaval buried whole cities in a number of places and disfigured the face of the land; and many other matters are detailed with an accuracy that forbids the idea of a fraudulent compilation. Each of these details have been verified by discoveries made and published since the Book of Mormon was printed, besides many others that we have not space to mention here. For further study upon this extremely interesting subject the reader is referred to The Book of Mormon Verified, and other archæological works published by the Herald Publishing House.

The judge further says, "The evidence that such facts were ever written on the plates and translated into the Book of Mormon comes from Smith alone." This blunder or willful misrepresentation is inexcusable, the testimony of three witnesses being published in every edition of the Book of Mormon ever printed, directly on this point. A reading of their testimony is sufficient refutation of this false statement.

The next remark of the judge is, however, equally contemptible. He says: "The existence of engraved golden plates of any kind rests only on the testimony of Oliver Cowdery, David Whitmer, and Martin Harris (called the 'three witnesses'), and of Joseph Smith." A seven-year-old child could count better than that. Everyone who has read the Book of Mormon knows that it contains the testimony of eleven witnesses directly to the point referred to by the judge, certifying to the existence of said plates. It does not seem possible that any fair-minded person will give credence to the statements of a man, be he judge or otherwise, who will so glaringly misrepresent the most apparent facts.

The judge further objects to the Book of Mormon because, he says, it was "hid in the rubbish of the earth for ages." This averment is very misleading as, instead of being in "the rubbish of the earth," the plates were carefully deposited in a tightly cemented stone box which thoroughly protected them until the time when they were taken by Joseph Smith for the purpose of translating them. A man who has no better argument than this to make against the book, proves the hopelessness of his cause.

This objector further complains that it "was withheld from myriads of mankind and creates a huge unaccountable gap of eighteen hundred years in which the will of God, held in reserve, came not to man."

It does seem difficult indeed to satisfy this man. First he complains because the book came forth at all, then he grumbles because it did not come sooner. His objections savor of the infidel's arguments concerning Christ and his teaching: "Why didn't it come before?" And they remind us that parts of the New Testament were "hid in the rubbish of the retreats of priests and monks for ages," before being discovered and brought to light. If the judge regards the things that happen to the parts of the Bible as evidence in its favor, the same things should be evidence in favor of the Book of Mormon when happening to it. But his statement is not correct. The Book of Mormon was not hid in the earth until about A. D. 420. At that time practically all of those at all receptive to the word of God had perished from the American continent, hence the word was withheld from them, but was again brought to light after the re peopling of this continent since its discovery by Columbus.

The assertion is also made by the judge that the three witnesses who testified to the Book of Mormon, "impeached their own testimony by declaring it was not true." In a very unjudicial manner he refrains from citing us to the document where such impeachment is to be found, and we challenge him to produce any such statement *made by them*. It is a fact, and is well known, that the three witnesses continued to reiterate and maintain their testimony on behalf of the Book of Mormon throughout their lives. Whitmer, a man of high standing and integrity, reaffirmed it in a most solemn manner upon his dying bed, in the presence of his physician and other witnesses.

It has been one of the marvels of the latter day work, to many outside the faith, that these men should continually maintain their testimony to the truth of the Book of Mormon, and allow death to for ever seal their lips without ever denying that testimony, unless they were indeed telling the truth. They had all to gain by denying their testimony, as

far as this world is concerned, and everything to lose by continuing to affirm it, yet these men unhesitatingly chose a course most unpopular in the world, and met derision, scorn, bitter persecution, and ostracism without flinching; going into eternity with that calm and strong assurance that spoke of an abiding trust for the future life.

This tract writer from the bench seems to find anything he may happen to want, but evidently does not consider his quotations very valuable, as he has not in a single instance given a reference showing where they are to be found, except a few Bible verses that are irrelevant to the subject; and not all of them are quoted correctly. It is in this manner that he claims, "The imposture was detected while the Book of Mormon was being printed, by the printers pretending to lose some leaves of the translation, which Smith could not duplicate."

If it were thus detected, is it not strange that the cause should prosper from the start, and that opponents were unable to present the alleged occurrence and at once overthrow the work when meeting its advocates in public discussion, as they often met? The facts are quite the reverse, it being admitted that in nearly every instance those who opposed the work found themselves getting the worst of the argument. Had such a detection ever been known to occur it would have overthrown the work at the start.

As to the character of Joseph Smith, which is next brought in question, many honorable persons who were intimately acquainted with him have testified of the high esteem in which he was quite generally held, both in his younger days and afterward. We know of no instance where a reliable and respected citizen has shown him to be otherwise than a man of noble principles, high aspirations, and moral and spiritual integrity.

Near the conclusion of his tract the judge says: "We have searched the word and found no message pointing to the peculiar doctrines of the Mormon Church as being from God." We are forced to believe that if the judge ever *really* searched the word for the foregoing purpose, he must have done so after the manner of the proverbial tramp who looked for work but prayed that he might not find it; but if not, we shall be glad to help him find the ostensible object of his search. The following are some of the "peculiar doctrines" of our faith sustained by references to a modest number of scripture texts.

That the Bible has foretold an apostasy from the faith is proven by 2 Peter 2: 1; 1 Timothy 4: 1; 2 Thessalonians 2: 3; 2 Timothy 4: 3; Revelation 12: 1-6; Revelation 13: 7, 8.

The restoration from this apostasy, which has already been referred to, consisted in reorganizing of the church in harmony with the New Testa-

ment pattern, with every office of the ministry named therein, referred to in the following places: 1 Corinthians 12: 28; Ephesians 4: 11-16; Philip-
pians 1: 1; Luke 10: 1.

The church must have a ministry called to these various offices by revelation from God; Romans 10: 14; Hebrews 5: 4; John 15: 16.

The six principles of the doctrine of Christ are all necessary to be taught and practiced: Hebrews 6: 1, 2; Matthew 19: 20; Hebrews 5: 12; Acts 8: 18; 19: 6; Mark 10: 16; 16: 18; 2 John 9; 2 Timothy 4: 16.

The gifts of the Holy Spirit must be in the true church and will operate in the manner taught in the word: Acts 5: 32; John 14: 26; 15: 26; 16: 13; 1 Corinthians 12: 7-10; 14: 39.

Many other texts might be adduced in support of the teaching of the Saints, but not to make the subject too long we quote but one as cited by the judge, and hope all who are looking for a church that is in harmony with New Testament doctrine in all respects, will use it as their text while making the search." It is as follows: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Galatians 1: 8.

I have in my possession a tract put out many years ago by the American Tract Society, in which they inform us that at one time God was all alone in heaven, but becoming lonely, he made the angels, and afterward "made the world out of nothing." I confess that I was incredulous when, as a boy, I read that statement. I could not accept it as being probable then. I am not yet converted to that theory, but will confess that the reading of this tract-written by the judge has given me some further reflections along that line, for he has demonstrated, almost, that he can produce something out of nothing.

A. B. PHILLIPS.

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REPENTANCE.

SERMON OF JOHN W. RUSHTON, DELIVERED AT INDEPENDENCE, MISSOURI, NOVEMBER 23, 1910, AT SOUTH SIDE BRANCH. REPORTED BY MRS. A. MORGAN.

We will read our lesson this evening from the 15th chapter of the gospel written by Saint John, commencing at the 11th verse.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father

in my name, he may give it to you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them works which none other man did, they had not had sin; but now they have both seen and hated me without a cause. But when the Comforter is come, word might be fulfilled that is written in their law, They hated me without cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning.

The second letter of the Apostle Paul to the Corinthians, 7th chapter, beginning at the 9th verse, I read:

Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what avenging! In all things we have approved ourselves to be clear in this matter.

I have read you to the close of the 11th verse. I am going to talk to you about repentance, and I want you to understand what we really mean by repentance. I am in favor of the Calvinistic doctrine, which postulates that repentance is the natural fruit of faith. I can not say that I favor the school which prevails in my own country, England, of which the Wesleyan Methodists are by far the most enthusiastic exponents, that repentance precedes a saving faith. I don't know how they can conscientiously reconcile that, though I have done the best to understand it (I refer to the Reverend Doctor Fields). But they object to the Calvinistic interpretation of repentance, especially as being the adjunct of faith, and argue that faith is the outcome of a repentant state of mind. Well, I think that as we begin to understand the nature of repentance we should very easily be able to decide in our own mind this theological misunderstanding. John Wesley himself says: "By repentance I mean conviction of sin, producing real desires and sincere resolutions of amendment!" (2d Catechism of Wesleyan Methodist, Old Edition.)

"Conviction of sin; real desires and sincere resolutions of amendment." "True repentance is a grace of the Holy Spirit, whereby a sinner, from a sense of his sins and apprehension of the mercy of God

in Christ, doth, with grief and hatred of his sin, turn from it to God, with full purpose of, and endeavors after future obedience. The word *repent* is a translation of the two Greek words *metamelomac* and *mallanceo* the former signifying "after-concern," and the latter "afterthought." "After-concern,—anxiety and concern on account of something that has been amiss; afterthought signifying such a change or alteration of mind as implies the return to right views, right feelings, or right conduct, or as expressed in Luke, the coming to himself of a man who has been acting a foolish and criminal part." And Chambers' English Dictionary defines it as follows: "Repent; to feel such sorrow for sin as produces newness of life." I don't know but I should tell you none of these are Latter Day Saint authorities, but if any of you have got any doubt in your minds, let me tell you once for all there is not one of them a Latter Day Saint authority.

Now, there you have the theological and evangelical and philological definitions of repentance. I think also you will see easily that this state or condition of mind must have some adequate cause or causes to bring it into being. Whenever there is a doubt in a man's views, and a change in a man's feelings, and a change in a man's conceptions, we may always assume, without doing any violence to reasoning, that there has been at least some force or influence at work by which this resultant change has been brought into being. After-concern, implying as it does do, a state of uneasiness in regard to our past, may in one instance be the effect of conscience, but conscience in this case is only the instrument of revealing some higher authority and supreme intelligence which undertakes to sit in judgment upon our actions and upon our conduct, and incidentally may I remark that in this fact alone you have one of the strongest evidences of the existence of a Deity that it is possible for a man to have to his own conviction.

When people discuss nature, they very often discuss nature minus man, but that obviously is not a fair estimate of nature, to deduct its most attractive and its most influential, and its most potent quality. That view of nature which includes a careful consideration of and study of humanity is more likely to be right than an investigation of nature which will undertake to eliminate man from the realm of nature. Man is there, is part and parcel of nature, and must be considered as an inclusive manifestation of nature, and not as an isolation from nature, and then when you consider man as a part of nature you have to consider the whole man; not only his bodily and mechanical expression; not only his animal life or soul, but you have to consider the man as a whole, and when you consider man as a part of nature and you discuss man as a whole you must take into ac-

count this peculiar attribute of humanity, that we call "conscience." It does not belong to the mind, in the careful use of language, for what I call my conscience presides over me, over my personality, including my intelligence, my emotions, and my will power, and will sit in judgment upon the expression of my intelligence, the inclination of my emotions and the authority of my will, and this conscience will do against the operation of the intelligence, or of the inclination of the emotion, or of the intent of the will.

Where does it come from? You have to account for it. It is not the creature of evolution; it is not an appendage; it is there in the man, yet not of man. It sits in judgment upon all that I think; upon all that I see; and all that I do, and one of the most remorseful experiences that any one of us can have is the experience in which we are living in open and persistent violation of our inward conscience. I venture to say I am giving its direct definition when I say that conscience is the particular instrument in the consciousness of every individual through which God is speaking and directing, and it is only when we have outraged our conscience that conscience fails to perform its normal functions of revealing to us the mind and the will of God; and that really is, that man has become impervious to its influence. I leave it with this statement, that conscience is the instrument in the case of every individual life through which God is operating and speaking to the individual and all history witnesses to this in all things which are universally estimated to be right and disapproval of those things which are universally estimated to be wrong. No people could doubt but what murder is wrong, and at least should be punished in some form or other, adequate to the crime. But apart from that, this change in a man's attitude—I am going to leave that thought there with you—I say the change in a man's life may come as a result of his conscience; that may be one way of expressing it, but what I want to especially impress upon you is this, that you have not stated the whole of the case when you have simply said that a man's conscience has wrought a change in his conduct. There is something back of the conscience that must be recognized, and must be understood, and we must be made familiar with.

In the old-time theology they acknowledged it. Repentance is the grace of the Holy Spirit, and I don't know but what that is probably the best way of getting at the matter. One of the most important works of the Holy Spirit was the conviction of sinners; so that we may well take it that the Spirit of God which is, as we stated I believe last evening, is one of the springs of the internal intelligence at the back of the universe, is putting itself into contact with human personality through the agency of

the conscience, and therefore repentance, involving as it does, a sorrowing and after-concern of our conduct, issues in a change of conduct because the divine intelligence, manifesting itself through us, through our conscience, convinces us that what we have done is out of harmony with what the divine mind must approve of. Well, we could say much more, but with a multiplication of words there would be an obscurity of the point. We will leave that there, too.

The definition of ours the other evening from Professor James, of Harvard, psychologist—and if any man has a right to speak on these questions Professor James is the man,—in the book I referred to the other evening, *The Varieties of Religious Experiences*; a *Study in Human Nature*, one of the series of Gifford Lectures, says—notice the language:

We and God have business with each other; and in opening ourselves to his influence our deepest destiny is fulfilled. . . . There is a certain uniform deliverance in which religions all appear to meet. It consists of two parts; first, an uneasiness; and secondly, its solution. The uneasiness, reduced to its simplest terms, is a sense that there is something wrong about us as we naturally stand. The solution is a sense that we are saved from the wrongness by making proper connection with the higher powers.

Now that is the psychological definition of repentance. The very moment there is generated in our conscience—I hope I am not using terms you don't understand—I say the very moment there is generated in our consciences the knowledge of the existence of this Supreme Intelligence that we define as God, we can not prevent ourselves from putting ourselves into contrast, as we actually know ourselves to be, with what we understand are the salient characteristics of the Deity we profess to believe in. No, it is impossible, and the very moment we abandon ourselves to the acceptance of the divine mind as the standard, according to which I will regulate my life in all of its activities, and issues, I am made uneasy with the realization that my past has not been what it should have been, and I become sorrowful and regretful and remorseful of the prostituted opportunities, the wasted time and the violated privileges. This is the process of all true repentance.

Our New Testament speaks particularly of repentance from sin. Did you ever consider what sin really was or what sin really is? I wish we could say "sin was," but did you ever consider what sin really is? Some people say that it is wickedness. Some would have us believe it is crime. Some would have us believe it is vice, immorality. Consider these terms a moment carefully. Take crime, to begin with. Crime is a breach of the civil law, a gross offense against the constitution of civil society. I hope the lawyers will excuse me for delving into their cult, but quoting Blackstone on this

point, he says, that a crime or misdemeanor is an act of rebellion against the civil law. That is Mr. Blackstone's definition of crime. You will at once observe that crime can only become sin when the public legislation of any nation is a direct and complete expression of the divine mind. So that sin is more than crime, for at the present, I can not believe our countries are legislating in harmony with the divine mind. I wish they were. Is it vice or immorality? That all depends on circumstances. Vice or immorality is the most obvious illustration of sin, and yet it is not necessarily coexistent with sin. For instance, Socrates, in ancient Athens, was reprimanded as an immoral man because he insisted on educating the youth of his nation. That was immorality to the Greeks. I need not call your attention at all by any personal reference to constitutions and institutions to-day, but I could show you by documentary evidence that in some institutions it is a vice to illuminate the mind of the public to-day, and where institutions can only prosper in proportion as the vices, according to their judgment, of education and popular development shall be restrained.

Vice, therefore, is not necessarily coexistent with sin. We should learn to apply God's definition of virtue, and a violation of God's laws of virtue will then constitute itself sin. Wickedness.—That is certainly a common term among religious people, and the theological term of wickedness in its modern use is not necessarily sin, for wickedness is frequently made to mean an offense against me. We had a very striking illustration of this in Plymouth. Brother Newton and myself were holding some open air meetings. I don't know what I said that was particularly offensive, but a man stepped up and told me he would attend to my case if I didn't get out, and assumed a very pugilistic pose. He said, You are the most wicked fellow we have ever had around here. He was a Publican, right across the road. I was wicked because I was offending him and his business. Think of it! How many times have you heard the expression used against you, that they are wicked, or you are wicked, simply because the *me*, the *ego*, has been offended by some particular act on the part of the other fellow.

Wickedness to become sin involves that the personal conduct of the individual shall not be in perfect adjustment to the mind and will of God. Of course this is only stated briefly to you, for your investigation and to generate thought in the matter. Sin is more than wickedness. Sin is more than vice. Sin is more than crime. Sin goes the whole gamut of the human passion, of the human will, and the human intelligence. In one striking sentence, sin is the measure of the disparity between what I know myself really to be and what

I know God would have me be. That is my sin! To confirm that by a quotation, I will ask you to study carefully the statement made by John, I think you will find it in his first letter; it is the second chapter. "My little children, these things write I unto you, that ye sin not. But if any man sin and repent, we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him."

And it is interesting to remember, mark you, that it is John, the apostle beloved, says it; not Peter. I could understand Peter telling a man he was a liar to his face; but you have a psychological phenomena in John's telling a man to his face that he is a liar. "The Apostle of Love" says if a man says he loves God and keeps not his commandments, he is a liar. You wouldn't want me to apologize for using that term, would you? "But whoso keepeth his word, in him verily is the love of God perfected; hereby we know we are in him."

Now, may I refer to my definition? The measure of sin is precisely the difference between the way in which I am regulating my life and the way in which I know that Jesus Christ would regulate his life. That is the measure of my sin. It may, therefore, express itself in vice or in crime, or in wickedness. It may be more than that, for sin is the outraging of the revealed truth of God, and yet some of us are more careful of the civil law than we are of the revelations of God's mind. Some of us are more careful about the breach of our social ideals of morality than the revelation of divine morality. May I impress it upon you again, ask you merely to consider it? When we talk about repentance from sin we mean after-concern about the course of our past, and a determination that our future shall be as much as we are able to make it, in accord with the mind and will of God, as we have had it given to us. Now, that is repentance. Nothing short of that is repentance. It involves, therefore, not only sorrow, but it involves a readjustment, a rearrangement, a change, and here is where conversion becomes the legitimate fruit of a repentant state.

Now, my friends, this definition of Professor James once more, in the light of what we have said touching repentance. There are two characteristics we have uniform in all religions. Religion begins to express itself in its uneasiness, brought about as a result of believing in God. It finds its further expression in the change of conduct and the change of

desire and the transmutation of will, instead of it being manward and selfward, it is Godward. Now let us put ourselves in contrast, therefore, with these definitions, and I think we shall begin to understand, therefore, what Latter Day Saints mean when they talk about repentance. The Apostle Paul, in speaking of this matter, as we have read here from the letter he writes to the Corinthians; I will ask you again to notice it with me: "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance. They had been inquiring. It was a case of after-concern. Now notice the cause of it. "For ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance." A godlike sorrow, that has the approval of God, will work repentance. An after-concern, that concerns itself from love, because of its examination of love, under the immediate consciousness of God's provision, will issue in amendment and readjustment; "for godlike sorrow worketh repentance, to salvation not to be repented of; but the sorrow of the world worketh death." Now notice the effect: "For behold this selfsame thing, that ye sorrowed after a godly sort,—now notice—what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what avenging. In all things ye have approved yourselves to be clear in this matter." They had been careless hitherto. The first outcome of a repentant state was a great and sincere care; afterthought, what carefulness it wrought in you. Now the next one. What clearing of yourselves; clarifying of yourselves; making yourselves transparently sincere. They hadn't done that hitherto. In addition to that, what indignation,—against all manifestations of human conduct not in harmony with the revelation of the divine standard. In addition, what fear, what reverence, what longing. Readjustment. In everything they had approved themselves to be clear in the matter. There you have it. That's the result of repentance.

Now, notice, in conclusion. The repentance that the New Testament metes out in the life of the individual, as well as the whole, is that state of mind which is concerned with the past, and care of the future, and not only issues in the sorrow for the past, but a determination to bring the future into perfect adjustment with the mind and will of God, the end, therefore, of all religions being the making of proper connection with the higher powers, and involves that my faith in God shall be so profound and become such a veritable obsession that all my life shall be lived in accord with the mind and will of God.

Now, put it to the test, and I am only using this incidentally, and for the purpose of illustration.

What can be the state of mind of a man who professes to believe in God and become repentant of past sins, but persists in continuous rebellion? Can that be repentance? Let me put my question again. What can you say of that attitude of mind which, professing belief in God and sorrow for past sin, persists in continuous rebellion against the mind and will of God? Can that be repentance?

Our definition of God last evening implies that when we speak of God we mean the wisest, the most powerful and most loving, and from that we have confidence that what he commands is the best; what he commands is the most affectionate; what he commands is the kindest and most beneficent that can be proclaimed. It follows, therefore, that any man who shall undertake to revise his life according to the mind and the will of God, is undertaking that, which in the nature of things, is by far the most potent method of anything suggested by any other philosophy.

Now, may I put the question? The only question to be decided is, Is the commandment of baptism an issue from God? What becomes of my obligation to my heavenly Father? Thou shalt love him with all thy heart. What becomes of my obligation to my neighbor? Thy neighbor as thyself. I ask this once more, as illustrative of the principle at stake in the doctrine of repentance, and it follows as clearly as the day follows the night, that a soul that has passed through the spiritual crisis of repentance, is living to the very best of his or her ability, according to the mind and will of God as revealed in Jesus Christ, the established ideal of their soul,—anything short of that can not be repentance.

It touches the emotions. It touches the intelligence. It touches the moral fiber. I will have to change my way of living, that instead of rebellion and disobedience there shall be submission and filial surrender. On this condition, and this only, is the approval of God promised, and to be worthy of the approval of God vouchsafed on any other terms than these, such justice of God would be a standing outrage to his own personality.

CIRCULAR NUMBER 8.—We have received Circular Number 8, which is a "Brief history and financial summary of the Gallands Grove, Iowa, District." It is written by Bishop C. J. Hunt, and is illustrated with halftone cuts of various churches and drawings. It covers the period from 1852 to 1912, and is a very interesting pamphlet.

"CALVARY."—Brother Edwards calls our attention to a mistake in his poem in issue of February 14. The last line of the fourth stanza should read, "And hail him king, in mockery."

Canadian Mirror

London, Ontario.

On Sunday, the 11th, the special services of Elder F. A. Smith at the Princess Theater were better attended than the week previous. His discourse on "Worship God—How?" in the afternoon was very forceful and brought out many to the evening service. Duty called Elder Smith to Saint Marys, but he will leave for Detroit the end of the week to be at the new church opening there on the 18th. The services at the Theater will be continued by the local ministry for a couple of weeks. At the close of the morning service the infant son of Brother and Sister George Talbot was blessed by Elders Smith and Flegg and named George Herbert.

Brother George Everitt is home after a six weeks' visit in the old country. The trip did him good.

Priest C. Insell entertained the priesthood to a banquet the other evening. Elder F. A. Smith was chairman and called on the brethren for speeches. A very pleasant evening was spent, concluding by a humorous speech by Tom Maker, honorary member. Tom has a mission on Lyle street.

Ribstone, Alberta.

I have never before sent a line to any of the church papers, but this lonely afternoon courage came, and I trust that this my first effort may find a place in your most valuable paper.

We have had bitter cold weather for the past few weeks, but it has moderated some and we do not expect it to be so cold again.

The Saints here are feeling well in the work of the Lord. Our prayer and testimony meetings are well attended. Last Wednesday evening, not considering the cold, brethren and sisters came six and seven miles to meet with us, one brother coming eleven miles. I am glad of this as these are the kind of Saints the Lord needs to help to build up his kingdom.

I pray that God may give his children courage, faith and wisdom to so look into the future that we may be able to stand with the faithful few. I know this is God's work and I am so thankful my family have all obeyed.

Brother Beckley is our pastor and he preaches almost every Sunday, also attends prayer meeting when possible.

We have heard good news from the Vanscoy conference, of brethren being called into the ministry, and they are needed in this great Northwest, so much to be done and so few to do it. We hope to have a conference here in Ribstone in the near future. We enjoyed the reunion at Edgerton last summer. It was my privilege to be there, and it was indeed a pleasure to meet with God's people and servants, among whom was the son of our beloved prophet, also Brother and Sister Lewis, and Brother Kelley. Their presence cheered and encouraged us.

Dear brethren and sisters, I love this latter day gospel and my desire is to ever prove faithful and be worthy of the blessings which God in his wisdom bestowed upon me through the hands of his servant Brother Lewis.

It is some time since I started this letter and we are now having the loveliest weather—sunshine and snow.

The work is growing here, and there is such a lot of bright young people that in the near future will be heard from in this gospel. We trust God will give us wisdom to set them a good example.

I must not close, without saying we had a visit from Brother and Sister Peterson, also Brother Long. We were pleased to have them with us, and learned considerable about our brethren and sisters on the Islands. Those far away Saints have always appealed to me. Their faith should be a great lesson to us at home here, whose privileges are so much

in advance of theirs.

My prayer to God is that we may all prove faithful and meet with our Lord and Savior as one family. To this end I ask an interest in your prayers that we here in Ribstone may do our full share to help bring about these conditions.

Your sister in the true faith,

MRS. THOMAS SMITH.

RIBSTONE, ALBERTA, February 16, 1912.

Blenheim Branch is Oldest in Canada.

Last Sunday was a red letter day in the history of the Blenheim Latter Day Saints' Church, it being the fiftieth anniversary of the organization of the church. The different meetings of the day were well attended, and many of the representative officials and members of the Chatham District were present.

At 9.30 a. m. a prayer and sacrament service was held, in charge of Elders Snobelen and Shields, at which many encouraging prayers and testimonies were given as to the truthfulness of the gospel and the gifts and blessings that followed the believer.

At 11 a. m. Elder James Davis was the speaker. He chose as a basis for his sermon, Ecclesiastes 11: 1, "Cast thy bread upon the waters, for thou shalt find it after many days." The speaker said that promptness, diligence and faithfulness to God's service always brought reward. He referred to the satisfaction and hope that all enjoyed through faithful service.

At 2.30 p. m. an afternoon session was held, presided over by Elder S. Lamont, who in a few appropriate words introduced the nature of the meeting.

Elder Richard Coburn, the president of the Blenheim Branch, read an address from Elder F. A. Smith, of Lamoni, Iowa, who is minister in charge of the work in Ontario, regretting his inability to be present.

Elder Coburn's account of the history of the branch was interesting to all, reviewing the early days of the work. Many of the members moving to Blenheim, the church was also moved, and the name changed to the Blenheim Branch, and dedicated the 23d of June, 1877. This was the first branch of the work established in Canada, and from this branch the members spread out through Canada and Michigan, and established the work as it exists to-day.

Good addresses on the advancement of the work in the Chatham District were given by Elder J. Shields, of Toronto, Elders David Snobelen, S. H. Bacon, J. Tyrrell, F. Gregory, James Davis, S. Lamont, J. C. Dent, J. W. Badder, and E. A. Hewitt. The musical services included a trio composed of Mrs. L. Bacon, Miss Annie Bacon, and A. R. Hewitt, a duet by Miss Pearl Russell and Leata Vince, also a trio by Mr. and Mrs. O. Coburn and Miss May Brown.

At 7 p. m. Elder F. Gregory gave an instructive and interesting sermon on the restoration of the gospel. The choir rendered appropriate music during the day, and an enjoyable time was spent by the members and visitors who attended the various services.—*Blenheim News-Tribune*.

SYNOPSIS OF THE HISTORY OF BLENHEIM BRANCH.

On the 27th day of January, 1862, Brother John Shippy baptized and confirmed Brother George Cleveland, and Sisters Julia Shippy and Ellen Lambert, and on the 13th of February he baptized and confirmed Brother Joseph W. Shippy and Sister Charlotte Cleveland. Brother George Cleveland was ordained an elder and Brother Joseph W. Shippy a priest on the 16th day of February, and the branch was organized and called the Buckhorn Branch.

Brother J. W. Shippy was ordained an elder on the 9th day of December, 1863, and it is likely he was chosen to preside over the branch. We can not find any minutes of the meeting when he was chosen to preside so we can not give the exact date.

He was presiding elder until the 15th day of November, 1876, when he was released by his own request, as he was going away to Hersey, Michigan. Priest B. Blackmore was chosen to succeed him and he served the branch as president till April 29, 1877, when he was released and Elder George Cleveland chosen president. Brother Cleveland presided till the 26th day of August, 1879, when he was released at his own request, as he also was moving away to Hersey, Michigan. Priest William Carnes was then chosen president and he presided till the first of January, 1882, when R. Coburn was ordained a priest and chosen as branch president. He acted as president till April, 1890, when he was released on account of moving away, and Brother Bacon, then a priest, (now an elder), was chosen president. Brother Bacon occupied the office of president till February, 1894, when he requested to be released and R. Coburn was chosen to preside and is now acting as presiding elder.

On account of a majority of the members moving to Blenheim, on the 15th day of November, 1882, the name of the Branch was changed to Blenheim Branch. There has been about 248 members received into the branch and nearly 200 lost by removal, death, etc. When Brother Joseph W. Shippy moved away from here quite a number of the Saints went with him and they organized what is known as the Hersey Branch in the State of Michigan.

We think Brother Joseph W. Shippy is the only one alive now of the members that were present when the branch was organized.

The church now occupied by the Blenheim Saints was bought and moved here in March, 1877, and was dedicated on the 23d of June, 1877. Elder W. W. Blair preached the dedicatory sermon. He was assisted by Elders J. J. Cornish and Joseph Luff.

R. COBURN.

Of General Interest

The Railway that Goes to Sea.

The first American sea-going train arrived at Key West last week, voyaging from the mainland by way of the string of "keys" where Florida tails off into the Gulf of Mexico. The trains of this salt-water railway do not really need to be amphibious, for they have a roadbed of solid and enduring material under them. But for many miles of the journey between Miami and Key West the passenger looking from the east windows can see nothing but the wide Atlantic, and at times even from the west windows the eye may seek in vain for any sign of land. Fifty miles of the distance from Miami to the city of cigars and filibusters the road is built on arches of concrete built up from beneath the sea. The credit of the great achievement belongs to Henry M. Flagler, president of the railway and the father of Florida's east coast development, who, at eighty, has the satisfaction of seeing the realization of his life's greatest dream. He has put Cuba twenty hours nearer New York, and, better still, has been the chief inspiration of all that new activity which is settling down to work among the orange groves and along the white beaches of a land that needs only intelligent effort to become the paradise of the subtropics.—*Northwestern Christian Advocate*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Crysler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Crysler Street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

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Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Crysler Street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

Supplementary Reading.

MORAL EDUCATION THROUGH PLAY.

For child or man, play gives more complete self-expression than work. It is therefore a wonderful test of character. When we do what we like to do because we like it, we show what we mean and care for. Goethe understood this in portraying the common people in *Faust*. When he desired to show the meaning of their lives he chose, not the six days of their compelled action in obedience to the wills of others, but the one day of glad freedom to do what they pleased. It is then that what they really care for appears.

As play is the most expressive form of action, so it gives a growth, both in power to do and power to appreciate, that does not come in equal measure from work. When we compel ourselves to an action, we grow in power to compel ourselves: but in the action itself we are hampered by the friction involved. When the action itself is attractive and our whole interest is absorbed in it, the growth in power is greatest; for we go forward most rapidly in mastering the difficulties of the action when our attention is not forced by the will, but held by the charm of the action itself. Similarly with appreciation, our work initiates us into the struggles of other people, our play makes it possible for us to appreciate their love and desire. When a little girl "plays dolls" or "keeping house" she is living herself into the deepest springs of human life. So play quickens observation and imparts instruction in the most effective way. The boy who watches the carpenter build a house on the corner, and then on Saturday constructs a hut in the back yard, has learned how a house is made better than we can teach him by any process of intellectual instruction.

If play is then so powerful an instrument of education, it should not be left to chance and whim, but should be utilized consciously in the home and the school, and adapted to the period of the child's development.

The child's play is of value not chiefly as a means of instruction, but as calling forth healthy expression of intellect, imagination, and emotion, developing the creative power, and the ability to appreciate, and cultivating at once independent action and social harmony. With this larger moral aim before us the following principles should guide us in selecting and regulating the toys and games of children.

1. There should be simplicity in the character, and rigid limitation in the number of toys given a child. Many complicated toys suppress instead of waking a child's activity. One simple cloth doll a child may dress and undress is worth a show window of wax puppets finished in imitation of overdressed adults. One box of plain blocks is better than a

hundred complicated toys, whose chief use is to stimulate the child's faculty for investigation as he takes them to pieces, at the expense of cultivating a dangerous destructiveness.

2. The toys and games should furnish a means of activity and stimulate to it, the better if the activity is creative. This principle is vastly more important than questions of color and form in the toys. Indeed those questions are rather incidental, to be settled by good taste without reference to education. The toy I remember with greatest pleasure from my own early childhood was a quantity of blocks sawed from a piece of smooth scantling. They were homemade, in size about 2½ inches each way, uncolored, with no distracting pictures upon them, and could not be broken. They were simple units from which one could construct all manner of interesting objects, especially trains and castles, and outlasted both in interest and educational value, the objects of admiration of many a Christmas morning. Next to the toy I recall with most interest was a box of empty spools possessed by a fortunate friend whose mother was a seamstress. While less ready units than the blocks, the spools could be used in many a game of construction.

The value of the collections of stamps, flowers, minerals, which most children have a passion for making at a certain stage of their growth, is, similarly, that such interests stimulate an educative type of action. Still more helpful are living pets in furnishing opportunity and stimulus for much activity on the part of the child. No inanimate toy can be equally effective. Moreover, in caring for his animal friends and charges, building huts for them, feeding and protecting them from storms, the child's action is not only creative, but expressive of the most generous and affectionate emotions. Thus few instruments can be more valuable for moral culture than this.

3. In all the child's play there should be room for the imagination and a stimulus to its activity. Anyone who has watched a child make a train of cars out of a row of chairs placed together, or a few square blocks on the floor, and has contrasted the lastingness and intensity of the child's joy with the brief interest he has in a complicated mechanical imitation engine and cars, will realize how largely both the pleasure and the educational value of the play are due to the imagination. From this point of view simplicity in the character and limitation in the number of toys become doubly desirable. In every aspect of human life to-day we can see the deadening effects of over equipment. We are always in danger of slipping into slavery to the things that should serve us. We need good tools, but we must keep the upper hand and use our tools, otherwise they become a burden. It is difficult to study hard in a college overluxurious in its appointments. I have seen schoolrooms so decorated with a multitude of things that pupils and teacher alike seemed unable to live up to their clothes. Life, like art, demands a certain hard restraint if it is to be independent and forceful. Thus, especially in childhood, we must beware of suppressing mind and imagination by a multitude of things. The *blasé* child, sitting in the midst of a nursery crowded with uncared for toys, is father of the man who has "gained the whole world," or a good part of it, and lost the kingdom of his own soul; and the child is more to be pitied than the man because he is not to blame for his condition.

Thus a child gains far more joy and culture from his play when a large element must be filled out by his imagination. This explains why the little girl will cherish a rag doll that does not look at all like a real baby with so much more affection than an imitation of a human baby, uncanny in its likeness. On the other hand, wonder is closely akin to active imagination, and the stimulus that comes with sur-

prise in the presence of some unexplained mechanism may awaken activity. Thus occasionally it may be helpful to surprise the child with some little invention of the age, that is not as good as the daily bread of its playtime.

4. It is well that a child should learn to play alone, without the stimulus of association with other persons. This makes for resourcefulness in human life, and involves an independent activity of the imagination that is helpful. Except for those children who tend to withdraw overmuch into a dream world of their own, parents should seek to cultivate in the child this ability to depend upon himself in some part of his play.

5. On the other hand, a wholly new element of moral education enters when play involves association and combination with others. Here, again, it is to the kindergarten we turn for the most noteworthy application of the principle. The games of the kindergarten involving social union and action cheerfully in harmony with others, are among its most valuable contributions to education. The same principle is the basis in those vigorous athletic games, played by organized teams, and especially available for boys. If only the number of players and spectators could be reversed! Such games demand at once strong personal initiative on the part of each member, with rigorous subordination of his action to the purpose of the whole; thus cultivating just that combination of independence and obedience necessary in moral living. These games, however, which have often been pushed quite beyond sane relation to the aims of education in school and college "athletics," if the most spectacular, are by no means the best illustration of the principle we are considering. Many quiet games played with toys, even in the nursery time, can be so guided as to teach the child harmonious combination with others; and all outdoor play can be so arranged. We thus gain, not only the added education in socially harmonious action, but the great stimulus to the child's activity that results from companionship. This element of social combination can be utilized increasingly as the child grows, since the natural process of moral development is toward action where means are consciously adjusted to ends and where the individual's sympathy extends over a widening area of life.

6. It is impossible to emphasize too strongly the value of some measure of companionship in the child's play on the part of the parent and others guiding the child. Not only do we thus learn to know more intimately the tastes and tendencies of our children and gain opportunities for the exercise of the most helpful personal influence, but our companionship is itself one of the most important factors in making the play morally educative to the child. His self-expression is helped and guided and his activity is brought into harmony with the whole of life. Parents should take a hint from the fact that the most effective workers in boys' and girls' clubs have always been those who could play the game most enthusiastically.

7. On the other hand, we must beware of overregulating the play of our children, or its spontaneity will be lost and it will degenerate into a dull routine. The child must keep his initiative and the adult should be comrade, not master.

By consciously selecting and guiding the child's play in harmony with the principles above outlined, we can utilize it as a powerful force for moral education. Perhaps the most important moral result, however, is the learning of the art of joy. With all our failure in the art of work through overhaste and misdirected energies, we understand that form of action so much better than we do the art of joy. One of the most significant evidences of our failure in our civilization is found in the way we strive to enjoy ourselves. The soldier or sailor, home from some month's endurance of hard

work and privation, who wanders into the underground dives where poisonous drink is sold and sad caricatures of what once were women are ready to pander to every degraded sensibility, is seeking to be happy. The rich man who strives to distract himself by wandering aimlessly over the earth, by incessantly gambling, or by buying thousands of acres other people need and turning them into a wilderness through which he may follow dogs, is trying to be happy. Even the cultivated human being, who should know better if his education has been sound, makes such sad work of it when he attempts the art of joy. The very name we give our play shows our failure; for we speak of "distraction" and "diversion," as if we wanted to be diverted, pulled off from the serious business of life, failing to see that true play is recreation, the recreating of our powers, bodily and mental, through their spontaneous and joyous expression.

Perhaps we are slow in learning the art of joy because joy itself has so long and so widely been regarded as evil. We are only beginning to understand what Spinoza argued so clearly; that joy as joy is life, and that pain as pain is death. It is true, life may spring from death, and the "ministry of suffering" may teach what could be learned in no other way. Yet true joy means greater vitality and power, and it should be the inheritance of every human being.

Thus we should give opportunities of joyous play to our children if we are to educate them for the art of joy in human life; and "our children" could mean all children. As it is the duty of every parent and teacher to utilize the play of his children so it may contribute to their whole culture, so it is the duty of society as a whole (that is, of every man and woman,) to give every child opportunity for such culture, and guide his use of it. Only as this is done for all children can we hope to make play contribute the great aid it may furnish for moral education.—Edward Howard Griggs, in *Moral Education*.

Request for Prayers.

Brother R. F. Davis, Box 788, Coalgate, Oklahoma: "My wife stuck a rusty nail in her foot Sunday, which is painful. We ask an interest in your prayers, and that we may both remain faithful in the one and only true faith. I would like to learn of any Latter Day Saint living in this place."

Letter Department

WARD, IOWA.

Dear Herald: We are still in the faith and I have been made glad to see our old friend and brother, J. F. McDowell, Our latchstring is always out for him and any other Saint who may come our way. I first met Brother McDowell about fourteen years ago and he made his stopping place with me in Ohio. I found him a very affectionate and kind brother. I have had a great many openings in these two states and had Brother McDowell come and take up the work in a more able way than I could, and he always made friends for the work.

When I heard that he had laid down the armor for a while my heart went out to God to spare his life. Many times in the last few years have I gone to the Lord in behalf of our brother, knowing the great ability and wisdom God had given him; and when I saw his letter in the HERALD I sat down and wrote him and asked him to come to my place. He came last Monday and preached three times for us with the greatest liberty, and gave us three of the best sermons that have been preached here. We need more of this kind of preaching. I told our branch about Brother McDowell's lecture on the

Book of Mormon and they voted unanimously for him to come and give his lecture.

My wife and I expect to go to conference in April and look at land in the "regions round about."

Yours in the faith,
G. W. HULL.

EDMONTON, ALBERTA, CANADA, February 7, 1912.

Editors Herald: I write to let the Saints know how we are getting along with the work at Edmonton. Until some of the Saints came up (about Christmas) to Edmonton from the Edgerton and Ribstone branches, to work here for the winter months, we had no preaching services, except as an elder dropped off and held services in Sister Beak's or Brother Arnold's places, and no Sunday school, as there were only five members as far as known. But after their arrival a Sunday school was organized which we as Saints of Edmonton hope to be able to keep up after the Edgerton and Ribstone Saints (nine in number) return home in the spring.

We also clubbed together and rented a hall for Sunday evening at which Elder Clyde Walrath after working hard all week, spoke. We have had a fair attendance and good interest shown, and also on account of the meetings being advertised, Brother and Sister Johnson and family, of Toronto, who did not know there were any Saints in the city, became acquainted; also Brother and Sister Closson, from Oklahoma, and family, situated the same way. Elder J. J. Cornish is expected to be here soon. Each and all of us are uniting in the prayer that God may so move the hearts of the Saints in other districts where branches are already started to club together, even though none may put in much and all help some, so as to send help to us here, that we can rent a suitable place (rent is very high in this place) for Elder Cornish to preach in, as we know that in this city of fifty thousand people there are many honest in heart who are anxious to hear the gospel; and as all the other churches, with their false doctrines, are going ahead and getting started, what are the Saints going to do? Be up and doing while it is day, as the fields are already white for the harvest. The Saints here are all in humble circumstances and unable to do much, so they must depend on outside help; therefore if you will be kind enough to insert a notice in your paper, asking for aid from the different Saints, you will be greatly helping God's work here.

We have no branch here as yet, and no elder for all the time, as Brother Walrath is here only for the winter, but we have a church committee to look after the hall rent, raising money, advertising, etc. The church committee is composed of myself as chairman and secretary-treasurer, Brother Frank Atkinson, 1111 Victoria Avenue, and Earnest Sheppard, 17 Donald Street.

Asking God's blessing on one and all, and especially on God's work, we will close, thanking you in advance in behalf of the Saints here for your publishing the notice, and the different ones for their help.

I remain your humble brother in Christ,
GEORGE W. WINN, *Secretary-treasurer.*

817 NOMAYO AVENUE.

PURYSBAR, TENNESSEE, February 17, 1912.

Saints' Herald: I have been in this work less than six months, but have many undeniable testimonies that it is of the Lord. I accepted the gospel under very trying conditions, but I am very glad I was able to see the light. Some Saints who have been brought up in the work and never had cause to doubt the divinity of it, do not seem to be able to bear with others, who are slow to accept the gospel; for they do

not know just how hard it is for a person to believe a thing they have always been taught to disbelieve.

We need not expect to convert the world to the truth, as a whole, because everybody will not believe our report, much less obey it. But God be thanked, the honest in heart will gladly hear and obey from the heart.

We can see that times are similar now to what they were when Christ was on the earth. The glorious gospel light is restored again to earth, but the world doesn't comprehend it. "The light shone forth in the darkness and they comprehended it not." So it is to-day; we have the light in our reach, if we will but come to it. Howbeit, if our deeds are evil we will not come, lest our deeds be made manifest. Paul looked down through the ages with a prophetic eye and saw that, in the last days there would be some who would not endure sound doctrine. Well, do we know of such people to-day? Surely all who will not endure the gospel in its fullness will not endure sound doctrine.

The world, religious world at large, want only a part of the doctrine of the church of Christ. Since it takes a complete body to be a sound body, it takes a complete doctrine to be a sound doctrine.

If a man should say he possessed a sound body and be minus his head and an arm and without any legs, do you think you would believe he had a sound body? No, you would not.

Well, it is just as easy to detect a sound doctrine from an unsound one as to detect a sound body from an unsound body.

If we claim we have a sound doctrine and say we have need of only three principles of the doctrine, we deceive ourselves and fail to endure sound doctrine. This looks plain enough for the simplest to see it, but people who possess worldly wisdom and would not accept an unsound body for a sound one appear both willing and anxious to have an unsound doctrine.

The Saints in this part of the harvest field seem to be taking a new interest in the work, not only in word but in deed, as many are coming forward and doing their duty in a financial way. This is very encouraging to a new beginner.

We have a very interesting Sabbath school and hope we will be able to organize a Religio in the near future.

I would be pleased if some of the ministry would write at least a tract on the subjects named below: "Man's ways and God's way"; "The law of Moses and the gospel law." I think they would prove a blessing to the earnest searcher for truth, and do much in overcoming error.

LOUISE A. WALL.

WEST PLAINS, MISSOURI, February 20, 1912.

Dear Herald: You may tell all your readers that J. T. now lives in the beautiful city of West Plains, Missouri. I have bought a home here and am happy in the thought that we are in the boundaries and regions of Zion. We are on the main line of the Kansas City, Fort Scott and Memphis Railroad.

Conditions are fast changing in this country from the "freeze out" spirit to a kind and friendly feeling and an acknowledgement of the rights of the Latter Day Saints.

This country seems to have been thrown into convulsions in the last few years and a feeling of unrest has taken hold of the people, so that everyone wants to "sell out" and go somewhere, they don't seem to know where. Therefore we have had a fluctuating element for some time. There are many good homes that can be bought at what one must call a "low price."

This is the center of the "land of the big red apple." The

dairying business is fast coming to the front in southern Missouri.

We are happy to say that some of the Saints are coming in and buying homes here, and seem to be well pleased with the future outlook. Opportunities, however, are passing; prices on land are advancing fast; and oh, if the Saints could take advantage now! Doors are opening to us for the preaching of the gospel, but the laborers are few, indeed.

Since I took the malaria fever in the swamps of Arkansas last September, I have not done as much preaching as I would like to have done, but the time has not all been lost, as I have firesided the time quite well, and may say I feel myself in much better shape to leave my family and go into the field the coming conference year than ever before.

Have some debates pending but can not say what will happen. May blow over. May the Lord bless the coming General Conference.

Respectfully in gospel bonds,

JAMES T. DAVIS.

MAPLETON, KANSAS, February 26, 1912.

Dear Editors: Thinking some would like to hear from this place, I pen a few lines to let you know Mapleton is a lively place just now. The debate between Brother J. S. Curtis and John Gidden is on, the first propositions are finished, but Gidden not being satisfied, challenged said brother to meet him on the polygamy question. The essence being that Joseph Smith was the author of polygamy and for said crime came to his death. The debate has been spicy and large congregations attended. Prejudice has been displayed very plainly, the different churches having joined together to suppress the truth. Elder Gidden made wonderful boasts of how he would tear Curtis up and bury him one thousand feet below the surface of Kansas. He also had propositions just the way he wanted them, and was surprised at Curtis being so easily cornered, etc.

I only wish I had the talent to tell of the results. The people of this town were actually pitying us for such boasting. It seemed sure we were doomed. It would be mild to say that he was utterly defeated in every effort he made to attack the truth, and he also received a number of severe punishments. I have heard several outsiders say that instead of Gidden getting our man in that deep hole, Brother Curtis pushed him in and covered him up.

Brother Curtis says he never had the Spirit like he has in this debate. Seems as though an especial blessing has rested on our defender. The Saints are glad in heart, and are much confirmed in the faith. Several outsiders are talking of obeying. A member of the Christian Church said she liked to hear our brother talk; there seemed to be such a good spirit attending him, and that she was disgusted with their man.

We hope this complete victory will result in gathering the honest in heart into the kingdom.

Your brother,
A. C. ANDERSON.

BEMIDJI, MINNESOTA, February 8, 1912.

Dear Herald: Having read Brother Frank Whiting's letter, I would like to give him my plan under like conditions. It may be of benefit to him or others. Thank God that time is past with us now, and for almost a year we have enjoyed the benefit of our own Sunday school. This is the first we have had, except at two reunions, and my little ones seldom miss a session, although it was a union Sunday school part of the time, with no other "Mormons," as they called us, except our own family, but run principally by the Methodists. There were many times we were told, "It does not mean

as it reads," and such a thing was "not that way," etc., etc. Many times I have wondered and doubted whether it would do good or harm, but have always had our lessons at home, as I taught the children from the time they were old enough to listen to a story or read it themselves. We had our own Sunday school literature and would study our own lessons first, and I have always tried to impress on their minds, that this is Christ's own church and all others are man's, and gave them my reasons and proof so far as the history of Christ can give.

Sometimes our quarterlies have had the same lessons that they would have at Sunday school and I would have the children compare the two. I have given our quarterlies to the superintendent when we have had a lesson that was already in our own, and it seemed to be appreciated, as it gave so much more on the good part of the lesson. I always read the lessons from the Bible and explained that the notes and comments on the lesson were simply man's explanation and their own opinion of the subject, and we must take it for just what it is worth and use the word of God for the authority.

It will take some of your time, but you will certainly not get into the habit of worshipping God in a half-hearted manner.

If you study with the children in that way and attend Sunday school yourself sometimes at least, and are not afraid to answer the questions your own way every time you get an opportunity, it makes it more interesting for all concerned. Don't be afraid of being called a "Mormon" or of being called down for your answers if you keep close to the Bible. They will soon learn you can answer correctly most of the questions or give an explanation when they can not. Don't get discouraged when your answers are cut short, or the "time is up," etc., but stand by your ensign and you will get a hearing after awhile.

You and your children will be a great deal more apt to study God's word if you attend Sunday school than if you attempt to study at home all the time—that has been my experience. I have sent four children to sectarian Sunday school, and the oldest is fourteen but he began to attend when but three. I sometimes think it does no good to teach, "they will be what they will be." We will have the satisfaction of knowing that we have done what we could. That is the only satisfaction one has in this world sometimes.

We can not do without the dear old HERALD. Were sorry to hear of the death of Uncle Joseph Clapp. He certainly will find rest with the Master. I hope we may live that we may see him, with our dear ones, when the Savior comes.

Hoping that this may help some in like circumstances, I am yours in the faith,

L. WILLIAMS.

Australia.

Some one may feel encouraged by my writing a few lines, as it gives me much joy and encouragement when reading the different letters from my brothers and sisters. I love this latter day gospel, for truly, is it not a marvelous work and a wonder? God has been very good to me all through life and his mercy and goodness have been far beyond that which I have deserved.

We have a small branch here, and we are very much in need of help. We also need a church badly, as most people do not care about going to a private house to the meetings. We have Book of Mormon class once a fortnight; also Religion; prayer meeting every Thursday evening, sacrament meeting every fortnight, and preaching services same.

The brethren do street preaching in the city every Sunday evening, but have had but very little results as yet.

However, we hope the seed that is sown will bring forth much fruit for the Master. We hope to erect a church before long.

We have had Brother and Sister Pitt with us few months ago, and all felt much strengthened and encouraged by their visit. Most of us received blessings. I was indeed pleased to receive my blessing. It gave me much encouragement and showed me the love that my dear heavenly Father had towards me; and though at times we wander away, yet he still loves us and is willing to protect us if we only come and cast our burdens upon him and trust his constant care.

Last Thursday night prayer meeting the Lord poured out his Spirit in great measure. Three prophecies were delivered through Brother Davies, warning the Saints and telling them that the Lord would shortly pour out his wrath upon this land, and would also pour out his Spirit upon his people. All were truly made glad, and felt it was good to be a Saint in latter days.

Many times when reading the letters in the HERALD about the goodness of the Lord to others, I am made to rejoice because of the goodness and love of the Lord to me. Dear Saints, I ask you to remember me in your prayers, because I feel I am weak, and I realize the prayers of the righteous avail much.

The Utah people are here, but don't seem to get many converts. It seems to me that wherever you go you will find those people. I had a long talk with one of their elders one day. Of course he tried to make out that it was our Joseph Smith, the Martyr, that was the polygamist; and said he knew some of the women that were his wives. He also said that our own Church History, vol. 3, substantiated it. Said he would not mind having a quiet talk with any of our elders, but didn't want any public discussion. We are hoping that help will be forthcoming since New South Wales conference which convened at the New Year.

Trusting I shall remain faithful till the end and be permitted to enter into the marriage supper of the Lamb.

Your sister in gospel bonds,

E. BROADWAY.

17 GLADSTONE STREET, E. PERTHE, W. AUSTRALIA, January 15, 1912.

Gloucester, England.

The HERALD came to hand as usual this morning, and noting the many contributions from various missions and branches, I thought I would just write and let your readers know we have a branch in the very ancient city of Gloucester. And sometimes we feel we are citizens of no mean city. We have a very fine cathedral, noted for its ancient architecture. The crypt itself is a monument to the religious sentiments of over a thousand years ago, being built about the ninth century. From the cathedral, running in various directions, underground passages have been found, connecting the crypt with old hotels and monasteries, etc.; also two chambers in which have been found heaps of human bones, suggesting mysterious treatment at the hands of those who controlled the religious substitute for Christianity during what is commonly called the Dark Ages.

Gloucester has contributed its part toward the religious freedom of this country and we believe the world too. We are informed by some writers of history, that the independence of the city of London once depended on the gallant stand made by the citizens and garrison of Gloucester, in favor of Cromwell's Parliament, against the Royalists who had besieged the city.

The first meeting room of the Gloucester Branch was a large room in the old mansion where during the siege of Gloucester there resided the able and gallant soldier, Colonel Massey, who successfully withstood the attacks of the Royal-

ists, who had besieged the city. The Saints will remember the many happy-times spent together in that room, and some remember that there they first received the unmistakable evidence of the divinity of this latter day work.

The Sunday school, as a movement, was born in Gloucester, and we often look at the little house in which was held the first school for boys, and without mention of anything locally, we believe the world-wide extent of the movement itself is a fitting monument to the kind heart of the man who founded it, Robert Raikes. He was a citizen of Gloucester and editor of the newspaper, *The Gloucester Journal*, which he used to some extent for the furtherance of the Sunday school movement.

The writer first became acquainted with the Reorganized Church in 1896, when he was baptized on November 1 of that year. Brother G. Mackay, with his family, came to reside here, and the writer being ordained to the office of priest, we both set to work to accomplish an organization of the church in Gloucester. After repeated efforts we failed, got discouraged, and gave up the effort. However, the writer was informed, through the gifts of tongues and prophecy, that he would be blessed of God, and he would yet do a work in this city if faithful. We became discouraged, and through offenses we became estranged to the work; and finally, after receiving the verdict of a court of elders, was cut off from the church, we would oftentimes smile as we thought of the prophecy. However, time went by, and we found ourselves yearning for the pleasant times once enjoyed in the association of the Saints; and we determined once more to play the man. We became reconciled again, and we found ourselves once again in the waters of baptism. We received a satisfaction that what was done was approved of God. Again the voice of inspiration, through the gifts, pointing out the place in the priesthood previously held and confirming the prophecy that had been formerly given that "we would yet do a work in this city if faithful," even as he had said in days that were gone.

Before our ordination had been accomplished we were moved away, seventy miles distant, into Wales. After three months we again moved, this time into the association of the Cardiff Branch. There we gained much experience in branch work, where we met various brethren of the missionary force, among them our Brethren Joseph Smith, R. C. Evans, when on their visit to this country, and others whom we esteem who have helped to add to our experience, such as Elders William Lewis, E. B. Morgan, and John Davis. Finally, after an absence of four years, we again returned to our beloved city. In the hope of accomplishing what had been predicted, we renewed our efforts but could not make any progress. After a period of about eighteen months by request we were organized as a mission. We renewed our efforts, our congregation numbering three persons. The writer was in charge, Brother G. Mackay, teacher, assisted to the best of his ability, and we say this to the brother's credit, he stood loyal. My wife was the third person and she acted as our treasurer. Other members resided in Gloucester, but they looked upon our effort with contempt.

But the Lord was more merciful than they; he looked upon us with love. Some were added by baptism and on Sunday, the 4th of July, 1909, we were organized into a branch by Apostle J. W. Rushton. The writer was chosen as presiding elder and Brother G. Mackay, teacher. Time went on, the Lord was good to us, and he surely did bless us, even in the preaching of the word; others came in, even those who were formerly opposed to us, and we can say the Lord has indeed blessed our efforts. The writer is still sustained as presiding elder, my brother, Alfred Tom Trapp, is our branch priest, Brother John Harris and my loyal friend, G. Mackay, are

teachers, with Brother Miles as deacon. We number thirty or more on the record.

We have now moved from our old mansion meeting room to more suitable premises; indeed, our Bishop R. May said it was "just fine." So we now look forward, that with the favor of God we may prosper in good works and increase in numbers.

The Mormon elders have been busy here too, and at an open air meeting in one of the most prominent parts of our city Elder Thomas Jones and myself introduced ourselves to four of their elders, but they accomplished a hasty though undignified retreat. A few days after the writer was informed by one of them that he did not approve of our methods, and it was characteristic of our people the world over. Personally we felt we were not to blame if we took advantage of the good crowd they left behind to make known the usual differences between us. We have not seen them preaching in public since.

If any of the Saints in the States have friends who reside here in this city and would like them visited, I should be pleased to honor their request if at all possible.

With kind regards;

ERNEST J. TRAPP.

17 STROUD ROAD, GLOUCESTER, ENGLAND, February 12, 1912.

Extracts from Letters.

Brother W. J. Smith, Cash, Michigan: "I began a series of meetings here on the 8th inst., and am having splendid liberty in trying to tell the gospel story. People are coming for miles to hear, and the invitations to occupy at six other places have been extended me. The spirit of enthusiasm and love for the gospel work is filling my soul as in days gone by, and I sincerely hope the day is not far distant when I may again be engaged in active missionary work.

"The gospel is to me more to be desired than fine gold, and is sweeter also than honey and the honeycomb; and although I have made mistakes in the past, I still know that this work is true, and that God is my friend; and when I enjoy the opportunity of speaking to my fellow men of the precious truths of the great gospel plan, and feel the sweet influence of the Holy Spirit's power filling my heart, like one of old, I feel to exclaim, "My soul doth magnify the Lord exceedingly." I shall continue if the weather permits and the Lord is willing, and look after the interests of the work as best I can."

News From Missions

Nebraska.

I have just arrived here from attending the debates of our people with the Church of Christ (Campbellites). Brother Leonard Holloway met W. G. Roberts in eleven sessions at Wauneta, Nebraska, on church propositions and the Book of Mormon. Brother F. A. Russell was moderator for Brother Holloway. We were strangers in Wauneta, none of us ever having been there before. But the difference in names and choice of language between the disputants told in our favor from start to finish, and before the debate was over it seemed the whole town was in our favor except the members of Roberts' church, and I heard that some of them were very much disgusted with Roberts.

I felt rejoiced to know the people could discern the fine accomplishment of a man of God as compared with one who has never experienced the refining influence of the gospel of Christ. Brother Holloway met the arguments of Elder Roberts in a pleasant, manly way, though Roberts was very abusive; so much so that the people talked of running him out of town. The people manifested their appreciation of Brother Holloway and the way he defeated his opponent by

handing him a purse of about twelve dollars. We were invited back to preach with the assurance that they would furnish a free hall and take care of the brethren.

At the close of the debate at Wauneta, Brother F. A. Russell joined issue with Elder L. S. Terry, of the Church of Christ, at Ough, Nebraska, for ten sessions on same propositions that Brother Holloway and Reverend Roberts had discussed at Wauneta, Brother Holloway being his moderator. Excitement ran high, and though the roads were very bad, the schoolhouse where the debate was held was crowded to overflowing. Elder Terry followed much the same line that Roberts did, though he was not so abusive. But he was no match for Brother Russell. Of course he kept his church back at Pentecost. But his unfairness in doing so was so plainly seen that I believe he would have made a better fight if he had come out and confessed the facts and defended them the best he could. Brother Russell pressed him so hard to bring out his church so he could examine it that his evasion became silly and laughable, and the people did laugh.

Brother Russell carried the audience with him from the start. Judging from the demonstrations, almost the whole audience at Ough favored the gospel as presented and defended by Brother Russell.

The past two months have been very unfavorable for church work in western Nebraska, on account of snow and cold weather.

In gospel bonds,

C. W. PRETTYMAN.

COMSTOCK, NEBRASKA.

Western Iowa.

Welcome spring is fast approaching with its happy burden of leaves and flowers, and the increase of outdoor privileges. We welcome its return with all our hearts.

Cold, as I have felt in this State in the winter past, is abnormal. Heat, as I have sensed it under the far southern sun, is also abnormal; though in my case the latter is most intolerable of the two excesses.

One's mind reverts to the remarks of Parley Pratt's exquisite flight on the future arrangements of God pertaining to the geological and meteorological conditions of our globe. But, comment as they may, I doubt not but what there will be variety hereafter as well as here, not only pertaining to life biological and botanical, but also, as to atmosphere and earthly conditions. The most that we can contend for is that where mountains and valleys are too numerous, or too projected or depressed; where cold or heat is too severe, God will regulate them in harmony with his great design and sovereign will with a view to the greater ultimate comfort and happiness of his children.

We will have our individualities hereafter as well as here. We will not all wear the same solitary facial expression. To every seed will be given its own body. The lives of flowers will be variegated; the rose and the lily will each breathe forth its own distinct odor; and the climate will be diversified throughout the ages.

Eternal, unbroken sameness is lonesomeness, dreariness. We will want organs as well as harps. The trumpet will not be silent for we will hear its regaling symphonies. Nor will the same unchanging tune for ever greet our ears. Our likes and preferences will not be in identity, for what one likes best another likes less, or prefers something else. But no one will be rude enough to say, "Don't play that, for I don't like it," when they are conscious that some other may. No one will say, "Bring only apples," without he knows the hearts of all, and that in his speech each heart is likewise spoken. No one will want to take up all the time when there are others who may be heard and still others who would

like to hear them. The crowd will want all to develop and will make a demagogue of none. They will fawn on no one, no matter what his station may be. No one will receive adulation or be fawned upon. No one will deliver all the speeches because he can without an opportunity to his fellow to be heard as well. He who is up will rejoice, whose joy will not be marred because another is higher than himself; it will be a source of joy in that he will conceive that he can get higher also. And if lower down, on descending steps he sees some clutching, clambering others, he will again have joy because he knows that as he is where he is because he came there; that they can come there also. And so all will glory in what they have and where they occupy, and their consciousness of gradation will be no diminution of their glory. On every height to be climbed, every distance to be traversed, every depth to be followed, every wall to be scaled, there will be inscribed the word *possibility*. Every lock will have a key; and in luminous characters the words *endless progression* emblazoned in the horizon will invite the masses on and on, worlds without end. The conditions merely fulfilled, growth will result as with a boy who eats his mush and milk.

No combines or grafters will be there to store out of reach the bread of the needy. No steel, oil, or railroad magnates will infest the land, nor will any other ravenous beast be found.

I feel that the past year in Fremont District has been a success so far as my ministry is concerned. In the main I have tried, in conformity with my office, to direct my energies toward the outside element. I have baptized a few and have the names of quite a number of others who delay the action for warmer weather, in which case I might not be the one to officiate, but I shall be satisfied so long as it is done. I am glad I have gotten that far ahead.

A couple of days ago I was pleased to receive a letter from an intelligent lady to whom I introduced our message a month ago, a Congregationalist, to come and baptize her. "I have decided to be baptized," she said. She is a tireless, inveterate reader, and at her present rate of advancement it will not be long till she has intelligently canvassed our whole catalogue of books. She bids fair to be a worker in the neighborhood where she dwells.

What a satisfaction it is to the man with the bread of life from heaven to meet a truly hungry soul; one who has a demand to supply, an emptiness to fill; one who has become tired of drinking from the ditch and now wants something right from the fountain. When I can meet a number of such rare mortals in the same vicinity my books fly and I get down to work.

Talk about the Gentile world being tired of sectarianism and hungry for the truth! It is not true; not as to the hunger at least. The statement is too sweeping. They may be indisposed toward sectarianism, but that produces no marked reaction in our favor, generally. Were it merely an indisposition towards the other churches it would not be so bad, but it is toward God, toward religion—religion in general—and things pertaining to God, which makes them unapproachable from our standpoint as well.

No, sir; the Gentiles are becoming more obdurate, growing less susceptible to gospel influences, more and more careless about things pertaining to God. Which trend of events, which condition is only responding to prophecy, ancient and modern, that we would turn from the Gentiles to the Jews. And why do we thus turn from the Gentiles to the Jews? Surely not because our message is meeting with a general and increasing acceptance on the part of the Gentiles, for it is owing to their rejection of it that we turn from them. It is true that we are recruiting their ranks, that a fertile spot is

struck now and then by our ministry, which will continue to be so until we formally or informally abandon them to their fate. But it is equally manifest that they are deteriorating nevertheless, and that gospel success among them is decidedly on the wane.

Yours loving and hoping,
MCPAUL, IOWA. ALVIN KNISLEY.

Honolulu, Territory of Hawaii.

I read that recent article on, "What are you doing for the church publications," and I answered in my mind, Getting all the subscriptions I can and trying to get the old ones to pay up. But I will confess I might send in more news. And as this section has not been heard from for a year will send a little, and the editor will please abridge if I get too much.

Hawaii is growing in importance from a worldly standpoint, and is now recognized as one of the most important naval bases under the American flag. From the latest recommendations of the Secretary of War, we learn that from twelve to fifteen thousand troops are to be permanently located here, the greatest portion to arrive this year. I guess they are afraid some one will run away with the canal.

This makes it necessary for us to try to reach some of the military part of the population, and to this end we have secured permission to have the church publications sent to several of the Army Post libraries. Also for the past several months we have had preaching at the Naval Station here in Honolulu on Sunday at 11, at which a goodly degree of the Spirit has been present. Several of the boys who were interested, however, are leaving for Manila on the transport *Sherman* to-day. We put quite a number of *HERALDS*, *Autumn Leaves*, tracts, etc., on the boat, and were assured by one of the boys whom we met that they would be read until they were worn out.

Two Sunday schools have been organized and fifteen baptized here during the last year. One of these was among the Japanese, being the first strictly Japanese Sunday school ever conducted here. They are very zealous and are so enthusiastic over the work that I notice they have prepared a nice lighted float for the Japanese lantern parade to take place on the evening of Washington's birthday.

The Chinese Sunday school continues to flourish, or at least to hold its own, which is doing pretty well considering the inducements we have to offer the children as compared to what the other churches are offering. But one thing is certain to my mind, and that is, that the work among the Chinese has gone just about as far as it can without having a building to meet in which they can feel is their own. The place where we meet now is a political hall, and we simply have the privilege of using it for a short time on Sunday.

For many months the Chinese revolutionary flag has been very prominent around town, Dr. Sun Yat Sen, the provisional president of the new republic being a Honolulu Chinese and a great favorite of his people here. Yesterday the old flag was hauled down on the Chinese consulate and the new one run up. I hope this will mean an open door for the gospel in China.

Elder Waller is in San Francisco and Brother Barrett and myself are keeping things on the move during his absence. Sorry we can not go to General Conference, and trust that those who can may be blessed by an abundance of God's Spirit.

Wishing the *HERALD* and the church in general a successful year,
MYRON A. MCCONLEY.

Money lost is bewailed with louder lamentations than death.—Juvenal.

News from Branches

Omaha, Nebraska.

We have held our annual branch business meeting since you heard from us last, and elected the same officers and two additional ones. M. A. Peterson continues as our presiding elder; Leon Snow was elected chorister to succeed Sister Kirkpatrick.

The Northern Nebraska District met here in Sunday school-Religio convention capacity, Thursday evening, February 15, at 8 o'clock, and continued Friday with three sessions, the local Sunday school giving an entertainment in the evening in recognition of their having attained to the "Standard of Excellence." Conference convened Saturday morning and continued over Sunday, with prayer service and three preaching services, beside local Sunday school and Religio services. So we were busy, but there seemed to be a happy, cheerful spirit, and we believe it was a near success.

One of the pioneer missionaries, Elder Charles Derry, preached Saturday and Sunday evening; Elders Crabb and H. S. Lytle preached Sunday morning and afternoon respectively. We missed our dear brother, Apostle J. W. Wight, whom we learn is again so afflicted as to be forced to go to the Sanitarium.

Though we are meeting with apparent obstacles in our spiritual advancement as a branch, yet we hope they are blessings in disguise. May we put forth enough effort to overcome the weaknesses of the flesh which may now hinder our progress. We have been promised again and again that God stands ready to bless when we are able to receive.

Yours for truth,

W. E. STOFF.

Miscellaneous Department

Conference Minutes.

LITTLE SIOUX.—District conference was held at Logan, Iowa, February 3, 4. District presidents Sidney Pitt and S. B. Kibler selected to preside. President Pitt reported labors at Pisgah, Turin, Mapleton and Ute, and since the first of the year had visited nearly all the branches in the district. Had found in all the branches a spiritual lethargy that he had never noticed before, nothing to be alarmed at, but enough to put us on our guard. No troubles existed. Urged that the spirit of levity be banished and a spirit of prayer encouraged in branch meetings. Spiritual matters had not advanced as he had hoped and the labor expected had not been performed. President Kibler stated that a priesthood meeting had been held in the Woodbine Branch and quite a number had agreed to occupy whenever and wherever openings permitted for the preaching of the word. They had stood in readiness whenever it had seemed to be wise or whenever invitations were extended, but the fall work and severe weather had prevented the work they had hoped to do. President Pitt presented a summary of the reports sent to him. All branches but Pisgah reported. All branches hold regular meetings and Sunday school. All branches, excepting Persia and Evergreen, have Religio locals. In the branches reporting, 78 preaching and 50 prayer services had been held each month. The spiritual conditions were fair to good. In four of the branches, the membership were visited by the branch officers each quarter. One had done no visiting during the last quarter. Three made no reports on this item and the others did not visit thoroughly. Priesthood meetings were held in most of the branches with good interest. Baptisms and confirmations totaled 22; three ordinations, and 9 children blessed. The report was not as complete as it could have been if better understood. J. R. Fry, of the Missouri Valley building committee, reported the building lot paid for in full; \$46 or \$47 on hand; \$30 due them for rent of the lot, and about \$150 with the Aid Society which they expected to contribute. The local committee had not understood their duties and had done but little. The bishop's agent reported the

receipts since October 1, 1911, to February 1, 1912, \$1,603.50, which included \$24.31 at the beginning of the report instead of a deficit of \$44.22, as reported in error at last conference. Had paid to elders' families and for aid, \$492.10; had remitted to Bishop Kelley, \$1,000; and had \$111.40 on hand. The annual report for the conference year ending December 31, 1911, showed the names of 221 contributing tithes, offerings, and consecrations. The total amount received for the year was \$3,223.84; on hand at beginning of year, \$40.06; total cash, \$3,267.90; paid to elders' families and for aid, \$1,412.50; remitted to Bishop Kelley \$1,650, and had on hand \$201.40. This report was audited and found correct. The statistical reports from the twelve branches of the district showed a total membership of 1,998, which included one patriarch, one member of the high council, 4 high priests, 2 seventies, 43 elders, 33 priests, 32 teachers, and 20 deacons; 20 were gained by baptism; 16 by letter, and 6 by certificate; a total gain of 42; 20 were lost by letter, 5 by death; a net gain of 17. Five marriages were reported and one ordination. By unanimous vote J. F. McDowell was recommended to the minister in charge, the Quorum of Twelve, and the bishopric for active ministerial labor under General Conference appointment. A resolution was passed instructing the branch clerks and presidents to locate as far as possible the absent membership; ascertain their wishes in regard to uniting with their nearest branch, urge them to unite with the branch that is most convenient to attend, and report the result of their labors to the next conference. Seventy-nine delegates were nominated to represent the district at the General Conference. Sioux City was chosen by unanimous vote as the place to hold the next conference, and June 1 and 2 as the time. Bert E. Fry, of the Biglers Grove Branch, was recommended to the conference by the branch for ordination to the office of elder. The call was properly testified to and the brother was ordained at the Sunday morning prayer service, February 4, under the hands of Charles Derry and Sidney Pitt, sr. J. C. Ballantyne, Charles Derry, Sidney Pitt, sr., and J. L. Parker occupied at the preaching services. James D. Stuart, Magnolia, Iowa, district clerk.

SOUTHWESTERN TEXAS.—District convened with the First San Antonio Branch at 7.45 p. m., February 9, with the district presidency in the chair. After preaching by W. C. Carl, the district presidency was chosen to preside over the conference and appoint services and speakers. The 10 o'clock prayer service Saturday was followed by a very touching sermon from Brother Hay. Business session began at 2.45 p. m. Saturday. The reports consisted of those of the two branches, the First and Second San Antonio Branches, six elders, W. C. Carl, J. W. Morgan, John Harp, W. H. Davenport, T. J. Jett, and Gland Kuykendall; five priests, Gregoria Menchaca, Andrew Kuykendall, J. R. Wheeler, A. R. Wheeler, and C. F. Wheeler. After extending voice and vote to visiting members, the conference accepted a recommendation from the Second San Antonio Branch that C. F. Wheeler be ordained to the office of elder. The election of officers resulted in the following: J. W. Morgan, president; W. C. Carl, vice-president. The other district officers were sustained, except that John Harp was elected superintendent of the district Sunday school association. John Harp, Gland Kuykendall, Ruth Gifford were chosen delegates to the General Conference. The 8 o'clock hour Saturday night was occupied by John Harp and he indeed brought forth the new from the old. After this preaching service, Riverside Park in San Antonio, kindly offered by Brother Palmer, and a most suitable place, was accepted as the ground for our coming conference and reunion, which is to begin on Friday before the first full moon in August. After Sunday school Sunday morning a resolution was adopted that we pledge ourselves to pay as much as five cents each, every month, for the benefit of the Children's Home, and Sister Elma Neal was appointed to take charge of this matter. The 11 o'clock hour Sunday was occupied by a preaching service. At 2.30 we had the pleasure of seeing a young lady buried in the liquid grave. At the afternoon prayer service this sister was confirmed, and C. F. Wheeler was ordained an elder. The closing service was a sermon by Brother Palmer, Sunday night. The report of the bishop's agent, which was not finished in time to be read before the business session, was read and accepted. We are looking forward with brightest hopes to the conference and reunion, because we have the promise that if diligent and prayerful we shall then receive a great blessing. Carl F. Wheeler, secretary.

EASTERN WALES.—A conference of the district convened at Nantyglo, February 3 and 4, at 7 p. m. on the third. District president, E. J. Traop, in the chair. Apostle G. T.

CONTENTS

EDITORIAL:

The Perfect Law of Liberty	217
HYMNS AND POEMS	220
ORIGINAL ARTICLES:	
An Attack on Judge Royle Reviewed, by A. B. Phillips	221
Repentance; Sermon by John W. Rushton	224
CANADIAN MIRROR	228
OF GENERAL INTEREST	229
MOTHERS' HOME COLUMN	230
LETTER DEPARTMENT	231
G. W. Hull—George W. Winn—Louise A. Wall—James T. Davis—A. C. Anderson—L. Williams—E. Broadway—Ernest J. Trapp—Extracts from Letters.	
NEWS FROM MISSIONS	235
C. W. Prettyman—Alvin Knisley—Myron A. McConley.	
NEWS FROM BRANCHES	237
MISCELLANEOUS DEPARTMENT	237

THE SAINTS' HERALD

ESTABLISHED 1860.

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

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Griffiths and Bishop R. May were associated with presidency of the conference. S. G. Cope was elected to assist secretary. Statistical reports: Cardiff 26; Gloucester 81, gain 12; Nanttygo 22, gain 2. District president, vice president, and secretary's reports presented. Treasurer's statement showed: Receipts, \$4, 18s, 11d; expenditures, £3, 14s, 2½d; on hand, £1, 4s, 9d. Bishop's agent, Thomas Jones, reported: Receipts, £22, 10s, 8d; expenditures, £22, 9s; on hand, 1s, 8d. Elders reporting: J. Evans, B. Green, G. Cope, A. Jones, E. J. Trapp. Missionaries; E. B. Morgan, Thomas Jones. Reports of elders' courts were presented, received by conference, and dealt with. Resolutions of condolence to our late Sister E. A. Gill of Gloucester was passed. Our sister's hospitality will ever be remembered. Sunday afternoon social meeting; a few encouraging testimonies were uttered during the meeting. Apostle G. T. Griffiths and Bishop R. May occupied the evening hour and both gave us a treat by their able discourses. We appointed E. B. Morgan, J. W. Rushton, T. U. Thomas, and William Lewis to represent us at General Conference. Quite a number of the Saints presented themselves in spite of the bitter cold weather, and altogether an enjoyable time was spent. Our next conference will be held at Gloucester. A. T. Trapp, secretary.

NORTHEASTERN ILLINOIS.—District convened with Central Chicago Branch, January 20, 1912. District president C. H. Burr opened the service. Minister in charge F. A. Smith and the district president, C. H. Burr, and Lester Wildermuth were chosen to preside over the conference. Branch statistical reports of Mission, Belvidere, Unity, First Chicago, Plano, West Pullman, Sandwich, Central Chicago, and Wilmington were read. Bishop's agent reported: Balance on hand last report, \$595.70; received since, \$1,629.50; disbursements, \$1,410.40; balance on hand, January 1, 1912, \$314.80. Auditing committee reported account correct. District treasurer reported: Balance and receipts, \$44.57; disbursements, \$30.46; balance on hand, January 20, 1912, \$14.11. Resolution on boundary line was read and its adoption moved as follows: Beginning at the northeast corner of the State of Illinois and running west to the west line of Winnebago County on the northern state line; thence south on a line with the west line of Winnebago County to Bureau, and from there to the north line of Mason County. The Illinois River shall be the western boundary line, thence east on the south line of Tazewell, McLean, Ford, and Iroquois counties to the Indiana state line; thence north on the east line of Illinois to the northern corner of the State, the starting point. Moved that we refer our action on boundary lines to the minister in charge and ask him to place it before the General Conference. C. B. Hartshorn was sustained as member of library board. Report of reunion committee read. Moved the expenses of district presidency in going to Wisconsin to carry out wishes of the reunion, be paid from reunion fund. Moved the district conference approve the work of reunion committee in locating the reunion at Belvidere. Moved we authorize the reunion committee to expend such funds as they deem wise to advertise the reunion. By provision of conference Henry P. W. Keir and Pearley G. Fairbanks were ordained to the office of elders. Mission Branch was chosen as the place to hold the next conference, June 1, 1912. The following members were nominated as delegates to General Conference: F. A. Smith,

LaJune Howard, J. A. Tanner, C. H. Burr, L. O. Wildermuth, J. A. Daer, Sister P. Pement, J. A. Bronson, W. I. Cochran, Sister W. I. Cochran, Sister James Laing, Florence Laing, F. E. Bone, Sister F. E. Bone, Sister Melvina Heavener, Jennie Leland, C. B. Hartshorn, Sister C. H. Burr, Fred Johnson, Sister Fred Johnson, Earl Rogers, Grace E. Johnson, Sadie Selle, Lee Hartshorn, Sister Lee Hartshorn, Harvey Drake, Alice Camp, Glenn Fairbanks, Minnie Bronson, James F. Keir, Sister James F. Keir, Charles Atkins, Joseph Camp, R. N. Burwell, William J. Sloan, Sister William J. Sloan, Sister Hazel Maginnis. W. E. Williamson, secretary.

To the Presidents of Seventies.

By resolution passed at our closing service April, 1911, you agreed to meet March 27, 1912, at 2 p. m., at Independence, Missouri, to transact the business of our department relating to the council, and General Conference.

C. SCOTT, *Senior President.*

COUNCIL BLUFFS, IOWA, February 28, 1912.

To the Second Quorum of Seventy.

You are hereby requested to meet April 6, 1912, at 9 a. m., at (place to be indicated), at Independence, Missouri, to attend to necessary business.

C. SCOTT, *President of Quorum.*

COUNCIL BLUFFS, IOWA, February 28, 1912.

Notice.

Should any of the HERALD'S readers know of one or more Saints, living in or near Leadville, Colorado, I would appreciate it very much, if you would send me this information by mail, and I will return stamps. Mrs. C. R. Likins, Leadville, Colorado.

Resolution.

Whereas, it has pleased our heavenly Father in his inscrutable wisdom to remove from our midst, our beloved and esteemed brother, Joshua C. Nunn, taking him from active service in this state and giving him place in the realm of peace and rest; and,

Whereas, our departed brother was an honored member of the First Quorum of Priests, and at the time of his death the faithful and energetic secretary of the same,

Therefore, be it resolved, That while we regret his premature death and mourn the loss of a valiant and able comrade, yet we reverently submit to the will of God whose perfect love and wisdom leads us to believe that he doeth all things well; and we hereby extend to his sorrowing wife this expression of deep sympathy in this hour of distress and gloom, and invoke the blessing of Almighty God upon her that through the gospel of hope she may look beyond the darkness of the present and in anticipation of the future, when in the light of immortality, all broken strands will be reunited, and every mystery made plain, and all tears be wiped away in the unity and grace of the Holy Spirit.

Be it further resolved, That a copy of these preambles and resolutions be forwarded to our sister.
INDEPENDENCE, MISSOURI, February 26, 1912.

Died.

HICKS.—Florence Addie Hicks, died October, 1911, at her parents' home at Omaha, Nebraska. She was born June 4, 1895, at Spokane, Washington; baptized November 26, 1906, at Spokane, Washington, by T. W. Chatburn, confirmed by T. W. Chatburn and G. W. Winegar. She had been a constant sufferer for many years, and was denied the pleasures that the young so much desire; but through it all many times did she call the elders to obtain relief in God's own way, and many times that relief was granted temporarily. Her remains were laid to rest in Forest Lawn Cemetery to await the summons from on high, Arise and ever live. Funeral from the Saints' church on October 22. She leaves to mourn their loss, father, mother, two sisters, and one brother.

BLACK.—Samuel Smith Black was born May 4, 1849, in Merland, Madison County. Died at his home in Omaha, Nebraska, January 7, 1912. He was baptized at Desoto, Nebraska, January 26, 1868, by E. G. Cannon; confirmed by E. G. Cannon and S. Butler. He was afterwards ordained to the office of elder, and had many testimonies of the truthfulness of the gospel. He labored in different positions in the Omaha Branch, where he has had his membership for many years. Funeral from the Saints' church, Omaha, on January 9. He leaves a wife and a number of children to mourn.

BOYLE.—Effama Smith was born in Muskingum County, Ohio, July 24, 1824. She married Moses Boyle February 9, 1841. In 1854 she with her husband moved to Illinois and settled near Millersburg. She has lived a widow since March 13, 1877. She was the mother of seven children: four of whom remain to mourn their loss, with eighteen grandchildren, thirty-four great-grandchildren, and 12 great-great-grandchildren, with a host of relatives and friends. Sister Boyle united with the Reorganized Church March 16, 1868. She was true to her covenant, and was loved by all who knew her, because of her kindly disposition and integrity of heart. She died at the home of her daughter, Sister J. W. Terry, at Joy, Illinois, February 13, 1912. Services at Saints' church in Joy, Illinois, Elder O. E. Sade in charge, sermon by E. J. Good-enough. Interment at Millersburg, Illinois.

MCLEOD.—Annie C. McLeod, nee Dunn, was born June 24, 1855, at Beverly, Ontario; died February 7, 1912, at Cormorant, Minnesota. Survived by seven children; namely, Mrs. Eunice Elsworth, Audman Nunn, Mrs. Mabel Steotoe, Nathan Nunn, Norman Nunn, Mrs. Maggie Calgren, Willie McLeod; and two brothers, William Dunn and George Dunn. Sister McLeod was baptized by I. N. Roberts, and lived a consistent life; a loving, faithful wife and mother. Sermon by T. J. Martin, her former pastor, of Wymore, Minnesota.

STEWART.—Sister Lola M. Stewart, eleventh child of Samuel and Mary Wood, born February 12, 1859, at Union Grove, Harrison County, Iowa; died February 22, 1912, at Council Bluffs, Iowa, aged 53 years, 10 days. Known favorably to many Saints and friends. Married to Mr. Morris C. Stewart, of Council Bluffs, Iowa, September 23, 1880. The only child, was an adopted son, Marion F. Was baptized into the Reorganized Church by Thomas W. Williams, October, 1895. She died in the gospel hope. Funeral at the Saints' church, Council Bluffs, Iowa, February 25, 1912, C. Scott delivering the sermon. Largely attended. She leaves husband, son, one brother, and five sisters, all but one of whom were present at funeral, as also a large number of other relatives who mourn her. She rests in peace at Walnut Hill Cemetery, Council Bluffs, Iowa.

ATKINSON.—Sister Mary Ann Atkinson was born in Tills-ley, England, February 23, 1836. Died at Kewanee, Illinois, February 18, 1912. Had she lived until the 23d she would have been 76 years of age. In 1858 she married Abraham Atkinson, who died September 16, 1867. In 1870 she married John Atkinson, of Kewanee, Illinois. She leaves to mourn, husband, three children, seventeen grandchildren, two great-grandchildren, one brother, two sisters, and a large number of relatives, and a host of friends. She united with the church December 25, 1872. From this time until her death she was a faithful Saint. Funeral service at the Latter Day Saints' church. Sermon preached by William Willetts, assisted by John Chisnall.

MORT.—Sister Rachel Mort was born in Lee County, Iowa, July 31, 1852. Died at Kewanee, Illinois, February 16, 1912, aged 59 years, 6 months, 16 days. United in marriage to Brother William Mort, December 25, 1873, in Wapello County, Iowa. Husband, two sisters, and three half brothers survive her. Came to Kewanee in 1876. Here she obeyed the gospel, being baptized February 14, 1878, by T. W. Smith. She remained faithful to the end. Funeral service at the Latter Day Saints' church. Sermon by William Willetts, assisted by John Chisnall.

ANDERSON.—Isaac Anderson, born January 6, 1830, in Pennsylvania, died February 10, 1912, at the home of his daughter, Mrs. R. S. Rounds, at Blue Center, Wisconsin. At the age of eight he went with his parents to Ohio, where he assisted his father in farming. At twenty-two he married Maranda Wheaton; in 1856 they came to Richland County, Wisconsin. Eight children were born to them. He leaves to mourn, an aged wife and three children, John, of Excelsior Wisconsin; Callen, of Livingston, Wisconsin; and Mrs. R. S. Rounds. The deceased has been a devoted member and worker of the Reorganized Church for over twenty years, a devoted husband and loving father.

Literary Note.

For the first time in the history of the National Institute of Arts and Letters, the gold medal for distinguished work has been awarded to a poet, James Whitcomb Riley, the Hoosier bard, being the lucky recipient. The meeting of the institute was held in Philadelphia. Mr. Riley, who is one of the "forty immortals" was unable to attend. A telegram bearing the glad news was sent him over the signature of John W. Alexander and Jesse Lynch Williams, president and secretary of the institute.

The medal is of solid gold, about two inches in diameter and a quarter of an inch in thickness. It was designed by Adolph Weinman, a member of the institute, and shows a Greek head in relief on one side, while the reverse bears a lighted lamp of ancient pattern, and an inscription.

James Whitcomb Riley, although he is always closely associated with his native Indiana, is the poet of all America. He naturally fills the place once held by Longfellow and Whittier, and every line he writes strikes a responsive chord in the human heart. He is indeed worthy of the honor that has been bestowed upon him.

How blessed to feel from my care-laden heart,
Christ knoweth my sorrows, and bids them depart;
To lay my tired head in an infinite rest,
On the heart of all others that loves me the best!
When my lips have been touched with the spirit of prayer,
I feel that the presence of Jesus is there;
From all condemnation my soul is now free,
For the blessed Redeemer has suffered for me.

—L. D. Santee.

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THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, MARCH 13, 1912

NUMBER 11

Editorial

A LETTER OF INSTRUCTION.

In presenting the following letter of instruction, to the readers of the HERALD, I have deemed it advisable to do so by a series of questions, having in consideration the subject matter of the position, privilege, and duty of the Quorum of the First Presidency in its several parts contingent upon the death or deposition for cause of the President of the church, denominated in the law as the president of the high priesthood. In answering the several questions the following premises should be remembered and observed.

First. Priesthood, delegated authority, is conferred for the expressed purpose of accomplishing, by human means, the work of the divine mind, for the benefit of mankind.

Second. Office in the priesthood is intended to designate the general and specific work that the individual called, chosen, and ordained to the office is to do.

Third. Office in the priesthood is not conferred to increase the importance of the individual or as a means to self-aggrandizement or personal emolument.

Fourth. All offices in the priesthood are equal in honor before God, the honor of each as to the individual holder resulting from the manner in which the duties of the office are performed.

This is evident from a consideration of the statement made by the Apostle Paul, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. . . . That no flesh should glory in his presence."—1 Corinthians 1: 26, 29.

Fifth. It is equally essential to remember; that in using the terms, "called," "appointed," "chosen," and "ordained," referring to any person, chosen and ordained by the body to any office in the priesthood, the worthiness, fitness, and qualifications to act in such office should be understood and conceded without a constant repetition of these terms.

Sixth. It is the axiom of the church, that persons

ordained to office in the church are so ordained because they are called of God by revelation.

This follows the injunction of Paul to the Hebrew brethren, "And no man taketh this honor unto himself, but he that is called of God."—Hebrews 5: 4.

1. In the case of the death of a president of the church, or his removal from office for cause, what would be the position of his counselors?

To reply to this question intelligently it is necessary to ascertain to what office they have been called and ordained. Section 104, paragraph 11, reads thus: "Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church." In section 17, paragraph 1, Joseph Smith and Oliver Cowdery were called and ordained apostles. In section 87, paragraph 3, it is stated that Sidney Rigdon and Oliver Cowdery were equal to the president in "holding the keys of this last kingdom."

By provision in section 99, paragraph 6, the three high priests who were chosen as the Presidency of the Church are rated as equal in authority to preside over the high council. In section 68, paragraph 2, these three presiding high priests are distinctly authorized to officiate in the ordination of those who are called and appointed to act as bishops in the church, either of the order of Aaron or by virtue of holding the office of high priest.

In the church articles of incorporation, Article 1, in the government of the church, there is provision made that the church should be presided over by a First Presidency, consisting of a president and two counselors. We have already seen how these counselors are chosen.

From what is given from the authorities cited above, it is clear that in authorizing the organization of the church, the Lord provided an ample safeguard against imposition upon the people from the improper aspiration of any of the leading authorities of the church, by establishing three quorums as checks and counter checks upon each other, the three being equal in authority in matters of im-

portance, neither one of the three being paramount to overriding the authority of the other two. It is therefore reasonable to suppose, that in case of a vacancy occurring in either of the quorums, unless such vacancy was of such a character as to reduce the membership of the quorum below the permissible majority provided for in section 104, where it would be impossible to secure an undivided quorum, such quorum in which the vacancy occurred would still hold its unity of power, a majority existing, providing there was a unity in the remaining members of the quorum. Or in other words, that a quorum broken by death or by deposition, providing a majority still remained, would hold its quorum authority intact, and could not be deprived of its quorum authority and privileges unless it should be overruled by a unanimous decision of the other two quorums. It would not therefore be reasonable to suppose that the Quorum of the First Presidency would be so completely broken by the death or removal from office for cause of the president of the high priesthood that such quorum would cease to exist, as a quorum, or its duties to the body as a quorum cease upon the death or removal of the president. The provision is an ample and wise one, as anyone can see by examining the proposition devoid of prejudice, the result of wrongdoing in the past.

It would then seem clear that the members of the First Presidency who would survive the death of the president would still hold the office of presiding high priests over the high priesthood and be authorized to act in such duties of the presidency in a similar manner that they may do during the life of the president, restricted only by the exceptions found in the law, the most important of these perhaps being the restriction as to the right of receiving revelations and presenting them to the church for the government and guidance thereof. It would further seem reasonable that as these officers were high priests those whose priesthood warrants the belief that they might receive revelations from God, it would not be impossible that the Lord might speak through one of those who remained in the quorum after the death of the principal, or his removal from office for cause, as it is the privilege of the Lord to speak through whom he will. There could be no danger of the church being misled by such revelations, these revelations being subjected to the same scrutiny by the quorums as those given by the president himself.

2. When would their term of authority cease and what would be the extent of their duty pending the appointment of a successor?

Their office as counselors merely would cease at the death of the president, for obvious reasons; but their office as members of the First Presidency to

which they had been ordained after being called and chosen would not pass until a successor to the deceased or deposed president was chosen, upon which choice properly made by the body a reorganization of the Quorum of the Presidency would be requisite, their office passing at their report and laying down their office, awaiting the action of the body.

3. Would their right to act as presidents cease at once upon the death of the president or would they be authorized to continue to act as presidents until a successor was chosen?

Being chosen and ordained as presidents of the high priesthood forming a quorum, and not as counselors only, they would be authorized to continue to perform the perfunctory duties of presidents until a successor was chosen or other provision made for an acting presidency.

This is agreeable with section 107, paragraph 39: "I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and first presidency, to receive the oracles for the whole church." This shows clearly that the intention of the Great Organizer was to create a quorum, and not simply to institute two men as counselors with no responsibility attaching to them, in case of the absence by death or deposition of the president. It would seem that divine wisdom would not so loosely form a three-fold cord, like that made by the three quorums, the Presidency, Twelve, and Seventy, that one of them would cease to exist, if one of its members was to be removed, leaving the other two intact to perform quorum duties. It is safe to assume that when these three forming the Presidency were appointed by revelation, and chosen and ordained "as three presiding high priests," they would be qualified to perform the necessary duties attaching to their office as members of a quorum, with equal authority under the law.

4. Should they report the death of their principal officially to the Quorum of Twelve through the presiding officer of that quorum?

Yes. They should not only report to the Quorum of Twelve, but also report to the Quorum of Seventy, through its president, these quorums holding concurrent jurisdiction in matters of decision. This they should do, not only as a matter of courtesy but as a matter of right.

5. Or should they report to the next ensuing session of the Annual Conference and continue to act as presidents until such conference convenes and their report be made?

They should report to the next ensuing conference and should continue to act in their office as presidents of the high priesthood, until the successor of the deceased president should be chosen, and the

First Presidency as a quorum reorganized. They should consult with the presiding officers of the two quorums, Twelve and Seventy, and if upon such consultation it would be deemed advisable to call a special session of conference, they should make report to such special conference, in conjunction with the officers of the quorums referred to.

6. Would either of them be eligible to be chosen as president to succeed their principal by virtue of their holding the office of the high priesthood to which they had been ordained as counselors?

Yes. The same as they were eligible to be chosen as members of the First Presidency when such presidency was formed by their accession to it.

7. If the death of the president should be reported by these counselors to the Twelve, would it be the duty of that quorum to at once assume the care and direction of the affairs of the church?

The Quorum of Twelve would not be authorized to traverse outside of their duties as "a traveling, presiding high council," and take absolute direction and control of church affairs, if the remaining members of the Presidency were in agreement and showed no disposition to assume arbitrary control, without proper recognition being given to the two other quorums holding concurrent jurisdiction in matters of decision. Should there be disunity among the remaining members of the Quorum of the Presidency, and confusion and strife as to authority arise between the counselors, the Quorum of Twelve should then be recognized as authorized to secure a proper unity of action in the church in connection with the Quorum of Seventy, holding equal authority in matters of decision. It is not in accordance with sound reason, that either quorum would have the right of absolute dictation over the authority and jurisdiction of the other two ruling quorums, these all three having been made equal by organic law. The assumption of arbitrary power and control by either one of these three bodies, declared in the organic law to be equal, would give rise to opposition and active protest, and confusion would inevitably result.

8. Or should they await the sitting of the next ensuing Annual Conference to which report should be made by the counselors and then assume the direction of affairs and proceed to secure nomination and election of a president to fill the vacancy created by death or removal from office for cause?

They should await the action of the ensuing Annual Conference unless by agreement referred to above an earlier conference is called, at which report of the death of the president should be officially made, when their right to assume temporary control should be accorded them through their presiding officer, subject to voice and vote in the usual form of opening conference.

9. What should be the course of procedure in securing such choosing and sustaining of one to fill such vacancy?

Conference should be opened in the usual manner by choosing a president *pro tempore* and the necessary secretary, by nomination and vote, whereupon the report of the remaining members of the Quorum of the Presidency should be presented by them, and the conference proceed to act upon said report, or to set an hour on that or a succeeding day, at which the report would be taken up and acted upon. The setting of an hour, as suggested, would give time for the appointment of credentials committee and the hearing of their report, that the conference might be fully prepared to vote *viva voce* or by a yea and nay call of delegates. There would be no need for friction, if there was a disposition upon the part of all to grant the courtesy and rights to others that they would make demand for themselves, in the spiritual understanding that it is not for the purpose of self-aggrandizement or self-laudation that they are met, but to do business which will conserve the safe interests of the entire body.

10. Should the Quorum of Twelve by one or more of their number by virtue of their office preside at the conference next ensuing after vacancy in the Quorum of the First Presidency occurred?

No person has the right, either in custom or law, to demand the prerogative and rule of authority to preside over the conference of the church when met for business, at a stated period, and arbitrarily assume control without the choice of the assembly obtained by nomination and vote.

11. Or would it be legal or expedient for the conference to choose some one to act *pro tempore* by usual nomination and vote?

It would be lawful for the conference to choose by nomination and vote any qualified person, holding the Melchisedec priesthood to preside *pro tempore*, but Paul's adage, that "all things are lawful unto me, but all things are not expedient," would be in force in such instance, and the wiser and safer course would be that the president of the Quorum of Twelve or some one of the quorum, or other, whom he might suggest should be chosen to preside until the First Presidency as a quorum was reconstructed.

12. Could one of the counselors be so chosen by nomination and vote and preside until the vacancy referred to was filled?

Yes. The rule of expediency suggested in the answer to the preceding question would be of force and value in this issue. The remaining members of the Quorum of the First Presidency would be persons directly in interest in the pending business of choosing a successor to the removed president, and the same propriety that causes a presiding officer to vacate the chair when matters in which he is in interest are

being considered would suggest that neither of these counselors would desire to preside, under the circumstances governing in the case. If adverse criticism or opposition be made touching the work of these counselors during the interim between the death of the president and the convening of the conference, they should be left free from presiding responsibility, to meet such conditions free from other responsibility. It would seem safe to infer under such conditions that the counselors would decline to accept the duty of presiding, while the matter of succession was being considered. Not until the Quorum of the Presidency is reconstructed would the position of these remaining members be definitely ascertained, as they may or may not be chosen to succeed themselves, and the will of the body may otherwise dispose of them, as to their office.

13. Would it be considered imperative that such vacancy in the Presidency should be filled at the next ensuing conference after such vacancy has occurred?

It would not be imperative, but the rule of expediency would require that if such vacancy could be filled, in the spirit of peace and good-will, it should be done. It would be advisable that the church should know as soon as practicable who should assume definite control of the affairs of the church, for if there should be friction, by reason of contention between individuals as to rights and prerogatives an interim without the choice being made would only serve to sow distrust and disaffection in a wider field. In this as in many other things, precaution is the parent of safety. It is safe to presume, that under the ordinary circumstances of church work the conference assembly would be as prepared to act at such ensuing session as they would be at any succeeding period of time, and the risk of unavoidable difficulties occurring would not be incurred.

14. If not, would the Quorum of Twelve in their organized capacity direct and administer in the care of the church until such time as a successor was chosen?

The office of the counselors as members of the Quorum of the Presidency not expiring until the quorum is reconstructed, they would continue to act as stated in answer to question two, and the Quorum of Twelve justly could not take arbitrary control of the affairs of the church outside of their office work as a traveling high council, except upon agreement between the three quorums involved, accepted, and acquiesced in by the voice of the conference. If such agreement was reached and the Quorum of Twelve so installed the counselors would at once cease to act, leaving the quorum vacated, as if their office as counselors expired at the death of the president, they could not hold office as counselors to either a president *pro tempore* or to the Quorum of Twelve. If they did not exist as a majority of the Quorum

of the Presidency, their identity as active officers would be lost to the church, except they should act by sufferance or by courtesy. Strenuous contention as to the rights and prerogatives would be out of place and incongruous under such conditions, and the church has a right to expect that such will not occur.

15. Do the words, "Your priesthood hath remained with Christ in God," as given in section 84, paragraph 3, given to the elders of the church by revelation, taken with other passages of scripture and the revelations found in the Book of Covenants, justify the belief in the right of the sons of those acting in the offices in the priesthood to succeed their fathers who have been or are acting in offices of the priesthood?

The clear understanding of this passage is that the priesthood had remained latent, "hid with God in Christ," but the office in such priesthood depends upon the manner of call by revelation, choice, and ordination. Call, choice, and ordination presume worthiness, fitness, and qualification.

16. Does the law of primogeniture inure to the first born?

Yes. The church, however, is dealing with living entities and the eldest living son is; so far as church work is concerned, to be considered eligible as the first born.

17. Are such first-born sons eligible to be chosen to succeed their fathers, other qualifications of fitness to act in the office being equal and satisfactory to the church?

Yes, without question.

18. Do the terms occurring in section 104, paragraph 18, wherein the office of patriarch is mentioned, refer to the priesthood as other officers included in the priesthood called Melchisedec, the words being, "This priesthood descends from father to son"?

The words, "*this priesthood*," occurring in the section referred to, apply to the Melchisedec priesthood and not to any office in the priesthood. The patriarch is an office or an order in the priesthood. There is a division of labor under different offices in the priesthood, but no division in the priesthood is created when a person is ordained to an office. One of the earliest teachings of the church, and most substantial, is that there are but two priesthoods. The multiplication of the offices could not create an additional priesthood.

19. Is this priesthood referred to in this paragraph the same as that which appears in the third paragraph of section 104 wherein the provision for the choosing of a president of the high priesthood is given?

Yes. The quotation referred to makes it clear and decisive that the priesthood from which the

presiding officers are to be chosen is the Melchisedec priesthood, and not from any specific quorum or office in the priesthood.

20. Is there just reason for believing that the words designating the class and number of such class of officers, refer to and include only the members of the apostolic quorum?

The value of this question will be seen when it occurs to the reader that there is an organized body professing belief in the priesthood as given by revelation to the church, who construe the language occurring in paragraph 11, of section 104, designating the class of officers from among whom the three presiding high priests, constituting the Quorum of the First Presidency are to be chosen as applying to the apostolic quorum only, assuming that the words "*three presiding high priests*" mean only those who have already been chosen and ordained as such presiding high priests. Acting upon this interpretation of the language, they have assumed the right to confine the choice and ordination to the Presidency to those who have previously been ordained apostles of the Quorum of Twelve.

The term "*three presiding high priests*" who were to constitute the Quorum of the First Presidency applies to the three chosen and ordained after such ordination has taken place to the office of three presiding high priests over the Melchisedec priesthood, and by no means indicates that the appointment by revelation from God, and the choice and ordination by the church are to be confined to the apostolic quorum only.

21. Or is the number there referred to inclusive of all the members holding and occupying in offices of the high priesthood?

The choice by revelation is at the disposition of the Lord. He has the right to designate whom he may choose; but when the matter is left to the action of the body, those holding the high priesthood, known as Melchisedec, whether members of any quorum or not, would be eligible.

22. Do the revelations given in the Book of Doctrine and Covenants justify the belief that a son of a president of the church, duly called by revelation and ordained and sustained by the church, is eligible to succeed his father as president, other qualifications of fitness being equal, with other members of the high priesthood. Do such revelations justify a belief that such a son should be chosen to succeed his father as president?

Following the legendary teaching of the eldership and the precedent established in the reorganizing of the church, based upon the revelations which were accepted and on record at the death of Joseph and Hyrum Smith, the eldest living son of a president of the high priesthood acting as president of the church

would be eligible under the considerations named in the question.

Unless such action was contravened by revelation directing otherwise, such son should be chosen. This would be in harmony and consistent with the precedents of history and the legendary teaching referred to.

23. Do the revelations point out with sufficient clearness that such a son is appointed by revelation as the proper one to be chosen and sustained as successor to his father, his father having died in office while being sustained by the faith, confidence, and prayers of the church?

Yes, unless such action upon the part of the church is prevented by revelation directing otherwise.

24. Or do such revelations require that such a person to succeed should be appointed or named by the incumbent prior to his death in order to justify the church in making such person their choice of successor?

In the absence of direct revelation otherwise the church would be justified in choosing and ordaining such a person to succeed a president removed by death under conditions named in the question.

25. Would the church be justified in choosing and electing such a person under the direction of present and existing revelations or does the spirit of revelation and wisdom in the various quorums and members of the priesthood sufficiently point out or designate such person as should be chosen to fill the vacancy in the Presidency caused by death, without such previous designation being so made by the existing incumbent in the office of president?

In the view of the subject thus presented, as shown by the precedent, established in the choosing of a president of the church in 1860, it would appear clear that the church would be so justified; for the reason that the spirit of revelation and wisdom as manifested to the one chosen in 1860 and to the members and officers of the church then in partial organization, there was sufficient coherence as to justify the action of the church upon that occasion. There is now, as there was then, evidence of a supervising Spirit working upon the different members of quorums and workers in the church, pointing to such a consummation, should the occasion arise demanding action upon the part of the church.

26 and 27. By whom should the nomination for the choosing (and electing) of a successor to fill the vacancy in the Presidency by death at the conference meeting to choose such successor be made? Would such nomination be confined to the Quorum of Twelve in their capacity as a quorum under the provision of the law which says, "they shall regulate and set in order," etc., as found in section 104, on priesthood?

When the conference has assembled and has been duly called to order, and the business properly stated, the common rule would permit any member of the assembly entitled to voice and vote to make such nomination; but a custom of courtesy having been established in the church, a priority of privilege should be cheerfully accorded to the one holding highest office by ordination; and if there should be two or more holding office alike in this regard, seniority in point of age should be considered, and by common consent he be privileged to make such nomination. If, however, the question should have been considered in quorum capacity by the leading quorums of the church and an agreement reached by such quorums as to the person to be nominated, it would be proper for such nomination to be presented by the Quorum of Twelve by the president of that quorum, by consent of the quorum or by some person to be named by them, either from among their own number or one from either of the quorums holding the Melchisedec priesthood.

This course of procedure in nominating would prevent any disturbing question of right or priority from occurring, the end to be reached being the good of all and not the gratification of any personal self-interest.

28. Is there just reason to believe that a successor to the present incumbent of the office of president of the high priesthood is sufficiently clearly designated to warrant the church in making a choice in case of the death of such incumbent?

The right to give revelation belongs to God. Necessarily the giving or withholding of revelation is determined by his wisdom, and is not governed by the desires of those who believe in revelation, nor by the necessities and exigencies of the church judged only by the wisdom of men. Hence, in the light of what has been stated, in answering the questions going before there is just reason to believe, that if no further revelation should be accorded the church, more specifically directing who should be chosen to succeed, in case of the removal of the present incumbent by death, the church would be justified in proceeding to make such choice upon what has already been vouchsafed, bearing upon the subject.

It must be taken for granted that He who has watched over the church since its establishment in the days of Adam and of Enoch up to the present must be accredited with the all-pervading wisdom that provides for every exigency through which the church may be called to pass. It is upon this fact that the confidence of the church must rest, to the effect that apparent direction for the accomplishment of certain designs has been given, and further and more definite direction does not follow the church is justified in pursuing that course which is

to it justified by the spirit of wisdom and revelation resting with it in its various quorums and organizations, for the various works of the church. As we are distinctly told, that "our ways are not like his ways, our thoughts are not like his thoughts," the church is justified in doing that which is necessary to be done, by the wisdom that may be given it at the time such work is to be done, if no specific direction is given how such work shall be performed, and there is abundant evidence to justify the belief, that if the church will pursue such principle the Lord will not permit the work intrusted to their care to suffer from failure upon his part to give such specific direction, much as his people may have desired it should have been given.

One of the reasons why it is difficult to answer the foregoing questions, with apparent satisfaction to all, is that the only precedents established by the church are those incident to the choice and installation of Joseph Smith, jr., the first president, and the choosing and ordination of his successor in 1860, so far as the choice of the president direct is concerned.

The choosing and appointing of a presiding officer by those engaged in the Reorganization can scarcely be regarded as a precedent, except so far as a recognition of the rightful successor, by the choosing of one to represent him, and the many spiritual manifestations connected with the choosing of such a representative and his associate officers of the church.

It will be remembered by those conversant with the action taken by the Reorganization, and those who have read the history of those events, that the spirit of prophecy accompanied the various efforts of those who had held the priesthood through ordination and administration of the martyred president and patriarch, and foreshadowed each successive movement. In answer to prayer those men were, by revelation, directed to the Book of Doctrine and Covenants as containing the rules of law in the observance of which the foundation and superstructure of complete reorganization could be safely accomplished. The effect of this recognition of the revelations given during the formative period of the church and that which was done under the observance of the instructions therein given, practically reduced the interregnum which it is charged interrupted the onward sweep of the church in its office work, from the sixteen years elapsing between 1844 and 1860, to the eight years elapsing between 1844 and 1852; eight years instead of sixteen.

It is a fortunate circumstance that the conference of 1852 was held fully two months before the promulgation of the so-called revelation on plural marriage, and the action taken at that time shows beyond successful dispute, that the supervising spirit of the work had wisely forestalled the spirit of the

adversary which sought to destroy surely the spiritual building of the church organized in 1830. Each successive step following that conference up to the April conference of 1860 strongly confirms the line of instructions given in answers to the questions above stated.

The church is not at liberty to accept or to follow the precedent supposedly established by the action of the Quorum of Twelve in the fall of 1844, in the Twelve taking absolute charge of the administration of the affairs of the church which culminated in 1847 in the installing of a Presidency by taking three from the then nine adhering members of the Twelve existing at the death of the Prophet, and installing them in the Presidency of the church with Brigham Young as their chief, which action was followed by public proclamation of the plural marriage dogma with its concomitant corruptions of the doctrines of the church, through the revelation and the restoration of the gospel.

This precedent and those established by James J. Strang, Lyman Wight, William Smith, and others, are of no value in directing the action of the church, other than they serve as warnings against deviating from the letter and the spirit of what had been given to the church prior to the death of Joseph and Hyrum Smith. They are but precedents showing what the church may do in safety.

In the organic law given in section 104 it is clearly pointed out that the Lord intended to provide a sufficient safeguard against a possible contingency in which there might be an effort made by one or more ambitious men, more mindful of self-exaltation and aggrandizement than for the good of a spiritual people, to so far obtain control in authority that mischievous and pernicious theories and doctrines, in either faith or organization, by which the symmetry of the whole might be virtually destroyed. This was done by authorizing the establishing of three quorums holding equal authority in matters of extreme decision, forming a three-fold cord in spiritual affairs and in fact that could not easily be broken. The same organic law provides rules by which when these quorums are once established, they may be kept intact in so far that no one of them may under ordinary circumstances become so disorganized as to prevent its working in connection with each of the others in harmony for the good of all. This provision is found in the direction that a majority may perform service if it is impossible that the entire body of either quorum be present; or in other words, that if it should be impossible that the whole of each be available for the important service.

This view is held to be applicable to the Twelve and Seventy by some, who in the absence of specific instructions in the law assume what may be called

a logical or constructive interpretation of various provisions of the law. There is no reason in law or logic nor the common renditions of prudence and wisdom why the same principle of completeness in majority should not apply to the leading quorum known as the Presidency as well as to those of the Twelve and Seventy. The ordination of those chosen as presidents of the high priesthood, constitute the three thus ordained as a quorum. Citations from the law are given in two or three answers to questions in the foregoing list which clearly and definitely determine this point.

That one of these three high priests thus chosen to constitute a quorum should hold the office of president of the high priesthood with the prerogatives of receiving revelations for the government and guidance of the church when conditions require that such direction and guidance are necessary, and are asked for, as well as to be in place for the discharge of such duty if the wisdom and will of the supreme Lawgiver has such wisdom and guidance to give to the church, does not so far impair the apparent intention of making three quorums equal as to destroy the completeness of such quorum, if that individual be taken from the quorum, by either death or transgression, providing that the remaining members are a unit in belief and decision. To assume that the two other than the principal are but counselors to the one, and that upon his death or deposition the Quorum of the Presidency is hopelessly and helplessly broken as one unit of the three equal quorums, and that the functions of their office were only advisory as counselors, and so ceased at the death of the principal, thus ending their responsibility and authority, is to strike at the symmetry of the whole structure and leave an unfortunate weak spot which evidently was not intended to exist by the great Masterbuilder.

But there is another provision of the law to which attention is called, that should the emergency arise by the death or defection of the incumbent of the Presidency and the death or deposition of one of the remaining members of the Quorum of the Presidency, leaving but one in minority, that it would be well for the church to remember and bring into operation, if serious necessity should occur. It is distinctly stated in the law that the high council, presumably the standing high council of the church in Zion, is in equality in its decision with that of the Quorum of the Presidency or that of the Twelve, supplying the third member of the three-fold principle in spiritual control, if either of the quorums of the established order might be lost to the economy of the church by death or defection of either one of the important component parts of the three-fold cord, constituted by the unity of the Presidency, Twelve, and Seventy. (See section 104.)

By accepting the fact that those composing the Quorum of the Presidency are ordained unto the equal functions of authority as a quorum, with the exception of specific duty imposed upon the president, the quorum is not in danger of dissolution by the death of either of its component parts; but will continue its work as a quorum so long as a majority of the quorum remains intact, and may carry on the work unto which they were ordained as presidents of the high priesthood until the quorum shall again be reconstructed and full membership established. By accepting this view there is authority for the continuation of the quorums acting together in unity, or if divergence of opinion occurs an equilibrium in the principles of action between either two of the quorums is preserved, and the work go on smoothly.

By assuming that two of those ordained to the office of president of the high priesthood are but counselors to the one, and that at the death of the one the office and authority of the counselors cease, the equilibrium is destroyed. If they were counselors only, and not entitled to act in any other role or capacity, they being counselors only to the president removed by death or deposition, they can not as such counselors act in association with either the Twelve or the Seventy or the High Council in Zion, they not having been ordained as counselors to such offices.

There is no rule of law or logic that warrants such a construction of church procedure, and it would perforce be a singular stretch of courtesy that would continue them as counselors to living authorities when their office as counselors had passed by reason of the death of their principal. As such counselors they could not demand that the president of the Twelve or the seven presidents of the Seventy should accept their offices as counselors, nor could these authorities demand their presence and assistance upon the supposition that their ordination to their dead principal had given them warrant for such demand.

As members of the Quorum of the Presidency continuing in the discharge of the duties as presidents of the high priesthood, according to the terms of their ordination to such office until such time as the office made vacant by the death or defection of the president of the church is again filled by revelation, choice, and ordination, and themselves or others chosen as associate presidents of the high priesthood, there need be neither difficulty nor danger of a lapse of unity or a fear of conflict of authority. There is danger if other course of action is taken. Observing the premises laid down at the beginning of this letter of instruction, there need be no hesitancy in accepting the views expressed in these answers and adopting the course therein set forth.

Assuming the right seemingly conferred in the

revelations contained in the Book of Doctrine and Covenants and conforming to the safer principles enunciated in the legendary teaching of the eldership, I, Joseph Smith, the present incumbent of the office of president of the Reorganized Church, definitely designate my eldest living son, Frederick Madison Smith, as the proper person to be chosen by the church as my successor in office, believing as I do that the Spirit of revelation and wisdom has manifested to me that such choice should be made as directed by the Spirit of the great Masterbuilder. The present incumbent of the office of president of the Reorganized Church states further that he has trust and confidence in that Spirit which called him to the position which he has held for the last half century of time, and more, that such manifestation will be given to the several eldership of the church as will confirm the advice and direction herein given.

He, therefore, submits this letter of instruction to the careful consideration of his associate officers and members of the church in the work intrusted to the care of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH.

INDEPENDENCE, MISSOURI, March 4, 1912.

MAGAZINE NUMBER.

On April 10 will be issued the first Magazine Number of the year. This number should prove of special value to HERALD readers, because of the nature and scope of the articles which appear therein. The following is a table of contents:

EDITORIAL:

The wills of the fathers.

ORIGINAL ARTICLES:

The universality of the gospel.

Choosing members of the Seventy.

An interesting development in Theosophy.

Our attitude toward other churches (two articles).

Our attitude toward sectarian churches.

ARCHÆOLOGICAL DEPARTMENT:

Archæology.

NOTES AND COMMENTS.

LETTERS.—We have been again forced to cut down many of the letters sent us for publication. Saints will appreciate the editor's position and bear with him. It is better to pick out the meat of a letter and use it than to hold and thereby incur loss of timeliness.

IMPORTANT.—We call attention to the notice from Church Secretary R. S. Salyards, concerning credentials and railroad rates. These are matters of considerable importance, and the Saints should attend to them. A careful observance of the secretary's instructions may obviate trouble and annoyance.

BROTHER I. N. WHITE.—By card from Brother I. N. White, we learn that he is improving in health. He writes from Ocean Park, Colorado, as follows: "I think I am slowly improving in my health—though scarcely perceivable, as it comes so slowly. But I feel God is with me. The hardest thing I ever tried to do in my life is to try to do nothing. This alone is sometimes more than my weakened nerves will stand. I wish to be remembered."

ILLINOIS BAPTIST.—Brother R. Etzenhouser sends us the following from Brother M. R. Brown, Wayne City, Illinois, in answer to a letter of inquiry from the former:

"WAYNE CITY, ILLINOIS, December 15, 1911.

"MR. R. ETZENHOUSER,

"Detroit, Michigan,

"Dear Brother: Your favor of December 11 at hand; calling my attention to two items published in the HERALD of November 15, page 1090. Yes; brother, I copied those two items from the *Illinois Baptist*, sent them to our publishing house, and now they are published in the HERALD, just as I found them in the *Illinois Baptist*. The date of the paper from which I copied, is March 19, 1910. I think I sent the date to Herald Office, if I did not, you have it here.

"Yours truly,
"M. R. BROWN."

NEW YORK WORLD.—We are in receipt of the *New York World* of March 2, in which we find a brief notice of the work of Elder W. E. LaRue in Greater New York. His picture accompanies the same. Brother LaRue writes concerning his work in that great city as follows: "I must say that it seems that I have accomplished about everything I could reasonably ask for with the papers in this city, and in visiting the offices I have been treated with courtesy. Public sentiment is against us, as a rule—it may not be seen openly, but its outcropping occasionally reveals a dark, hidden, powerful undercurrent of prejudice. Every time we can get into the papers with a proper sentiment will be to our advantage."

ALBANY DAILY LEDGER.—Brother John Zahnd sends us a clipping from the *New Albany Daily Ledger* (Indiana) which gives our work a good notice and an account of the branch there having moved into better and larger quarters at Eleventh and Oak Streets. The account closes as follows:

"This church must not be confused with the Utah Mormon Church, as they have no affiliation whatever with the Mormon Church which call themselves Latter Day Saints, but are bitterly opposed to the teachings of that church. The headquarters

of the true Latter Day Saints, of which this is a branch, is located at Lamoni, Iowa, and they have always been found on the side of right, trying to help better the conditions of our city, as well as to upbuild a higher standard of morals for good."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Chrysler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Chrysler Street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

Treasurer, Mrs. M. E. Hulmes, 909 Maple Avenue, Independence Missouri.

Chairman of Finance Committee: Mrs. L. R. Wells, 700 South Chrysler Street, Independence, Missouri.

Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Chrysler Street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

April Reading.

THE GIRL.

"O woman-mother! woman-wife!
The sweetest name that language knows,
Thy breast with holy motives rife,
With holiest affection glows,
Thou queen, thou angel of my life."

In these words Holland eulogizes woman's work in the world, raising her duties to privileges that belong to royalty and even approach divinity.

As the block of marble has within it the delicate, beautiful statue, awaiting only the chisel in the master's hand, so, within the heart of every young girl lie dormant the elements of gracious wife and motherhood.

It therefore devolves upon the mother, who is the sculptor, to develop these qualities as they should be developed.

Woman is a home maker. A home on earth is but an earnest of our home in heaven, and as it takes us a lifetime to be properly prepared to dwell in our heavenly home, so I think a girl's training for a home maker should begin early—I mean in the cultivation of home making qualities, love, sympathy, contentment and religion.

I believe a girl taught to look upon the acquiring of and properly caring for a home in all its influences for good, as her highest and best state in life will approach the dangerous and, by mothers, dreaded age of puberty in more safety and with more dignity than will one who has not been so taught. It eliminates the frivolous idea of marriage, and teaches her to look upon it as God meant she should. I believe that teaching her to incorporate this thought with her religion lessens the danger of unmated parenthood.

God has provided that this should be her happiest and most useful state, but it remains with her to make or mar it, and as she is taught so she will make or mar.

The alpha and omega of all true greatness is simplicity. Above everything keep our girls' lives simple; simple as to dress, home life and enjoyment. It has a sanctifying influence.

All work and no play certainly makes Jack a dull boy, but the idea of constant and ever varying entertainment as a

tether to hold our young is as certainly crowding into the background the importance of duty, and its place in their lives, with reference to work, self-sacrifice, and the proper kind of independence. It is the parent of discontent, for life is not all play.

Aprons of dress, let me quote from the *New York Evening World*: "One may search from the Battery to the Subway's end without meeting one bonafide specimen of the old-fashioned school girl, with a braid reaching to her waist and with skirts to her shoe tops and without puffs, rats, pompadours, false curls, hobble skirts or French heels."

Your girl nor mine may not go this far, but whenever we begin to separate simplicity and child life whether it is French heels or late hours, hobble skirts or promenading the streets, we are subscribing to that evil that rapidly grows and only waits upon larger opportunities on our part, or the part of our daughter.

I have been much laughed at because I hesitated so long about allowing our nine year old daughter to go alone to Sunday school. It does seem an extreme attitude now when mothers put daughters even younger on a train and send them half across the continent in the care of a conductor whom they have seen for the first time.

Self-reliance is an excellent quality, but there are so many ways to develop it, that we have been reluctant to cultivate it along that line, trusting our daughter too much on the streets of a large city alone, to be at the mercy of the white slave shark. Even aside from this great danger, she becomes too independent in going about on the street alone.

Girls soon acquire a liking to be stared at and openly admired. They think it silly to resist a little familiarity, and as an ant builds its house one grain at a time, so infinitesimal encroachments can be made upon the white soul of a young girl.

Holland beautifully describes the intimate relation that should exist between parent and child:

I felt, in her benign attention to my words,
In her suggestions clothed with gracious phrase,
To win my judgment and in all those shades
Of meek and manner which a mother's love
Inspires so quickly when the form it nursed
Becomes a staff in its caressing hand—
She had made space for me.

This making space for our children in the home life, talking matters over with them, sharing our confidences, giving their good thoughts and suggestions proper consideration, makes for the growth and perpetuation of home ties and love.

The Lord says, "Come, let us reason together." Can we not do as much by our children?

What shall we tell a girl between the ages of nine and twelve? Absolutely all she desires to know: absolutely nothing more.

There has been so very much said and written about the physical demands of a girl of that age that I feel I can add nothing. It might be in place in this connection, however, to mention that it is our determination as our children become old enough, to take them to those institutions where the effect of physical vice and excess is shown.

I mentioned this to one lady and she held up her hands in horror. "Barbarous!" Perhaps, and perhaps not. I spoke of it to another who in her maturer years was paying the penalty of her early and secret sins. (Although I did not know it until she told me.) She wept: "If some one had been as wise in my behalf I should not be the sufferer I am to-day."

The first lady, who is a prominent child trainer, believes we can inculcate pure principles by comparison to beautiful flowers, etc. Much depends on the child. That may impress

childhood, but it does not altogether fortify for the temptations of maturity.

Talk to me about the loathsomeness of leprosy and I shudder, but in time the horror of it wears away, and I might become indifferent to the conditions that would make me a leper, but *show* me one in the grasp of the hideous disease and the memory abides always and with the memory, caution.

Let us lead our girls carefully, cautiously along the path of young maidenhood, keeping our eyes ever fixed upon the light that radiates from home and our Father in heaven, believing, if we seek to do well and use all the wisdom he sends us, they can not be lost, even though they cause us to mourn.

I often think of the cry of all parenthood that was wrung from the lips of the Master. It has come down to us through the centuries and in these troublous latter days has lost none of its yearning: "How oft," he cries, "would I have gathered you, and ye would not." But the time will come when they will turn to him with joy. So will our Israel some time look with joyful remembrance upon our efforts in their behalf.

The thought renews my courage:

"Thus, when oppressed with rude, tumultuous cares,
To thee, sweet home, the fainting mind repairs,
Still to thy breast, a wearied pilgrim flies,
Her ark of refuge from uncertain skies."

To such ministration are our girls born.

MRS. H. B. CURTIS.

KANSAS CITY, MISSOURI, 2200 Indiana Avenue.

Request for Prayer.

Sister Sadie Burch, Ute, Iowa, asks the Saints to pray for her. She is to undergo an operation at the Saint Vincent Hospital in Sioux City, Iowa.

Sister Martha Thorp: "I request prayers for Brother Richard Bennet, of Walkerville, who has been sick for a long time. I desire the Saints to remember him in their prayers. He is a loving husband and father, and has a large family that needs his care. Let us give our prayers to the Giver of all good that he may heal him, that he may be spared to bring up his children in righteousness."

Work is salvation. Doing something mightily, with all one's heart, with complete loyalty, something worth while, something useful to one's fellow beings, is the backbone of life. . . . Many forms of work in themselves apparently dreary, and done with weariness, may prove to be attractive when the man has once put himself fully into it in the right way; when he has become loyal to his task and not merely attentive to it.—G. S. Partridge, in *The Nervous Life*.

To love and bear; to hope till hope creates
From its own wreck the things it contemplates;
Neither to change nor falter
This is to be.
Good, great, and joyful, beautiful and free;
This is alone life, joy, empire, and victory.—Shelley.

Definite work is not always that which is cut and squared for us, but that which comes as a claim upon the conscience, whether it's nursing in a hospital, or hemming a handkerchief.—Elizabeth M. Sewell.

Letter Department

THATCHER, ARIZONA, February 25, 1912.

Editors Herald: We are glad to report a measure of success in our efforts for good here, and we are hopeful in the final outcome of our work here, we feel sure there are those who will obey the gospel when they know it. On the 22d I had the pleasure of baptizing four here, the first fruits of Gila Valley, and we are hopeful of others in the future. The work here is new, the writer being the first to enter the valley with the gospel message; and we find it a field that needs attention. There are a great many good people here, who need to be educated along gospel lines.

Of course the Mormon hierarchy have closed all the public buildings against us; but that will only serve to aid us when street weather is had, because the people who are honest will be able to see the true condition of things, and will thus be better able to arrive at correct conclusions.

I expect to wend my way homeward in the course of a few days to assist loved ones in preparing for the General Conference. I am optimistic in the work.

J. E. VANDERWOOD.

SANDUSKY, MICHIGAN, February 22, 1912.

Dear Editors Herald: The HERALD letters are very strengthening. I hardly miss one of them and often say that if the letter department would be cut out of the HERALD I would not care much for it. Some are very inspiring, and often the Spirit has filled my soul to overflowing when reading them. The tears have streamed down my face and I have thought, What have I done to make these columns better? I have gone through great trials since I last bore my testimony through the HERALD. I wish to mention two of them.

First our little darling James, the younger of our two boys, was taken from us. How it grieved me to part with him! I could not see the hand of God in it at that time but now I can look back and realize it was for our good and that the time is not long until I shall meet him and other dear ones gone on before. What a joy will be there. Another trial came through reading the works of Tom Paine and Robert Ingersoll. Leave them alone; they will breed skeptical ideas. I saw in a vision, shortly after coming into the church, on a wall in large, red letters, "Read, read, read." I sent for church books, and as I read them I was builded up and strengthened.

When Elder E. J. Goodenough was confirming me he said that the time would come when I would doubt this work and God. I was in McKeesport in real estate business at that time, and as I felt myself drifting into a class of society that did not look upon God as I did, I returned to Michigan to live. While reading is good, always keep this thought before us, Seek ye learning out of the *best books*. I can see the hand of God in that it has also made me strong, for it was a fulfilling of prophecy that I did not realize at that time. Now I can see that our heavenly Father was gently leading me. Now I am rooted and grounded in the precious truth many times since I have felt the power of the blessed Spirit resting on me, and have been forced to give utterance to the same. Instead of exalting me it has humiliated me, and I am rejoicing in the gospel of Christ.

I see in a late HERALD a letter from Elder James McConaughy of Akron, Ohio, and often think of the effort we put forth in a little church I rented in McKeesport, and how earnestly he worked. May God bless him.

Elder Willard J. Smith, of Detroit, is with us at Cash and has been preaching every night for some time to good crowds. Some nights the church is full. He is a powerful

man with the Scriptures, and he had made many warm friends to our branch here. Some are very near the kingdom. He seems to have a great degree of the Spirit with him at all times, and clinches every argument so forcibly that there are no questions asked, though he gives them the privilege. On the evening of the 20th he spoke to the young. The meeting was well announced and many of the young responded that had never been there before. He occupied over an hour with fine interest and he had wonderful liberty. The church was full. He is well liked by all and he preaches at night and goes calling in the daytime.

We have a fine band of Saints and I believe all are trying to let their lights shine. Last Sunday Elders Grice and Sweet joined us in prayer meeting and the blessed Spirit was there to own and bless his children. I want to live so that I never will be ashamed to own Jesus and his gospel, that when life is over I may stand with the redeemed of earth. May God continue to bless us, is my prayer.

FRED W. CADOW.

LOUISVILLE, KENTUCKY.

Editors Herald: Some time ago while alone and pondering over the past and contemplating that day when I must stand before the Judge of all and give an account of my conduct on this sphere of action and visibly sensing the enormity of my sins against morality, truth, and virtue in the past, this proposition presented itself to me, What can I do that would bring upon me the smile of God's approval? and what can I accomplish in life for the salvation of my fellows from the yoke of error that has hindered and retarded their development? The thought came to me, Write a letter to your paper and give your friends the benefit of your observations that have come to you unsolicited.

The severest affliction of the human race is crude selfishness; that which is born of immorality, laziness, pride and ignorance. This kind of selfishness kindles the fires of prejudice, hatred and intolerance against its opponents and is not willing to wait for time to vindicate its position; it diligently seeks out all that is bad in the creeds of its opponents; it detests those who are liberal, patient, and optimistic and are inclined to look on the bright side of things, and would subjugate the minds, souls and bodies of all to its sordid ends. It is this form of sin that has more than any other charred and crisped the souls of mankind. It is from this malady that I have been made to feel that many of the members of the church of Latter Day Saints suffer, but let us be lenient with each other and realize that we are in duty bound to unite as we have never in the past to educate one another out of our crudeness and this we can only do by being as zealous in the future in trying to discover something good in one another as some have in trying to discover something wrong. Though the beauty of the face of the sun is sometimes marred by dark spots which are loathsome to astronomers, yet its influence on the earth is the most beneficent of all that exerted by the subliminaries and other planets and other elements combined. So it is with the other sects and parties who have not yet attained to the knowledge of the fullness of the gospel; they may be more righteous in some respects than we are; their tolerance, tenderness, and mercy may in instances soar above ours, and therefore our Father in heaven is more pleased with them than he is with us if we are possessed with bigotry, intolerance and unholy selfishness. Let us realize that our souls can never expand and grow white and become perfumed with the flowers of love, tolerance, and mercy in his name and by his mercy and by the grace of his words until we put away from us these things and walk forth as free men and women.

BENJAMIN F. SHORT.

HOLDEN, MISSOURI, March 4, 1912.

Editors Saints' Herald: To explain to the many Saints and friends in the Southern Indiana District, and the States of Kentucky and Tennessee the reason for my absence from the field, I wish to say that I was called home from southern Indiana the latter part of January on account of the serious illness of my wife with articular rheumatism. Her suffering condition required my presence and attention for nearly four weeks. I was very sorry to be compelled to leave the field when I did, but when my wife gave her consent and willingness for twenty-one years to my going into the missionary field without complaint, we felt that it was our duty to go at once in answer to her call. This was the first time in all these years we were called home on her account.

If arrangements can be made we are expecting to spend a short time in the Spring River District before General Conference.

Weather very bad now for work in the country.

Yours in the gospel,

H. E. MOLER.

LACONA, IOWA, February 26, 1912.

Dear Herald: I feel thankful that the words of Christ have been fulfilled with me, as recorded in John 7: 17, though it does not say the knowledge shall be given immediately upon obedience, but the man that will do God's will shall know.

The strongest evidence of Christ's statement was given to me several years after coming into his kingdom.

After being called to the office of deacon, and while performing the duties of that office, I became discouraged; and while sweeping the church one Sunday morning, I decided within my own mind I would lay down the armor. But just at that juncture I heard a voice say, as distinctly as any man's voice could say to me, "The work you are engaged in is of God, and not of man." I looked around to see who was talking to me. Seeing no man, knew from whence the voice came.

I have many testimonies of God's goodness to me, but only one of recent date I wish to relate. On January 26, 1912, I met with an accident while working on the top of a coal mine, replacing a sheave wheel. The cage dropped a little with a jerk, causing the wheel and sheaf rests to fall again. I was standing on the edge of the shaft, and one of the sheave rests, a timber eight by eight inches by s'x feet, fell about eleven feet, striking me on the back of the head. Instead of knocking me down the shaft, as one might suppose, it knocked me back the other way. While we both fell to the ground,—the timber and I,—the timber falling and lying across my head. But the miraculous part of it was, the timber raised up of its own accord. That is, it was raised up by some unseen power. Sister Edith Cackler was an eyewitness to the same. I have wondered many times since why I was spared; but, dear Saints, the Lord knows our life's mission, and if we are faithful it will be unfolded to us as the days go by.

I often think of the statement made in Malachi 3: 10, 11, and wonder how long it will be before we as a people will be willing to do our part, and prove the Lord, as he said.

Surely he has blessed us in our unfaithfulness. Unfaithfulness because we have not complied with all the requirements of his law, both spiritual and temporal. On the other hand, what would he do if we were faithful in all things? Prove me, saith the Lord.

We are sorry to note here the loss of one of our most faithful and devoted workers for Christ from the Graceland Branch; Brother A. L. Keen deciding to take to himself a wife, and as Sister Martha Martin is the lucky one I suppose

the Evergreen Branch will gain what Graceland Branch lost. I hope they will appreciate his labors, for he is a worker wherever he goes.

This is a good field for labor, as I saw in open vision this whole country as it were, one solid wheat field, and dotted all over this wheat field about six inches above the heads of the wheat, were the most beautiful roses that human eye ever witnessed. The wheat meaning the good field to labor in; the roses the honest in heart.

Dear Saints, pray for me, and also Graceland Branch, especially those who are acquainted with it, that the vine that God planted here may ever be able to bring forth the fruit designed.

Your brother in gospel bonds,

A. W. BORDEN.

FRUITLAND, NEW MEXICO.

Dear Herald: I drop you a few lines to let you know how the work of the Lord is prospering in this northwest corner of New Mexico. This is the stronghold of Brighamism in New Mexico; they furnish a good many young men for the ministry from this place. They still believe in polygamy as ever. Every Friday night is dance night. Then for every missionary that comes or goes they have a dance. They have dances for the children in the afternoons. Mothers take their children, boys and girls, and teach them to dance. Horse racing and dancing are popular here. I have labored among this people for four years, but it seems I can not do any good among them. They all know, far and near, that the Reorganized Church condemns polygamy. They say I am a "roaster," but I "roast" them with the word of the Lord.

Brother F. M. Sheehy and Brother Reister were here preaching to them. This is the Navajo Indian Reservation. Across the river they make fine Navajo blankets. They are peaceable Indians and good workers. You can trust them.

We have a Methodist mission and a Baptist mission, also a Government mission teaching the young Indians. I wish we had a mission to teach them the gospel of Christ. This country is covered with ancient ruins. There is no timber here. They built their houses of cement and rock. This is also a great coal field. The coal is fourteen feet thick, but no railroad to handle it yet. This is a healthful country.

I am glad to see the church prospering as well as it is. We have quite a number of members along this river but no missionary to preach to them. Oh that I had the strength of my younger days! Then I might get out and tell the people about God's love and tender mercies toward his children. My heart is full of praise to God as I pen these few lines for the manifestation of his love to us. The testimony that I bore when I was hurt in the coal mines twelve years ago is true.

Praying God to bless his Saints,

PETER ADAMSON, SR.

Urim and Thummim.

In case any should be in doubt as to why Joseph Smith should receive revelation and the power to translate by means of the Urim and Thummim before receiving the higher office under the Melchisedec priesthood, and not afterward, it might be well to remember to which priesthood the Urim and Thummim belongs.

We have no record, so far as the writer knows, that Moses, while in the Melchisedec order ever used it. In fact it might be quite difficult to prove that any Melchisedec priest ever used it. Even if it could be proved, it does not invalidate the fact that they were given and arranged not specially for that order.

The Bible account places it upon Aaron and his sons. (Exodus 28.) Also in Deuteronomy 33: 8 it was bestowed as a special blessing upon Levi at that time. It may not

follow that none but an Aaronic priest could ever use it, if God by special favor caused Joseph Smith or others to use it he would be within the bounds of his prerogatives. And if after the Melchisedec priesthood was bestowed upon Joseph, the Urim and Thummim was taken away, it would only be leaving him as Moses was and nothing out of harmony with divine teaching.

Section 8 of the Doctrine and Covenants teaches us that Oliver Cowdery received the "gift of Aaron," and nothing but the power of God could cause it to be with him. Joseph, by the power of God, could use it also, even though the Aaronic priesthood had not been regularly bestowed upon him.

H. J. DAVISON.

From Brother J. J. Cornish.

Forty years ago to-day (February 22, 1912,) I was baptized into the church by Arthur Leverton, in the River Sidneyham, near Bothwell, Ontario.—February 22, 1872.

To look ahead this would seem to be a long time in the history of one's life, but to look back it does not seem so very long.

It was fortunate for me to have been permitted to hear the gospel then. I am glad that I heard it, and embraced it as soon as I understood the principles necessary to salvation. I had my doubts as to the correctness of some things which took place in the branch at that time (Zone Branch), fearing such was not of God. There have also been things which came up before me since coming into the church, especially in my early days, that have caused me to wonder as to the correctness of the position taken by the church, and some of which have never been clear to my mind. I fear more human than divine. But as for the truthfulness of the beautiful gospel of Christ, there has never been a shadow of doubt.

The thought of the administration of the angel to "Joseph the Seer," with the "everlasting gospel" to be preached to "every nation" is grand; together with all the authority necessary to carry on that work to the ends of the earth, "through him and his seed after him," fills my heart with joy while I think of it, and also as I now write.

So to speak, I was but a boy then, in my nineteenth year. The voice of the Spirit through Brother Leverton at that time (while being confirmed) to me was, that I should be healed of my affliction, and be made strong, and if faithful, be called into the ministry, and be clothed with authority to preach the gospel to the nations of the earth; that I would become as a polished shaft in Israel, and be the means of bringing many into the church and kingdom of God, etc.

I was indeed healed of my affliction. Although Doctor Woodruff, of London, Ontario, said I would not live long, the Lord caused my affliction to be removed, and about three years after my baptism I was called and ordained to the office of priest, five months later, an elder, and commenced to preach, others doing the reading of the hymns and lessons, etc., for a few months until I was enabled by study and the assistance of God to read for myself.

I commenced preaching there in the city of London. Two weeks after my first sermon I baptized James H. Stratton, now of Kansas City, Kansas, (my first) with others, and so kept it up ever since. For years before I was sustained by the church as a minister and since, until now, I think I can safely say that I have baptized into the church over thirteen hundred souls. I am not positive as to the number, passing through two fires, my records were lost. Among those baptized were my wife and all of our children. To my best judgment, I have confirmed about fourteen hundred. I must

have blessed over two thousand children, and administered to the sick thousands of times.

I have presided over branches and districts at different times and places, nearly all of my life in the church, and acted as missionary in charge of different districts for years. Was bishop's agent for nearly twenty years, in which I believe I was successful; handling many thousands of dollars for the church. In this work there is more to do than some people have thought. The bishops and agents, of course, very well know. In writing receipts (until last year) one had to write the receipt, then on the stub, on the book, to the district conferences, then the annual report to the bishop, five times all told. I have written out (except the work done by my daughter, Bertha, in assisting), many thousands; so that for every one thousand written, it would mean the writing of the same five thousand times.

I have held twenty-eight discussions with ministers of different denominations, discussing the principles of the gospel, and the prophetic mission of Joseph Smith, the Book of Mormon, (Sabbath, and soul questions, etc.) in which I have often been blessed by divine aid.

In October of last year I asked to be released from ministerial work for the balance of the conference year, the principal reason being that our family had moved up into northwestern Canada, and thus leaving my wife almost alone, and we felt that we wanted to live near our children, so we arranged matters and followed them, and are now living in Saskatchewan, Canada. We took up a homestead with the rest of the family, and several of the Michigan Saints are with us. We have a nice branch of the church here, and I enjoy (as in the past) telling the gospel story, here as well as in Michigan (I began my work in Canada), and especially in the last sermon delivered.

I have been pretty busy for the months of December, January, and February answering the many questions relative to this country, the land, water, weather, cold, and warm, etc., but would say that this has been an easy winter for me. It was pretty cold for about two or three weeks in the month of January, but it was a dry, cold, steady weather. One will not suffer as much here as in a damp, windy climate. It is much drier here than in Michigan. I prefer this to that of Michigan. The month of February has been fine indeed. It is the first winter I have been permitted to be at home with my wife for many years. We have enjoyed ourselves well. I have had a fine rest, and I am feeling well in body, and while holding down a claim on a homestead, I do not intend to be idle in the Master's cause, neither in a spiritual nor financial sense.

May the blessings of our heavenly Father be upon us all I am, and hope to remain, your little brother in Christ,

J. J. CORNISH.

SENAC, SASKATCHEWAN, February 22, 1912.

It is not work that kills men, it is worry. Work is healthy; and you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.—Henry Ward Beecher.

"Every day is a fresh beginning,
Listen, my soul, to the glad refrain,
And, spite of the old sorrows and older sinning,
And puzzles forecasted, and possible pain,
Take heart with the day and begin again."

To be free is not to do nothing, but to be sole arbiter of what we do and what we leave undone.—La Bruyere.

News From Missions

Utah.

After five years we are once more in this town and enjoying the reception given us by the people generally. This is the county seat and situated in the extreme western part of Garfield County.

Five years ago last December, with Brother Vanderwood, we were the first representatives of the Reorganization to visit this town. We developed a good interest then, so much so that it was said, "Panguitch is getting such a shaking up as she has never had before." After the return home of our colaborer, we went south through Long Valley and on to Kanab, and to Fredonia, Arizona, being gone about six weeks. This was all new ground. As we returned north, after an absence of about six weeks, we gave Panguitch another "call" and the interest seemed unabated. The next year Brother Sheldon visited the town and that is the last they have heard of our message till, with my son Charles, we commenced work here the 22d ult. We find some of the seed planted five years since, still alive and more soil ready for the planting. Interest seems to grow, and the message is the theme of conversation upon the street so much that one lady told us that it is all she could hear talked of when she went down town. We are preaching in the courthouse every night and do not see the end as yet.

We left Salt Lake City the 25th of January and have only missed three nights, or days, since that time from our service of preaching.

The places touched so far are Elsinore, Marysvale, Junction, Kingston, Circleville, Spry, Tropic, Cannonville, Henrieville, and Panguitch. Of these places, Junction, Kingston and Spry are new openings, while Tropic, Cannonville and Henrieville have only had one visit prior to this and that was, when in company with Brother Vanderwood, we visited them five years since. In some of these places we secured the use of the local house of worship, while in others we used the schoolhouse, and if we make an exception of the schoolhouse of Spry, where we were not well advertized, and where the people have a long distance to travel, the interest has been intense.

The message of the Reorganization is winning its way and answering perplexing questions for many who believe the message of the restoration, but who can not reconcile the teachings and conduct of the leaders of this people therewith.

We find a greater willingness to hear and a more tolerant spirit manifested than ever before in our ministrations among this people. We are sowing the seed carefully, and we feel confident that in his own good time, the Master will give a bountiful harvest. Nor are we alone in this opinion. One of the leading nonchurch members of this town so expressed himself to us only yesterday. However, do not take from this that all is easy sailing down here, for the edict of President Joseph F. Smith, issued about five years since, counseling the opening of their houses to other denominations while closing them against us, is invoked by such bishops as feel so disposed, but the effect of this is only to make the rank and file of the younger people the more anxious to hear and judge for themselves.

We are trying to conduct an educational campaign, and one man charged us with being employed in the interest of the merchants here, as within two or three days of our advent this time, every copy of the Doctrine and Covenants and the Book of Mormon carried in stock here, was sold. This, we think, is a hopeful sign, and especially so, as some

have announced to us, their intention of "going to the bottom of this thing."

Of course these are amusing incidents along the way and one occurred the other night when one of their elders thought to bluff us by challenging us to "debate the question of polygamy from the standpoint of the King James translation of the Bible and the Book of Mormon." After suggesting to him that we use the Inspired Translation of the Bible and the old edition of the Doctrine and Covenants, and letting him crow a little over our fear to meet him upon the proposed ground, we said, "Well, we'll just accept that challenge. We'd just as soon prick that bubble as not; so appoint your man and we'll appoint a man to represent us and they two can choose a third to act as chairman and we'll have the discussion." Well, as the darky says, "He faded away," and has not been in our audience since.

Another amusing incident was when one of their men complained that it was a "pretty hard pill to swallow," when we told them that the majority of the Twelve had lost their authority to lead the church, while the Lord recognized an obscure elder, presiding over a small branch, and gave him the revelation and authority to reorganize the whole body. Our retort was, "It may be a hard pill, but not nearly so hard as the one you offer us, to accept these men, even though members of the Twelve, as holding authority from Christ, while, according to their own testimony, they were living a double life, secretly teaching and practicing polygamy with all of its kindred evils of Adam God, blood atonement, 'do as you are told,' etc., etc., while publicly they were denying this and holding up the standard of monogamy. Christ does not work this way, and such a pill is not even sugar coated." Of course the most of the crowd saw the point.

So the work goes with us. We have not yet heard of the date of our district conference which is to be held at Malad, Idaho, so do not know just when we will turn north once more. Should we go south from here, Long Valley, with the towns of Glendale, Orderville and Carmel, also Kanab, thirty miles farther southeast, and Fredonia, six miles south of that, and in Arizona are before us. However, we wish to attend the Malad conference and are waiting and working here till tidings and funds for further travel reach us.

Ever laboring and praying for the Lord to hasten the day when the "Pure in heart will return and come to their inheritances" we are sincerely,

Your brother in Christ,

PANGUITCH, UTAH, February 29, 1912. A. M. CHASE.

Hawaii.

The importance of Hawaii as a missionary field is fast being recognized by the church workers generally, not only on account of its geographical position, but also because of its cosmopolitan population.

Honolulu, its capital, is a city of a little over fifty-two thousand inhabitants, and lying at the cross roads of the Pacific, is an important port of call for the numerous steamers plying between America, the Orient, and Australasia. The traveler stepping ashore here is surprised to find an up-to-date American city, enjoying an electric car, telephone, and electric light service, the equal of any to be found in the large cities on the mainland, and with handsome business blocks, commodious hotels, fine churches and a Y. M. C. A. building that cost over one hundred and thirty thousand dollars.

The last census of the Territory, taken in 1910, furnishes the following interesting statistics of our island population: Hawaiian, 26,041; Caucasian Hawaiian, 8,772; Asiatic

Hawaiian, 3,734; Portuguese, 22,303; Porto Rican, 4,890; Spanish, 1,990; other Caucasians, 14,867; Chinese, 21,674; Japanese, 79,674; Korean, 4,533; black and mulatto, 695; all other, 2,736; total 191,909. Of the above, 123,099 were males, and 68,810 females.

Sugar growing, which is now, and has been for years back, the staple industry of the Territory, is responsible for the cosmopolitan character of our people, as labor for the cane fields has been recruited from China, Japan, the South Sea Islands, Russia, Portugal, Spain, and only a few weeks ago our population was considerably increased by the arrival of the large number of immigrants from the two latter countries.

The efforts of our church have, in the past, been mainly directed to the native Hawaiians from whom we have secured the largest number of converts. Besides them a small number of our own nationality, we have baptized a few Portuguese, Chinese, Japanese, a South Sea Islander, and a native of the Philippines. The reader will appreciate the difficulties a pastor has to contend with in caring for a congregation of this character, and unity in such a membership would be an impossibility without the help of that one Spirit that binds together in love the members of the body of Christ.

The younger generation of the different nationalities found here, all speak English more or less, and therefore our work here is much easier than is the case with the older people.

The publication, some years ago, of the Book of Mormon and Doctrine and Covenants in the Hawaiian language has been a great help in the prosecution of the work among the native population, and sooner or later it will be necessary for our church to furnish these books in the Chinese, Japanese, Portuguese, Spanish and Korean languages, to meet the requirements of the missionary work to be carried on in this field and elsewhere.

Our efforts among the Chinese and Japanese have not yet extended further than the establishment of Sunday schools and the publication of tracts; one in Chinese and two in Japanese. We have had a Sunday school amongst the Chinese for some years, but our Japanese Sunday school was only started about six months ago. An encouraging feature in this school is that a young Japanese and his sister, who are both members of the church, are acting as officer and teacher. One of the older members showed his enthusiasm by fixing up a banner on which the names of our church appeared, followed by the words: "Kalihi Japanese Sunday school"; to be carried by the Japanese children in a parade on the evening of February 22.

In order to push our work among the oriental population more tracts are needed at once, and we could also put to good service, right now, a mission among the Chinese where our missionaries and their wives could meet with and teach Chinese children. And, as our work grows and numbers of the different nationalities come into the church, provision will have to be made to care for them in their own meeting-houses as separate congregations. The present would seem to be an opportune time for pushing the work among the Chinese, who, under the direction of that wonderful leader and patriot, who is also a Christian, Sun Yat Sen, have surprised the world by overthrowing the old Manchu dynasty and establishing in its stead a republic. And amongst a colony that has produced a Sun Yat Sen—for here in Honolulu he lived as a boy and received much of his education—there should certainly be found some material that can be used in building up our church work among the Chinese in Hawaii as well as China.

Among the Portuguese, Spanish and Koreans we are not in a position, at present, to prosecute our work.

I have felt favored in having as collaborators in the work of this mission such capable, earnest, and energetic men as Brethren McConley and Barrett are proving themselves to be; and while the number of baptisms resulting from their past year's labor is not large, their efforts if continued, must sooner or later count to the grace of our work. Brother Barrett was ordained to the office of elder on November 8 last, and I feel sure that he will endeavor to honor his calling to the best of his ability.

In Sunday school and Religio work especially, Sisters McConley and Barrett have been willing, earnest and capable supporters of their companions and the writer.

G. J. WALLER.

North Dakota.

Being reminded in recent editorial of neglect of duty, along with some others I hasten to make what amends I can. But first permit me to say, it certainly is not lack of appreciation, in myself or amongst others where I labor. The general consensus of opinion being that all our church publications are bright, newsy, diversified, spiritual, and withal, *sound in the faith*.

The glorious gospel of the "latter days," restoration! What a mighty word! How it thrills the soul of every true child of God! Undoubtedly the reformation has helped thousands as it were to see through "a glass darkly." Yet after 500 years what has it actually accomplished? Division, multiplied division; as predicted by Isaiah, the souls of men are still hungry and thirsty. But thank God in this "marvelous work and a wonder," there is that which gives satisfaction to honest hearts, as recorded in Doctrine and Covenants 108: 11:

"And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fullness of his gospel, his everlasting covenant, reasoning in plainness and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his Spirit. . . . And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and *sanctifieth* himself before the Lord, shall be given eternal life."

There is great encouragement in the thought as expressed above, that though we of ourselves are weak, our heavenly Father will work with us by the power of his Spirit, if we are willing to make the necessary sacrifice.

I wish I could say it of all throughout this mission, they were even trying to do so; but alas! my experience the past year as district president has revealed to me a state of lethargy and indifference in one half the branches, on the part of both officers and members; while in the others I gladly concede there is an earnest effort to come up to the pure, Christlike standard.

It is lamentable that a general conference appointee should have to take a part of the precious time which should be devoted to making new openings, straightening out matters, properly attaching to local officers. I sincerely hope that we shall see a marked improvement in this respect the coming year. The mission force have done well, considering the difficulties of this widespread frontier field. I have associated with them all, more or less, have thoroughly enjoyed the association, have found them men of faith and prayer, determined and resourceful; kind and indulgent towards

him whom they are pleased to call the pioneer. It is thirty years since, to use a western phrase, I first struck Dakota Territory, and twenty-nine since I made my first attempt to spread the gospel message. Amid many mistakes and shortcomings, both of the flesh and the spirit, I rejoice in the gradual advancement.

I delight especially in the thought that bright-minded young men and women are coming to the front, working in the auxiliaries now, but the Spirit testifies to me, that many will finally occupy a wider field of usefulness; and I do sincerely hope that all that can, will help to support Grace-land, that finally, "the army of the Lord" may indeed be great.

Two thirds of this State have suffered severely by the past two years through loss of crops, which has affected the church finances disastrously. Previously the Saints, in true western style, were generous to a fault, and I feel deeply for all, especially those on homestead or government land. Another such a year and many must inevitably lose their homes. If it is good in the sight of our heavenly Father I pray such a calamity may be averted, and that our past experiences may draw us nearer to him.

At present I am alone and engaged in a protracted effort where Dunkards and Adventists predominate, along with some few who are not attached to any church. My best friends are among the latter, and I look for a few to accept the message when spring arrives. We have had a severe winter, the thermometer varying from thirty to fifty below zero, for about six to seven weeks, but owing to the light fall of snow, not so many blizzards as usual.

In spite of the hard times many are looking forward with pleasurable anticipation to our next reunion. It is a great treat to many isolated ones in this field, some of whom hear no preaching at any other time, to get together for a short time. Brethren Smith, Kelley, and Butterworth's instructions were highly appreciated, at our last meeting, by all.

Praying for the success of General Conference, and all that appertains to the work of the church.

Yours for success,
CALVIN, NORTH DAKOTA. WILLIAM SPARLING.

Wales.

I have a desire to let all Saints know concerning the work in this part of the Master's vineyard. I must say that we had a glorious time at our last district conference; the gifts of the Spirit being abundantly manifested. There were two administrations of the afflicted, and one brother has testified since that he was greatly relieved as regards to his sufferings. I am pleased to say we have had our noble Gomer T. Griffiths with us and he seems a very staunch supporter to the church that he represents as an apostle, and to see that the laws are properly carried out. I am glad to say Brother E. B. Morgan was also present, who was the one that baptized me when he was on his mission here the last time. It was through his presenting the gospel, not merely in word, but in power and in much assurance that caused me to be where I am to-day. I did not know that he represented any church at the time of my baptism only that he was a true servant of God which was indeed manifested through the striving of the Spirit which has been so often times preached as being able to guide us into all truth. In my past life I had been taught that the church of England was the Holy Catholic Church, and that they alone could stand representing the orthodox faith. I can thank God that I can see the difference now because I often ask myself the question, How is it that the gifts of the gospel are not manifested? They are without either apostles or prophets; so the question is asked, How can the spirit of the prophets be subject to the prophets if they are without the gifts, for

surely the signs must follow the believer? Christ has promised to make himself manifest who has been in times past the prophet of Nazareth.

BROTHER H. SNOOK.

40 CURRE STREET, ABERAMAN, ABERDARE, WALES.

Bantry, North Dakota.

We have had some very cold weather, so you may not be surprised at us up here in this North Dakota country not having very large crowds out to our meetings, when the thermometer registers thirty-five to forty-five below zero. Still some have courage to come out and face the cold.

Went up in the Turtle Mountains during holidays, and held some meetings and tried to instruct the Saints and encourage them to be faithful. While some are trying to live the gospel, and attend to their church duties, and Sunday school, and Religio, others are careless and indifferent; so we see all are not wise. I don't wonder that the Lord compared the church to ten virgins, five wise, and five foolish. We should all try to be wise and have oil in our vessels and our lamps trimmed and burning, so we will be able to enter in when the bridegroom comes.

After holidays Brother Sparling met me at Dunseith, where we held a few meetings and attended to other church matters; we then went to Loma. Commenced meetings five miles north of Loma, where Sister Rogers and her two sons live. They certainly are good, faithful Saints, and know how to care for God's servants, as also do their neighbors, for they are a good, kind, hospitable people, just such people as make good Saints.

After commencing meetings, Brother Sparling was called away to Calvin, to preach the funeral sermon of Brother Newman, aged eighty-six years; then he was called to Clifford to administer to Sister N. C. Anderson, who was very sick. I was left to hold the fort alone. Preached nine times, with fair crowds and good attention. Went from there to Brother Dohls, five miles south of Loma, and held two meetings; one on Sunday but not many out. Good attention. On Monday night, a good crowd, and the best of attention; preached with good liberty for over an hour; distributed tracts to nearly everyone in the house. Next day went to Lawton to meet Brother Sparling according to appointment. Commenced a series of meetings in Lawton, having obtained the use of the Universalist church; not very many out to the meetings, but those that came paid close attention. When we closed our meeting some expressed a desire to obey in the spring. While at Lawton, we made our home with Sister Nash, who is a firm and devoted Saint. After the close of our meetings at Lawton, we separated; Brother Sparling going back to Calvin, by request, to hold a series of meetings. I went to Leeds; preached once in the Presbyterian church and was called home to look after some financial matters.

While the missionary has the coldness and indifference of the people of the world to meet, we have many things to encourage us. One is the comforting thought that the message we bear is true, and that if we are faithful in discharging our duty we will not lose our reward.

J. S. WAGENER.

BANTRY, NORTH DAKOTA, February 26, 1912.

Copenhagen, Denmark.

As the HERALD seldom contains any news from this corner of the Lord's vineyard, I will now contribute a few lines, that it may be known that we are still alive, and are striving to be about our Master's work. I have not the privilege to report great progress and bright prospects for the work, yet have no reason to feel discouraged or downhearted for

I have found comfort and encouragement in the conflict, and I am hopeful for the final victory for the cause that has become dear to our souls.

I have been in this city nearly seven months and have been preaching to as many as I have been able to persuade to come to our humble place of meeting; and besides I have visited many homes and distributed tracts and church literature wherever I had hope of accomplishing good.

We work under great disadvantage, being misunderstood and classed with the Utah people, who have made this city the headquarters for their operations in the Scandinavian countries for more than sixty years. They are quite strong here now and claim a membership of about five hundred in this city, but as far as making the name of Latter Day Saint honorable is concerned, they have been a total failure. Upon the other hand by their pernicious doctrine and practices they have brought upon themselves the odium and disrespect of all classes; and the fair name of the church has been tarnished to such an extent that it has become a very difficult problem to reach the ears of the people, and to induce them to investigate any subject pertaining to the latter day work.

In order to throw light on the situation, and to make known the claims of the Reorganization, I concluded to deliver some lectures on "Mormonism" and advertised in the papers, under the heading: "Mormonism unveiled." Elder Andrew Jensen, assistant church historian of the Utah Church, is at present in charge of their work in this country. I met him first in Utah more than twenty-five years ago, and we have met off and on since that time, upon various occasions. I wrote Elder Jensen before beginning my lectures, informing him of my intention, stating that I would endeavor to pursue an honorable course; that I would not attack his people or their doctrines without giving him, or any whom he might choose to present them, an opportunity to be heard, if they should choose to defend their claims, as I cherished no ill will towards any, and only desired that the facts should be known.

My advertisement brought out quite an attendance, more than our little meeting room could accommodate, but by an addition thereto, also using our living room adjoining, I believe all that desired had an opportunity to hear, though some came no nearer than to stand in the anteroom. I delivered in all eleven lectures on this subject, but only one a week, or each Thursday night, as on that evening of the week our Utah friends had no regular service of their own; and on Sundays I treated on other subjects.

Elder Jensen only attended twice, and each time came in after the meeting was well under way, hence only heard me in part, but he was each time granted the privilege of speaking. The first time was at my second lecture, and he then complained that I had only told the truth in part, and that, he claimed, was the worst kind of a lie. I could not, as to that, in this case agree with him, as I had given him the privilege to speak for his side and he had the opportunity to present anything that could throw further light upon the matter, if such had been withheld by me. Furthermore, I promised Elder Jensen that while I had not been able, during the short time he had listened to me, to tell all the truth, that I would continue until all that wanted to hear should know the truth about "Mormonism," and in order that it might not be a onesided affair, I invited Elder Jensen to be present, and to take part, thinking that by a united effort we might succeed in getting all the truth before the people.

The elder endeavored to inform us that when Brigham and followers located in the Salt Lake Valley, they carried out the teachings and policies of Joseph Smith, whom he claimed had predicted that the Rocky Mountains would be-

come the gathering place for the Saints and for the up-building of Zion. I answered this by quoting from Brigham Young's sermon of 1863, *Journal of Discourses*, volume 10, page 255, where he says: "When we were ready to start on our pilgrimage west, a certain gentleman, who signed himself 'Backwoodsman,' wished to know on what conditions we would overcome and settle California. He gave us to understand that he had authority from headquarters to treat with us on the matter. I thought that President Polk was our friend at that time; we have thought so since, and we think so now. We agreed to survey and settle California—we drawing the odd numbers and the Government the even numbers; but I think the President was precipitated into the Mexican War and our prospective calculations fell through, otherwise we should have gone to California and settled it. Many of you did not know this." This, together with many other things from the history of those times, goes to show that they located in Utah not because Joseph Smith had so taught or predicted, but because that their "prospective calculations fell through," otherwise they would have gone to California.

The elder also endeavored to enlighten us in regard to the change they have made in the Book of Doctrine and Covenants. He said before the Lord spoke to the church on marriage, it was governed by the general custom prevailing with other churches, and section 109 in the early edition of the book was copied after their creeds, especially after the Methodists. This was, to say the least, something new; but I could not concede it. I showed that this article on marriage was a declaration of the faith of the Saints, based upon the word of God as found in the standard books of the church, the Bible, the Book of Mormon, and the revelations given through the Prophet Joseph Smith. However, I thought if we for a moment should admit, as Elder Jensen had claimed, that God by revelation had given a law embracing "celestial marriage," and that this new law had superseded the former, there certainly ought to be, to the church, a certain time known when the new law went into effect and when the old one was abrogated, and I asked the elder, as one of the church historians, to inform us at what time this change took place; but he evaded the question. I had later an opportunity to meet him at his office, and I reminded him that he had not answered my question, but he simply gave me to understand that he was under no obligations to answer my inquiries.

His closing statement at this time was one with which I became quite familiar while in the West, as it is generally the climax reached by these sons of Utah. It was this: The men who took an active part in bringing about the Reorganization of the church, were a band of apostates and traitors, that did not agree among themselves, but they finally succeeded in coaxing "little Joseph" to become their president. He then added: "We used to ignore them altogether, but as they are now becoming a little stronger, we have to notice them once in a while." I presume he thought that ought to settle the question, and perhaps it did in the minds of some of his own company, but people that would stoop to think could not help but see that the man's position had become desperate, and that he was making use of these wholesale accusations for the want of something better to defend his cause with. I felt to pity the man who had to stoop to such a level in order to find a substitute for argument or testimony. Elder Jensen endeavors to pose as a gentleman and would not have stooped to cast odium upon men, of whom he knew so little, only that he had looked upon matters differently than did the men with whom he had cast his lot. Had he better and more honorable weapons at his command, he would no doubt have preferred them.

Elder Jensen came the second time, seven or eight weeks afterward, and in his speech repeated some of his former assertions, but in addition told us that he felt especially grieved because that we would not admit that Joseph Smith introduced the doctrine and practice of polygamy. He got quite warm on this subject, and declared that it was a historical truth that Joseph Smith had a plurality of wives, and that he himself was a living witness of the fact. I could not see why this matter should grieve the elder so much, as it must be admitted that if polygamy was right, honorable, and lawful it would remain so, even if Joseph Smith had but one wife; and upon the other hand, if it was sinful and wrong it would still remain sinful and wrong, even if it could be shown that Joseph Smith had a plurality. He admitted that some mistakes had been made in dates as to when some women were sealed to the Prophet, and said in the case of Zina D. Young, she was not taught the doctrine of plural marriage until after she had been divorced from her husband, Mr. Jacobs, and the date given (October 27, 1841,) when she was sealed to the Prophet, was an error. I was glad for that much from Elder Jensen, as it exonerates the Prophet completely. "Aunt Zina," according to her own biography, published in Utah, in Women of Mormondom, was still the wife of Henry B. Jacobs at the time of the exodus from Nauvoo to Westwood. She informs us that when she had come as far as the Chariton, upon the bank of that stream she gave birth to a fine son. This lad was named after the stream, "Chariton," and he has been well known in Utah as Chariton Jacobs, the son of Henry B. Jacobs. Hence, according to Elder Jensen's testimony, it must have been years after the Prophet's death, that this lady was taught the doctrine of plural marriage, as it was not until after her divorce from Mr. Jacobs. Jensen was right; the date was wrong.

When Elder Jensen announced himself as a living witness in the case, it shows with what readiness these men will bear testimony. I myself was born into the world a year or two before Elder Jensen, and was in Utah two years before he gazed over the mountains. I have endeavored to make myself conversant with everything that has been introduced in order to make Joseph Smith the author of this corruption, but have found nothing of the kind that could be regarded as unbiased and reliable testimony. It would be the height of folly and inconsistency for either Jensen or me to pose as witnesses in the case, having neither of us been born until a number of years after Joseph Smith had finished his earthly career. It was rather strange that Elder Jensen should take up this issue, as it had not been discussed by me, but perhaps it was because it was something that he knew he could most readily make the masses believe, as they seem generally ready to believe anything mean concerning the founder of the latter day work.

I trust my efforts have done good, though even some of those who were pleased to see "Mormonism unveiled" thought I was not severe enough, being that I claimed that we could afford to be liberal if we ourselves had the truth, and could afford to accord the Mormons the same privilege that we claimed for ourselves. I claimed it revealed a weakness upon the part of the state church when its ministers are clamoring for the expulsion of the Mormon missionaries, as this and every other error is most successfully met with truth, in an open and not in a cowardly, underhanded way. I find myself more and more confirmed in this, and I am happy to be associated with a people who believe that the truth can bear investigation, even in the light, and that we have a gospel to preach of which we never need be ashamed.

I am glad to say a few are investigating the work, and trust the Lord may direct all such by his Spirit, until they

shall be fully satisfied and ready to obey. May the Lord direct his work throughout and bless our beloved President, that he may be directed in his responsible work and be able so to order the cause of Zion that peace and prosperity may continue and that righteousness and holiness may increase among her children.

H. N. HANSEN.

BLAAGAARDSGADE 16 D, February 20.

News from Branches

Chicago, Illinois.

CENTRAL BRANCH.

Just a few lines to let you know we are still trying to hold up the banner of King Immanuel. The Sunday school and morning preaching service are our best attended meetings. Few attend the evening services, on account of the long distances to travel. Nevertheless, those who do attend are made to realize that God is at the helm of this work, his Holy Spirit bringing joy and consolation to the souls of those who make the effort to serve him.

The Religio work is improving; the attendance has increased considerably.

The visiting priesthood of the branch have been busy working along the lines of their duties. We expect good results from this, as it is in harmony with the divine law, and benefits will be derived by all concerned.

God has recognized the fasting and prayers of his people here of late, in behalf of the sick and afflicted. Sister Eva Sherman, who has suffered greatly with heart trouble, is improving nicely. Paul Schwendener, one of our Sunday school pupils, had a growth upon his hand and the physician said he would surely have to be operated upon, but Paul had faith in the ordinance of God's house and submitted himself to the same, and the result is that the growth has nearly disappeared. Some others of the branch have received great benefits through administration.

March 3 was rally day with this branch. The weather was not very favorable, nevertheless there were a goodly number present.

Many good thoughts have been presented from the pulpit of late, by Brethren E. J. Lang, P. Pement, W. I. Cochran, J. J. Oliver, C. E. Cotton, and H. P. W. Keir.

A very pleasant surprise party was tendered our departing missionary, Brother J. A. Tanner, at the home of Brother Henry Keir. A goodly number from the West and South Side branches were present, and an enjoyable evening spent. A substantial purse was given Brother Tanner to assist him on his way.

Brother William Wainwright and family have moved to the vicinity of the church. This is a move in the right direction.

REPORTER.

MARCH 3, 1912.

Independence, Missouri.

In the very midst of social happiness we have been called to part with loved ones. Sister Myra Kelsall died on the 26th, after a few weeks of illness incident to advanced years, being eighty-two years of age. She came here from Monmouth, Idaho, and her son (by a former marriage) N. L. Sutton was present. The funeral took place yesterday, the 28th, at 1.30 p. m., at the church; Bishop Kelley preaching a comforting sermon. Brother Wallace E. Nelson's death occurred in Saskatchewan, Canada, on the 12th inst. His remains were brought home for burial, funeral obsequies taking place at the church on the 16th, Elder J. W. Rushton preaching the sermon. On the 16th Brother John O. Savage, a priest, passed away and the funeral service took place on the 19th.

Our brother was seventy-seven years old and died with a firm hope of a glorious resurrection. He also was a lover of his country and enlisted in its defense. Brother Garrett preached the funeral sermon. On Sunday morning, the 18th, Brother A. B. Colvin, a sailor, had spent most of his life in Australia, passed away as the Saints were helping him go to the Sanitarium where he might receive rest and cure. He was born in Rhode Island, in 1837, and at his obsequies on the 20th Brother G. E. Harrington discoursed over his remains.

These sorrowful reminiscences call to mind the uncertainties of earth life, but also the glorious hope and increasing bliss of beautiful home beyond.

During the past week we have been enjoying good meetings. At the early meeting of the 25th there was an attendance of one hundred, and those presiding were, H. H. Robinson and Alvin Christensen, a young brother who is a very active member of the good literature committee.

Prayers were requested by Sister Lake for a brother on the island of Tahiti, who, with his companion were attacked by the plague.

The Sunday school attendance was 712. The services were conducted morning and evening by J. W. Rushton, and a lecture was given on the subject, "The attitude of the church towards the liquor traffic."

The meeting on cooperation was held on Monday evening, and the *Sentinel*, our little daily, had, on the next day many words of ecoum in it for Brother Rushton's long and valuable experiences on the social and economic lines of active life.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

POTTAWATTAMIE.—District conference met at Council Bluffs, February 24 and 25, 1912; District President Hansen presiding, assisted by J. M. Baker; J. Charles Jensen, secretary, assisted by Arthur E. Dempsey, jr. A report on credentials of delegates prepared by the secretary was read and adopted. The local chorister and organist were appointed to officiate for the conference. After giving voice and vote to visiting members, reports were read from all the branches: Boomer 66, gain 1; Carson 43; Council Bluffs 338; Crescent 150, loss 3; Fontanelle 35; Hazel Dell 61; North Star 136; Wheeler 43, loss 1; total, 872; gains by baptism 1, by letter 4; loss by death, 5; by letter, 3; net loss, 3. Reports were read from the following of the ministry: Patriarch Joshua Carlile 2 blessings, J. P. Carlile baptized 2, C. Scott, J. A. Hansen, C. B. Bardsley baptized 1, D. Parish, P. L. Andersen, S. Harding, M. F. Elswick, A. J. Davidson, J. C. Lapworth, R. McKenzie, Hans Petersen. Priests: J. P. Christensen, J. R. Lentell, C. C. Larson, Elmer D. Blair, C. H. Wright, G. E. Whitehead, H. N. Price, Joseph Campbell. Teachers: J. C. Adams, Hans Andersen, Peter Olsen, H. M. Liles. Deacon Nels P. Johnson. These report a total of 228 sermons for five months, 3 baptisms, 3 confirmations, 11 marriages, 7 children blessed, 96 administrations to sick, 71 official visits, and 2 patriarchal blessings. The bishop's agent reported: On hand last report, \$371.87; received since, \$1,555.88; total amount, \$1,927.75; paid to Bishop E. L. Kelley, \$900; to ministry, \$51.50; ministers' families, \$235.50; aid, \$20; total disbursements, \$1,206.50; balance on hand, \$721.25. The auditing committee reporting for the year ending December 31, 1911, found all correct. Reports were approved. The district treasurer reported \$2.69 on hand. A bill of expense of \$1.40 from the reunion committee and one for \$2.40 by the district secretary were allowed, and a collection ordered to meet the same which resulted in \$4.42. J. A. Hansen was elected president of the district, Chase S. Harding and C. B. Bardsley associates; J. Charles Jensen, secretary; D. E. Butler, treasurer; Sarah E. Dempsey, member of library board; J. A. Hansen sustained as bishop's agent. Delegates to the General Conference: J. A. Hansen, Joshua Carlile, Josephine Carlile, Nels P. Johnson, R. McKenzie, J. C. Lapworth, J. P. Carlile, Sarah Carlile, Peter Larson, John

Bracken, John L. Smith, Christine Smith, Laura Frederickson, J. R. Lapworth, Lizzie Lapworth, J. P. Christensen, Matthew Baxter, Estella Harding, J. R. Lentell, M. F. Elswick, Marriella Elswick, G. E. Whitehead, M. Schenck, Izetta Lapworth, Jennie Larson, Hans Petersen, Peter Olsen, Anna Olsen, D. E. Butler, Hattie H. Hall, J. Charles Jensen. Delegates present are authorized to cast majority and minority vote. A motion prevailed approving of a reunion by Western Iowa and Eastern Nebraska, at Council Bluffs, Iowa, in 1912, but disapproved of this committee making arrangements so far ahead as 1913. Crescent having recommended the ordination of Daniel E. Butler to the office of priest it was approved by the conference and he was ordained. Preaching by J. R. Lentell and Joshua Carlile. Sunday afternoon session was given over to the funeral sermon of Sister Lola M. Stewart. Adjourned to meet at Carson, 10.30 a. m., May 25, 1912. J. Charles Jensen, secretary.

NORTHEASTERN KANSAS.—District conference convened at Atchison, Kansas, at 10 a. m., February 24, 1912. District president, Frank G. Hedrick, and W. E. Peak presiding. Statistical reports from the following branches were received: Centralia 32, Fanning 115, Atchison 93, Scranton 99, Topeka 51, Blue Rapids 142, Netawaka and Idylwild not reporting. Ministry reporting: Elders W. E. Peak, Oscar W. Okerlind baptized 6, Mahlon Smith, Frank G. Hedrick; priests, J. D. Shower baptized 8, W. H. Bivens. The reading of bishop's agent's report showed receipts \$712.15; expenditures \$695; balance on hand \$17.15. The report was referred to auditing committee, composed of L. W. Hays and F. A. Cool, who found the report correct. Blue Rapids was selected as the place of next conference, and time of meeting left to district president. Officers elected for the next year: Frank G. Hedrick president, Fred A. Cool vice president, Emma Hedrick secretary and treasurer, John Cairns sustained as bishop's agent. Delegates to General Conference elected were: W. E. Peak, Frank G. Hedrick, Oscar W. Okerlind, Samuel Twombly, Sister Twombly, Sister McNichols, L. W. Hays, F. A. Cool, C. W. Ethridge, E. T. Lucas, J. W. Burns, Sister Miller, Sister Bays, Sarah Sannaman, Emma Hedrick, Sister Reedy, Mittie Hedrick, Arnold Nesser, A. V. Armstrong, Sister Armstrong, John Cairns, William Menzies, J. D. Shower, N. B. Sprague, H. B. Cole, Sister Thornton. Preaching by Peter Anderson. Emma Hedrick, secretary, Fanning, Kansas.

SOUTHERN CALIFORNIA.—District conference convened at Garden Grove February 24 and 25. Good harmony and spirit prevailed. Speakers were Elbert A. Smith, E. Keeler, H. J. Davison, and Paul M. Hanson. I. N. White and wife were also present. The district bishop's agent, Fred Adam's financial report showed cash on hand last report, \$1,413.42; collected during the year, \$3,295.67; total receipts, \$4,709.09; total disbursements, \$3,180.76; cash balance \$1,528.33. R. T. Cooper, secretary of the reunion grounds committee, gave a statement of the business since the report last June, showing they had paid for the cafeteria and other buildings in full, \$1,666.90; other indebtedness paid out \$2,322.45. The assets of the district through the Southern California District Land and Improvement Company are now \$25,578.35, with outstanding obligations, \$4,889.35. The conference voted to adopt the recommendation of the company for the benefit of the district, asking the Bishop and the General Conference to authorize the sale of the ten acres of land in Artesia, which is worth about \$2,500, and apply this money toward reducing the obligations of the company, in lieu of which the company will deed to the Bishop for the church an equal value of clear lots in the reunion grounds; the object of this transaction being to pay off the debts as fast as possible and stop paying interest, while doing no harm to the general church; and the lots in the reunion ground, it is believed, will advance in value fully as fast, if not faster, than the ten acres. Statistical reports of the branches were read, showing a net gain in the district of seventeen members. The following delegates were elected to represent the district at General Conference: Elbert A. Smith, F. M. Sheehy, Paul M. Hanson, T. W. Williams, Sadie Hanson, Olive M. Clapp, C. M. Salter, Tina Salter, H. S. Pankey, Vada Pankey. The district agreed to stand the expense of Brother Smith from Los Angeles to conference and back again. The Religio convened and reelected R. T. Cooper, president; Herbert E. Small for vice president; Madge P. Knowlton, secretary. Sunday school convened and reelected George H. Wixom for president; Floss Balchan for vice president; Olive M. Clapp, secretary and treasurer; librarian, Vada Pankey. H. C. Powell was ordained a priest and R. T. Cooper was ordained an elder. R. T. Cooper, secretary.

NORTHERN WISCONSIN.—District conference held at Valley Junction, February 10 and 11 was well attended. One young man was baptized and good spiritual meetings were enjoyed. Those chosen as delegates to represent the district at General Conference are: R. D. Davis, B. C. Flint, A. L. Whiteaker, Leroy Colbert, F. A. Smith, W. A. McDowell, Mrs. W. H. Ross, S. E. Livingston, Rillie Moore, Sister A. L. Whiteaker, Clifford Noyes, Murry Shedd, J. O. Dutton, Brother Dennis, Mabel Dennis, Leda Colbert. The bishop's agent's report shows a balance on hand of \$87.02. A considerable progress was noticeable the past conference year; over thirty good members have been added to help move the gospel chariot along. Instead of the five Sunday schools reporting as in the past twice this number will greet our next conference and convention. May the good work go on. Leroy Colbert, secretary.

CLINTON.—The sixty-first conference of the Clinton, Missouri, district was held at Nevada, Missouri, February 24 and 25, 1912. A large number of the Saints was present. All seemed to enjoy the conference. James Moler and W. S. Macrae were chosen to preside over the conference; John Noyes as secretary, W. S. Macrae as chorister, Mabel Braden as organist. The chair appointed a credential committee consisting of Warren McElwain, Pleas Budd and J. Mars-teller. The following district officers reported: James Moler, president; John W. Noyes, secretary and treasurer; Lucy Silvers, historian and recorder. The recorder's report shows at last report an enrollment of 1001 in the district. The following branches reported: Wheatland, Taberville, Lowry City, Coal Hill, Eldorado Springs, Vevé, Rich Hill, Nevada, Fort Scott, Mapleton, Walker. Those of the priesthood reporting were, seventy, W. S. Macrae; elders, R. E. Bozarth, C. H. Athey, S. C. Williams, W. E. Reynolds, T. R. White, W. H. Lowe, Amos T. Higdon, J. L. Gunsolley, C. J. Peters; priests, George Essig, E. E. Moorman, J. W. Strader, John W. Noyes, Roy S. Budd, Warren McElwain; teacher, J. C. Budd. Auditing committee's report on bishop's agent's books was read as follows: "We the auditing committee have audited the bishop's agent's books from September 28, 1911, to February 17, 1912, and find same correct. On hand last report, \$149.43; received since, \$647.00; paid out, \$386.32; balance on hand February 17, 1912, \$410.11. S. C. Williams, Liza Walters, Zora Lowe, committee." Thirty-five delegates were chosen to represent the district at the General Conference. The place and time chosen for our next conference was Wheatland, Missouri, May 25 and 26, 1912. John W. Noyes, secretary.

NORTHEASTERN MISSOURI.—Conference of district convened at Bevier, Missouri, February 17, 1912, at 10 a. m., F. T. Mussell and Swen Swensen presiding. William B. Richards, secretary. Branches reporting: Bevier, Higbee, Menefee. Elders reporting: F. O. DeLong, R. R. Jones, C. W. Miller, Swen Swensen, Ed. E. Thomas, William B. Richards, F. T. Mussell, F. Lofty. Priest Ivor Surridge. Teachers, Ben. S. Tanner, Charles Edmunds. Bishop's agent, W. B. Richards, reported balance on hand and receipts \$342.19; disbursements \$256.00; balance on hand February 17, 1912, \$86.19. District treasurer W. C. Chapman reported: balance at last report, \$9.34; receipts, \$8.22; total, \$17.56; disbursements, \$17.77; balance due treasurer 15 cents. Reports audited and found correct. The district Sunday school association reported work done at their last session which was approved and ordered placed on the conference minutes. Delegates elected to General Conference were: F. T. Mussell, W. B. Richards, Swen Swensen, F. Lofty, C. W. Miller, Ola Sharp, R. R. Jones, Margaret Jones, Ellen Davis, Ed. E. Thomas, Charles Edmunds, Maggie Fry, Ben. S. Tanner, Carrie Richards, Ruth Hicklin, Paul Byers, Sadie Miller, J. T. Tryon, Christina Edmunds. Time and place of holding next conference was left in the hands of the district officers. Preaching by Ammon White and Swen Swensen.

Convention Minutes.

SOUTHERN CALIFORNIA.—District Zion's Religio-Literary Society convention, was held at Garden Grove, California, February 23, 1912, at 3 p. m. The convention was presided over by district president, R. T. Cooper, G. H. Wixom acting as secretary. The following locals were represented by delegates: Los Angeles, San Bernardino, Santa Ana, and Garden Grove. The following officers were elected, R. T. Cooper, district president; Herbert Swall, vice president; Madge Knowlton, secretary and treasurer; Vada Pankey, librarian; Peter Kauffman, home class superintendent. The

following delegates were chosen to represent this district at the next General Convention: Olive Clapp, F. M. Sheehy, T. W. Williams, E. A. Smith, P. M. Hanson, Sadie Hanson, Sister E. Keeler, H. J. Davison, C. M. Salter and Tina Salter; a motion prevailed that the delegates go instructed. On motion it was decided that this convent on request through its delegates, that the General Convention provide for a field worker for the Pacific Slope for this year. Adjourned to meet at Hermosa Beach at the time of the next reunion. G. H. Wixom, secretary pro tem.

SOUTHWESTERN OREGON.—District Sunday school association met in Myrtle Point, Oregon, February 23, 1912. The election of officers resulted as follows: A. A. Baker, superintendent; Agnes Smith, assistant superintendent; Pearl Goodman, secretary; Leah Conover, treasurer; Maude McCracken, librarian; Arnes Smith, home department superintendent. The convention decided in favor of the graded lessons. Other minor business was transacted, and the following delegates were appointed to represent this district at General Convention: J. D. Stead, Laura Savage, Grace Savage. The convention adjourned to meet at the time and place of annual reunion. Pearl Goodman, secretary.

SEATTLE AND BRITISH COLUMBIA.—District Religio convention met at Seattle, Washington, February 9, 1912, with president F. W. Holman in the chair. Both Religio locals reported, but owing to the fact that the secretary had lost the records, the reports were very imperfect. A local was reported organized in Vancouver, British Columbia, but had not yet received its charter. It was invited to become a member of the district. All district officers were present except the home department superintendent; and all reported. Three Books of Mormon had been placed in the public libraries by the library board. The following officers were elected: F. W. Holman, president; Lula Fisher, vice president; Leonard Rhodes, secretary, Agnes Fisher, treasurer; Hattie Ward, member of library board, Mrs. H. A. Briggs, home department superintendent. George Thorburn, William Johnson, Lula Fisher, Henry Stade, Agnes Fisher, S. P. Cox, F. M. Sheehy, and Lizzy Fisher were elected as delegates to the General Convention. Adjourned to meet at 10 a. m., at the same place and day prior to the next conference. A pleasant program was given in the evening under the auspices of the district Religio and Sunday school, at which an interesting and exciting debate was held between the Seattle and Centralia Religios. Centralia won 2 to 1. Leonard S. Rhodes, secretary, Centralia, Washington, box 871.

Church Secretary.

Credentials to General Conference.—Under the new rule adopted 1911 the report of the committee on credentials must be published before the General Conference convenes. About half of the districts have been heard from. The remainder are urged to report just as early as delegates are appointed. All reports should be in hand not later than March 25 and as much earlier as practicable.

Enrollments in Quorums.—This work is in charge of President F. M. Smith, chairman of the committee, to which was committed the work of reorganization of all quorums of elders, priests, teachers, and deacons. Such quorums are being reorganized in missions, stakes, districts, and branches, according to territorial location of the local ministry. The work is being prosecuted as rapidly as conditions will permit. This in answer to numerous inquiries.

Railroad Rates to General Conference.—With the lessened rates now in vogue in the various States, no reduction in rates will be granted to our General Conventions and Conference until we can guarantee an attendance by rail of one thousand. With such number we can obtain a rate of two cents per mile in each direction.

R. S. SALYARDS, *Church Secretary.*

LAMONI, IOWA, March 5, 1912.

Eighth Quorum of Elders.

Please take notice that report blanks and circular letter were sent to each member of the Eighth Quorum of Elders about February 15. If you do not receive them promptly please advise.

Address is desired for William N. Williams, formerly Hood River, Oregon.

LAMONI, IOWA.

S. A. BURGESS, *Secretary.*

CONTENTS

EDITORIAL:

A Letter of Instruction - - - - - 241

Magazine Number - - - - - 248

Notes and Comments - - - - - 248

MOTHERS' HOME COLUMN - - - - - 249

Mrs. H. B. Curtis.

LETTER DEPARTMENT - - - - - 251

J. E. Vanderwood—Fred W. Cadow—Benjamin F. Short—H. E. Moler—A. W. Borden—Peter Adamson, sr.—H. J. Davison—J. J. Cornish.

NEWS FROM MISSIONS - - - - - 254

A. M. Chase—G. J. Waller—William Sparling—H. Snook—J. S. Wagener—H. N. Hansen.

NEWS FROM BRANCHES - - - - - 258

Reporter—Abbie A. Horton.

MISCELLANEOUS DEPARTMENT - - - - - 259

THE SAINTS' HERALD

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

Notice to First Seventy.

The First Quorum of Seventy will hold their first session April 2, at 9 a. m., the place to be hereafter designated. Several papers have been assigned to the brethren, the nature of which has a bearing upon questions of moment, and will without doubt be valuable.

Those who can not be present at the coming sessions will please to remit to me the quorum dues of twenty-five cents. On account of many changes in the addresses of the members it may be necessary to issue another circular letter.

Respectfully,

JAMES MCKIERNAN, *President of quorum.*

J. F. MINTUN, *Secretary of quorum.*

DES MOINES, IOWA, February 20, 1912.

Notice.

This is to notify the Saints and friends of southern Missouri, that after March 10 my home and field address will be Tigris, Douglas County, Missouri. (My old home.) Those of you that have my address cards will please change address on them and greatly oblige. Scattered Saints will please write me as to your needs along ministerial lines. J. C. Chrestensen, district president.

Died.

CAMPBELL.—Don Campbell, son of Elder Duncan Campbell died at the Ames College Hospital Friday, February 16, of typhoid fever brought on largely by overwork. He was born at Pleasanton, Iowa, March 3, 1881, at which place he made his home till about a year ago when his father, sister and himself moved to Ames, Iowa, as they then contemplated, only temporarily, while he and his sister finished their education. He would have graduated in June of this year from the civil engineering course. He was baptized by his father June 11, 1891, and while his mental powers were employed almost entirely in the pursuit of his studies, yet he lived so as to merit the respect and the highest esteem of those with whom he associated in school work. Funeral services were held at the home in charge of the chaplain of the college, Doctor Cessna, assisted by Elder J. F. Mintun and Professor Stanton, the president of the college, who paid a very high tribute to the deceased—do not know how words could be used to express a higher tribute to anyone. He was buried in the cemetery at Ames. The chaplain and president of the college volunteered their services.

KELSALL.—Maria M., passed from this life on the morning of February 26, 1912, at the home of Mrs. G. E. Erickson, West Walnut Street, Independence, Missouri, with whom she had been making her home during the present winter. Maria M. Douglas was born August 2, 1830, at Saint Michaels, Canada East, and moved with her parents to Iowa in 1852. In 1860 she was married to L. B. Sutton, who died in 1868. Following the death of Mr. Sutton, she was married in 1870 to G. W. Kelsall, who died in 1889, leaving the present deceased a widow until the present time. In 1888 she united

with the church under the administrations of J. S. Roth, and was a steadfast and devoted member of the same. She leaves of immediate relatives to mourn her loss, one son, N. L. Sutton, of Monmouth, Iowa, and several grandchildren. She was a worthy and upright sister and passed from this life in the hope of the better resurrection. Funeral services at the church at Independence, Missouri; services conducted by W. H. Garrett, George E. Harrington, and E. L. Kelley. The remains interred in the Mound Grove Cemetery.

Riders of the Purple Sage.

The mention of Zane Gray's *The Heritage of the Desert* will probably serve to bring up vivid pictures before the eyes of all who have read that remarkable story. There is no danger of confusing it in retrospect with any of the familiar varieties of Western romance. Impressions of the canyon country of southern Utah and northern Arizona are not easy to forget. Mr. Gray has now written a second novel, *Riders of the Purple Sage*, just published by the Harpers.

Here again plot and scene are unusual and striking; the story is riotously full of adventure and alive with strong feeling. But the real secret of its peculiar charm lies deeper. Not only does the author surprise us with novelty, but he has the precious power of making us feel freshly about simple, elemental things. In his two novels there is something of the same magic as in *Lorna Doone* and *Treasure Island*—tales which have little in common save this elemental freshness.

The reader who wishes to repeat the sensations felt in youth in reading the book that then seemed most enjoyable may be commended to *Riders of the Purple Sage*; not that the theme is in the least juvenile. The story is one of fierce passions; there is much gun play in it and some killing. It is natural, therefore, to inquire whether the effect is not a little melodramatic. In the contrary, it is, fine and bracing. We rejoice in so much self-reliance, resourcefulness, quickness of hand and eye, and we thoroughly believe in it all.

The scene of *Riders of the Purple Sage* is southern Utah; the time is 1871. The people are ranchers and cattle-rustlers, Mormons and gentiles. Jane Withersteen, a young unmarried their strange retreat, climbs a rock-bound passage to disciplined by her church for befriending gentiles and for keeping in her employ a gentile range rider named Venters. Through a conspiracy with the Mormons, a gang of rustlers drives off a whole herd of Jane's cattle. Venters, his life threatened, goes to find them. He tracks the thieves to Deception Pass, that "stone-walled maze of mystery," finds their strange retreat, climbs a rock-bound passage to discover the marvelous Surprise Valley, guarded by the balancing rock of the cliff-dwellers, which, once overthrown, will close the pass for ever in a mass of wreckage. Meeting rustlers, he shoots and wounds one, who proves to be a girl. He carries her to the valley; she recovers, and the two quickly grow to love each other. Meanwhile a much-feared "gunman," Lassiter, has come to Jane to ask the name of the Mormon proselyter who years ago abducted his sister. Jane knows but will not tell; she tries to soften him by making him love her. Lassiter is unyielding, but he and Jane find love in the very clash of their wills. These are the two threads of the story, which converge to a strong climax.

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Many of the scenes, however, are quite wonderful even apart from the plot. The "milling" of a herd is described with a force and economy of phrase almost Kiplingesque. There are some splendid horses in the tale—like the horses in Ben Hur—and there is the sort of race that makes the eyes shine and the breath quicken. Mr. Gray's place as a novelist is fully established by *Riders of the Purple Sage*.
Harper and Bros., New York.

Mongolia's Absorption by Russia Foreseen.

Russia's gradual infiltration into Mongolia, presaging its annexation, was described in "The Russian Road to China," published last year by Houghton Mifflin Company. The author, Lindon Bates, jr., made a midwinter sledge trip through the Trans-Baikal province to the Chinese border, and thence by native cart to Urga, the metropolis of Mongolia and the capital of Gigin, the "Living Buddah." He foresaw the probable annexation of this province by Russia and the now imminent construction of a railroad striking for the heart of China by way of the Mongolian desert, and thus checkmating the Japanese, who, by the war, had cut off Russia's railroad to Port Arthur.

"When the bumping tarantass rolls across the Chinese frontier into Mongolia, it enters a kingdom of the Middle Ages flung down into the twentieth century. Feudal princes, lords of armies weaponed with spear and bow, tax and drive to the *corvée* their nomad serfs. A hierarchy of priests, whose divine head lives in a palace at Holy Urga, sways the multitude of superstition-steeped Mongols, and receives the homage of pilgrims wending their way from Siberia, from the Volga, from Tibet, from all Mongolia, to their Canterbury of Lamaism. In prostrate devotion the penitents girdle the Sacred City, before whose hovels beggars dispute with dogs their common nourishment, and in whose compounds princes of the race of Genghis Khan, with armies of retainers, live bedless, bathless, lightless, in the felt huts of their race. Squalid magnificence and good-humored, kindly hospitality are linked to utter brutality. Sable furs and silks cover sheepskins worn until they drop from the body. Here and there among the natives a Chinese trading caravansary, alien, walled, peculiar, stands as of old the Hansa-town, with merchant guilds and far-brought caravan goods.

"The Russian advance has been always eastward, towards an ice-free port on the Pacific. Cut off by the Japanese the one outlet now for Russia is through Mongolia, striking straight for Peking and the heart of China. This is the century-old road of the tea trade. Here is the shortest route from Europe to the East. Here, through the defiles and the broken foothills of the Gobi Plateau, lies the future redemption of the great unfettered land route to North China. The Chinese are themselves advancing to anticipate it. They have already built into Kalgan. To this trading center across the pale a Russian railway may yet pass, and her colonists make fruitful the unpeopled wilds of Mongolia. A way of adventure and strangeness, where the years turn back, is this old road of the Golden Horde, leading down past the ancestral homes of the Turks to the Great Wall."

Three Million Alcott Books Sold.

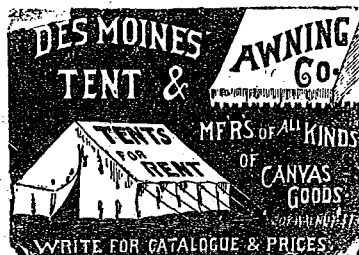
Apropos of the successful dramatization of Louisa M. Alcott's *Little Women** it is stated that over three million copies of Miss Alcott's books have been sold in the United States alone and that the sale of *Little Women* throughout the English speaking world exceeds one million.

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What Tobacco Does to the Boy.

It is generally admitted that in the immature the moderate use of tobacco stunts the normal growth of the body and mind, and causes various nervous disturbances, especially of the heart—disturbances which it causes in later life only when smoking has become excessive. That is to say, though a boy's stomach grows tolerant of nicotine to the extent of taking it without protest, the rest of the body keeps on protesting.

Furthermore, all business men will tell you that tobacco damages a boy's usefulness in his work. This is necessarily so, since anything which lowers the vitality creates some kind of incompetence. For the same reason the boy who smokes excessively not only is unable to work vigorously, but he does not wish to work at all. This result, apparent during growth, is only less apparent after growth, when other causes may step in and neutralize it.

Tobacco, in bringing about depreciation of the nerve cells, brings together with physical results like insomnia, lowered vitality, and restlessness, their moral counterparts, like irritability, lack of concentration, desire to avoid responsibility and to travel the road of least resistance.

If there were some instrument to determine it, in my opinion there would be seen a difference of fifteen per cent in the general efficiency of smokers and nonsmokers. The time is already at hand when smokers will be barred out of positions which demand quick thought and action. Already tobacco is forbidden during working hours in the United States steel corporation.—From Charles B. Towns's *The Injury of Tobacco*, in the *March Century*.

There is no time with God. . . . He does not promise that any given date or moment shall see the fulfilling of our hopes. The long years when we receive no visible answer are to him the same short day as when our hope began. It is laid up for us in heaven, like Aaron's rod within the ark: and there, in like manner, it shall bud, and blossom, and bring forth fruit simultaneously, when he shall choose.—M. Byron.

Socialism and Christianity.

What is Socialism? What goal does it propose? Is it practicable? Would it be any improvement on the present social order? What modification of generally accepted ethical, economic and political ideas does it require? What should be the attitude toward it of the more thoughtful part of the community? These are questions which are very much in the air at present and they are the questions which Henry C. Vedder's *Socialism and the Ethics of Jesus** answers. A brief history of socialistic principles and parties in modern times is given, together with a critical examination of the principles of present day Socialism. This is followed by a study of the social ethics of Jesus, including both the fundamental principles and their chief practical applications and an outline of the history of Christianity sufficient to show to what degree the church has failed to realize the social ideal of Jesus. The whole issues in an inquiry concerning the fitting attitude of those who profess the religion of Jesus to social questions and to Socialism. It is a timely discussion of a theme that is more and more absorbing the thought of those who think. The book is not hastily written but is the outgrowth of many years of study or the problems involved, and of lectures and addresses delivered in many parts of the country.

*Macmillan Co., New York, price \$1.50, net.

Doctor Van Dyke's Literary Creed.

Doctor Henry van Dyke's literary creed may be summed up in his sentence: "Idealism in the conception and realism in the details—that's the secret of writing." And in the recent interview in which he said this he added: "When you have made the best boat that you can, and put your cargo in it, what then? Why then, let it sail on God's ocean as far as he pleases. Don't sit down on the shore and listen to the praise or blame of the onlookers . . . set to work on another boat and try to make it better." Doctor van Dyke's latest boat, *The Mansion*,* seems destined to sail as long a way as his previous one, *The Story of the Other Wise Man*, which is known to nearly every reader in America.

*Harper and Brothers, New York.

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High Cost of Living

has been much talked about lately and there's no getting away from the fact—it's getting to be a very serious matter with many folks. I was out in Wyoming (the Big Horn Basin) recently, however, and I'll tell you there wasn't any of that kind of talk out there. No sir ree bob. The farmers and merchants were in fine spirits. Crop conditions are splendid, this year and next will be corkers in the Basin. You would be surprised if you could see the money some of those farmers are making off of a small herd of dairy cows and some pigs and chickens.

I wonder if you couldn't arrange to go out with me on the excursion leaving Omaha, 4.10 p. m., March 19, and look around? It wouldn't take long or cost much, and I'd like to have you.



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Immigration Agent, Burlington Route.

1004 Farnam Street, Omaha, Nebr.

MAPLETON, KANSAS.

Possibly you are looking this way for a home. For reliable information address BROWN-STONE Land & Loan Co., 6tf Mapleton, Kansas. Reference by permission, Elder J. S. Roth.

Beautiful Osage Valley.

Having come to this place a little over a year ago, and seeing the richness of the valley and fine climate, I desired other Saints might share it; so advertised the land. As a result many have availed themselves of the opportunity. Would like to locate others. Send for our list.

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G. W. Blair, secretary, Lamoni Land & Loan Co. Lamoni, Iowa.

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One Hundred Families
who are
HONEST ENERGETIC AND
INDUSTRIOUS
to assist in
Redeeming the waste places in
OLD MISSOURI
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REWARD OF MERIT
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ABSOLUTE INDEPENDENCE.

We are organizing a colony in Howell County, Missouri. If you want to know about it and how you can, with only a SMALL investment, be MADE THE ONE TO ENJOY THE FRUITS OF YOUR LABOR and not let it go to the other fellow, write us at once, inclosing 2 cts in postage for our beautiful prospectus—which will be ready for mail about March 1.

Write at once—it's of vital importance to you.

Missouri Home Colony Company, R. B. Trowbridge, organizer, 205 W. Lexington Street, Independence, Missouri —9th

THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

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NUMBER 12

Editorial

MARRIAGE AND THE HOME.

"Marriage has in it less of beauty, but more of safety, than the single life; it hath not more ease, but less danger; it is more merry and more sad; it is fuller of sorrows and fuller of joys; it lies under more burdens, but it is supported by all the strength of love and charity; and these burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches, and heaven itself."—Jeremy Taylor.

NEST BUILDING.

When two birds mate in the springtime it might be supposed that they would be content to float away on rainbow tinted clouds of connubial bliss. Not so. They get right down to the business of nest building. They work and sing and are busy and happy because nest building is the happiest and most important thing in the world. Everything is subordinated to the work in hand. If necessary, the mother bird plucks the down from her own breast to line the new home. Women who put dress first and home second are not so wise as the jenny wren.

Naturally there comes a time in the life of every man when he falls in love with some woman. The world laughs at him then. But if all goes well he can afford to laugh at the world. Presently orange blossoms open. Wedding bells ring. The blushing bride occupies the center of the stage, clad in raiment that no mere man can describe. The groom, in "conventional black," occupies a subordinate position a little at one side, and often wishes that it were even less conspicuous. The minister says the magic, some would say the fatal words, that make the two one,—and collects his fee. The wedding feast is eaten. The guests depart. The music dies away. The two are left face to face with the serious problems of life.

If this union is to be permanent and happy, there is nothing more important at this juncture than home making. This is an age in which the majority of the people do not own their homes. Such a condition is unfortunate. In the ideal society every man will own his home—every man, that is, who cares enough for a home to work for it and save for it, and it goes without saying that in the ideal so-

ciety all will be of that class. The fact that the majority of the people do not own homes is of sinister import. It may be due in part to economic conditions, and in part to extravagance and intemperance. The latter causes should be eliminated from the lives of Latter Day Saints. It should be their ambition to own their homes where conditions are such that it is at all possible for them to do so. The United Order of Enoch, working in the interests of the church, has stated its purpose to be to help the worthy poor to secure homes. This is a worthy cause and an important one. Permanent employment makes permanent homes possible, and Zion should help her children in these matters. In predicting a good time coming Micah said: "They shall sit every man under his vine and under his fig tree."—Micah 4:4.

SUITABLE HOMES.

Homes should be adequate and comfortable. In 1908 President Roosevelt appointed a commission to investigate conditions in penal and charitable institutions in the city of Washington and the District of Columbia. This commission reported:

The problem of crime among the people can not be considered apart from the general problem of their housing and their surroundings. It is impossible to understand any man apart from his surroundings, and especially apart from what he calls his home. Most of these people who find their way into the criminal court and eventually into prison, may be traced back to the miserable alleys and hovels which exist in such large numbers in our city and which are a reproach to our civilization. No one who knows how these people live wonders at their habits or their crimes. While we are striving for penal and reformatory institutions worthy of our people and our time, let us not neglect to remove these breeding places of vice and schools of crime, and put in their place clean and wholesome dwellings.

Society can undertake no work more important than to aid in every legitimate way the worthy and industrious to secure suitable homes. Extreme poverty and extreme wealth are both alike a menace to good citizenship. We do not grow the great staple crops that feed humanity in barren and sandy wastes, nor yet in excessively fertilized hotbeds. We grow them in moderately fertile open fields. The best citizens are not grown in the barren wastes of

poverty, nor in the luxurious hotbeds of wealth, but in homes where the necessities of life are adequately supplied and luxury unknown. Children can not develop properly without sufficient nourishing food, clothing adequate to preserve bodily warmth and self-respect, shelter that is enough more than shelter to invoke the love that home should claim, education, and time and opportunity for innocent recreation. Extreme poverty denies these essentials; extreme wealth spoils them all. The hope of humanity is in the homes of the moderately well to do.

Not idly did Agur pray: "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."—Proverbs 3: 8, 9.

"TAKE NOT SO SHORT A TIME."

Now for the two chief characters who are to occupy in this home of which we speak. Their alliance should not be formed with too great haste. Back of the divorce court at which so many rail is the hasty marriage which so many overlook entirely. One lecturer pictures certain modern matings thus: The phone rings. The young lady answers. A voice says, "Will you marry me?" She answers, "Yes! Who is it?"

This is a reversal of the logical sequence of the question and the answer. The question, Who is it? should have some months the start of the answer; Yes.

In these days when a young man just out of college enters a bank with head up and chest inflated and informs the bank president that he has decided to accept the position of head cashier, the banker whirls on him and asks a few pointed questions: "Do you gamble? Do you smoke? Do you drink? Are you afraid to work?"

If the young man can not answer no to these interrogations, presently he goes out with head down and chest deflated.

Surely a woman should be as exacting as a bank president. She has so much more at stake! Shakespeare says: "Take not so short a time to make a world-wide bargain in."

On the other hand the young man should be reasonably sure that he is getting a woman who will do her share in helping to make a home—one who is not afraid to work when necessary and has the saving grace of common sense. In these days of strenuous high school and college courses little time is left for girls to acquire the arts that made their grandmothers famous as housekeepers. It is perhaps too much to ask that they enter upon married life fully equipped with a working knowledge of housekeeping. But a man need not worry if he is

sure that his chosen companion has the home-making temperament; if she is a potential home maker she will soon solve the problems that confront her, just as he from year to year must work out problems of bread winning that he knew little about when he made his start in life.

THE FLEDGLINGS.

Naturally in time other actors appear upon the scene. Longfellow pictures the wedding festivities in his poem the "Hanging of the Crane." (In the good old days they used to hang the crane in the new home. To-day in some homes they hang the stork.) Looking ahead a few years from the wedding day he says:

"Seated, I see the two again,
But not alone; they entertain
A little angel unaware,
With face as round as is the moon,
A royal guest with flaxen hair,
Who, throned upon his lofty chair,
Drums on the table with his spoon,
Then drops it careless on the floor,
To grasp at things unseen before.
Are these celestial manners? these
The ways that win, the arts that please?
Ah yes; consider well the guest,
And whatso'er he does seems best."

The young of the human race are born more helpless than the young of any of the animals. The little babe is absolutely powerless. He comes into the world without even a change of clothing and without money enough to pay for a night's lodging. But fortunately he brings with him something that makes up for every other deficiency—the power to reach out and take hold of human hearts as nothing else in the world does. When those little fingers close over the parent hand nature attends to the rest and the little mendicant becomes a king.

Then the home begins to perform more fully its functions. It becomes the nesting place of the fledglings.

CELIBACY; GOD VERSUS PAUL.

In the past, two erroneous ideas have been entertained regarding marriage. A great many people, particularly members of certain religious sects, have advocated and practiced celibacy. Their teachings have taken the color of authority from the writings of Paul, particularly the seventh chapter of 1 Corinthians. Paul makes but one concession to marriage. He says: "It is better to marry than to burn." Of two dreadful alternatives he would prefer marriage to burning.

But we should notice particularly that Paul is at pains to state at four different times in this chapter that he is giving his own opinion and not the opinion of God. Paul was a man who said that he had

learned to be content in whatsoever condition he found himself. He found himself single and was satisfied to remain single. Had he married he would have written a chapter different from the one we are considering.

There is no warrant in the Word of God for the thought that marriage is an unholy state; or for the more common thought that though not unholy it is a lower state than celibacy and that God especially rewards those who do not marry. God said in the beginning that it was not good for man to be alone. When Paul says that it is better for man to remain alone than to marry, with all due respect to Paul, we must decide that God was right and Paul wrong.

POLYGAMY; DAVID AND SOLOMON VERSUS GOD.

Others have gone to the opposite extreme and have taught and practiced polygamy. David and Solomon practiced it, and some have thought that because of that God approved of it. But these kings of Israel practiced it, not in obedience to the law of God, but contrary to the law. The law said: "Neither shall he multiply wives to himself."

God was in no way responsible for acts committed in direct violation of his law. In the light of this the Book of Mormon is correct when it says that the conduct of David and Solomon in this particular was abominable in the sight of God.

THE TRUE LAW.

Probably the most explicit commandments regarding marriage are found in latter day revelation. Celibacy and polygamy are both mentioned in the Book of Doctrine and Covenants: "Whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have *one* wife and they *twain* shall be one flesh."—Doctrine and Covenants 49: 3.

It appears from this that marriage is natural and ordained of God and that those who teach to the contrary are not ordained of him. Marriage must then be something more than a civil contract, to be annulled at the will of the contracting parties. And it is limited to "they twain." A man may have *one* wife. They *two* shall be one flesh.

Beautiful instruction is found in the following: "Thou shalt love thy wife with *all* thy heart, and shall cleave unto her and *none* else."—Doctrine and Covenants 42: 7.

The Church of Jesus Christ of Latter Day Saints has just cause to be proud of its attitude in this matter. That attitude is more fully set forth in the marriage ceremony adopted by the church in 1835, in which the contracting parties are required to answer affirmatively the following: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging

to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives."—Doctrine and Covenants 111: 2.

The Book of Mormon, also, though much misunderstood, contains a sound and wholesome law, as follows:

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

We may conclude that marriage is the highest and best estate of man in this world, being approved of God, he having presided at the first marriage of man and woman and having laid down the law to govern marriage. Any departure from that law is fraught with grave danger to the individual and society. Home is the place where married life finds its best expression. Any institution or tendency that threatens the integrity of the home is a menace to the individual, to the church, and to society.

ELBERT A. SMITH.

MAGAZINE NUMBER.

On April 10 will be issued the first Magazine Number of the year. This number should prove of special value to HERALD readers, because of the nature and scope of the articles which appear therein. The following is a table of contents:

EDITORIAL:

The wills of the fathers.

ORIGINAL ARTICLES:

The universality of the gospel.

Choosing members of the Seventy.

An interesting development in Theosophy.

Our attitude toward other churches (two articles).

Our attitude toward sectarian churches.

ARCHÆOLOGICAL DEPARTMENT:

Archæology.

A CORRECTION.

In "A letter of instruction," published in the HERALD for March 13, 1912, in the latter part of the third paragraph of the second column of the first page, there is an error in names, referring to section 87, paragraph 3, Book of Doctrine and Covenants. The name of Oliver Cowdery appears in connection with that of Sidney Rigdon, whereas it should read Sidney Rigdon and Frederick G. Williams, instead of Sidney Rigdon and Oliver Cowdery. The readers of the HERALD will please strike out the name of Oliver Cowdery and write in that of Frederick G. Williams. It was a slip of the memory.

JOSEPH SMITH.

INDEPENDENCE, MISSOURI, March 16, 1912.

Original Articles

THE STONE OF DANIEL 2.

Does the stone referred to in Daniel 2 symbolize the Government of the United States, or the church?

I say it does not represent or symbolize either; and if your pleasure will permit I will give my reasons.

In the first place, the stone was to be "cut out of the mountain without hands." I believe it was not to be anything material, to be seen or felt. But the effects were to be seen and felt, as it was to break to pieces the "feet of clay and iron." Now you will turn to Daniel 2 and read the thirty-first to the thirty-third verses inclusive, which give the description of the image from the head to the feet. In the thirty-fourth verse the stone cut out without hands makes its appearance, which fell on the feet of the image and broke them to pieces, and in its turn became a mountain that "filled the whole earth."

Then Daniel interprets the dream, and in his interpretation symbolizes the different parts of the image. Thus: "Thou art the head of gold"; which represented the kingdom of Nebuchadnezzar; and so on down to the feet, do the different parts of the image represent different kingdoms.

Now we come to the question, Does he symbolize the stone as the kingdom God shall set up in the last days? I say he does not. Read the forty-fourth verse; a kingdom is to be set up by God "which will never be destroyed." "And the kingdom shall not be left to other people." Other people than whom? Other than God's people, of course. So God's people will have the kingdom which is to stand for ever. "It will consume all other kingdoms." In like manner as the stone *broke to pieces* so shall the kingdom *consume* all other nations. Now understand, the stone did not and is not to consume all other kingdoms, but is to break them in pieces; whereas the kingdom set up by God was to consume or swallow up all other kingdoms; or in other words, they are to be contained in this kingdom set up by God.

Now to the stone; what is it? I say it is the inspired spirit of freedom. And this is my reason for so saying: It was to be cut from the mountain without hands, therefore is not to be material, which the spirit is not. Was it not this which lead Columbus to break away from the traditions and superstitions of his day and attempt to reach the East Indies by sailing west? Was it not also the same spirit of freedom which prompted the early day reformers to break away from and protest against the mother church?

The same spirit of freedom caused the early settlers to seek homes on the American Continent. Again the same spirit of freedom caused the colonies

to rebel against unfair rule and to build the greatest and grandest republic the world has ever known. And thus the United States Government is but the product of that inspired spirit of freedom, which is the stone that is crushing all kingdoms to pieces and rolling on to make way for the gospel through the medium of free speech and press. And thus is Doctrine and Covenants 65: 1 fulfilled, "from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth until it has filled the whole earth." So the spirit of freedom or the stone shall fill the earth and the gospel will follow. Now note that the gospel is to follow the rolling of the stone. I do not believe that the United States is the stone, and here are my reasons. Still bear in mind that the rock was "cut out without hands." Now read Doctrine and Covenants 98: 10: "For this purpose have I established the constitution of this land, by the hands of *wise* men whom I raised up unto this very purpose and redeemed the land by the shedding of blood." So we see that the very foundation was constituted by the hands of man through the inspiration of God, and was redeemed by the shedding of blood which was also shed by the hands of man. Therefore the United States can not be the "stone cut out of the mountain without hands." And again, the United States Government can not roll forth to the ends of the earth; but the spirit of freedom, which is demonstrated by the United States Government, by her laws of freedom which were born by the inspired spirit of freedom or the stone.

Now to the kingdom that God was to set up in the last days. I say it was the church, not the stone. I believe that, as I said before, when Daniel said in the second chapter and forty-fourth verse that the kingdom was not to be "left to other people"; that he meant it would be left to God's people and no other. Now if God has set up a kingdom and it is to be left to his people and no other, being a kingdom, it must necessarily have laws by which to govern its subjects which must be the people of God. Now what laws will there be by which to govern God's people? There is only one answer for that question: The *gospel law*, and as the gospel is the perfect law of liberty, see how beautifully it harmonizes with the stone which is to prepare the way for it, which is the inspired spirit of freedom. For the spirit of freedom is to clear the way for the perfect law of liberty, and as freedom means liberty, how well they blend together!

Again we go back to the stone which is to become a mountain and fill the whole earth. The whole earth will be filled with freedom, and as we accept the gospel through choice for the love of serving God and doing right, therefore we accept the gospel which is the perfect law of liberty through freedom

—the stone still running ahead of the gospel. The gospel, or the perfect law of liberty, will bring us a knowledge of God; and as the mountain fills the earth, so shall the knowledge of God or the glory of God, as spoken of in Habakkuk 2:14. Harmony again!

I believe that there is only one everlasting law and that is the gospel. And the kingdom that is to stand for ever must have an everlasting law. Therefore that institution or body of people which is governed by that law, (gospel) must be that kingdom which is to stand for ever. Now where is that institution or people which is governed by that gospel law, if not the Reorganized Church of Jesus Christ of Latter Day Saints?

What I have said, I have not said with a spirit of contention, rather with a desire for enlightenment and correction if I am wrong. R. L. FULK.

* * * * *

DANIEL 2:44; THE UNITED STATES OR THE CHURCH, WHICH?

And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand for ever.—Daniel 2:44.

Two things are apparent in the foregoing: the first is that the God of heaven shall set up a kingdom; the second, that such kingdom is the kingdom of God.

The fact that it is heavenly in its origin, indestructible and eternal in its duration, unmistakably emphasizes it as an organization absolutely unlike the kingdoms of this world. It is a kingdom of a higher order. It must be the kingdom of God.

It is significant also that the time assigned for the setting up of this kingdom, viz, "in the latter days" (Daniel 2:28) is the very time pointed out for the restoration of the gospel, "in the last days," "the hour of God's judgment," the "supper time" "at evening time" as a "witness" of a soon coming "end": "And again this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come or the destruction of the wicked."—Matthew 24:32.

It must be, therefore, these prophecies are related and the events noted therein, although stated in varying language, must pertain to the one and the selfsame work, the setting up of the Church of Jesus Christ in the latter days.

It is noticeable also that the results following the setting up of the kingdom of Daniel 2:44 is the same as that succeeding the restoration of "the gospel of the kingdom." Direful consequences follow in either case. The breaking in pieces and consumption of "all these kingdoms" as predicted by

Daniel, is the same as "the destruction of the wicked" as stated by our Lord.

Bounded on all sides therefore by the same geographical scriptural lines, it can not be otherwise than that the kingdom of Daniel 2:44 is in fact the Church of the Restoration.

That the kingdom as set up by the God of heaven, or as Jesus puts it, "the kingdom of God;" pertains to the Church of Jesus Christ and to nothing else, is very evident from the following:

Seek ye first the kingdom of God.—Matthew 6:33.

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

Thou art not far from the kingdom.—Mark 12:34.

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

And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, neither shall they say, Lo here! or lo there! for behold the kingdom of God is within (among) you.—Luke 17:20, 21.

It is unnecessary that we enter upon any argument showing that the foregoing self-evident texts refer to the Church of Jesus Christ. Any other application is simply out of the question.

But we are told that the kingdom of Daniel 2:44 to be set up by the God of heaven, is the United States; in other words, that the United States is the kingdom of God.

Whence the origin of this theory we know not, unless taken from the fanatical ravings of an irresponsible writer a few years ago who went so far as to publish his delusions in the form of a book. The book, however, met with no popular reception, and prophetic students of every caliber absolutely ignore his vagaries.

"My kingdom is not of this world" said Christ, and for any overheated patriot to parade his national structure as the kingdom of God, is either a very exalted opinion of one's country, or else an extremely degenerate opinion of the kingdom of God. Probably both.

Patriotism is commendable when kept within bounds, but to wrest from the Holy Scriptures appellations and honors that belong only to the church, the kingdom of God, and apply them to a political government, human and corrupt, is, to say the least, shockingly indiscreet. It has its counterpart only, in the fanaticism of the Papist, who, over-anxious to flatter the Italian that rules at Rome, does not hesitate to adore him with such unlicensed honors as "The Holy Father," "The King of kings and Lord of lords," "The Lion of the tribe of Judah," "The Lord our God," and other blasphemous titles.

Personally we admire the Constitution of the United States, and are free to confess that the late Honorable W. E. Gladstone uttered no idle words

when he said it was the greatest piece of work ever struck off by the brain of man; but when an individual tells me that when I was baptized to become a citizen of the kingdom of God, it was only, after all, to become a citizen of the United States—well, there's where I object. The United States may be good enough to enlist my allegiance here, but it can never save my soul hereafter.

Why should the United States be proclaimed the kingdom of God more than any other nation? Does it excel in the administration of justice? Let the poor colored man accused, but untried, lynched, and burned, make reply.

Is it purer in its political atmosphere? Let the Tammany Halls and Bosses, controlling the civic legislation of the nation make answer.

Is it cleaner in its morals and national life? Let the slums that pollute the nation from New York to San Francisco, and the divorce courts that have encouraged separation and licensed crime speak out.

Before me lies a recent number of the *Detroit News*, and as I read its flaring headlines—“*Detroit's Awful Record—1002 Divorces in Eleven Months*,” I am led to ask, If this be the kingdom of God, then what is the kingdom of the Devil like?

We do not question the righteousness of republican principles, but somehow or other such a government exists rather in sentiment than in reality. The Constitution of the United States is a mighty fine thing on paper, but they're not following it any too closely.

What mean these strikes and lockouts, combines and mergers, labor and other organizations, some of them anarchistic in their nature, springing into action everywhere, clamoring for an administration of that immortal truth, “All men are born free and equal.” Is it not testimony unimpeachable that a government of the people, by the people, and for the people does not yet exist?

One of the prominent features associated with the setting up of the Little Stone, the Kingdom of God, is that it shall be “cut out of the mountain without hands,” that “the God of heaven shall set up a kingdom.” In other words the setting up of this kingdom shall not be left to the ingenuity of man. God himself shall order and direct its establishment in a particular way. This will be done, doubtless, in the manner that he set up his kingdom nineteen hundred years ago. “In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye for the kingdom of heaven is at hand.”—Matthew 3: 1, 2. His efforts were supplemented by the ministry of our Lord and the quorum of twelve apostles, divinely called and divinely directed. Thus was the kingdom of God established in so far as those times were concerned “without hands.”

After this manner therefore, will we expect the kingdom of God to be set up in the “latter days.” It will be established by the Almighty working through a prophet and twelve apostles.

And was this the manner in which the kingdom (?) of the United States was set up? Was there any special revelation commissioning a Washington, a Jefferson, a Tom Paine, and others; those moving forces that effected the establishment of the United States? If so, why did they so uncompromisingly array themselves against everything that savored of a kingdom character and proclaim a republic instead? Were they set apart to the office of prophets and apostles, and were they ever heard to cry, “Repent ye for the kingdom of heaven is at hand”?

No; decidedly no; the nation of the United States was set up after the manner of every other nation of this world. It was conceived in rebellion and born of blood. It was not set up “without hands,” but rather by human hands imbrued with the blood of their brethren.

It will be conceded that in the establishment of the United States that an overruling Providence undoubtedly guided, and this guidance may have been manifest to the extent shown in the setting up of the Babylonian empire, the head of gold. Of Babylon and its king the prophet said:

Thou O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.—Daniel 2: 37, 38.

But whatever the omnipotent intervention wielded by an invisible scepter over the affairs of idolatrous Babylon, it was an earthly institution just the same, and could not claim such a distinctive honor as being the kingdom of God. It is thus with the United States. Fashioned and fathered by an undoubted dispensation of heavenly favor, prospered in many ways, perhaps beyond its fellows, yet after all it can claim no higher honors than the United States of America. In matters of faith, teaching, doctrines, practices, blessings, and government it is totally unlike the kingdom of God.

The setting up of the kingdom of God requires diviner intervention. No human being undirected, unenlightened, and unauthorized can do it. The Lord must speak. He must needs send a prophet, for “surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets.” Such an intervention and such an agency has never been claimed by the makers of the American Constitution. No, they attribute it rather to other influences, to other forces, to the patriotism of a Patrick Henry, to the generalship of a George Washington, to the courage of a Paul Jones, and to the foreign

assistance of a Lafayette, with now and again a bunch of Providence thrown in. When the founders of the United States, themselves make claim to having established the kingdom of Daniel 2: 44, it will then be time enough to indulge in such a delusion.

Nor do we think that the argument recently urged, that Columbus was "inspired to spy out this land," affords the faintest proof that the United States is the kingdom of Daniel 2: 44. As a matter of fact it was the Bahama Islands that Columbus discovered, which later became and now are, part and parcel of the dominion of Great Britain.

True, this initiatory discovery by Columbus led in later years to the discovery of that portion of territory now held by the United States, but not to that portion in particular, rather to the whole continent of America, North and South, of which the United States is a very small patch.

But whatever the argument put forth for the purpose of sustaining the assumption that the United States is the kingdom of Daniel 2: 44, we submit that a Canadian, if he was assuming enough, could present a case equally as strong, and a deal more consistent, than that urged on behalf of the United States.

In the first place, Canada occupies as does the United States, a habitation on that land discovered by an overruling Providence. It is established on Joseph's land. Canada possesses a government of a kingdom character. This is what the prophecy stipulates, a kingdom, not a republic. It is the most extensive country, in point of territorial dominion, in either North or South America. Canada is now generally regarded as the richest nation in the world in point of mineral wealth. Her resources are scarcely discovered. Her laws are just, affording the utmost political and religious freedom, and best of all, those laws are administered with expediency and impartiality. Her social life is commendably clean, uncontaminated to any great extent, with divorce courts and kindred evils. Her location as a northern country comprising those frigid regions of eternal snows is geographically harmonious with that land prophetically referred to as "the north country" to which Israel were led, and from whence Israel shall come, when "the ice shall flow down at his presence." "As a kingdom of peace, a fundamental element of the kingdom of God, it is without a rival. Since her liberation from Catholic rule under the French régime, 1760, she has yet to engage in a war of conquest and gain. And the only occasion that duty called upon her to arm her citizens, was in the war of 1812, the defense of right against might, from which she emerged triumphantly victorious. What an inspiring spectacle this! A hundred years peace! A thing unheard of among the nations of the world, ancient or modern.

True, Canada's borders have been enlarged, but not by "the shedding of blood." The great Northwest was acquired by nobler means. It was purchased from the Hudson Bay Company, and at a time too, when her sturdy sons of toil, enduring the discomfitures of a frontier forest life, were battling for the grim necessities of existence. Cash she had none, but her credit was good, and the stocks of Canada to-day are rated as the strongest and securest.

It belongs to that imperial galaxy of nations, the British Empire, of whose dominion the coinage of Canada recently correctly stated: "We hold a vaster empire than has been," whose united strength, as yet unexerted, engaged the admiration of the eloquent Webster; a power with which "Rome in the height of her glory is not to be compared; a power which has dotted over the surface of the whole globe with her possessions and military posts; whose morning drumbeat following the sun and keeping company with the hours, circles the earth daily with one continuous and unbroken strain of the martial airs of England."

Nor is that power diminishing, rather is it increasing, as the dominions abroad, repudiating foreign reciprocities with its possible complications, extend to the mother land preferential tariffs and military help.

The United States, measured by the age of empires, is yet in its infancy and scarcely out of her swaddling clothes. When her flag, like the ensign of old England, has

"Braved a thousand years
The battle and the breeze,"

and shall have encountered and conquered like the mighty oak every political storm unto which a nation is subject, we shall rest securer in the contemplation of her temporal permanency.

Glory and greatness she has won in her battles at home and abroad, yet it must be confessed that the United States has never yet been up against a first-class power in the prime of its strength. Her victories over the Mexican and Breeds, the sickly Spaniards and halfstarved Indians were to be expected, while her triumph over England in the revolutionary experience was in reality the triumph of a young and vigorous son over a wearied mother whose hands were tied with long drawn out wars elsewhere.

It is true that the Book of Mormon states "that the Lord God will raise up a mighty nation among the Gentiles, yea even upon the face of this land," (1 Nephi 7: 15, authorized version) which is generally regarded as pertaining to the United States, but we are nowhere informed in the Book of Mormon, or in any other revelation, that this "mighty

nation" is the kingdom of Daniel 2: 44. If it is, it would surely have made mention of such a phenomenal fact. Speaking further of this same "mighty nation," it states that "by them shall our seed be scattered." (Ibid., verse 16.) Does this look as though it is the kingdom of God? Is it the work of God's kingdom to scatter and persecute the seed of Israel, God's people?

And this, surely, has been the policy of the American nation toward the seed of Israel. Not only has the Lamanite been scattered and peeled, but the Saints of latter days, just as truly as the seed of Israel, have been robbed and murdered.

We shall not recall those harrowing scenes of inhuman cruelty perpetrated upon the most peaceful and law-abiding citizens that ever graced the American Continent. There they are, written in blood, ineradicable and awful, recorded in the tribunal proceedings of New York, of Ohio, of Missouri, and of Illinois. They adorn in gory splendor the pages of intolerant history that reaches from Palmyra to Nauvoo. Nor can it be denied that the Government of the country was concerned in these deeds of horror. It was the governor of Missouri who issued that infamous order of extermination, and it was the legislative assembly of that same State that appropriated \$200,000 to pay the expenses of that war, which, without any provocation whatever, permitted an inhuman slaughter of the Saints.

It was in vain that our bleeding brethren plead their cause in repeated petitions for redress, the rulers of the nation turning a deaf ear to every plea, no matter how justifiable. Indeed, the President of the nation is reported to have said in reply: "Gentlemen, your cause is just, but I can do nothing for you. If I would I'd lose the vote of Missouri." Imagine, if you will, those disappointed petitioners, footsore and weary, returning to Illinois to inform an expectant, impoverished church of the results of their mission. See them congregated together in tattered apparel, homeless and hungry, as they meet to hear the reply of the nation voiced in that pitiless speech of its chief magistrate. Conceive, if you can, the feelings of their hearts as they learned of their every request being turned down. What a comforting morsel it would have been for some one to have arisen, exhorting them to be of good cheer, that the brutal denial of all their just and humble rights was but a benevolent expression of the goodness of the kingdom of God, the United States.

The ultimate destiny of the little stone is that it shall smite the image, break it to pieces, become a great mountain and fill the whole earth. Or, as later stated, "it shall break in pieces and consume all these kingdoms and it shall stand for ever."

Of course this is the United States. We shall be excused, however, from imagining just how or when

the nations of the world shall strike their flags and unfurl the Stars and Stripes. How intensely natural and convenient it will be for them to send their representatives to Washington instead of to London, Paris, Berlin, Saint Petersburg, Stockholm, Berne, Rome, Vienna, Madrid, Lisbon, Hong Kong, Delhi, Ottawa, etc. Talk about Yankee mergers and combines! Why, this is the biggest bubble yet unburst.

But then we are told that the United States will "eventually be given to the Saints of the Most High."

That being true, the United States can not be that little stone kingdom which prophecy says "shall stand for ever." The kingdom of Daniel 2: 44 shall not pass from the dominion of one people to that of another. It "shall not be left to other people."

The Scripture is quite clear in showing what kingdom it is that will continue to stand after our Lord's coming:

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints and to be admired in all of them that believe (because our testimony among you was believed) in that day.—2 Thessalonians 1: 7-10.

The only people here spoken of as enduring after our Savior's coming are they that "obey" "the gospel," "they that believe," "his saints." The United States is not even hinted at.

Seeing, therefore, that it is they that obey the gospel, "the saints," that shall endure our Lord's coming and knowing that it is the little stone kingdom, only, that is to stand for ever, it must be, that "the saints" and the citizens of the stone kingdom are identical. They are one and the same people. Hence the little stone kingdom to be set up in "latter days," instead of being composed of citizens of the United States, will be composed of Saints—Latter Day Saints.

In this connection we may observe that it is just a little too presumptive to assert that the United States shall even continue until Christ comes. The rise and fall of nations, like the birth and death of individuals, is one of the uncertainties of earth, and no nation has any lease of life. Many a government of as commanding prestige as the United States has gone the way of all the earth, and "that which hath been, shall be."

The wages of sin is death, and it is not within the creative genius of man, a being so subject to sin, to bring forth an organization proof against the disintegrating elements of death, and George Washington and the United States are no exception to the rule.

The declaration of Almighty God concerning this land, was expressed long, long ago, when "he had

sworn in his wrath unto the brother of Jared that whoso should possess this land of promise from that time henceforth and for ever should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them." And oh! how repeatedly this has been fulfilled, so terribly attested in the annihilation of the Jaredites, the destruction of the Nephites, and in the degradation of the Lamanites. These people were the chosen, covenant people of the Lord, and shall it be supposed that the Gentiles who now pollute and populate the land by millions are any exception to an undeviating divine decree? No, verily no! and since these destructions were wrought in the green tree, what shall be done in the dry:

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent and not continue in your iniquities until the fullness comes, that ye may not bring down the fullness of the wrath of God upon you as the inhabitants of the land have hitherto done.—Ether 1: 30, 34.

When, therefore, the United States shall eliminate from its midst the suicidal seeds of graft and greed, robbery and wretchedness, combines and secret organizations, poverty and infamy, lying and stealing, sensuality and assassination, lynching and burning; then, and not till then may we indulge in a hope of its political continuance.

Whether the nation will comply with this fixed and unalterable condition upon which hangs the fate of the Republic, we know not, unless we may forecast the future by the follies of the present. But this much we do know:

If the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people; then shall ye who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them, who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who if he goeth through, both treadeth down and teareth in pieces and none can deliver. Thy hand shall be lifted up upon thine adversaries and all thine enemies shall be cut off . . . And it shall come to pass that *I will establish my people, O house of Israel. And behold this people will I establish in this land* unto the fulfilling of the covenant which I made with your father Jacob and it shall be a New Jerusalem.—3 Nephi 9: 51, 52, 53, 57, 58.

The visions of heaven as they mantled our martyred Prophet were none too promising as he foresaw the future of the United States. Persecuted with his people from pillar to post, robbed and ruined by mobs that were protected and encouraged by a Government that to this day has never repented to the extent of redress or remuneration, he brokenheartedly wrote in 1840:

Wednesday, March 4, 1840. I arrived safely at Nauvoo, after a wearisome journey, through alternate snows and mud, having witnessed many vexatious movements in government officers, whose sole object should be the peace and prosperity and happiness of the whole people; but instead of this, I

discovered that popular clamor and personal aggrandizement were the ruling principles of those in authority; and my heart faints within me when I see, by the visions of the Almighty, the end of this nation, if she continues to disregard the cries and petitions of her virtuous citizens, as she has done, and is now doing.—Church History, vol. 2, p. 419.

The following from the revelations of the Lord will clearly show whether the United States or the church is the kingdom. As a simple solution of the problem we suggest that wherever the term *kingdom* appears that the term *United States* be read instead.

Doctrine and Covenants 45: 1: "Hearken, O ye people of my church to whom the kingdom (United States?) has been given."

Doctrine and Covenants 34: 6: "Fear not little flock, the kingdom (United States?) is yours until I come."

Doctrine and Covenants 32: 2: "Repent, repent and prepare ye the way of the Lord and make his paths straight for the kingdom of heaven (United States?) is at hand."

Doctrine and Covenants 85: 20: "I give unto you who are the first laborers in this last kingdom, (the United States?) a commandment," etc.

Doctrine and Covenants 24: 1: "All those who receive my gospel are sons and daughters in my kingdom." And who are they that receive the gospel? Is it not the members of the Church of Jesus Christ of Latter Day Saints? Yes, and no others.

Doctrine and Covenants 42: 18, to the elders in 1831: "Lift up your hearts and rejoice for unto you the kingdom or in other words the keys of the church have been given."

Doctrine and Covenants 87: 1: "Therefore thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time."

Doctrine and Covenants 65: 1: "The keys of the kingdom of God are committed unto man on the earth and from thence shall the gospel roll forth unto the ends of the earth as the stone which is cut out of the mountain without hands shall roll forth until it has filled the whole earth . . . call upon the Lord, that his kingdom may go forth upon the earth that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth; wherefore, may the kingdom of God go forth, that the kingdom of heaven may come."

The above excerpts taken from the revelations given to the church at the time of its setting up point so clearly to that church as being the organization referred to as the kingdom of God, that any argument therefor is absolutely unnecessary.

The church all along has entertained this view of the kingdom of Daniel 2: 44. Sidney Rigdon, counselor to the Prophet, in an elaborate series of articles on the millennium, wrote as follows in 1834:

It is said in the second chapter of Daniel's prophecy and the 44th verse, "And in the days of these kings the God of heaven shall set up a kingdom." . . . Surely this kingdom has never been set up until now.—*Evening and Morning Star*, April, 1834.

Again, Oliver Cowdery, another counselor to the Prophet, and editor of the *Messenger and Advocate*, commenting on a splendid ministerial report received from Elders Hinkle and Green, wherein they

report over one hundred baptisms in a few weeks, observed as follows:

So spreads the mighty work! That stone which was taken from the mountain without hands in the last days will roll on until the knowledge and glory of our God fill the earth; for the same power which could take it from the mountain without hands, can speed it onward, though the powers of darkness attempt to oppose it.—*Messenger and Advocate*, March, 1835.

The remarks of W. W. Phelps, a leading representative of the early organization, are not only ingenious, but strikingly suggestive:

An angel came down from the regions of glory,
And told that a record was hid in Cumorah,
Containing the fullness of Jesus' gospel,
And also the covenant to gather his people.

There, began the Church of Christ in 1830, yea, there, the stone cut out of the mountain without hands as foretold by Daniel, commenced rolling to fill the earth, and may it continue in a moral sense in dreadful splendor till it fills the whole and wickedness is ended. So much for the hill Cumorah.—*Messenger and Advocate*, November, 1835.

It has been asserted that the destruction to be inflicted upon all other nations by the little stone kingdom, is now being accomplished by a diffusion of the republican principles of the United States, and the adoption thereof by the nations of the world in lieu of kingly governments. An illusionary interpretation surely!

The destruction to be wrought by the kingdom of God will be more sweeping than that. It is said that "it shall break in pieces and consume all these kingdoms, and it shall stand for ever," an expression readily understood upon referring to the language relating to the conquests of the Roman power expressed elsewhere in the same vision, where almost the same identical words are used:

And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things and as iron breaketh in pieces all these, shall it break in pieces and bruise.—Verse 40.

The Roman conquests were of a thoroughgoing character. Everything was brought under the ruling scepter of Cæsar.

Even thus shall the kingdoms of this world be subdued when "the Lord ariseth to shake terribly the earth."

Republican principles may indeed be disseminating among other nations, but are those nations brought any nearer to denying their identity and swearing allegiance to the United States? None whatever! They each guard as jealously their territorial possessions as before. Consequently whatever the influence shed abroad by the United States, it by no means fulfills, nor shall it fulfill that mighty mission assigned to the "little stone"—"it shall break in pieces and consume all these kingdoms."

The republican influence of the United States since its establishment has not been any too pro-

nounced, in so far as changing the governments of the kingdoms represented by the image are concerned. The head of gold, the arms and breast of silver, the belly and thighs of brass, and the legs of iron, have not been altered very perceptibly, while the kingly governments represented by the ten toes remain as before, with the possible exception of Portugal and France. France, however, has so frequently changed its government that it is difficult to tell just where she is at. It became a republic in 1793, but remained so only twelve years, when it resumed imperial rule in 1805. Feverish restlessness, ever conspicuous in the French, again seized the nation in 1848, when it again tried republican rule, but soon sickening of the situation, it reverted to kingly rule in 1853, continuing thus until 1870, when it changed its government again. Evidently republican rule did not prove the bonanza expected, hence the frequent changes.

As for Portugal, its republican rule, recently set up, is in a most precarious condition. A large portion of the populace are ready to resume allegiance to a kingly government, and are only waiting the word of command to throw off the republican yoke.

But the United States was not the only, nor yet the first republican nation from which others may have imbibed their liberal sentiments. Ancient Greece and Rome maintained republican governments for a time, as did also Venice and Genoa. In the sixteenth century the Seven Provinces of the Netherlands on their revolt from Spain, adopted a republican form of government, and Great Britain was nominally a republic for eleven years, from 1649 to 1660.

So far as the spirit of liberty is concerned, that is a very ancient force. It began its fight whenever tyranny assumed to assert her illiberal rule. It was indicated in the uprisings of the Medo-Persian, the Grecian, the Carthaginian and the Roman peoples, and manifested in the long continued struggles of the Jews to free themselves from oppressive powers.

The foundation of every European nation was laid in their efforts to become free and independent, and they have unceasingly striven to perpetuate the sacred fire of liberty burning by times on the altar of human sacrifice and blood.

The spirit of liberty is as old as the gospel and began with the preaching of Adam, the labors of Enoch, and the proclamation of Noah, endeavoring to free the children of men from the dominion of sin. Instead of commencing with the United States it originated with God, who has graciously created in the bosom of every man, irrespective of race, creed, or generation, that unseen something that aspires to be free. The United States is but one of the latest expressions of that holy aspiration, and undoubtedly the fearless framers of the Constitution,

in their efforts to construct a commonwealth according to their ideals, were but emulating the honorable efforts and the heroic achievements of man from time immemorial.

Let the good work go on, for liberty has scarcely begun her holy crusade, and we shall trust that he who could inspire the heart of Cyrus the Persian, of Leonidas the Grecian, of Judas Maccabees the Jew, of the heroine Joan of Arc, of Garibaldi the Italian, of Peter the Russian, of Alfred the Englishman, of Wallace the Scotchman, of Booker T. Washington the negro, of myriad others of immortal fame, can and will continue to raise up men of every nation, of every color, to fire into a holy flame the liberty-loving instincts of human hearts, "Of a truth I perceive that God is no respecter of persons."

The march of liberty continues. We may see it in the latest legislation passed by the British Parliament. Measures that will prove a God's blessing to millions, whereby the laboring class need no longer look upon old age or accident as a synonym of starvation, have just been adopted. It is the compulsory insurance bill, and provides that in case of sickness, incapacity, or old age, the policy holder shall be provided for by the Government, out of a tax that shall be gathered in equal parts from the employee, the employer, and the state.

And what matters it whether such bountiful legislation proceeds from a princely parliament or a senatorial assembly. The flavor of a foreign fruit is as luscious as that of our own. It is nursed by the same showers and ripened by the same sun, and the appreciative peasant will little care whether it grew on a republican ranch or was cultured on kingly soil.

In the meanwhile the kingdom of God continues her appointed pace, invincible and irresistible. The children of the church will do well, if, in tempering their clamorous, we shall not say idolatrous, admiration of a government of earth, they proclaim rather the virtues of the government of God. And in the exuberance of our patriotism let us not forget the campfire songs of the pioneers of this latter day work, when, with no other covering than the protection of the Lord to shield them from the biting blasts of a nation's hostility, they lullabyed their offspring to rest, chanting that earliest song of the Restoration,

The name of Jehovah is worthy of praising,

And so is the Savior an excellent theme,

The elders of Israel a standard are raising,

And call on all nations to come to the same.

These elders go forth and the gospel are preaching,

And all that will hear them they freely are teaching,

And thus is the vision of Daniel fulfilling,

The stone of the Mountain will soon fill the earth.

—Evening and Morning Star, 1st number.

Fraternally,

DANIEL MACGREGOR.

Mothers' Home Column

EDITED BY FRANCES.

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Supplementary Reading.

FEAR.

Only mother-love is able to compass a task so gigantic, so filled with surprises, so easily defeated, so momentous if well done, so disastrous if not accomplished satisfactorily, as the safeguarding of the child against fear. Only eyes keen with mother-sympathy can discern the first hint of fear as it dawns in baby eyes; only mother-wisdom, intuitive and infinite, can banish the look and wipe from the slate of the tender child-heart, the trace of its impression. To pervert an old and make a reliable axiom, she must be "wise as a savant, and sensitive as a lover."

From all sources the child mind may be assailed with that which will affright; from sources least expected may come the doubts which create fear. Although the mother forbids and positively excludes from her home life every expression indicative or suggestive of fear, yet a neighbor, threatening her own children with the bogie-man on the other side of the fence, may be overheard by these safeguarded babes, and they will absorb fear so insidiously that it may grow for months before discovered by the most vigilant mother.

An unusual experience taught one mother from what unexpected directions fear may come upon her children. In doing some shopping in a store where the elevator was being installed, her three-year-old son wandered a few steps away toward the dangerous pit. A near-by salesgirl, seeing the danger, cried, "Come away from there or a black man will get you." The mother already approaching, hesitated long enough to rebuke her quietly but firmly, saying, "Never tell a baby a lie, or anything which will frighten."

Going to the child she said, "Theo must not go near the deep hole, for if you should fall in, you would be injured. Come and stand by mother."

While being led away he voiced his reason for the venturing tour. "What's the hole for, mamma?"

"To put an elevator in, so we can go up and down in the car when it is all done."

"Is there a black man in the hole, mamma?" he queried, remembering the girl's warning.

"I didn't see any," answered the mother assuringly.

"Then why did the lady say there was?" he persisted.

"Perhaps the man whom they have hired to run the elevator is a colored man," suggested she with divine inspiration, evading the insinuation that anyone had lied to him, yet correcting the wrong impression which had been made. They had seen colored men manipulating elevators, so the explanation left a perfectly clear and plausible idea in his

mind, and there was no loss of confidence in what others might say to him.

For on the whole, it is better that children should keep faith with the world, even though they must, of course, be taught not to go away with a stranger, or obey any command of an unknown person without first consulting his parent.

"Your mother will put you in the black hole," exclaimed a thoughtless, half-grown girl to my delicate little daughter one day. Girlie came running to me, the agony of fear growing in her wide eyes. "Will you put me in the black hole, mamma?" she cried.

I smiled and drew her to my heart, kissing her reassuringly. It erased the horror, yet my answer did not eradicate the thought conveyed in the threat. "Why, yes, darling, if you wish me to," I said.

She hesitated—consulted my still smiling eyes—and reaching forward said, "Do it," which confirmed her perfect confidence.

Taking her in my strong hands, I tossed her lightly over my head where there was a trapdoor which led to the unfinished attic above. The door and frame, both painted dark brown, made—in its surrounding of white ceiling, literally a "black hole." Down she came, laughing gleefully, crying, "Do it more," her sense of fear toward the "black hole" for ever gone, no matter who threatened it.

But I tremble as I think of the development of that fear-racking suggestion, had it not been instantly eradicated. A darkened room, a cellar-way, a deep clothes-press, any one of so many places one may have to enter in the dark, would some time in life suggest anew the fear which the baby-mind learned from the awe-filled words "black hole."

It is an excellent practice to accustom children to the words which express the tragedies of childhood, simply in order to safeguard the baby-mind from the horror which they might hold if uttered by some thoughtless person with the intention of frightening. For instance, should anyone say, "I'll cut your head off," to one of the children of a certain family, it would only mean to their mother-trained minds, that their hair was to be trimmed, because she has always said, "Well, darling, we'll have to get that head cut-off," when about to trim their hair. The words hold no alarm—they mean "head of hair." Likewise she says, "I'll cut off your fingers," or "toes," with the sweetest smile when referring to the "nails," and the gruesome expression holds no terror—only the tender care of mother for their helpless bodies. Should they be used injudiciously, their sting is gone.

This practice she extended beyond the item of fear, as well. Knowing that in due time "Willie" would be perverted into "Billie" and "Bill," she began calling him Billie-Bill-ee as an especial pet-name, gradually cutting it down to Billie more commonly before he began going to school. He had scarce been enrolled a week before he told her the scholars called him Billie.

"You don't mind, do you, dear?" she asked.

"No," he hesitated, "only it's your name."

"Well, maybe they mean to be nice to you because you are away from me when they say that, so I'll not be jealous," she told him, and the sting of being dubbed Bill, which would undoubtedly have cut him to the quick had he been unused to the nickname, was removed by her forethought. And—her own heart had bitterly disapproved of the appellation when she had used it.

It is always necessary for a mother to stand her ground firmly when the thought of fear is brought into the presence of her children by others, especially by grown-ups. A neighbor rushes in at the approach of a thunder tempest, looking and acting the fears which possess those who dread these phenomena. Instantly mother-love must shield susceptible

childhood. She must not allow anyone to express fears before her children by look or word. Self-control and trust in God must be exercised to the extent of safeguarding a child against a lifelong experience of fear at an electrical storm. Even children whose parents dread these storms may and should grow up without repeating, or even suspecting, the parents' experiences, if care is exercised never to express fear in word or deed.

Self-control is absolutely essential,—in fact it is one of the chiefest virtues of the parent, under any circumstances.

The child knows no fear except what it learns from others. A tiny toddler will follow its mother's voice from room to room in utter darkness if it has never been taught to be afraid of the dark. As mother leads into the dark, the perfect confidence of baby will follow. Let her warn, "Go slowly, darling, lest you bump your head on a chair or table which you can not see." This teaches that there are objects—entirely harmless ones if seen and remembered—in the dark, and that a little extra caution in avoiding these harmless things will insure as much safety in the dark as in the light.

But should she once say, "Don't go in there, dear, for it is dark," there is given a feeling that darkness is some kind of a reason for keeping out of a room or place, ever afterward there is a growing sense of fear connected with the absence of light. Sometimes the growth is abnormal and rapid, and the wronged child almost instantly exhibits the most intense horror and fright at going into a dark place. Never again can there be a perfect freedom from the agony. He may be known by days for his bravery, but his greatest courage will be exercised in living through the tortures of the nights.

Fear in one form usually generates fears of many other things. One who is afraid in the dark, is more easily frightened by thunder and lightning; a person who dreads spiders and worms is more apt to be timid about animals; one whose childhood was haunted by "bogey-men," junk-peddlers, and tramps is usually nervous at sight of any ill-kempt man, and so on—the sources of fear are never so wide as their developed course—they never end where they begin.

But the vigilant mother may eliminate the main causes from her home; may stand guard defiantly against those which come from the outside; may remove the first seeds which accidentally find their way into the child-mind, and, each day, month, and year, she may teach the habit of looking things squarely and critically in the face, with the senses alert, judgment keen, and common sense active. This, more than anything else will insure the child against fear.

One fear which never ought to deserve mention, yet sometimes, alas, does, is the one which should never enter a child's life—any form of fear of its mother. Once I heard a mother say, "I would spank a child to death if it persisted in setting its will against mine. I would not give in until I had conquered. I want my children to be afraid to disobey me." I could scarcely believe that she meant this literally, and yet I knew that, in effect, it was true, for her children evinced every mark of fear of her. There was nothing that could be said then to save those half-grown children the experience of their life, but, mayhap, it might dawn on their minds to teach their own babes to obey because the request of the parent was right, just, and good. Often, in observing the methods of mothers, it will be found that children who cringe at the approach of mother and tremble at her hasty word lest a cuff follow, are the more inclined to tell untruths to escape the penalty of their misdemeanors and accidental mishaps, and to undervalue the love and confidence which should exist boundless and perfect between mother and child.

There are forms of legitimate fear which must be in-

stilled into children, but they are rarely called fear. The fear of doing wrong is better called love of right; the fear of strange animals and of the dangers of street crossing is caution; the fear of endangering the health, body, or life, is properly care, precaution, hygiene. These all involve a small degree of the horror, repulsion, and mental alarm which characterize the unnecessary fears, but these are for the welfare of the mental, moral, or physical being, whereas they are for his undoing mentally—aye—sometimes also morally and physically.

So use every precaution to keep evil and legitimate fears from the thoughts and experiences of children, sparing life-long tortures which are wholly unnecessary and assuring a courageous generation of men and women, whom spooks, bogies, and omens will not affright, nor will the daily vicissitudes of living make afraid.—Emma S. Broomley, in *American Motherhood*.

Donations Received for the Children's Home by the Executive Committee, Lamoni, Iowa.

Dennisport, Massachusetts, Branch, by J. B. Ames	\$ 1 00
Mrs. Anna M. Turner, for her four children, Rockham, South Dakota	1 00
Martha Young	5 00
Mrs. J. C. Frederick, Parkersburg, West Virginia	1 00
Mrs. M. Epperson, for Mite Society, Des Moines, Iowa	3 00
R. B. Jones, for Saints of Middletown, Ohio, proceeds of supper, collection, etc.	13 80
Ladies Aid Society, Thurman Branch, 5 cent collection, through Mrs. Grace Smith	3 35
	<hr/>
	28 15
From last report	543 30
	<hr/>
	\$571 45

Mrs. H. B. Gilbert, Redlands, California, package of handkerchiefs, mittens, etc.

In HERALD of February 7 the donation of \$8.00 sent by J. E. Wildermuth for Berlin Sunday school should read from North Dakota.

So far as is now known, San Antonio, Texas, is the first far southern city to organize for the collection of the 5 cent fund in the district; Miss Elma Neil in charge.

Sister C. D. Gerrish, Dorchester, Massachusetts, sends clothing for eleven children which she has made by the measures given.

Sister Katherine Moline, Cottonwood Lake, North Dakota, a dear, aged sister of eighty-five winters sends "with a heart full of love," two quilts to the children.

The young married people of Independence, Missouri, have asked for the ages of the children at the home and will make summer clothing for them from new material and new patterns.
LUCY L. RESSEGUE, *Secretary*.

Zion's Hope Sunday School, Omaha, Nebraska, through H. A. Scott	\$ 6 59
Zion's Religio Society, Omaha, Nebraska, through H. A. Scott	3 81
Florence Toovey, Weyburn, Canada	1 00
Mary E. Hougas, Macedonia, Iowa	1 00
The Leader, Lamoni, Iowa	5 00
Carrie Holmes, Joy, Illinois	5 00
Mary A. Roberts, Holden, Missouri	5 00
Mrs. Ed. Dillon, Oklahoma, Oklahoma	1 15
Mrs. M. E. Hulmes, General Treasurer, Woman's Auxiliary, Independence, Missouri	95 00
Mrs. Charles Haller, Monmouth, Iowa, Sunday school 5 cent collection	1 00

Mrs. J. G. Gatrost, Winnebago, Nebraska	1 00
Mrs. Louise Nunn, Independence, Missouri	2 00
Mrs. F. Moneymaker, Holden, Missouri	1 75
Atchison, Kansas, Sunday school, through Florence Lentz	2 55
Ladies' Aid, of Bentley, Michigan, through Nettie Demaray	10 00
Mrs. T. A. Hougas, 5 cent collection from Macedonia, Iowa	1 75
	<hr/>
	242 60
Received by W. P. Robinson at the home	29 20
From last report	543 30
	<hr/>
	\$815 10

RECEIVED BY W. P. ROBINSON AT THE CHILDREN'S HOME.

Pleasant Hill Sunday School, by kindness Mrs. W. Smith	\$1 20
Mrs. C. Mast, Lee, Oregon, by kindness Mrs. W. Smith	50
Mrs. E. Waters, Lee, Oregon,	50
Mrs. Flossie Cribbins, Bridgo, Oregon, by kindness Mrs. W. Smith	25
Appleton Branch, Wisconsin, kindness of Mrs. V. Renier	50
Dahinda Branch, Illinois, by W. E. Lawrence	1 50
Roslyn Sunday School, Washington, by Virginia R. Richey	5 00
Brother William Wylae, Lamoni, Iowa	5 00
E. R. Murdock, Henning, Minnesota, by Brother Gunsolley	2 50
	<hr/>
	\$29 20

- Sister N. Smith, clothing.
 - Sister Pitkin, clothing.
 - Sister Stedman, mittens.
 - Bob Allen, overcoat.
 - Mrs. Allen, underskirt.
 - Sister Dann, fruit and stockings.
 - Mrs. Dancer, fruit and sorghum.
 - Mrs. C. E. Barr, table.
 - Package to Herald Office, no name, towels and mittens.
 - Box Willing Workers, Deloit Iowa, nuts and clothing.
 - Box Ladies' Aid, Therma, Iowa, bedding, clothing, extracts.
 - Box Julia Clawson, Hillsboro, Iowa, clothing.
 - Box Mrs. Frank Parrish, Coats, Kansas, zither, pictures, books, fruits, dishes, comforts, new goods.
 - Box Mrs. A. M. Adams, Logan, Iowa, clothing, buttons, satchel.
 - 2 boxes South Logan Street, Denver, Colorado, clothing, game.
 - Box Saints of Chetek, Wisconsin, new clothing.
 - Box no name, but Baldwin paper inclosed, quilt, outing flannel, clothing.
- LUCY L. RESSEGUE, *Secretary*.

There are moods in which we court suffering, in the hope that there, at least, we shall find reality, strange peaks and edges of truth. But it turns out to be scene painting and counterfeit. The only thing grief has taught me is to know how shallow it is.—Emerson.

Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught.—C. P. Cranch.

Letter Department

ALPENA, MICHIGAN, March 2, 1912.

Dear Herald: I will write a few lines to let you know that the Alpena Saints are still living and striving to do their heavenly Father's will, and they are being blessed in their efforts.

We have had Brother and Sister Goodman, of Boyne City, with us and we have been much strengthened by their words of encouragement and feel stronger for the work that lies before us. We have had good interest in this part of the field, and there are many who are interested in God's work. We hope and pray that there will be many more who will become interested.

We have no church building but have a building hired by the year. We have Sunday school and prayer meeting in the morning; preaching in the evening; prayer meeting again on Wednesday night, and Religio on Friday night. We have an elder, priest, teacher, and deacon, but all are young in the work. Still we are fighting on in our weak way, hoping we are growing stronger.

We expect to start street meeting here just as soon as warm weather comes, for there are a great many souls going the wrong way, and we hope to get some interested in this God's plan. Remember us, dear Saints, and pray for us that we may be successful in God's work in this place.

Your brother and coworker,
ERNEST M. ORTON.

GORTON, MANCHESTER, ENGLAND, February 21, 1912.

Saints' Herald: I enjoy the reading of the *HERALD* letters. I have received great benefit from the reading of the experiences of the Saints in different parts of the world. I have no desire to be a drone, or to rest on the varied experiences of my brethren and sisters. I realize more than ever each day that I must work out my own salvation.

It is three years past last New Year's day, since I came to Manchester, England. Since then I have been a member of the Northeast Manchester Branch, and I am happy to say that the branch is a living branch; although there is room of course for improvement. During the last year I have labored for the most part outside the branch, visiting hospitals, infirmaries, and the sick and afflicted in their homes. I have received much blessing in so doing. Although the gospel has been preached here for many years, there are people living in the neighborhood who do not know that there is a church of Jesus Christ of Latter Day Saints in this part of God's vineyard.

When I first brought the gospel to some of those homes it was quite natural for them to think that we were Mormons. I have been enabled, by the grace of God, to convince many of them that we were not Mormons, according to their conception; but that we were followers of the lowly Nazarene.

To the first home that I carried the gospel in this way, I am pleased to say that the husband of that home has embraced this wonderful truth, and proves with me day by day that our religion is real. He is now a priest, and secretary of the branch, of which I am a member. This itself shows me the necessity of being in earnest, and having the work at heart. In other homes that I have carried the gospel to, some of the members have passed away; and almost their last words were, if the Lord would spare me I would be a member of your church. Surely our heavenly Father, in his wonderful plan of salvation, has made provision for such poor souls as these, who heard and believed but had not the opportunity of obeying the law. I look forward with joy to the time the baptism for the dead shall be established; when our heavenly Father may call me or some one else

to obey those principles for them. There are many whom I could mention that have passed on before, whom I should like to see in the first resurrection, whom I believe will give me a hearty welcome when I reach that place where my Lord and Savior has gone to prepare for those who love him and keep his commandments.

There is one family that have been deprived of their breadwinner whom I visited in the hospital for months. He was turned out incurable with that deadly disease known as cancer. I visited him in his home; he belonged to what is known as the High Church of England. The minister of that church visited him also, in his home, but never asked him if he had made any preparations prior to going into the great beyond. He talked about his own health and the weather, theaters, and picture palaces, but not a word about Christ or his kingdom. It seems to me that such men as these have their own bread buttered on both sides, and they care not for sorrows and wants of those poor, benighted souls to whom they make profession to minister.

This home to which I refer has a widow and seven children mourning the loss of the breadwinner. No assistance has been given from that church up to date, but I am proud to say that the Saints have shown by practical sympathy that they can feel for the sorrows of those of their brethren who are in need of the necessities of this life. It is sorrowful to see on a Sunday, the seven little mites mourning their father's absence, wending their way to the wooden erection where the Latter Day Saints worship. I only wish that some of our sisters who read the *HERALD* could but see the little procession as I see it Sabbath after Sabbath. I would solicit an interest in your prayers and sympathy on their behalf, that the Lord may guide and direct them in the paths of wisdom and righteousness; as I believe there are some of them on the point of obeying the gospel law.

I have been attending a mission in connection with the Church of England, and it is surprising to note the apology for the gospel that they present to the people. To one that had received the light he would not wonder at the Lord saying to the early prophet: "Join yourself to none of them, for in vain do they worship me." They have had processions through the streets wearing white robes and carrying crosses, which is sufficient to convince any right thinking person that she is a daughter of the great harlot spoken of in Revelation. They are going back to paganism fast; so fast that the pope of Rome has issued a prophecy that "in less than twenty years we will have a Roman empire." This was announced in every Roman Catholic church only last Sunday. And the priests with their collaborators are determined to do their best to insure that this statement shall, in the process of time, be fulfilled.

I do pray that the Saints of God throughout the length and breadth of the world may be aroused to a greater sense of their responsibilities; that we may prove to the world that we worship not man, but a true and living God.

If the prophet who was martyred had made no sacrifice there would have been no church established. It is possible that the fullness of the gospel would have still been lying dormant in Cumorah Hill. Well may we sing, "We thank thee, O God, for a prophet to guide us in these latter days." I only wish that every member of the church could truthfully say: "We feel it a pleasure to serve thee; and love to obey thy commands." If there was ever a time that I thank God for truth and light it is now. I pray that the Lord will hasten the time when righteousness will cover the earth as the waters cover the deep.

If any wish to correspond with me at any time, note the above address.

ELDER ROBERT MURRY.

180 QUEENS ROAD, GORTON.

LAMONI, IOWA, March 8, 1912.

Editors Herald: Four months ago to-day I fell and broke my right arm at the wrist and put the other bone out of place. This caused me a great deal of pain. Brother Henry Stebbins came to see me and I was administered to and have not missed a night's sleep since, although I have been in pain in my body since. I do not know of anyone that tries to do more for the afflicted than Brother Stebbins, and may the Lord reward him.

I have been here for five years and like it well, but my husband thinks he will have to go where he can get more and cheaper land.

If Brother William Sparling or others of the dear Saints come this way to conference I want them to stop and see us.

My testimony is that I know this work is true and God will carry it on. My love to all.

Your sister in the gospel,

MRS. MARTHA E. HOWERY.

HOUGHTON LAKE, MICHIGAN.

Editors Herald: I come begging a corner of your precious paper in which to express my thanks to the dear Saints for their kindness to me in the past year. As I was an invalid at the time, for whom Mrs. A. B. Hawley asked reading, I wish to say that I received reading matter from many of the Saints and one had *Zion's Hope* sent me for a year, and another paid for a magazine for a year.

I can not thank the Saints as I should for their kind letters and beautiful post cards; the most of them came to me when I was a prisoner, bound with the chains forged by pain. I am much better, but not well yet; and, dear Saints, while I thank you, I ask you to remember me in your prayers that I may be healed in God's own time and way. I have never heard a Saint preach, and wish one of the elders would come this way and call on us, as I would like to learn more than I now know of God's way.

I can only bear this testimony, that I know that my mother was raised, as it were, from death to life, and is in good health now; but like myself has not seen an elder since. I would like more reading.

FLORENCE MARIE LEIRY.

IPSWICH, QUEENSLAND, AUSTRALIA, January 29, 1912.

Dear Herald: As you have been a constant visitor to our house for the last twelve months, I wish to say that the contents of your pages have indeed been a source of great blessing and strength to me, while much of the information that I have received from you has proved invaluable. I am pleased to say that all through the changing scenes of the year my heavenly Father's arm of love and mercy has been extended to me. He has given me blessings for which I feel I shall never be able to thank him sufficiently. I rejoice daily in his glorious gospel, and since it has become the fountain of my existence I could not live without it. My desire is to press on in the straight and narrow path, and cleanse and purify my life day by day, that perchance I may be the humble instrument in his hand of leading some precious souls into the kingdom of our God and his Christ.

Trusting you will bring much strength and peace this present year and greater blessings than last year, and wishing you a very happy and prosperous New Year.

F. EDGORTH, Deacon.

ASHLAND, WISCONSIN, March 1, 1912.

Editor Saints' Herald: Being a recent subscriber, I have read very little of your literature, but desire to show my appreciation of what I have read and tell you what has been happening to us up here in the North.

Elder Emsley Curtis came to our city in November, 1911.

It was announced in the daily papers that he would hold gospel meetings at the Longshoremen's Hall. The announcement said that he represented the Reorganized Church of Jesus Christ of Latter Day Saints; that he was a good Bible student, and that his church had no affiliation with the Utah Mormons, whatever.

The article attracted some attention; but most people read the word, "Reorganized," and judged from that that it was the same Mormon doctrine fixed up to be more readily swallowed by the people; for the Utah Mormons, or the Latter Day Saints, had missionaries here about two years ago and were driven out of town. You see, our people did not like the prescription with "polygamy" left out, when the Mormons declared that they believed the Bible taught it; only, they believed it best to leave it out in order to comply with the laws of the land. The Seventh Day Adventists had just finished a series of meetings lasting a number of weeks, trying to interest the people in their doctrine. Their meetings were interesting to those who attended; for they are really alive and working, which is more than can be said of many of the other churches. They do make out they are good Bible students to those who have never heard the truth and are hungry for it.

The other churches did not pay much attention till we got the Adventists stirred up for a debate. The first night was on the subject of "Authority to ordain ministers for Christ's church." The next night was on the "Sabbath question," and the last on "The state of the dead." The people came out; but the first night was a shock to many, for it not only hit the opponents, but stirred up some of the other churches. However, the cold weather and the holiday season coming on kept down the feeling to such an extent that no other discussion followed.

Elder Curtis succeeded in getting the Swedish Baptist church font to use for baptism, where he baptized five converts. Before he left there were four others ready and desirous of baptism; but the feeling had become so strong against him that he could not again secure the church font. The remaining converts must wait now until his return in the spring.

He organized a little Sunday school, which will meet regularly in prayer and Sunday school session until the winter is over, when we look forward with fond anticipation to wonderful work.

I, for one, was blinded by the Adventist's Sabbath doctrine; but am glad that my eyes are now open so I can see that the old Jewish Sabbath is not binding since Christ's resurrection. My husband and I expect to meet the Saints at General Conference to rejoice in the truth, which is new to us. Brother Colbert, of Chetek, informs us that we have been chosen delegates from the Reed Branch.

God is surely pouring out his Spirit in the last days, and those who are hungering and thirsting after truth and righteousness have indeed cause to rejoice. Thanking God for light and truth,

MABEL M. DENNIS.

MOORHEAD, IOWA.

Editors Herald: I have recently carefully read a set of four tracts and a religious newspaper called the *Brooklyn Tabernacle*, or *People's Pulpit*. The first article of the paper is called "Creed smashings," necessary for religious federation. They commence with Congregational, Presbyterian, and Methodist, and they quote Isaiah 8:12. Then they give the changes of creeds necessary for Baptists, Adventists, and Disciples in order to bring about federation, and again they quote Isaiah 8:12, and it finally states what the Catholic, Episcopalian, and Lutheran creeds must surrender to enter the church federation proposed.

I believe Mr. Russell is a sincere, honest man, and his works show him to be charitably minded and his offer to loan such books as one may be unable to buy show him to be an earnest Christian, even though he is not entirely correct in his teachings and claims no divine inspiration. He has come nearer finding the true mission of Christ and the final destiny of man than any other writer outside of the Reorganized Church of Jesus Christ of Latter Day Saints.

Tract number one has in the margin this question, "What do you think of this?" The title of the article was, "Are you of the hopeful or of the hopeless?" The teaching is eternal judgment, and I agree with him on this until he quotes Ecclesiastes 9: 12 giving a favorite Adventist passage: "For the dead know not anything," to prove his soul-sleeping theory. I wonder what he will do with the following scripture in proof of consciousness after death: Moses and Elias appear to Jesus after death, (Matthew 19: 1-4); John hears the martyrs speak, (Revelation 6: 9-11); A dead prophet appears to John, (Revelation 22: 8, 9); Rich man and Lazarus both conscious, (Luke 19: 19-31); Absent from the body, present with the Lord, (2 Corinthians 5: 1-9); Desires to depart and be with Christ, (Philippians 1: 21-24); Be with me where I am, (John 17: 24); To-day thou shalt be with me in paradise, (Luke 23: 42, 43); Gospel preached to the dead, (1 Peter 4: 5, 6); Were spirits who lived in Noah's day, (1 Peter 3: 18, 20).

Why should Jesus go and preach to these spirits if they are unconscious? and we have many more equally positive passages to prove consciousness after death.

Tract number two, Seven Women Desire One Husband, Isaiah 29: 11. I wonder why he did not quote the whole chapter. It is so full of prophecy which must be or has been fulfilled in these latter days that it seems funny how close some moths can come to the flame without getting warmed up. In this tract he uses these seven women to represent the world's great Babylon, and he is quite logical too, only he fails to show where the church is that we must come into when we come out of Babylon. He seems to want to impress upon the minds of the people that God has no church at present, that the church is still in the wilderness, but if he will go back to 1830 and thereabout, he will find that the 29th of Isaiah was fulfilled. But then, while Mr. Russell loves to dwell on the fulfillment of prophecy, maybe he considered this 29th chapter a spurious chapter. Ezekiel 37: 15-21, the stick of Judah, and Ezekiel 17, the stick of Joseph. Perhaps since he does not understand these and they do not accord with his teaching, he will tell us these are spurious too, but I hope not, for they mean much to the church and Saints of God.

Revelation 14: 6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue, and people." Mr. Russell is right in some things; yes, in a great many things; and if I were not a deep Bible student I might easily be persuaded that he was entirely right. But I have studied the Scriptures too thoroughly not to know of what the true church consists, and that the time is long since past for the church to be set up in the last days, and that the church was called out of the wilderness and reestablished among men more than eighty years ago. I wish Mr. Russell were as willing to examine our claims as we are to examine his.

Tract number three, The Millennial Morning Is Dawning, but a night of awful trouble will intervene, Isaiah 21: 11, 12. Watchman, what of the night? The morning cometh, but a night also.

Tract number four, The Ransom Price Paid for Sinners, Guarantees a Millennial Age of Restitution. In both of these

he brings in a whole lot of truth, but also a great deal of error according to my way of thinking; but when we take into consideration that Mr. Russell looks on so much of the Bible as spurious, and that the gifts and blessings promised the believers are among the parts he pronounces spurious, it is easy to understand how he, while giving so much truth, has made so many mistakes.

In the paper entitled "Creed smashings," he enumerates what each church would have to give up in order to become a part of the great church confederation. Now all churches have a portion of the doctrine of Christ in their creeds. Some will have to give up baptism by immersion for remission of sins; others will have to give up their faith theory; others will have to give up the doctrine of repentance; others that of laying on of hands for ordination; while others will have to give up the idea of a perpetual priesthood: so that if we Latter Day Saints should want to come in, I suppose we would have to give up all the blessed gospel. I find it is just such portions of the gospel that each church holds sacred that they are required to give up, and as we hold all the gospel and each principle essential to salvation, we would have to give up more than all the rest put together. I don't believe any one of us is willing to give up our God-given religion, so I guess we had better just plod along in the good "Old Jerusalem Gospel" way until our Lord and Savior comes and does away with all of this great Babylon confusion.

Yours for the whole gospel,

SADIE BURCH.

SAN BERNARDINO, CALIFORNIA, March 7, 1912.

Editors Saints' Herald: I wish to express my appreciation of the good that has come through the pages of your valuable paper; may the loving Father above continue to bestow his blessings upon it.

The gospel work is moving along slowly in this district, and although our workers are few, yet they are not discouraged, and with their faith centered in their leader, Jesus Christ, they are determined to continue to battle for the right, feeling confident as to results.

We appreciate the valuable support which the workers have received, in having Brethren Elbert A. Smith, H. J. Davison, and E. Keeler added to the list. The Sunday school workers will feel happy to know that Brother H. J. Davison has consented to accept the position as field worker for the Sunday school of this district; he is a valuable man in this field of service and we are fortunate in securing his service.

Elder E. Keeler has been confining his efforts to other parts of the district; the Saints at this place will be glad to have him come this way, that he may help to revive them to greater spiritual power and activity, that through him the loving Savior may bestow upon them a Father's blessing.

Elder Elbert A. Smith has been confining his efforts to this part of the district in an endeavor to revive the work in this place and vicinity. Since February 11 he has been conducting "Special Sunday night services," at the church in this city. In order to advertize these meetings as far as possible, announcement was made in the three city papers, and in addition to this, circulars were distributed all over the city. The subjects as announced were as follows: "Jesus and the classes"; the attitude of the church toward capital and labor, the message of Jesus to the poor and the rich, God's cure for the unequal distribution of wealth, the ministry of material things; "The perfect law of liberty"; "The home," "Views of the Latter Day Saints' Church on marriage and the home"; "A problem in spiritual mathematics"; God states the terms of the problem; we must work it out; he gives the reward; "Eternal judgment"; when is the judgment day to come? What will be the reward and

punishment? Will men be judged according to works or according to profession? "What must I do to be saved?" Is belief in Jesus alone sufficient? Must I be baptized? Are there works for me to perform? The last sermon of the series will be given March 24, on "The restoration of the gospel"; An account of the angel's message to the earth in these last days.

We are fortunate in having Brother Smith with us and I am sure his work among us will result in much good to the Saints and the encouragement of the work in this part of the Lord's vineyard. In connection with his work in this place he has, in company with myself, been conducting Sunday afternoon services at Redlands, a city ten miles east of this place. Last Sunday, at the close of Brother Smith's sermon, opportunity for questions was given, and one lady, a prominent worker of the Methodist Church, said, "You teach the gospel just like the other churches, only they do not teach the laying on of hands as you do; and I wish they so taught; for then there would not be so many sick among us." Brother Smith then explained more fully our position on that subject. Another lady, who is not a member of any church, at the close of the service, expressed herself as being well pleased with the sermon, and said it appealed to her as the truth. We expect to follow up this work, and with the cooperation of Brother N. W. Best, of that place, we hope to reach many of the honest in heart in that city.

On the evening of March 4, in company with Brethren Smith and Will Boren, we attended a lecture, delivered by Professor Edward Adams Cantrell, representing the Socialist movement in this city. His subject was, "How we are gouged." Mr. Cantrell is one of the ablest speakers in this movement, a man of considerable ability. I was there to study the man and his message, to learn, if possible, wherein these men differ from those whom Jesus has chosen to go forth to the world to proclaim the only solution to this great question that is just now attracting world-wide attention.

I listened with deep interest as the speaker called to our attention the awful conditions that exist in the world, and as he referred to the early history of man he stated that man was a religious being, and in his innocence he had been imposed upon by the self-appointed priests, who instituted the law of tithing, and in this they demanded the very best, in order that they might live in luxury and plenty; but said he, "The people are getting wise; not all, but some are." He referred to the statements of Jesus where he rebuked the priesthood for their lack of interest in the poor. The impression was left, that the law of tithing was wrong and that all who claimed to be priests of God were impostors, and all who were wise would have no faith in such men, no matter what their claim or who they are, and the only path that would lead unfortunate humanity out of the wilderness to the promised land was the message as outlined by the Socialist Party. I felt sad to think that these men who boast of their fairness and their desire to stand for the truth, should be so unfair as to denounce the priesthood of God and to class them with all the impostors who have stood up in the name of religion, and to denounce God's law because wicked men have transgressed, and have imposed upon the innocent believers in Christ. I feel to sympathize with these men, who seem so anxious to bring better conditions, and are doing all in their power to enlist the cooperation of all others in their movement. We certainly deplore the sad condition of affairs as we find them in the world, and we long to see the time when want and suffering will be no more, but we are sure that just so long as the people of this world reject the message of Jesus our Savior and turn a deaf ear to his pleadings, just so long will they have to suffer, for this is the natural consequence.

Jesus has given to the world the only plan that will ever solve the problem, and the sooner we awaken to this fact the better it will be for us. In the days of Noah there was a need of better conditions, and God, desirous to help the people, sent a prophet to tell them of his plan to help them out. They rejected this message, and brought upon themselves their own destruction; the means of escape was prepared, but this too was ignored.

Have you not read what Jesus said about the time in which you and I live? He said, "As it was in the days of Noah, so shall it be in the days of the coming of the Son of God." In this case the church represents the ark of safety, the ship of Zion; let us, with faith in God, stay with the ship.

Our message to the world is an affirmative one, and we will do more good if we so present it and let our hearers make the comparison. We must gain their confidence before we can help them. Let us deal kindly with those who differ from us. The man who is right can always afford to be patient and kind, yet firm in his stand for the truth.

May our kind Father in heaven continue to inspire his servants, and may the holy angels be sent to stand by them while defending the truth is the prayer of your brother in Christ,

936 ELEVENTH STREET.

G. H. WIXOM.

Two Letters on Socialism.

It seems that the giants who rise to do battle against Socialism have not yet learned that a platform was long since evolved; but such is the case, and we feel to demand our rights to be measured by that platform. Strange indeed that well-informed men utterly ignore those most emphatic demands of that platform and condemn us by unqualified statements of Tom, Dick, and Harry. These are tactics used by the opponents of our church, in whose opinion we stand condemned before God and man.

Why should our church not be held responsible for the unqualified statements of some of its representatives who are radical Socialists? The writer knows of no other argument that speaks half so loud in favor of Socialism as the program of our platform which is appended hereto. As an individual I might wish to amend or modify some parts of our platform, but it is so far in advance of what is offered by the old parties that I dare not oppose it by favoring them, for God commands us to seek for good men for officers. Both old parties favor the measures that are fast making serfs of the masses and billionaires of a few. "Good men" will not do this. As Socialists we demand measures that will go far toward bringing equality; the thing we are commanded to work for; hence Socialism is godlike, or good. Good men; advocate good laws; bad men favor oppressive laws. Anarchy is "a lawless condition of society." Socialist publications make themselves burdensome by pointing out the anarchy of the old parties, therefore Socialism is opposed to anarchy.

Following are the demands of the Socialist Party platform, adopted in the National Convention assembled at Chicago, May 10, 1908:

1. The immediate government relief of the unemployed workers by building schools, by reforesting of cut over waste lands, by reclamation of arid tracts, and the building of canals, and by extending all other useful public works. All persons employed on such work shall be employed directly by the Government under an eight-hour work-day and at the prevailing union wages. The Government shall also loan money to States and municipalities without interest for the purpose of carrying on public works. It shall contribute to the funds of labor organizations for the purpose of assisting

their unemployed members, and shall take such other measures within its power as will lessen the widespread misery of the workers caused by the misrule of the capitalist class.

2. The collective ownership of railroads, telegraphs, telephones, steamship lines, and all other means of social transportation and communication.

There can be no absolute private title to land. All private titles, whether called fee simple or otherwise, are (must be) subordinate to the public title. The Socialist Party strives to prevent land from being used for purposes of exploitation and speculation. It demands the collective possession, control, or management of land to whatever extent may be necessary to attain that end. It is not opposed to the occupation and possession of land by those using it in a useful and bonafide manner without exploitation.

3. The collective ownership of all industries which are organized on a national scale and in which competition has virtually ceased to exist.

4. The extension of the public domain to include mines, quarries, oil wells, forests, and water power.

5. The scientific restoration of timber lands and the reclamation of swamp lands. The land so reforested or reclaimed to be permanently retained as a part of the public domain.

6. The absolute freedom of press, speech, and assemblage.

7. The improvement of the industrial condition of the workers.

(a) By shortening the workday in keeping with the increased productiveness of machinery.

(b) By securing to every worker a rest period of not less than a day and a half in each week.

(c) By securing a more effective inspection of workshops and factories.

(d) By forbidding the employment of children under sixteen years of age.

(e) By forbidding the inter-state transportation of the products of child labor, of convict labor, and of all uninspected factories.

(f) By abolishing official charity and substituting in its place compulsory insurance against unemployment, illness, accident, invalidism, old age, and death.

8. The extension of inheritance taxes, graduated in proportion to the amount of the bequests and to the nearness of kin.

9. A graduated income tax.

10. Unrestricted and equal suffrage for men and women, and we pledge ourselves to engage in an active campaign in that direction.

11. The initiative and referendum, proportional representation, and the right of recall.

12. The abolition of the Senate.

13. The abolition of the power usurped by the supreme court of the United States to pass upon the constitutionality of legislation enacted by Congress. National laws to be repealed or abrogated only by act of Congress or by a referendum of the whole people.

14. That the Constitution be made amendable by majority vote.

15. The enactment of further measures for general education and for conservation of health. The bureau of education to made a department. The creation of a department of public health.

16. The separation of the present bureau of labor from the department of commerce and labor, and the establishment of a department of labor.

17. That all judges be elected by the people for short terms, and that the power to issue injunctions shall be curbed by immediate legislation.

18. The free administration of justice.

Such measures of relief as we may be able to force from capitalism are but a preparation of the workers to seize the whole powers of government, in order that they may thereby lay hold of the whole system of industry and thus come to their rightful inheritance.

D. R. BALDWIN.

Dear Editors: May I write about my experience with Socialism? I was reared among Socialists. My parents were Socialists and atheists. Atheism and Socialism go hand in hand. One need only read about their leaders and prominent men to know that they are atheists. In fact I never knew one Socialist who was not also an atheist until I accepted this gospel. They did not accept the gospel because of their Socialism, but accepted Socialism because of the similarity between Socialism and the plan laid down by the Lord—the perfect law of liberty. I lived in a home where God and Christ were ridiculed; where Socialism and science were worshiped, and it is true when I say Socialism was worshiped, for Socialism is not satisfied to enter politics alone, but must enter religion as well. I will not dwell long on my childhood home; suffice it to say that when I began to reason for myself and found a delight in going to church that I saw the fallacy of Socialism and atheism. How superior was the feeling of religion to that which posed as such. The peace that came with a clearer understanding was very sweet to me after the tumult of a Socialistic home.

Some of you will say, "Oh, that was your experience; all Socialists are not like that."

You who have the gospel can not judge. There are very few Christian Socialists. I have heard, in fact the remark was made to me by a Socialist, and I also read it in Socialistic literature, that "we Socialists do not want the people to believe in God. If they believe in a world to come they will not put forth the effort here. We want them to believe this is the only world."

How does this harmonize with Paul's teaching, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God"? Christ also said, "Think not of the things of this world." Socialists say, "Think only of this world." No man can serve two masters; the one he will love and the other hate. The only real unhappy time in my married life was the year and a half after my husband became converted to Socialism. From a contented, God-fearing man he became dissatisfied with everything, even to life itself, and Socialism had all but taken away what faith he had in God, when through God's mercy he heard this gospel and immediately saw the fallacy of Socialism compared with God's perfect law. Some years later in talking with a Socialist he mentioned the contentment and peace he had found in the gospel, but that he still thought the Socialistic theories were excellent if they could be carried out, but that every prophecy shattered any likelihood of it ever being accomplished. The Socialist replied, "You were never a scientific Socialist or you would have never believed in such rubbish." Scientific Socialists do not believe in God.

There is no use in me taking up more time, but is there good reason why Saints should embrace or even vote for a movement that causes discontentment, and where each member does his best to scatter the faith of his would-be convert? He that is not with us is against us. Can a movement that rejects God accomplish what the prophets have said would be entirely opposite? Socialism would bring a paradise on earth, but Christ said conditions would wax worse and worse. Latter day revelation says the same. Whom are we to believe? Socialism may be ideal in theory, but in practice is it reasonable to suppose that men and women who reject God are going to accomplish what the Lord's people are finding very

difficult to bring about? It is true the Socialists have. "Christian Socialists," can you read *Wiltshire's Magazine*, the *Appeal to Reason*, and the *Chicago Daily Socialist* and see the connection between "Christian" and "Socialist"? In my mail box one morning I found across the top of the *Chicago Socialist* the following: "Gee; ain't it hell to be poor?"

Shall we as Saints allow such literature to enter our homes under the guise that the theory is good and that we are "Christian Socialists"?

"We thank Thee for the plan thou hast given, that will render us pure as a child." So, Saints, let us press onward in God's appointed way and let the world take care of itself. Let us do all the good we can, and by our vote bring about the best conditions possible until he comes whose right it is to reign.

ANNAH F. AYERS.

KANSAS CITY, MISSOURI, February 16, 1912.

Extracts from Letters.

Sister Mary E. Woodruff, Vera, Oklahoma: "I love to read the church papers and the church books. I love this latter day gospel and I know it is true. I was baptized March 21, 1909, by Brother Lee Quick, and confirmed by Brethren William W. Shoemaker and Quick. I am glad I obeyed the gospel. Pray for me, that I may be faithful to the end."

Sister A. E. Culbertson, Springview, Nebraska: "I ask an interest in your prayers in behalf of my husband, who is sick, and also my poor, crippled son, who by having to work away from home was induced to do a little sin which proved him guilty of crime and he was taken by the authorities and sent to the industrial school at Kearney, to be educated. He is being taken care of very well and I believe it is a good place for him. They said if I would pay for what he took and sold they would set him free, but they said if we let him go clear it would grow on him, and it would be the making of him to send him to the reform school. So I consented. Did I do right? It is grievous to me to have them blame me for not raising my children aright. I have done all I could to raise and influence my children to do right. I have been sick and afflicted very much and have been exceedingly patient. I ask my brothers and sisters to be careful lest Satan tempt them, for now is the trying time, when we all should be up and doing. I feel that my son isn't lost, but it is for him to have these experiences to make him strong."

Sister Martha Thorp, Trochee, Alberta: "I have had wonderful experiences as a servant of the Lord, although my life has not been free from mistakes, but I can boldly say I know that my Redeemer liveth, and that if I prove faithful I shall yet see his face."

Sister Ida E. Jubb, Merrill, Michigan: "I have not given up the cause or fallen by the wayside. I could not deny the faith, for God has blessed me many times. What a blessed Comforter he is in time of trouble. I was glad I had heard the gospel when I was called to part with my companion on the 24th of February. I hated to see him suffer and not be able to help him. Pray for me that I fail not, for my trials seem double now, with two boys to bring up. I hear little preaching, as I live fifteen miles from a branch."

Brother Malcom Broker, Brewton, Alabama: "I have been a member of the Reorganized Church since 1905. My father and mother are members of this church and taught all of us children from infancy that this was the true church of God. One of my sisters and myself are the only Saints here, and I ask prayers that we may endure to the end."

Sister Rebecca Hollery, Brewton, Alabama: "I have been a member of the church six years, but it took me a long time after I became a member to be fully converted. After being tossed on the waves of doubt for a long time I feel sure that this is the church Jesus died for. If I had lived faith-

fully I would have known it much sooner. I am eighteen years old; I have three brothers and seven sisters; all belonging to the church except three little ones. I ask the prayers of all the Saints that I may grow strong in the faith, and that my husband will obey the true work. He is a Baptist. I have a cross to bear on account of not paying tithing. I realize that as soon as a man's righteousness exceeds that of the scribes and Pharisees the Devil wakes up and gets busy; he has been busy against me and my fellow men, and I pray that the Lord will help me to overcome."

Brother and Sister C. Moffit, Melby, North Dakota: "It has been only a little over a year since we began to read your columns, and whenever things commence to look dark and dreary and we feel cold and indifferent we get real relief from reading the SAINTS' HERALD; it puts new life and vigor in our minds, and we feel the Lord's Spirit come back to us. We have not as much of the gospel light as we desire, but we are glad we accepted the gospel. It has brought happiness to our home and we feel it is the true gospel of Jesus Christ. We are looking for an elder next month."

Sister Zelta Dielman, Polo, Missouri: "I am trying to press onward. I have lately married and my husband does not belong to the church. I hope he may sometime. I have had my trials and temptations, but God was always with me. I was baptized by my uncle, J. W. Peterson, some ten years ago. I ask an interest in the prayers of the Saints, and my prayers are ever for God's people."

Brother W. H. Powell: "We left Sagle Branch about the last of June, 1911, bound for the southwestern part of Oregon. We visited some friends in Portland; then took ship, July 5, for Coos Bay via the steamer *Breakwater*. The Lord's protecting hand was over us. I prayed that the ocean might be calm and that our little ones would not get seasick. His blessing we received, for when we crossed the bar at Astory the captain told me the bar was the smoothest that he had seen in twenty years. How thankful I was for this statement, for I recognized the mighty hand that was able to calm the sea. We arrived at Coos Bay with very little seasickness. We have not seen any Saints since we have been here. I am now working in the United States life saving station at Coos Bay."

Lake Sills, Myrtle, Idaho: "Brother T. C. Kelley has been with us a number of times this last year and has done a lot of good, baptizing a few, and we have a better interest here than ever before. If any of the brethren know where and when the United Brethren sect started I would like for them to let me know. The past year has brought to us new opportunities, and I feel to rejoice in the fact that all are trying to grasp them. We hope Brother T. C. Kelley will be appointed to work with us again."

Miscellaneous Department

Conference Minutes.

SPRING RIVER.—District conference was held February 3 and 4, at Pittsburg, Kansas. District president T. W. Chatburn, missionary in charge J. Arthur Davis, Bishop Ellis Short, presiding. Branches reporting: Purcell 54, Pittsburg 135, Scammon 72, Lamanite 49, Chanute 41, Joplin 290, Webb City 224, Columbus 70, Weir City 107, Fairland 198, Pleasant View 124, represented by 207 delegates. Reports made by 18 elders, 12 priests, 8 teachers, 4 deacons. Evan Edwards and William Bath, jr., were ordained elders. Petition asking the appointing powers for return of Elder T. W. Chatburn to this district was presented and after considerable discussion was adopted by majority vote. Missionary in charge stated that Springfield, Missouri, branch had recommended Brother George Edwards be ordained to office of elder, and that as he was now in this district, asked the conference to deal with the matter; whereupon it was resolved that this body approve the recommendation and that action be deferred until the

brother becomes a member of the district, and ordination be referred to missionary in charge and district president. Organization of priesthood into quorums was presented by the district president, and considerable discussion was had regarding the right of conference in dealing with the matter; also as to who had the right to set in order and organize quorums; following which the conference adjourned and the priesthood proceeded to form themselves into quorums, with the assistance of the district president. Delegates to General Conference: T. W. Chaburn, Brother and Sister J. Arthur Davis, Brother and Sister George Edwards, Sister J. W. Matsen, Brother and Sister J. M. Robinson, Brother and Sister W. B. Mullen, Brother and Sister F. L. English, Brother and Sister J. A. Graves, Brother and Sister E. A. Davis, Brother and Sister G. E. Carter, Brother and Sister J. L. Hisle, Brother and Sister Carter, Brother and Sister O. P. Sutherland, Brother and Sister W. W. Chrestensen, Brother and Sister James Watson, Brother and Sister John Warren, B. F. Miles, J. M. Richards, Brother and Sister A. A. Goff, Mary McFarland, Brother and Sister C. Kyser, J. P. Carson, Brother and Sister S. N. Gray, jr., Brother and Sister G. W. Ross, Brother and Sister J. L. Lancaster, Brother and Sister W. E. Peak, Brother and Sister George Pierson, Mabel Holsworth, Sister E. Holsworth, Brother and Sister Ed Goettle, W. S. Laylor, Sister M. Crawley, Brother and Sister J. L. Riley, Ada Sphore, F. M. Connor, Sister Craig, Brother and Sister E. Short, Edith Bradford, Brother and Sister J. H. Jenkins, Sister Potter, W. S. Stricklin, Hazel Sheets, Brother and Sister A. P. Free, J. L. Wheeler, Edna Crawley, Brother and Sister R. F. Sly. Preaching by Elders E. Short, Hale W. Smith, H. Sparling. Adjourned to meet at Purcell, Missouri, June 22, 1912. Mollie Davis, secretary.

NEW YORK AND PHILADELPHIA.—Conference held in Philadelphia, February 10, 1912, at 6 p. m., District president A. D. Angus presiding. Brethren F. M. Smith and U. W. Greene were chosen to preside; district president associated with them. The district secretary was chosen to act as secretary for the conference with power to choose his assistant. C. Lewis Hull chosen chorister and William Young organist. The local deacon was chosen usher of the conference, with power to choose assistants as necessary. The press committee consisted of William E. LaRue and W. W. Smith. Reading of statistical reports of: Scranton, Elk Mills, Broad River, Brooklyn, Philadelphia; total number 706. Reports from the following were accepted: Branch presidents, summary report of the ministry of district auxiliaries, district president, (verbal), district secretary, district treasurer, and bishop. A communication from the Burlington Railway Company, stating privileges to delegates attending General Conference. Expense bill of district president and secretary was received and ordered paid. The election of district officers resulted as follows: Archibald D. Angus, district president; John Potts, district secretary; John Zimmermann, sr., district treasurer; N. E. Milligan, auditor for three years. Delegates to General Conference as follows: U. W. Greene, Brother and Sister W. W. Smith, John Zimmermann, jr., Anna Zimmermann, John Zimmermann, sr., E. B. Hull, Brother and Sister W. E. LaRue, William Anderson, Brother and Sister George Potts, sr., Brother and Sister A. N. Hoxie, jr., Sister E. B. Hull, Brother and Sister George Potts, jr., John Potts, Brother and Sister B. R. McGuire, Brother and Sister O. T. Christy, Brother and Sister John Lawrence, Brother and Sister F. M. Smith, and Brother and Sister O. K. Fry. The above were chosen with power to cast a full delegate vote, and in case of division, majority and minority vote. A motion was carried that the order of the services, the appointment of speakers, and the nature of services for the next day be left to the presidency of this conference, but that they be requested to confer with the officers of the Philadelphia Branch in regard to the dedicatory service. A resolution prohibiting the use of tobacco and strong drink was laid on the table. Myron C. Fisher, of Boston, tendered an invitation to the New York and Philadelphia District, in behalf of the Massachusetts District, to join them at their reunion at Onset, Massachusetts. This was ordered spread upon the minutes and notice be given to the reunion committee of the New York and Philadelphia District. A motion was carried that when this conference adjourns, we do so to meet in midwinter, 1913, in Scranton, Pennsylvania, and the exact time be left to the presidency of the district. It was decided that a collection be taken up at the morning and evening services of the following day in behalf of the district conference, to cover deficit. A motion was carried that tomorrow evening this conference stand adjourned without formal motion, when the benediction is pronounced.

LAMONI STAKE.—Conference of the stake was held at La-

moni, Iowa, March 2, 3, and 4, 1912 the stake presidency and the missionary in charge presiding. Statistical reports were received from all the branches in the stake except Ward, Allendale, Lone Rock, and Pawnee. The stake library board reported excellent progress along the line of library work, having formed five free traveling libraries during the past year, a total of 159 books, which are now circulating throughout the various branches in the stake. A large number of ministerial reports were received, and reports were received from the following quorums: Second Quorum of Deacons, Second Quorum of Priests, Fifth Quorum of Elders, and Second Quorum of Teachers, all reporting an active membership and good results accomplished during the past year. The annual report of the stake bishopric was received, and showed that the new bishopric (Joseph Roberts, bishop, R. J. Lambert and Oscar Anderson, counselors) are performing successfully the duties of their office. The following were recommended for ordination: Vaughn C. Bailey of the Lamoni Branch to the office of priest; Samuel Rowley and Daniel T. Williams to the office of priest, and Robert Zimmerman to the office of teacher, all of Hiteman Branch. Moroni Traxler was released as a member of the stake high council. The following 116 delegates were chosen to represent the Lamoni Stake at the General Conference: John Smith, R. S. Salyards, John Garver, John Midgorden, J. W. Wight, Joseph Roberts, R. J. Lambert, Oscar Anderson, R. M. Elvin, Daniel Anderson, Isaac Monroe, T. C. Gray, A. K. Anderson, Charles Brackenbury, A. M. Turnbull, Ada Hopkins, Minnie B. Nicholson, Elizabeth Blair, Columbus Scott, Flora Scott, Letha Tilton, Anna Salyards, Sister J. W. Wight, Callie B. Stebbins, Sister A. Carmichael, Nephi Snively, John Weedmark, Oscar Thomas, Heman C. Smith, J. R. Lambert, A. Carmichael, G. R. Wells, Brother and Sister Sim Stanley, Ernest Haskin, F. A. Smith G. W. Blair, Frank Hackett, Vida E. Smith, Sister J. A. Gunsolley, W. J. Mather, Sister G. W. Blair, Sister John Jenkins, C. F. Church, W. A. Grenawalt, Kate Smith, Vina McHarness, Sister J. R. Lambert, Anna Dancer, Stella Wight, Amos Berve, R. V. Hopkins, C. B. Woodstock, Nellie Anderson, Sister Daniel Anderson, Charles Goode, Isaac Carlile, Neohi Lovell, Eli Hayer, Frank Weld, Ida Monroe, Lucy Resseguie, F. B. Blair, Sister F. B. Blair, Sister Salsbee, S. M. Reiste, Sister S. M. Reiste, Minnie Braby, D. C. White, Parley Batten, Joseph Snively, Duncan Campbell, C. I. Carpenter, H. H. Gold, H. A. Stebbins, Saleta Shipoy, S. A. Burgess, James Anderson, James McDuffitt, Pearl Hatcher, Lorenzo Hayer, W. H. Kelley, E. C. Briggs, C. E. Willev, E. E. Long, L. G. Holloway, Lizzie Williams, Sister F. A. Smith, David Williams, Frances White, John Jenkins, Chloe Barr, Sister Marble, Sister Carter Scott, Nellie Prall, Gertrude Keown, Amy Rogers, L. B. Moore, Sister Rovee, F. M. McDowell, David Keown, M. M. Turpen, Charles Jones, Ed Carr, Vida Morgan, Brother Farrell, Ruby Baguley, Brother and Sister A. L. Keen, Margaret Turnbull, Gladys Smith, Sarah Bass, Roy Haskin, E. A. Smith, Israel A. Smith. Moved that in case of division they be authorized to cast a majority and minority vote. Carried. Moved that this stake extend to the General Conference an invitation to hold the session of 1913 at Lamoni, Iowa. Carried. On Sunday, March 3, at 9.30 a. m., Sunday school in charge of its local officers. Preaching at 11 o'clock by F. A. Smith. Afternoon sacrament and ordination services. At this meeting Vaughn Bailey was ordained to the office of priest by J. W. Wight and J. F. Garver. Preaching at 8 p. m., by Heman C. Smith. Prior to this service the Lamoni choir rendered an excellent song service of a half hour. At the business session on Saturday afternoon a set of resolutions regarding the Lamoni Coliseum was introduced. After some discussion the matter was deferred until Monday evening. At this special session the following substitute was presented: "Whereas, there has been erected at Lamoni, Iowa, by a stock company, a building equipped, among other features, with all the appurtenances of a modern theater, and whereas, despite the fact that the church is in no way responsible for the erecting of this building, the fact of said building being at the headquarters of the church is likely to cause a misunderstanding as to the relation of the church thereto, and whereas, in the opinion of this conference of the Lamoni Stake theater attendance is detrimental to the spiritual development of the Saints; therefore, be it resolved, That we look with disfavor on the theater, and discountenance theater attendance by members of the church. Furthermore, be it resolved, That copies of these preambles and resolutions be filed with the SAINTS' HERALD and *Zion's Ensign*, with the request that they be published." By motion the courtesies of the floor were extended to all present. Lengthy discussion followed. Good feeling and unity prevailed in all the discus-

CONTENTS

EDITORIAL:

Marriage and the Home - - - - - 265

Magazine Number - - - - - 267

ORIGINAL ARTICLES:

The Stone of Daniel 2, by R. L. Fulk - - - - - 268

Daniel 2: 44; the United States or the Church; Which, by Daniel Macgregor - - - - - 269

MOTHERS' HOME COLUMN - - - - - 275

LETTER DEPARTMENT - - - - - 278

Ernest M. Orton—Elder Robert Murry—Mrs. Martha E. Howery—Florence Marie Leiby—F. Edgeworth—Mabel M. Dennis—Sadie Burch—G. H. Wixom—D. R. Baldwin—Annah F.—Ayers—Extracts from Letters.

MISCELLANEOUS DEPARTMENT - - - - - 283

THE SAINTS' HERALD

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

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sion. The previous question was ordered and the substitute was adopted. By separate motion and vote the following stake officials were sustained: Stake presidency, stake bishopric, high council as at present constituted, Duncan Campbell as stake historian, the secretary and his assistant, the recorder. The meeting was then adjourned. H. H. Gold, secretary.

KENTUCKY AND TENNESSEE.—District convened at Paris, Tennessee, March 2, 1912, at 10.45 a. m., with district president J. R. McClain in the chair. W. B. Cobb was elected secretary pro tem. Reports of the following branches read and approved: Farmington, 8 months. 139; Foundry Hill 167, gain 20; Liberty Hill 75, gain 2. Elders reporting: J. R. McClain baptized 10, held one debate; S. E. Dickson; Fred Moser, jr.; W. S. Shupe. Priests: J. T. Overcast. Teachers: M. T. Little, J. R. Cook, G. E. Jones. The following resolution was adopted: "All officers in the district who fail to report, having been duly notified of this resolution, for two successive conferences, be required to tender their licenses." The resignation of B. F. Webb as district secretary and treasurer accepted and W. B. Cobb was elected to fill the unexpired term. Report of bishop's agent, J. R. McClain, for six months, was read as follows: Due church at last report, \$9.70; receipts, \$371.50; paid out, \$445.18; balance due agent, \$63.98. This was referred to an auditing committee and found correct. J. R. McClain was sustained as bishop's agent. Ida Shupe was elected to fill the unexpired term of O. S. Caldwell as district Sunday school superintendent. Delegates to General Conference as follows, with power to cast majority and minority vote of the district: W. S. Shupe and wife, W. L. McClain and wife, J. R. McClain, Emma Boaz, Martha McClain, S. E. Dickson, Andy Johnson, R. C. Caldwell, Alex Williams, H. E. Moler, J. W. Dubose. Preaching was by J. R. McClain, S. E. Dickson, and W. S. Shupe. Conference adjourned to meet with the Foundry Hill Branch in June, exact time to be set by the district president. W. R. Cobb, secretary.

SOUTHWESTERN OREGON.—District conference convened with the Myrtle Point Branch, February 24, 1912, with assistant president F. W. Dygert in the chair. Elder H. J. Thurman was chosen to preside, assisted by the vice president. The secretary, Mrs. Charles McCracken, was chosen secretary of conference. Branches reporting: Bandon, Pleasant Hill, and Myrtle Point. Elders reporting: F. J. Chatburn, A. A. Baker, J. D. Stead, and H. J. Thurman. Priests: Harry Hunt, A. J. Mayse, and F. W. Dygert. Teacher: Amos Corson. Bishop's agent's reports audited and found correct. District tent committee reported they had made no progress since last reporting. The committee is composed of the following: William Smith, S. J. Culver, and Sister Daisy Short. They were authorized to proceed to raise funds and purchase tent at once. The reunion committee reported Bandon as the most suitable place for the next reunion, and the conference decided it should be held there. The time of holding said reunion was left to the district presidency and missionary in charge. District officers elected for the ensuing year were: A. A. Baker, president; H. J. Thurman, vice president; Mrs. Charles McCracken secretary; William Smith, treasurer. Delegates elected to represent this district at General Conference were: J. D. Stead, Sisters Laura and Grace Savage, M. E. and Emma Thurman, F. M. Sheehy, and

Frank W. Dygert. The speakers were J. D. Stead, H. J. Thurman, and A. A. Baker. Conference adjourned to meet at the time and place of our next reunion. Mrs. Charles McCracken, secretary.

Convention Minutes.

SEATTLE AND BRITISH COLUMBIA.—District Sunday convention convened at the Seattle Branch church at 2.30 p. m., February 9, 1912. The convention was presided over by Superintendent Hattie Ward. Reports were heard from the district officers, and from Elder Thorburn, field worker, who had found the schools in fine condition. The treasurer's report showed a balance of \$34.11 on hand. Jessie Ward, as home department superintendent reported 52 pupils enrolled, 479 lessons studied, and a balance in treasury of \$2.35. The district secretary was instructed to read the reports of local schools separately at future conventions; and to send report blanks to local secretaries quarterly, to insure prompt reports. The following officers were elected: Hattie Ward, superintendent; Leonard Rhodes, assistant superintendent; Lula Fisher, secretary; John N. Sanders, treasurer; Jessie Ward, home department superintendent; Martha Proctor, member of library board. Delegates to General Convention are: George Thorburn, Lula Fisher, Agnes Fisher, William Johnson, S. P. Cox, Lizzy Fisher, and Brother Butterworth. They were instructed to cast a full delegate vote, and in case of division a majority and minority vote. The adoption of the graded lessons system was favored by a unanimous vote. Adjourned to meet at same place and day previous to next conference, at 2 p. m. Leonard S. Rhodes, secretary pro tem.

CLINTON.—Religio Society of the Clinton, Missouri, District met in convention February 23; at 2.30 p. m., and transacted the regular business. At 7.30 p. m., Religio met with musical society of the district, furnishing the music for the program. Delegates to General Convention: Mrs. T. J. Jones, Mrs. M. A. Silvers, Ella Brown, F. C. Keck, Lola Showalter, T. L. McCormick, Lee Quick, Mrs. S. J. Charleton, Mrs. John Wolfe, R. T. Walters, Amos T. Higdon, J. A. Wagoner, W. S. Macrae, James Moler, Lucy Silvers, A. S. Silvers, E. E. Moorman, R. E. Bozarth, Warren McElwain, Mina Kearney. Brother J. W. Gunsolley presented the temperance and social purity work and as a result, Mina Kearney, Warren McElwain, Roy S. Budd, and Mabel Reynolds were appointed committee. Zora Lowe, secretary, Eldorado Springs, Missouri.

Notice of Appointment of Bishop's Agent.

ILLINOIS; CENTRAL DISTRICT.

To the Saints and Friends of the Central Illinois District, Greeting: Please take notice that upon the resignation of Brother Luther Simpson, who has for a number of years acted as bishop's agent in and for Central Illinois District, Brother Martin Bolt, 1526 South College Street, Springfield, Illinois, has been duly appointed as agent of the Bishopric in said district.

We commend Brother Bolt to the Saints and friends of the said district and ask for him the help and cooperation of each lover of the truth in his labors for the Master and the building up of his work.

The Bishopric also extend special thanks to Brother Simpson for his faithful and competent work in the office of the bishop's agent in years past. Trust the Lord will bless him wherever his work shall be laid in the future.

Asking from each of the helpers in the district the special assistance for the new agent, Brother Martin Bolt, and trusting the Lord will be with each one, I am in behalf of the Bishopric of the Reorganized Church:

Hopefully in the truth,
E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, March 11, 1912.

Zion's Religio Literary Society, General Convention.

April 2 and 3, 1912.

PROGRAM.

Subject to change as may be deemed advisable.

Tuesday, April 2.

- 9.00 a. m., prayer meeting.
- 10.15, report of credentials committee, organization, appointment of committees.
- 11.00, president's report,—discussion, "Program committees and their work."
- 11.30, report of vice president,—discussion, "Social committees and their work."
- 2.00 p. m., song and devotional service.
- 2.15, report of secretary,—discussion, "records and reports."
- 2.45, report of treasurer,—discussion "Relief work."
- 3.15, rest exercises.
- 3.30, business—reports of committees, etc.
- 7.30, song service, special.
- 8.00, report of home department superintendent,—discussion, "Home department."
- 8.45, business, constitutional amendments.

Wednesday, April 3.

- 8.30 a. m., song and devotional service.
 - 9.00, report of librarian,—discussion, "Local library boards."
 - 9.30, report of gospel literature superintendent,—discussion, "Gospel literature work."
 - 10.00, rest exercises.
 - 1.15, business reports of committees, etc.
 - 2.00 p. m., song and devotional services.
 - 2.15, business—reports of committees, etc.
 - 3.15, rest exercises.
 - 3.30, report of editor of *Quarterly*,—discussion, "Methods of lesson study."
 - 4.00, report of editor of the *Arena*,—discussion, "Literary service."
 - 7.30, song service.
 - 8.00, report of normal department superintendent,—discussion, "Normal work as applied to the Religio."
 - 8.30, unfinished business.
- General discussion to follow each paper, or talk, on the various topics, as time will permit.

Reunion Notice.

The twelfth annual reunion of Northwestern Missouri will be held on the old camp grounds at Stewartville, Missouri, August 23 to September 1, 1912. This will be our twentieth anniversary, and a special effort will be made to make this the best and largest we have ever had, and by our faithfulness and the help of God we can. B. J. Dice, president; T. H. Hinderks, secretary.

First Session.

Whereas there will be important business to come before the quorum, as also an interesting program has been prepared, due notice is herewith served upon the members of the High Priests' Quorum, that the first session of the quorum is hereby called to assemble April 6, 1912, at 8 a. m. (The meeting place to be hereinafter announced.)

Let all those High Priests who anticipate attending the coming General Conference, put forth an effort to be present at this first meeting of the quorum.

ROBERT M. ELVIN, Secretary.

LAMONI IOWA, March 11, 1912.

Correction.

By mistake Sister R. M. Bradley's name in a recent issue appeared as Sister R. M. Maloney. An inquiry from Elder R. M. Maloney brings about the discovery of the error.

Address.

Elder W. A. McDowell, Bristol, Illinois.

Died.

WILSON.—Logan Lane Wilson passed away at his home in Ripon, California, February 22, 1912, at the ripe old age of 80 years, 7 months, 15 days. Over thirty—even of these years were spent in the church as a faithful, consistent Saint. The funeral arrangement was replete with appropriate appointments. Singing by a quartet from the "Brethren" congregation. Sermon by J. M. Terry of Oakland. Brother Wilson was anxious and willing to go. He leaves a wife and three daughters. We expect to meet again bye and bye.

SOULE.—Sister Luzetta Webber Soule, born September 24, 1844, in the State of New York; united with the church in 1879; her husband died December 16, 1904; she leaves two sons and one daughter; one grandson. February 5, 1912, she passed peaceably away in the arms of her daughter, at Saint Joseph, Missouri. Services at the First Branch, in charge of V. M. Goodrich; sermon by William Lewis.

JUBB.—F. P. Jubb was born April 27, 1857, at Nunica, Ottawa County, Michigan; was baptized by Hiram Dickhout September, 1863, at Brant; confirmed by Levi Phelps. Died February 24, 1912, of pneumonia after an illness of eight weeks. He leaves to mourn their loss, wife and two sons, Edward and Harold, and one daughter, Myrtle Aldrich, of Brant, and one brother and sister, besides many sorrowing friends. He has gone to meet two daughters gone before. Funeral held at his late home at Merrill; remains laid away at Brant beside those of his two daughters.

ALLEN.—John R. Allen died at Roslyn, Washington, March 1; and was born November 13, 1856, at Wood River, Illinois; baptized into the church April 29, 1866, at North Alton, Illinois. Married Miss Martha Fix August 23, 1882; to this union were born one son and two daughters, who, with a loving mother are left to mourn the loss of a true and affectionate father. Brother Allen was a good, faithful Saint all through life. Funeral services in charge of J. hn Hulmes; sermon by George W. Thorburn.

WATKINS.—Henry S. Watkins was born in London, England, January 2, 1840; was married to Sarah G. Jones July 24, 1860; to this union were born nine children, three of whom remain with their mother to mourn. Also George J. Williams, whom he raised from infancy to manhood, and other relatives, all of whom were present at his death except one of his grandsons, George Bardsley. Died March 2, 1912, at the age of 72 years, 2 months. Sermon by Joshua Carlile.

FOR SALE

One modern house, 8 rooms, bath and pantry, large lot, fruit and fine shade trees.

ALSO ONE DOUBLE HOUSE

modern except furnace; gardens and fruit, good basements, both properties on W. Short St.; 3 blocks from L. D. S. Church; one half block from street cars. For further information address Mrs. I. N. W. Cooper, 639 S. Crysler St., Independence, Missouri.

Beautiful Osage Valley.

Having come to this place a little over a year ago, and seeing the richness of the valley and fine climate, I desired other Saints might share it; so advertised the land. As a result many have availed themselves of the opportunity. Would like to locate others. Send for our list.

OSAGE VALLEY LAND CO.,
Mapleton, Kansas.

One Hundred and Twenty Acres.

3½ miles from Lamoni. ½ mile to school, same distance to L. D. S. Church. House of 7 rooms, large barn, corn crib, 2 good wells and windmill; fine orchard. Land lies well. 100 acres under cultivation, 20 acres pasture some good timber on. \$90 per acre with good terms. Address G. W. Blair, Sec. Lamoni Land and Loan Co., Lamoni, Iowa.

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\$100 Gold Bonds

Bearing Interest at Five Per Cent

Dated April 1, 1912, Due October 1, 1917

Redeemable after due notice is given by the Herald Publishing House.

These bonds are offered to the purchaser at par.

The interest coupons call for payment semiannually—on April 1 and October 1.

Both principal and interest payable at the State Savings Bank of Lamoni, Iowa.

These bonds are backed by the very best of security, consisting of assets of \$120,000.00, and afford the purchaser a chance to invest with perfect assurance as to the soundness of the investment.

Note Some of the Facts About Our Bonds

(a) They are of small denomination, thus enabling those of very moderate means to become purchasers.

(b) We ask no premium—your interest is clear.

(c) We have issued only 200 bonds—\$20,000 worth—all of which goes toward payment of our debt incurred in adding improvements since the fire, and in adding other improvements.

These Bonds will be ready to issue on the 1st of April, 1912.

**Better Investigate This
Proposition**

**Write for Further
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ROYAL Baking Powder

Absolutely Pure

Makes Home Baking Easy

With minimum trouble and cost biscuit, cake and pastry are made fresh, clean and greatly superior to the ready-made, dry, found-in-the-shop variety, and danger of alum food is avoided.

Well of all Things!

Read this:—Clipped from a recent issue of a Chicago paper.

NEW YORK, Feb. 15.—Six large consignments of potatoes are expected to arrive in New York from abroad during the next two days, bringing the total receipts for the season up to a million sacks. The duty on the entire quantity will foot up to nearly \$700,000.

Can you imagine such a condition being allowed to exist? Think of it! Uncle Sam going abroad to buy potatoes! Why, there's no place in the world where a better quality of potatoes can be grown or where the yield per acre is greater than in some parts of the Big Horn Basin of Wyoming.

If you know of anyone who wants to make money raising potatoes, tell them to write to me. I can tell them some things worth knowing—and the information won't cost anything either.



D. CLEM DEAVER,
Immigration Agent, Burlington Route.

Room 288, Q. Bldg., Omaha, Nebr.

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Established 1898.

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Capital and Surplus - - \$55,000.00

We solicit your deposits. Send your surplus funds to this bank by mail from far or near.

Careful and prompt attention will be given to all business intrusted to us.

Five per cent per annum interest paid on time deposits for six months or one year.

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Investors and Home Seekers.

Before investing or buying a home examine the possibilities in Saskatchewan, especially in and around Saskatoon. The wheat and flax industries have attracted much attention in this locality but it is not all we have. We can raise anything here that you can grow in the northern States.

Our lands have advanced in value very rapidly in the last five years, but there are yet many profitable investments to be made here. Come to Saskatoon and see Dorr & Diggle. We will place you in touch with the owner of the land and look after the title of the land you buy.

All correspondence personally attended to. Reference if required.

Dorr & Diggle, P. O. box 1107, Saskatoon, Saskatchewan. 12-4t

Wanted.

Competent cook at Children's Home.
W. P. Robinson, Lamoni, Iowa. 12

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One Hundred Families
who are
HONEST ENERGETIC AND
INDUSTRIOUS

to assist in
Redeeming the waste places in
OLD MISSOURI

and as a
REWARD OF MERIT
to be given

ABSOLUTE INDEPENDENCE.

We are organizing a colony in Howell County, Missouri. If you want to know about it and how you can, with only a SMALL investment, be MADE THE ONE TO ENJOY THE FRUITS OF YOUR LABOR and not let it go to the other fellow, write us at once, inclosing 2 cts in postage for our beautiful prospectus—which will be ready for mail about March 1.

Write at once—it's of vital importance to you.

Missouri Home Colony Company, R. B. Trowbridge, organizer, 205 W. Lexington Street, Independence, Missouri—9th

THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, MARCH 27, 1912

NUMBER 13

Editorial

OUR REASONABLE SERVICE.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Romans 12: 1.

The foregoing language, quoted from the pen of the Apostle Paul, suggests that the true God will require no service that is not reasonable, though at times, not knowing the end of the matter from the beginning, we may be tempted to think otherwise. It may suggest also that there are other gods whose service is not reasonable.

PAGAN RELIGIONS.

Primitive religions usually require the worship of some divinity, imaginary indeed, but very real to his devotees, who was much concerned about ceremonies and sacrifices, but not at all or very little about morals. Being a despotic divinity, he demanded valuable gifts which must be presented in precise manners or he would become very angry and send famine or pestilence or some other terrible visitation upon his people.

Moloch, the god of the Phœnicians, required living sacrifices. Men brought to him their first-born sons, dearest objects of their affections, and in their extremity, believing him to be able to save their nation from impending calamity, offered these little children to the devouring flames. Even the Israelites in times of religious and national decadence turned to Moloch, and certain of their kings caused their children to "pass through the fire." Moloch was set up in the Valley of Hinnom at Jerusalem, later appropriately known as "the place of the groans of little children"—a great ox-headed bronze image in human form, containing in the interior a blazing furnace into which the little forms rolled from the outstretched arms of the god.

It is easy for us to see now that this service was unreasonable. The god Moloch was exacting regarding sacrifices and ceremonies, but cared nothing for the morals of his people—indeed, he made them murderers of a most revolting type, men who took the little ones whom the true God had given them to

cherish and protect and ruthlessly slaughtered them to placate a false god of their own conception.

The goddess Venus required every Babylonian woman at some time in her life to present herself at the temple of Venus and offer her virtue to the first stranger who might approach her with a gift of money—the money to go to the temple service. The same custom also obtained in Rome at one time. The service of such a religion made men and women worse instead of better. Ceremony was everything to Venus; morals were nothing.

MODERN GODS.

We do not worship pagan gods to-day. Men have cast their idols of wood and stone to the bats and owls. Yet God says concerning the modern world, "Every man walketh in his own way, and after the image of his own god, whose image is the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."—Doctrine and Covenants 1: 3.

The great god Material Prosperity dominates the race to-day. We feed him little children in the cotton factories of the South, the mines and factories of the East, and by many less direct methods. For instance, in many cities good citizens, devotees of this god, defend and vote for the licensed saloon on the sole ground that the license money floods the city treasury and reduces direct taxation. They must know that from each generation there must be dedicated a certain number of boys to become drunkards to feed the saloons that pay the license money that reduces their taxation.

Others uphold the red light district because it affords a fertile field for graft, and also by an ingenious system of fines, which is in fact a tax for revenue, a great deal of money comes into the city treasury. It is a foregone conclusion that a certain number of girls will be ruined each year to keep up the working force of the district; but Material Prosperity demands the living sacrifice.

This service is very unreasonable, even from a materialistic standpoint. Our sacrifices to Material Prosperity give us more cotton, coal, and revenue

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to-day, but to-morrow we spend it all and more for asylums, poorhouses, charities, and jails.

Other men subscribe to the doctrine that it is impossible to succeed honestly, and that they are bound to succeed. They wear themselves out physically in the ardor of devotion and die at an early age, besides sacrificing their very souls upon the altar. This is certainly an unreasonable service, but the god Material Prosperity demands it, and perhaps the gods of Fashion and Society who rule their wives and daughters also sanction the demand. So the fiat goes forth. Forms and sacrifices are in order, but morals are forgotten. Pope has formulated the leading tenet of this creed:

"Get place and wealth, if possible, with grace;
If not, get wealth and place!"

No wonder Jesus said, "Ye can not serve God and mammon."

And thus it is with the modern gods. The great god Society never was concerned with the question of morals, but was always a stickler for form. At one time the god of Society was strong on predestination, and no one, be he ever so good, could serve him unless born of the blue-blooded aristocracy; no one, be he ever so rotten and impotent a caricature of manhood, was excluded. Now the god Society approves salvation by works, and men and women who work hard enough and spend money enough get pretty close to the bosom of their divinity. They, too, are living sacrifices; as also, in many instances, are their children. What more could a man do for his god than to live in childless halls of marble that ring with the barkings of poodle dogs that occupy where the children that might have been are excluded.

As for the god of Fashion, who sends forth his edicts from Paris, he requires strict observance of form at any expense of morals. Is the service reasonable? Look at some of the costumes seen in Chicago, Kansas City, Los Angeles, or New York; from the frightful lines of the harem skirt to the strange weird form of the accompanying hat, the whole marvelous and apparently inhuman creation bespeaks a zeal of devotion gone mad in the interests of an unworthy cause.

THE OLD ISRAELITISH PROPHETS.

It is true that God, under the Mosaic economy, instituted a system of ceremonies and sacrifices. He took men as he found them, met them on grounds which they could understand, and began to educate them. He made the sacrifice point forward to something. The lamb offered up was an antitype of the Lamb that should take away the sins of the world.

"All the sacrifices offered
From the days of Abel down,
Forward point to this one proffered
On Golgotha's rugged crown."

His people at times lapsed into a low state spiritually, wherein they thought of him as being concerned solely with ceremony and sacrifice, a god like the neighboring pagan gods, to be appeased and bought; and felt that they had discovered a very certain way to gain divine favor by purchase while their private lives were yet blasphemous. But the prophets told them in no uncertain tones that God was concerned primarily with morals, and only secondarily with forms and ceremonies. Religious ceremony never gave license to continue in public or private wrongdoing. God could not be bribed.

Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in *obeying* the voice of the Lord? Behold, to *obey* is better than to *sacrifice*, and to *hearken* than the fat of rams."—1 Samuel 15: 22.

He made both church and state cognizant of that principle. He forced King Saul, chief representative of civil authority, to realize it; and the Lord applied it to Eli, representative of priestly or ecclesiastical authority, whose house was strict concerning the sacrifices and ceremonies, but lax regarding morals, concerning whom he declared: "I have sworn unto the house of Eli, that the *iniquity* of Eli's house shall not be purged with *sacrifice* nor *offering* for ever."—1 Samuel 3: 14.

Solomon said: "To do *justice* and *judgment* is more acceptable to the Lord than *sacrifice*."—Proverbs 21: 3.

Hosea said, "For I desire *mercy*, and not *sacrifice*; and the *knowledge of God* more than *burnt offerings*."—Hosea 6: 6.

Isaiah gave the word of God to Sodom: "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

When ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; *put away the evil of your doings* from before mine eyes; cease to do evil; *learn to do well*; seek *judgment*, *relieve the oppressed*, *judge the fatherless*, *plead for the widow*."—Isaiah 1:10-17.

Perhaps no more striking exposition of the divine attitude can be found than that one given, by Micah: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed

thee, O man, what is good; and what doth the Lord require of thee, but to do *justly*, and to love *mercy*, and to *walk humbly* with thy God?"—Micah 6: 6-8.

THE RELIGIOUS IDEAL.

The prophetic utterances that we have quoted show that even under the Mosaic regime correct knowledge of God and obedience to him, judgment, justice, mercy, purity, and good works were of primary importance, while forms, ceremonies, and sacrifices (though they were required) were of secondary importance.

The ideal of true religion is not to placate God and keep him in good humor. The ideal of true religion is to secure correct relationship between man and God, and between man and his fellow man.

It is not God who has become estranged from man, but the reverse,—notwithstanding some of the creeds say that Jesus died to reconcile God to man. The true situation is thus stated: "All things are of God, who hath reconciled *us* to *himself* by Jesus Christ. . . . God was in Christ, reconciling *the world unto himself*. . . . We pray you in Christ's stead, be ye reconciled to God."—2 Corinthians 5: 18-20.

UNDER THE CHRISTIAN DISPENSATION.

With the dawn of the Christian era the ministry of offerings and sacrifices of a ceremonial and expiatory nature came to an end. God had never taken pleasure in offerings for sin; much more pleasing would it have been to him had his people lived so that they would not have needed to make atonements for sin. It is written, "In burnt offerings and sacrifices for sin thou hast no pleasure."—Hebrews 10: 6.

Jesus made the final sacrifice: "But this man, after he had made *one sacrifice for sins for ever*, sat down on the right hand of God."—Hebrews 10: 12.

In the Christian dispensation it was shown forth more clearly than before that Jehovah, unlike other gods, was concerned with the morals of men and their attitude toward him and toward each other more than with their material offerings and their ceremonies.

It is true that he has instituted in the Christian church certain forms and ceremonies, or ordinances, such as baptism, the laying on of hands, and the Lord's supper, that are binding and will remain until they have filled their mission, but these are not an end in themselves; they are the means to an end, and that end is the redemption of man.

The ministry that Christ appointed was not to wait upon altars and slay and burn offerings. They were to "seek first to build up the kingdom of God and to establish his righteousness," as he himself declared. Later revelation makes it clear that all

members of the church are to assist in this work, each in his place and according to his calling: "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119: 8.

THE OBJECTIVE MAKES THE WORK "REASONABLE."

God has in mind the reclamation of the race. He is working for the salvation of man and the upbuilding of a perfect human society that shall be in accord with all that is high and pure, from which all war, disease, crime, and poverty shall be banished, in which all men shall be brothers and all the sons of God.

He asks his followers to cooperate with him in this work. Every sacrifice demanded in the interests of such a cause is but part of a reasonable service.

Jesus gave a new meaning to the term "sacrifice." To sacrifice no longer means to make an offering as an atonement for sin. Sacrifice is not the sin offering of a fallen people but the free service of a redeemed people, cooperating with God toward a definite end.

As Paul says, God requires us to be *living* sacrifices. Not to be burned alive at the altar of Moloch, but to be a living sacrifice continually and daily offered up in his service in the work of building up his kingdom, and in the service of our fellows, in doing them good and helping them toward salvation and regeneration.

ELBERT A. SMITH.

MAGAZINE NUMBER.

On April 10 will be issued the first Magazine Number of the year. This number should prove of special value to HERALD readers, because of the nature and scope of the articles which appear therein. The following is a table of contents:

EDITORIAL:

The wills of the fathers.

ORIGINAL ARTICLES:

The universality of the gospel.

Choosing members of the Seventy.

An interesting development in Theosophy.

Our attitude toward other churches (two articles).

Our attitude toward sectarian churches.

ARCHÆOLOGICAL DEPARTMENT:

Archæology.

We are all prone to keep the level of those we live with, and hence the tameness of our characters and lives.—W. E. Channing:

GENERAL CONFERENCE VISITORS.

All delegates and others who contemplate attending the General Conference and the auxiliary conventions, are earnestly requested to send in their applications for accommodations at as early a date as possible, so that the committee on entertainment can give their wants careful consideration. The committee will be prepared to serve meals in the dining hall, at the rear of the church, and suggest that all who can, should avail themselves of this convenience.

Rates at the dining hall are as follows: Breakfast, 10 or 20 cents; dinner, 20 cents; supper, 20 cents; lodging, \$1 per week.

Address all communications to B. C. Loar, secretary, 712 South Crysler Avenue, Independence, Missouri. Bell telephone 97.

RESOLUTION.

On March 4, 1912, the Lamoni Stake conference passed the following resolution:

"Whereas, there has been erected at Lamoni, Iowa, by a stock company, a building equipped, among other features, with all the appurtenances of a modern theater, and

"Whereas, despite the fact that the church is in no way responsible for the erecting of this building, the fact of said building being at the headquarters of the church is likely to cause a misunderstanding as to the relation of the church thereto, and,

"Whereas, in the opinion of this conference of the Lamoni Stake, theater attendance is detrimental to the spiritual development of the Saints,

"Therefore, be it resolved, That we look with disfavor on the theater, and discountenance theater attendance by members of the church.

"Furthermore, be it resolved, That copies of these preambles and resolutions be filed with the SAINTS' HERALD and *Zion's Ensign* with the request that they be published."

NOTICE.

The following places have been reserved for quorum meetings during the coming General Conference:

The First Presidency: Office of Presidency, Clinton Block.

Quorum of Twelve: United Order of Enoch House, 102 North River Boulevard.

First Quorum of Seventy: Main room of Lower Auditorium of Stone Church.

Second Quorum of Seventy: Front room over McElroy Store, 216 West Lexington.

Third Quorum of Seventy: South room of basement of Stone Church.

Seven Presidents of Seventy: Front room over McElroy Store, 216 West Lexington.

Patriarchs: Back room over McElroy Store, 216 West Lexington.

High Priests and Bishops: Buchanan Hall. West side of Square over Martin's Meat Market.

Elders: Second Independence Church on south side corner Delaware and South Avenue.

Priests: Second Independence Church, south side.

Teachers: Second Independence Church, south side.

Deacons: Second Independence Church, south side.

THE FIRST PRESIDENCY,
By Frederick M. Smith, Secretary.

NOTES AND COMMENTS.

NOTICES, ETC.—The work of the Herald Office has taken such proportions that we are compelled to go to press with the last form of the HERALD on Monday. This means that nothing can be incorporated into the HERALD which reaches us later than Friday evening or Saturday morning. We are continually getting matter late on Saturday and on Monday with urgent requests for to use "next" issue. We seem to be unable to change the order of things and herewith give notice that we will take no blame to ourselves nor allow others to find fault with us for failure to use matter received later than the time indicated in the foregoing.

DAS BUCH MORMON.—The Herald Office has now on hand for sale the Book of Mormon in German. In ordering be sure to give catalogue number, 88a. This book is bound in cloth and sells for \$1.00.

The world benefits by every great mind that is born among men. If a Newton discovers the law of gravitation, the benefit of understanding that law becomes instantly available to all his brethren. If a Fulton makes steam drive a vessel, all men can travel in vessels driven by steam in a few short years. But the faculties of the men who think ought not to be used up in overcoming the constant objections of ignorance. Until men approach what is new with a spirit of investigation—until they keep their minds open to conviction, instead of ready to protest against whatever they can not comprehend, there will be a continual brake on the kind of thought and action which alone can bring the race toward the perfect civilization that is its destiny.—Selected.

Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. Give us a house furnished with books rather than furniture.—Henry Ward Beecher.

A suppressed resolve will betray itself in the eyes.—George Eliot.

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 22.

BY S. W. L. SCOTT.

PRIESTHOOD UNDER MOSAIC AND CHRISTIAN DISPENSATIONS.

On pages 180, 181, Traum misrepresents Elder Kelley in Presidency and Priesthood. Referring to that work, citing pages 82, 83, where Elder Kelley arranges the roster of the priesthood under both the Mosaic and Christian dispensations, Traum arranges the roster of the New Testament Church in parallel to the Mormon Church. He arranges thus:

THE NEW TESTAMENT CHURCH.

1. Apostles.
2. Prophets.
3. Seventy.
4. Evangelists.
5. Pastors.
6. Elders.
7. Bishops.
8. Teachers.
9. Deacons.

THE MORMON CHURCH.

1. The First Presidency.
2. Patriarch.
3. Twelve Apostles.
4. The Seventy.
5. The High Priests.
6. Elders.
7. Bishops.
8. Priests.
9. Teachers.
10. Deacons.

Elder Traum, take the witness stand. Are you sure you have told the truth in describing "*the New Testament Church*," in the left-hand column? Are you a member of that church? Did Campbell reproduce the church you have described? Be careful! You are now hoisted by your own petard! Just following the above arrangement he says:

By observing carefully these parallel columns, we discover that numbers 2, 4, and 5 in the left-hand column—that is, prophets, evangelists and pastors—are not found in the Mormon Church at all; in the right-hand column, numbers 1, 2, 5, and 8—that is, the first presidency, the patriarch, the high priest and priests—are not found in the New Testament church. Their so-called prophet had been dead for years; they had but one, hence is not plural. Even allowing that they correctly use the New Testament phraseology, they have no men who serve as pastor, using that title as descriptive of his office, and their evangelists are an unknown company of people. Further, in all the history of this people they never had an "office" that was known as "prophet."

Hold on, Mr. Traum, you have left out (as usual) of the New Testament roster, *two general departments* mentioned in the same connection with apostles, prophets, etc., which, if interpreted by the Lord himself, would properly *admit in the roster*, those officers and powers which you call *counterfeit* in the Mormon Church. Paul says, "God hath set some in the church . . . *helps, governments.*" Just why he drops these from his arrangement of the official structure of the New Testament Church, he must know. I am willing he should plead before a common jurisdiction. I have quoted from 1 Corinthians 12: 28. All the officers named in the Reorganized Church can be admitted under the terms of the New Testament, as found in 1 Corinthians 12: 28;

Ephesians 4: 11; Luke 10: 1, 2; Acts 6: 2, 6; Galatians 2: 9; Philippians 1: 1; Hebrews 5: 1; 1 Peter 2: 5, 9, and elsewhere. Traum doesn't seem to recognize that the same office is sometimes pointed out by different titles. The officers which Traum points out as existing in the New Testament, and not in the Mormon Church,—prophets, evangelists, and pastors,—he knows are a part of the organic structure of the Reorganized Church. Elder Kelley *does* mention in the very *first* of the category, marked "1," under the "Christian dispensation," Jesus as the apostle and the high priest, and *prophet*. But with the Campbellites Jesus is not a *member* of the church. He is a "prophet, high priest, and apostle," and none of these exist in the church to-day. I tell you, this theory is a bold one. Traum first robbed God of his character, and deposed him by the theory adopted, now he hurls Jesus Christ from membership, and official standing in the church.

Elder Kelley *does* point out in list marked "10," "high priests, evangelists, and *pastors* (the very class Traum says are not in the Mormon Church), set in their respective places, whose exact *position*, in point of preferment, are not definitely set forth in the Bible."

Traum's reference to 1, 2, 5, 8, in right-hand column, we have fully reviewed, except it would be the presidency and patriarch. Referring to a first presidency in the church, we cite Mr. Traum to the following:

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.—Galatians 2: 9.

And add, that in this case, Paul found at Jerusalem these *three* officers who seemed to have held "chief" authority, and as Elder Kelley showed under the Mosaic dispensation a "presiding" head in "Moses, Aaron, and Hur," and as the church of New Testament times was admonished by Paul, as Moses was *commanded*, to "make all things according to the *pattern*" shown him, and as the "pattern" is "the example and shadow of heavenly things" (Hebrews 8: 5), the "heavenly things" must be reflected in the church. That Jesus Christ would not leave his church without a representative head is evidenced by Alexander Campbell, as follows:

During the personal absence of the King (Jesus) he has committed the management of the kingdom to stewards. These were first apostles, next to them prophets, next teachers, then assistants or helpers; then *directors* or *presidents*.—Christian System, p. 172.

Again:

Hence in every city, town, and country where the apostles gathered a community by their own labors, or by their assistants, in setting them in order, for their edification, and for their usefulness, and influence in this world, they uni-

formly appointed elders or overseers to labor in the word and teaching, and to *preside over the whole affairs* of the community.—Ibid, p. 173.

Again:

Bishops, whose office it is to *preside over*, instruct, and to edify the community—to feed the church of the Lord with knowledge and understanding—and to watch for their souls as those that must give an account to the Lord at his appearing and kingdom, compose *the first class*.—Ibid, p. 84.

Mr. Campbell assigns as a reason for this presiding power being in the church *now*, the following:

But it is not the will of Jesus Christ, because it is not adapted to human nature, nor to the present state of his kingdom, as administered in his absence, that the church should be *governed by a written document alone*.—Ibid, p. 173, ed. 1840, "printed by A. Campbell."

In an article Encyclopedia of Religious Knowledge, page 164, Mr. Campbell says: "Every congregation chooses its own overseers, and deacons, who *preside over*, and administer the affairs of the congregation." He also says: "Each congregation being subject to its own choice of *presidents*." Indeed, Mr. Campbell was so taken with the scriptural doctrine of first presidency, and presidents in the church, he bought the copyright of a New Testament that used the term, as a part of the church of Christ. Romans 12: 6, 9, in Campbell's Translation reads:

Having then gifts differing according to the favor which which is given to us,—if prophecy, *act* according to the measure of faith; if a ministerial office, in that office; if one is a teacher, in teaching, and the exhorter, in exhortation. Let him who distributes act with disinterestedness; him that *presides*, with assiduity.

See also 1 Timothy 5: 18. In answer to the question, "Would it be improper, in speaking of Peter, James, and John, whom Paul called 'pillars,' (Galatians 2: 9), to call them presidents or a first presidency of the Christian Church?"

Rev. J. W. McGarvey, [deceased] President of the College of the Bible, Lexington, Kentucky, of whom R. B. Neal says: "There is no higher authority on earth, than he is on matters pertaining to Palestine," replied November 24, 1902, as follows:

I do not think it would. A pillar is that which upholds the roof of an edifice, while a president is one who rules an assembly. There may be many pillars in the same edifice, but there can be but one president of a single assembly. We are always safe in retaining the metaphors of scripture, and when we substitute some of our own we are apt to make a botch of it.

Mr. J. A. Beattie, President of Hiram College, Hiram, Ohio, Mr. Traum's Alma Mater, replied December 5, 1902, to the same question:

It has always seemed to me that the teaching in this passage is that these men being the chief men are represented in this place as the support—as upholding the church—as those who stood under it and held it up. The figure of speech which causes the use of "pillars," seems to press this as the idea, rather than the idea of office. It is true, that they guided, controlled, and in this way it is natural

enough to look upon any one of them as a president and the whole as constituting the presidency or a presidency. I do not see anything especially improper in calling them presidents, and yet I do not think the writer intends to hold them up in this light, but rather as the supporters, the upholders, the sustainers of the church.—SAINTS' HERALD.

Here is shown that Elder Traum is at "loggerheads" with the leading and recognized authorities of the Campbellite church, as he says, "the first presidency is not found in the New Testament church."

This is Campbellism against itself again. It would seem that Elder Traum is not sound in the faith. Such wide differences in Bible questions among the ranks of the Campbellite clergy, argue strongly for the *necessity* of the priesthood. Their catnip, pennyroyal, paregoric, etc., will never hold them together.

As for patriarchs being essential in the church, we have no right to inform God that his work is incomplete, or that it is one of supererogation. Patriarchs existed in the days of Abraham, under a "gospel" dispensation (Galatians 3: 8), and he ministered as a "*patriarch*" under it. Psalm 105: 8-15; Hebrews 7: 4. Patriarchs were recognized under the Mosaic regime (Acts 2: 29), and that administration was a "shadow of good things to come," under the gospel. And shall we expect more in the "shadow," than in the "substance"? Yet this is the ultimathule of Traum's untenable theory.

Elder Kelley's argument was not supposed to enter into detail of the every office and officer, with the special functions belonging thereto, in the priesthood, any more than Saint Paul's argument in 1 Corinthians 12: 28, where he included a number of essential, and divinely constituted offices in the terms, "helps and governments." Our cute critic should read Paul's words in the chapter mentioned, where he says: "Now there are *diversities* of gifts, but the *same Spirit*, and there are *differences* of *administrations*, but the *same Lord*."—Verses 4, 5.

But it seems that another people recognizes "patriarchs" besides the Latter Day Saints, and that people is none other than the Campbellites which Traum claims to affiliate with, and whom he is supposed to represent. The historian, A. S. Hayden, in Early History of the Disciples, page 253, gets off the following in a funeral sermon preached as late as August 3, 1870, in Hiram, Ohio. A tribute to the Life and Character of Symonds Ryder, by the then president of that college, B. A. Hinsdale:

Here I should speak more particular of Father Ryder's *relations to the church*, especially with reference to one point. As he was an influential citizen at the time of his conversion, he was justly regarded as an important acquisition to the cause, he took from the beginning, *the leading position*. The brethren were few in number, and poor in goods. He served the church, as was his duty, with little or no reward. The more the church grew, the more it seemed

to need him. He was first the eldest brother, then the father, *finally the patriarch.*

It appears that the fraternity with which Elder Traum is training was following the work of the hands which they have pierced in this particular. This evidence was authorized to be collated and turned into the chronicles of the Western Reserve churches, by the "unanimous" concurrence of twenty-two preachers upon the resolution of President Hinsdale, at Ravenna, Portage County, Ohio, November, 1871, with the pledged "moral support" of the association. The preface signed "A. S. H." says: "Great care has been bestowed on the *accuracy of every statement, both of date and incident,*" and that "the young will discover" in its "pages the *planting and establishment of principles of religious reform which are now providentially committed to their trust, etc.*

I have italicized some of the foregoing to direct special attention thereto.

Father Ryder, then, was "the patriarch" in his "relation to the church," and took "the leading position" therein. Here is Campbellism against itself again. We turn and ask Mr. Traum, When did they throw off their theological baggage? For their authentic history says they had "the patriarch." And as to the "head" or "first presidency" consisting of three, the same history says, on pages 63, 64, in issuing a *monthly* designed to develop the truth of the gospel, and to plead for the unity of Christians on Bible grounds, that, "in the very beginning of the masterly work, *the grand triumvirate,* Thomas Campbell, Alexander Campbell, and Walter Scott, appeared side by side, as contributors to its pages." Without question these people of the current reformation installed "a grand triumvirate," and "the patriarch." It does not appear that Traum is in the faith. He doubtless thinks of Bishop Warburton's language: "Orthodoxy, my lord, is *my doxy*; and heterodoxy is *some other man's doxy.*" He ought to cry out to his brethren, "The counterfeiter is abroad in the land."

In a book issued by the Christian Publishing Company, called the Reformation of the Nineteenth Century, we read of the "office" which Thomas Campbell, father of Alexander, held, that "This *office fell providentially to his son.*" They thus recognized the "law of lineage," and that God had prepared it so, as "*providentially*" signifies. By the way, we are not told whether these men were of the tribe of Judah, or of Ephraim! See pages 64 to 66. As our critic is at fault in so many of his statements on these questions, we quote two texts from the Bible on the existence of prophets, and pass on:

And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that when the

Spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the Spirit rested upon them; and they were of them that were written, but went not out into the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!—Numbers 11: 25-29.

In the New Testament:

Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted.—1 Corinthians 14: 29-31.

One more:

Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets.—Amos 3: 7.

We wish Elder Traum could reconcile the theology of the system he defends with this theology of the Bible, but we will not let him off so easily, for on pages 127 to 130, Hayden's History, we read of the *first time* this church which Traum represents ever saw daylight, in 1828, at Austintown, "constituted June 26," and "the religious awakening which *restored* the church" began February, 1828. Walter Scott "built it *anew* on apostolic foundations," and in the laudable undertaking, the historian says, "The counselors of the church thought it necessary to have the young converts instructed in the doctrines of the gospel," etc. According to this, the church was "restored" with its "*counselors.*" Who did the work there? Walter Scott. What was Walter Scott's official standing? Page 122, (History of the Disciples) is his own testimony. "In the winter of 1827-8, he opened at Simmons Sacketts, the plea of the ancient gospel," says the historian, and rising to the full position "he cried out in his magnificent voice, 'And what went ye out into the wilderness to see? A reed shaken by the wind? But what went ye out to see? A man clothed in soft raiment? But what went ye out to see? A prophet? *Yea, I say unto you, and more than a prophet.*'"

Here is one of the founders of the so-called Christian Church claiming to be a "prophet," and "*more than a prophet,*" "restoring" "the church on apostolic foundations," and recognizing "counselors" as an "apostolic foundation." Truly our critic isn't in the faith, or else they have "cast overboard, with the contumacious sects" of which they said "their work was intended to disorganize all of this contraband ware." Traum should be consistent. His church has claimed "prophets, and more than prophets"; has claimed Elijahs and Elishas; has claimed "patriarch" and "triumvirate"; has claimed "office" which

"providentially" passes from father to son, and Traum is out nowadays, attempting to brand as a "fraud," these same things. Why does he seek thus to destroy the Campbellite Church? But if the Campbellite Church has not these things, "the chronicles" of the institution says it has, then that church is a "fraud," and its ministers are howling "impostors." Thus "by his own words and his own test, is his church shown to be manmade and spurious."

SUCCESSION.

On page 186, Traum cites to Presidency and Priesthood, pages 132, 133, and (as usual) disjoins and omits sentences and words. Elder Kelley is treating on the Baptist idea of the succession of the church, citing authority for his quotations, and Traum represents him thus:

They believe that Baptist succession exists, and that the Baptist Church is that church. But which Baptist Church is the one standing in the true line of succession? This is not agreed among the Baptists themselves, and there are many Baptist churches; yet it is important to men interested in knowing the true way. This same writer, who seems to be wonderfully in love with the Baptists and down on everyone else (D. B. Ray, in Baptist Succession), admits that there are Baptists who believe in succession, but deny that succession can be proved. . . . Again, the writer has the courage to state that no man can be in the kingdom of Jesus Christ who is not in that kingdom which has succession from the apostolic age.—Presidency and Priesthood, pp. 132, 133.

The Baptists will doubtless be able to take care of their own difficulties, but with their permission we should like to take Kelley's battery and turn it on the Mormon fort. It is notorious that the Mormons have been at the fighting point for decades; nor is there any promise of abatement in the war. It is therefore germane to the question to substitute the word *Mormon* for the word *Baptist*, which will make the sentence read as follows:

"They (the Mormons) believe that Mormon succession exists, and that the Mormon Church is that church. But which Mormon church is the one standing in the true line of succession? This is not agreed among the Mormons themselves, and there are many Mormon churches; yet it is important to men interested in knowing the true way."

While Elder Kelley properly quoted is as follows:

They believe that Baptist succession exists (Baptist Succession, page 15), and that the Baptist Church is that church. But which Baptist Church is the one standing in the true line of succession? This is not agreed upon by Baptists themselves, and there are many Baptist churches; yet this is the important thing to men interested in knowing the true way. This same writer, who seems to be wonderfully in love with the Baptists, and down on everybody else (D. B. Ray), admits that there are Baptists who believe in succession, but "deny that the succession can be proved," yet he essays the task of proving it. Bold fellow, that! Again, this writer has the courage to state that "No man can be in the church or kingdom of Jesus Christ who is not in that kingdom which has the succession from the apostolic age." Of course the Baptist Church, in the mind of the writer (the one he belongs to), is the one in the line of "succession," and all who do not belong to that are outside of the church or kingdom,—lost. It becomes very important, then, that we

examine this claim in the light of New Testament facts.—Presidency and Priesthood, pp. 132, 133.

As Traum has claimed to have turned the battery against us as follows:

Further, Mr. Kelley, your church, according to Whitmer, did not have any apostles at the very beginning. It was "regularly organized" on the sixth day of April, 1830, with the elder as the highest office in the church. This apostle business came later. With the church of Christ the apostles came first. In the first church they were indispensable; in the Mormon Church they are purely artificial excrescences on the body of the church. There never has been a time that they have been anything than a fungous growth. They are not indispensable even to the Mormon Church. The elder can baptize, and he can lay on hands for the gift of the Holy Ghost, and perform every act that is deemed essential by the Mormons to induce a Gentile into the fold. And, as we shall see before we are through with the priesthood question, there is not even a "mark" of identity between the Mormon Church and the primitive church.

We will pause and train the gun on the masked battery of Campbellism thus:

Of forty millions of Protestants shall we constitute the visible kingdom of the Prince of Peace? Be it so for the sake of the argument; and what then? The Christian army is forty million strong; but how do they muster? Under forty ensigns? under forty antagonistic leaders? Would to God there were but forty. In the Geneva detachment alone, there is almost that number of petty chiefs. My soul sickens at the details! Take the English branch of the Protestant faith—I mean England and the United States and all the islands where the English Bible is read; and how many broils, dissensions, and anathemas may we compute? I will not attempt to name the antagonizing creeds, feuds, and parties that are in eternal war under the banner of the Prince of Peace. And yet they talk of love and charity, and of the conversion of the Jews, the Turks, and the Pagans.—A. Campbell, Christian System, pp. 105, 106.

Again:

Every party in Christendom without respect to any of its tenets, opinions, or practices, is a heresy, a chism—unless there be such a party as stands exactly upon the apostle's ground. . . . And all others are guilty before the Lord, and must be condemned for their opposition to Christ's own party, whose *party are we*, providing we hold fast, etc.—Ibid., p. 104.

Again:

And seeing Christendom all given up to the idolatry of partisan faith, he (Gaston) became skeptical.—History of the Disciples, p. 84.

Of the Baptists the historian says: "They unloaded the ship of *contraband* wares, and *human tradition*," when the Campbellite chariot was rolling along in the Western Reserve, page 85. Doubtless this is sufficient to show that the institution Elder Traum defends is wonderfully in love with itself, and down on everyone else, and "has the courage to assert" that no one can be "under the ensign of Christ" who is not training under the one unfurled at Austintown in 1828. There can be no other *party* according to Campbell, Scott, and Hayden. Seeing this is true, "they, the Campbellites, believe that Campbellite succession exists, and that the Campbellite

Church is that church. But which Campbellite Church is the one standing in the true line of succession? This is not agreed among the Campbellites themselves, and there are at least *two* (and the probabilities are strong for more) Campbellite churches, yet it is important to men interested in knowing the true way." Sometimes it is a poor rule which works but one way. "Our point is, that if apostasies, feuds, broils, and divisions, are evidences of "contraband wares," "idolatry," and "an adulterous brood," (See Christian System, page 291, 343.) and an "adulterous generation," then is the Campbellite Church in the same predicament.

(To be continued.)

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LAYING ON OF HANDS.

FOR ORDINATION TO THE MINISTRY.

God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.—Habakkuk 3: 3, 4.

In discussing any question where the Bible is concerned, it might be well to remember that many of its precepts are not in the form of commands, but they are contained in narratives of what was practiced by the men of God in other days. Alexander Campbell has very pertinently remarked, that, "Approved precedent is equal to an apostolic command," and to suppose anything else would be to make half of the New Testament of none effect, and that whatever we find the disciples of Christ practicing with the approval of the apostles should be considered binding upon us in this age.

What is true of the New Testament is also true of the Old. Some have concluded that, as there is no direct command to lay on hands in the ordination or setting apart of a man to the ministry, it can therefore be dispensed with in perfect propriety, and that it can be performed or not as suits the convenience or whim of the one ordaining or ordained. In this, however, we believe, as in everything else, God did have and does have system. To leave the matter to the caprice of the human mind would be charging God with folly, and would bring about confusion, and of this we do not believe God is guilty, but that he has instituted a method of procedure that is uniform and perpetual.

It is fortunate, perhaps, that we find in the Old Testament that at one time God did command the laying on of hands in setting apart a man for a certain position. In Numbers 27: 18-23, we are informed that God directed Moses to lay his hands on Joshua. The history of that event is as follows:

And the Lord said unto Moses, Take thee Joshua the son of Nun, man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before

all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge; as the Lord commanded by the hand of Moses.

In the final act of succeeding Moses it is said of Joshua:

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.—Deuteronomy 34: 9.

Here we have a precedent that should serve as a guide for all future ordinations, and we discover that the apostles of Christ followed the rule laid down here, and whenever they desired, or were directed, to ordain anyone to any office, they proceeded according to the pattern presented by this act of Moses, performed under the direct command of the Lord.

In the history of the New Testament church there came a time soon after its organization, or perpetuation under the direction of the apostles, that there was need of other officers besides the twelve whom Christ had chosen. The burden had become so great that like Moses of old they could not bear the burden of the people alone, they must have others to assist them. In the sixth chapter of Acts we are told how men were chosen, and set apart for this holy work. The disciples were instructed to choose seven men. These men were to be men of good report, and full of the Spirit. Such men were selected as directed, but it does not seem to have been sufficient for these men to have had the Spirit of God, and to be of good repute, and full of wisdom, but there was something else necessary to authorize them to act in the name of the Lord. They must receive authority, and that authority must come from those upon whom God had already placed the right to act in his name. When Christ was about to ascend to his Father, he called his disciples to him and said, "All power is given unto me in heaven and in earth, Go ye therefore, and teach all nations."—Matthew 28: 18, 19. In giving this power it is not recorded that he laid his hands upon them, but he said upon one occasion, "Ye have not chosen me, but I have chosen you, and ordained you."—John 15: 16. The word *ordained*, in the sense of setting apart to the ministry of the word, as evidently used here, usually conveyed the idea of laying on of the hands of the one setting apart, or ordaining. We are told by historians that this was a common practice of the apostles of Christ, to that extent that

frequently the imposition of hands was practiced when they wanted to set apart anyone to a particular work of the ministry, or for a particular mission, believing that by this act they consecrated them afresh to the work of God.

So when these seven men had been chosen to a special work in the church, and as assistants to the apostles, they were set before them and "they laid their hands on them" as a final act of setting apart. (Acts 6: 6.) They were then authorized to go forth and preach and perform the ordinances of the gospel.

The same procedure was followed when Paul was chosen for the work of an apostle as recorded in Acts 13. He and Barnabas had already been engaged in the ministry, but they were to be set apart for a higher office, and to a more important work, and after fasting and prayer, they "laid their hands on them, they sent them away."

Twice Paul exhorts Timothy to use wisely the authority or gift bestowed on him by the imposition of hands. In his first epistle to this disciple he says, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."—1 Timothy 4: 14. This may or may not have been an ordination. It may have been the imposition of hands for the bestowal of the gift of the Holy Ghost, or it may have been an ordination to some lesser office than that to which Paul evidently ordained him later, for in his second epistle we find Paul saying to this young man, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."—2 Timothy 1: 6.

In both of these instances it is represented that a gift has been bestowed, and there could be no more fitting act than to represent that gift as being conveyed from one to the other by the laying on of hands. It is the natural way of bestowing a gift, and in fact we could hardly conceive of a gift passing from one to another only by the use of the hand in the act. So we are told by the historians of the past days that even the magistrates under the law of Moses were set apart to their respective offices by the imposition of hands. (See article "Hand" in Watson's Bible Dictionary.)

And it is wise to conclude that in the establishment of the church in this day that this matter would not be left to the caprice of man, but that there would be a uniform method adopted by the Lord, and that through the practice of this order the authority to preach and administer the ordinances of the gospel would be bestowed, and that as stated by the prophet, "he had horns coming out of his hands: and there was the hiding of his power," so by the imposition of hands he would bestow power and authority upon men, and they in turn upon others.

BLESSING OF CHILDREN.

In view of the arguments just presented on the question of ordination to the ministry, and the use of the laying on of hands in the bestowal of the gift of the priesthood upon man, it is not necessary to go into the question again in the consideration of this question of blessing children. The only question that need to be considered is, Did Christ institute this as an ordinance or practice in his church? If so, the natural conclusion would be that if blessings were to be bestowed that it would be through the imposition of hands of men acting instead of the Master. It will not be denied, perhaps, that Christ himself performed this ordinance, but the natural inquiry would be, Did he intend that it should be a perpetual ordinance? We believe that he so intended, and that it was instituted that parents might dedicate their children to the Lord and place them under his care in a formal and public way, during the years that they were coming to that age when they might act for themselves.

In studying the question from a biblical standpoint, it seems to have been a very early ordinance, or practice. Thus we see Joseph bringing his two boys to his aged and blind father, Jacob, for his blessing, the narrative of which event is found in the forty-eighth chapter of Genesis. Hence through some means or other it was an established practice in Israel, and served in many instances not only as a blessing to the child, but the blessing often assumed the form of a prophecy of the child's future, and became a source of comfort to the parents, and possibly an encouragement to the child when it got to that age that it could understand the import of the message that had been given in its behalf.

This might not be taken by some as evidence that it was to be perpetuated in the gospel law, but from the manner in which Christ treated the matter we believe that he placed his sanction on the ancient practice, and intended that it should be perpetuated in his church.

At least three of the Evangelists record the fact that little children were blessed by the Master, and the narrative goes to show that the practice had become deeply seated in the mind of the Jewish parent. In Matthew 19: 13, it is said: "Then were there brought unto him little children, that he should put his hands upon them, and pray: and the disciples rebuked them." This shows that the practice was known to the people of the day, and the object of bringing the children was that they might receive a blessing at his hands. It may be that the reason that the disciples rebuked those who had brought their children to him, was that they had so often heard him teach against the practices introduced in former years, that they supposed that he would treat

this particular practice as he had others, and that it would find no place in the gospel law, but Christ soon gave them to understand that this ordinance was agreeable to him, and he turned to them and said: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven," and at once proceeded to instruct the disciples as to the form of the reception of little children.

Mark gives the event like this:

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

The object of bringing the children to the Master was, in both of these narratives, to have him place his hands upon them, as given by Matthew, and to touch them as recorded by Mark and Luke; in either case it means the same thing. The Master shows his approval of the practice by complying with their request, and also takes occasion to instruct his disciples as to the manner of blessing the children by taking them up in his arms, putting his hands upon them and blessing them.

If we take this instance in connection with the last commission as recorded by Matthew, we have a convincing argument in favor of such a reception of the child. In that last commission he says:

Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

It would be difficult to conceive of plainer teaching of the Christ than this instance mentioned here in regard to the children and their reception. He showed his displeasure at the attitude of the disciples towards the children and gave them to understand that children should be received, and that if we hope to get into the kingdom of God we must become humble as children, and then proceeded to illustrate the method of blessing the child.

It is safe to conclude that the disciples never forgot the instance, and that while the blessing of children is not mentioned in the after acts of the apostles, yet it must have been a part of their teaching and practice, or Christ would not have been with them as he was, for his presence with them was contingent on their teaching *all things* whatsoever he had commanded them.

And, looking at it from a natural standpoint, one could not conceive of a more appropriate and beautiful ordinance than this, as illustrated by his act in taking the children in his arms, putting his hands

on them and blessing them, hence we believe that he intended to perpetuate the rite, and desires his disciples to continue it until the end of the world.

H. O. SMITH.

* * * * *

IKE HADLEY'S REFLECTIONS.

Some people who never can tell what is in the paper "kick" because there is not "much" in it.

The farmer who buys feed for the chickens doesn't have his place quite in "shape" yet.

A preacher should do something more than kick up a fuss with another church to show his Christian spirit.

An agent's success depends upon selling you stuff you do not want and do not need.

Many people are so far back in barbarism yet that they insist upon having a "leader" or chief; and when the intelligent leader attempts to give his followers greater freedom, they throw bricks at him.

The man who insists that he never made a fool of himself was born that way and doesn't have to.

I believe in "one man rule" just so far as it is practicable for one man to rule himself; further rule should be by the majority.

The "leader" who inherits office by law (and I do not admire such a law) but who is more concerned about progression in office than succession in office, and who is making an honest effort to bring about equality rather than establishing alleged personal rights over others, is earning his bread; instead of bearing down he lifts up; instead of riding he pulls with his brethren.

When a farmer's wagon wheel "squeals" in town he is more embarrassed than when the baby squeals in church.

In *Zion's Ensign*, January 11, 1912, there were printed nine stanzas of poetry, by Sister F. M. Smith, which, in my judgment, is one of the most sensational poems ever produced by a Latter Day Saint. The reason I say it is sensational is because of the surprising candor, absolute truthfulness, and great common sense found therein. How many will give this poem more than a passing thought? Probably not many. Better hunt it up and read it again and *digest* it.

Are you in favor of special privileges instead of
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equality? If so, you are in favor of aristocracy instead of democracy.

The man who insists upon having a boss probably needs one.

Have you the gift of discernment? The next sermon you hear notice carefully and you will easily discern whether its spirit is one of doctrinal controversy or the spirit of love.

The sixty-year-old gentleman who deeds his property to the young lady before the marriage ceremony is courting trouble—and will get it.

I have always thought there was some little difference between the golden rule and one man rule.

The young lady who prowls around the streets at night with her "fellow" will lose her reputation—not her character.

IKE HADLEY.

Mothers' Home Column

EDITED BY FRANCES.

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Supplementary Reading.

THE CAUSE OF RESTLESS SLEEP IN INFANCY AND CHILDHOOD.

It is said that the American people are fast becoming a nation of sleepless invalids, depending upon narcotics, hypnotics, and other drugs to get any kind of rest. This is a good thing for the vender of patent medicines, the druggist, and the physician; but, alas, it portends an increase of the already vast army of the insane, to say nothing of the hysterical, neurasthenics, and other classes of chronic invalids who are vainly "seeking rest and finding none."

When and where is the foundation of the almost universal abnormal wakefulness laid?

Cures and methods of treatment for all forms of adult insomnia abound everywhere—advertised on every fence, barn, and tree by the roadside, and in the papers and other periodicals of the day.

The wealthy employ the skillful masseur, or go to some sanitarium where they can have concentrated on their cases the combined hygienic influences of skilled nursing, water treatment, electricity, and the use of motor therapeutics, as well as diet, and rest from physical and mental exertion.

But who takes any note of the number of sleep disturbed little ones, from the baby a few weeks old up to the youth and maiden in the high school?

Watch babies under two years old while they are asleep, and see how large a percentage are disturbed in their rest, as proved by the various abnormal facial expressions, from the smile to tetany, spasms, and other muscular twitching, lying with eyes partly closed, crying out in the sleep, sudden starting and, when older, rolling about in bed, kicking off the bedclothes, grinding the teeth, and at times awakening rigid, and screaming aloud in the throes of night terrors. It would be safe to say, taking even our rural population, that more than twenty-five per cent of all farmers' children are more or less victims of sleep disorders. Many are sleep-walkers and talkers. . . .

During thirty years of active medical work the writer has observed the common, everyday habits of common, everyday people,—not so much in the slums and city charitable hospitals as in the ordinary homes in the country. Only a few months ago the little daughter of a friend was left in the writer's care. She was a healthy, active, farmer's child, two and a half years old, who had never had any serious illness. Yet that evening, under the combined nervous strain of an exciting frolic with other children and a hearty supper near her usual bedtime, her sleep was very restless, and she turned in her dreams into so many positions that she might have competed with an acrobat. Although the room was cool, and the air out of doors bracing and coming into the room in volumes, through a large half-open window, no bedclothes would the restless one tolerate, no matter how light and porous. She cried out in her sleep, ground her teeth, and tossed about for more than an hour. At last, when tired out with her somnambulant gymnastic performances, she lay comparatively quiet and could be kept covered. Every now and then she cried out suddenly, as if in fear, or peevishly, as if failing to get what she wanted. Next day she was more fretful and sensitive in the morning than usual. But soon the interest in her companions and playthings called the attention of the higher centers from the discomfort due to an unrested, overworked nervous system, and her day's life went on as usual, her mother merely remarking, "Mary always has a restless night if she plays too hard in the evening and eats too hearty a supper," evidently never thinking that oft-repeated violation of Nature's demands for rest must result in permanent nerve and brain depreciation, and lay the foundation for hysteria, neurasthenia, and a host of other nerve disorders in after life. The child's daily life and environment were superior to those of most farmers' children. Her parents were careful to keep her properly bathed, and reasonably clothed for all kinds of weather. Her food was wholesome and given at regular meal times. The home was well-ventilated, with fairly sanitary surroundings. She was out of doors a great deal, and her restless sleep was always the result of some extra afternoon or evening play and excitement, and when under this undue nervous strain, eating an over-hearty supper, which children, as well as adults, are prone to do when the appetite is overstimulated by party pleasures and the suggestion of seeing others dine.

What was only an occasional occurrence with this little one is often habitual with other children not so well cared for.

A father complained to the writer recently that his six-year old boy kept him awake at night by his restlessness. He pitied himself, but never thought of the child when he wished to know if his own sleep would not be more sound if he had the boy sleep in a crib alone.

The little sufferers from night terrors are objects of such acute suffering as to merit the sympathy and help of those who are responsible for their care and comfort.

A little girl of five was in the habit of waking the family several nights each week with heart-rending screams. It often took much time to restore her to the normal nerve-quietude. She was always worse after an evening of frolic with her four older sisters and brother, a game very popular with them all being called "Bear." This little one especially craved the excitement, and was always teasing Harry, the big brother, to get his fur coat and be the bear. After watching her excitement and fascination, bordering on abject terror, manifested by hysterical screaming whenever caught by the bear, it was no surprise to hear her frantic calls at midnight for mamma to deliver her from the bear. Her stronger nerved older brothers and sisters seemed unhurt by the frolic, but poor little Annie was put to nervous tortures by the thoughtlessness of the others in indulging in this play dissipation.

In early infancy, disturbance of sleep comes wholly from physical discomfort, as gas on the stomach, causing colic pains, spoiled food, over and under-feeding starvation, which may be the effect of excess of food as well as of scanty fare; foods of improper quality and unsuitable for the age of the little one; tight bands and woolen shirts, as well as wrinkles and folds, and pins which prick; soiled, wet napkins, causing chafing; and too much or too little covering, causing discomfort from overheating or chilling the surface; skin irritations, as so-called prickly heat, nettle rash, eczema; insect parasites, as lice, the itch mite, mosquitoes, bedbugs, fleas and gnats, and last, but not least, the common house fly, which makes the life of the little one miserable and cheats it out of much needed rest, and not infrequently infects it with deadly germs.

In summer it is often difficult to keep the little one cool enough to sleep, and parents, forgetting that every human being gives off much surplus heat, and that infants suffer from this, when compelled to occupy the same bed with adults, almost criminally allow these unhygienic conditions to continue. Often the baby needs only a clean, cool crib to rest in to get sound instead of broken sleep.

In winter sometimes a feeling of chilliness, especially cold feet, will cause restless slumber. A cold in the head, causing snuffles, is also often the cause of disturbed sleep.

When very young a child should be turned several times in the night or it will be awakened by the discomfort of one position maintained too long, causing overfilling of the depending veins.

Frequently sore mouth, as thrush, and the irritation of teeth, make the baby restless.

After six months, rickets is a very common cause of restlessness, and the child who habitually kicks off the bedclothes and has a sweating head should be examined for evidences of this disorder. As the child grows older and begins to take notice of outside objects, the excitement and stimulation of the emotions begin to exert either a quieting or a disturbing influence on the baby's nervous system.

Many parents, especially fathers, regard their children as they would some trained animal. The baby is put through his paces, much as the monkey or the puppy, for the amusement of the family. It is tickled to make it laugh, has its cheeks pinched and its ribs punched, and is kissed without its permission or any means of defense, by its elders with tobacco-laden breath, foul breath from teeth; or, it may be, from a mouth and throat full of pneumonia, diphtheria, or other disease germs.

Often at bedtime a child is kept awake for a frolic with adults, and so thoroughly aroused and excited that hours will pass before it is in a restful frame of mind and body.

Watch the lambs frisking on the hillocks and skipping over the stones while their dams look steadily on without in-

terfering with the gambols of their offspring, and learn a wise lesson of noninterference in relation to the sports and plays of infancy.

The physical development of brain and nerve is nearly completed by the end of the seventh year; and it is during these years of rapid brain and nerve cell growth that most of the deaths due to convulsions, cerebro-spinal meningitis, and other nerve disorders occur. The unstable nervous structures break down readily under the influence of any nerve strain or over-excitement of the emotions, the result of joy, fear, or anger. The brain centers are also easily excited to an abnormal activity by the morbid irritation of any organ, be it the stomach overloaded with food, or the nose, obstructed by catarrhal excretions or abnormal growths. . . .

The mouth breather cultivates insomnia, dullness of intellect, and disorders of the pulmonary organs; as enlarged tonsils, tuberculosis, pneumonia, and chronic bronchitis.

Better than new systems of treating insomnia and neurasthenia, and the building of more hospitals for the insane, is the removal of the common causes of infantile restlessness and insomnia, and the cultivation of normal rest and sleep habits in the young.

Yellow fever and malaria, the two great scourges of the "Sunny South," yield to the destruction of the cause—mosquitos. American sleeplessness will succumb to a like common-sense destruction of its foundations, and with it would depart much of the almost universal craving for narcotics and stimulants.—Kate Lindsay, M. D., in *Good Health*.

Suggested topic for investigation and discussion, "Sleep for the growing girl."

Request for Prayer.

Sister Lizzie Twaddle, 511 Minnesota Street, Carson City, Nevada: "I request special prayers of the prayer union in behalf of my son who is now suffering from a low, slow fever, which of course the Lord knows all about, that if it be the will of the Lord he may be restored to perfect health and strength."

Notice.

The Woman's Auxiliary for Social Service has been granted permission to render their usual evening program, during the conference, on April 8, providing nothing unforeseen should hinder. They will also hold their business session on Tuesday morning, April 9, with the same proviso.

MRS. B. C. SMITH, *President Woman's Auxiliary*.

"We have no natural appetite for beverages," writes Doctor Woods Hutchinson in his *Handbook of Health*, Book two of a series for school use recently issued by the Houghton Mifflin Company. "It is a most striking fact that, although these beverages have been drunk by the race for centuries, we have never developed an instinct or natural appetite for them! No child ever yet was born with an appetite or natural liking for beer or whisky; and very few children really like the taste of tea or coffee the first time, although they soon learn to drink them on account of the sugar and cream in them. Thus, nature has clearly marked them off from all the real foods on our tables showing that they are not essential to either our life or health, and that they are absolutely unnecessary, and almost always harmful in childhood and during the period of growth."

We treat God with irreverence by banishing him from our thoughts, not by referring to his will on slight occasions.—John Ruskin.

Letter Department

CLEVELAND, OKLAHOMA.

Editors Herald: Myself and my wife are the only Saints living near here, so far as I am able to learn. There are no meetings of any kind held in the schoolhouses near here, and it seems that the people are very indifferent as to whether there are ever any held here or not. I am very weak and am not sufficiently posted on the question of miracles and miracle working to meet the inquirers and defend the faith, but I am trying to do all that I can.

While I was talking to a friend the other day he asked me if our people believed in practicing Christ's teachings, such as healing the sick, curing the blind by the laying on of hands and the prayer of faith. I would like for some brother or sister to enlighten me on the best way to answer those who ask such questions. We take the HERALD, which is the only help we have, as we never had a chance to attend a single meeting since we were baptized in December, 1909.

One old fellow here says he used to belong to the Reorganized Church, but he left the church because it had gone astray, he says, for they don't adopt and advocate Socialism. I think that as we have to live under a political government, we should take some interest in politics, but we should not be too radical. Seek first the kingdom of God and its righteousness, and all these things shall be added.

We ask an interest in your prayers.

L. E. CLARK.

SACRAMENTO, CALIFORNIA, March 12, 1912.

Editors Herald: Having been so often blessed by the precious food the dear HERALD weekly brings to me, as to many others, I thought it would be but just for me to add my mite. I have often enjoyed the presence of the Spirit while reading the product of the other pens and minds, contained in the columns of our blessed HERALD.

Have just finished the article by John W. Rushton in late issue of March 6, page 224, "Repentance," delivered at Independence, Missouri, South Side Church, 1910. I wish to say that it seems to make the strongest appeal to me, as the clearest and best exposition of the subject I have had the pleasure of considering; it may not so appeal to others. Should love to have it in tract form, as it would surely fill a mission on earth.

Have been associated with this people since 1873; and can truly and positively state, *this work is of God!* Varied have been my experiences, and slow have I been in "coming up higher" as the Spirit has so often admonished, and for this, suffering has come, or the Lord has seen fit to chastise because of his great love for his children. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Hebrews 12: 6. (See also verses 7-11.)

"As many as I love, I rebuke and chasten; be zealous therefore and repent."—Revelation 3: 19. "The law of the Lord is perfect, converting the soul."—Psalm 19: 7. This is verily true where the soul is willing and desirous for the conversion or change to be wrought, and such is *only* manifest by the soul who will work "together with God" (Doctrine and Covenants 119: 8) to this end; such then receive "the testimony of the Lord" which "is sure, making wise the simple."—Psalm 19: 7. But Mr. Editors, this conversion, or change is altogether *too slow* in many of us! For this reason the work of the Master on earth is hindered, crippled, and retarded.

Many of us, I am fully convinced, make the mistake spoken of by James, "But be ye doers of the word, and not hearers *only*, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding

his natural face in a glass."—James 1: 22, 23. (See also verses 24, 25.) I do trust we shall each and all seek more diligently to live by every word of God. (Matthew 4: 4.)

The work here, while it is not all we could wish by far, is, we believe, holding its own, and think I can see manifest some growth in spirituality as well as an additional recruit occasionally. The times of "the fullness of the Gentiles" is about come in; so how very important it is then, that we arouse ourselves to *all diligence* that we be found *not sleeping* when the Master comes. I earnestly request the prayers of all Saints that I may *fully* abide, "in the doctrine of Christ."
—2 John 2: 9.

Yours for truth and right,

2710 DEE STREET.

T. J. LAWN.

Extracts from Letters.

Josie Hehns, Sweetlake, Louisiana, writes that she has been sick for nearly six months, and much desires to be administered to, and that if Elder B. F. Renfroe or other elder sees this, will he please write at once, stating when he can come, and he will be met. She also says she is interested in getting the gospel before her neighbors, and will care for and provide a place for an elder to preach. There is one who wishes to be baptized, and many are hungry for the gospel. She wants the Saints to pray for her and hers.

News From Missions

Western Iowa.

Not having noticed any church news in your pages from the Pottawattamie District for a time, I take the liberty of intruding on the patience of your readers briefly.

Our winter has been one of those remarkably cold, snowy ones, of note in the experience of years ago, when the depths of snow enabled the populace to go across fence and lot, or stay close at home,—generally the latter.

I spent two weeks at home, with family, during the colder season. I think the railroads had the most interesting time (with the weather) of their history. It took me twenty-four hours to go from Council Bluffs to Lamoni, Iowa, a distance of some one hundred and seventy-five miles, passing over and by broken rails, and snowdrifts, and dead engines, no water in places. I think it a duty for a man to be with his family under some trying circumstances, and I speak as one having had thirty-eight years of experience as a traveling missionary, March 4, 1912, in the Reorganized Church of Jesus Christ of Latter Day Saints. In all these experiences I have found our Father who art in heaven true to his promises when I endeavored to fulfill duties required. I could only desire that I had thirty-eight years more to be spent in the Lord's latter day work. But are not the missionaries' good, heroine companions to have any favorable word of mention in this connection? I believe when the balance sheets of heavenly rewards are brought into the courts of divine decision, an estimate from God will be placed on their records and sacrifices,—as Jesus appreciated the widow's offering when she "cast all her living" into the Lord's treasury. She makes the same sacrifice three hundred and sixty-five days in the year! She need not be discouraged—our Father is infinitely just and good.

I had the pleasant privilege of some pleasant association with Apostle Peter Anderson about the time of the holidays, when after his return from his lengthy European mission of quite two years he made a visit to relatives and former friends, now residents in this district. All were glad to see and hear him defending the truth. I had never before been privileged to become acquainted with him, so was much grati-

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fied. I thought I could discern in him much of what Paul advised Timothy to be. I have labored at several points in the district, as opportunity afforded during the winter. Saints seem to be firm in the faith, and they stand by the work financially.

During the month of February I made a brief visit into Gallands Grove District, met a number of the Saints, visiting at Deloit, stopping over with Bishop Hunt—a genuine hunter and pusher in the good work of the Lord. He has published two briefs of the work in the district dealing with official branch organizations and district finances, in which may be found much of interest to the readers.

Preached once at Deloit to a large congregation, and once at Dow City,—pleasing, I believe, Brother W. A. Smith, who was conducting a series of meetings. A large audience greeted us.

I visited Brother Romanan Wight, so extensively known as a faithful laborer in the field, but who, through physical disability, is unable at present to be on the firing line. I was glad to meet my former fellow yokeman in the work, but deeply regretted to find him unable now to be active in the work he loves. I was forcibly reminded of my experience of 1901 and 1902, when about all I was able to do was my duty to the General Conference work of those years.

No doubt the Apostle Paul, with many other faithful men of the past, Joseph the Martyr, and his son, would have hailed with delight the opportunity to have labored longer in the spread of the truth among men. But they, too, were faithful to God to the end. I also visited Gallands Grove Saints. The place is quite historic with the Reorganized Church in its earlier days, and even till now, as we may learn from volumes three and four of the Church History; also in SAINTS' HERALD, published years ago, "before my hair was gray." Brother Joseph H. Greenwood presides at Gallands Grove now; Brother Holcomb is his assistant priest. Brother Alexander Black has been severely ill this winter, but was convalescing in fulfillment of divine promise.

I was made to rejoice under the power and light of the Holy Spirit, as I stood in the pulpit of the three churches. I do not think I offended anyone at any of these points, for they all wanted me to come back right away. I looked upon the attendance at those places as an evidence that the Saints are alive to the interests of the work.

Evangelist C. E. Butterworth was busy; I had but one brief glance at his face, as he climbed off the steps of the train as I climbed on, and was gone; but this meeting and separation was not without hope—of meeting again.

At Dow City I met Brother H. Rudd, Raymond and Leonard Butterworth, all of whom seemed to be active; also Brother Jackson, all known to many in the church. Brother Raymond was active, we know, for we met a partner he had just entered into a life partnership with, and he was so jubilant about it that he had to look a long way down to see his path. May they never diverge from it.

The Pottawattamie district conference held at Council Bluffs, February 24 and 25, presided over by Elders John A. Hansen and J. M. Baker, of Northern Nebraska District, was a success. Harmonious all through. Brother J. Charles Jensen was secretary. Some additional members added lately. Business was transacted harmoniously. The report of the bishop's agent showed that readier response to duty financially had been observed. A number of the delegates to the General Conference were of the younger Saints, which indicated their willingness to fulfill responsibility to the Lord's work. Conference was well attended. Many of the older and experienced Saints of the district attended. Brother Daniel Butler, of Crescent Branch, was ordained a priest, and if faithful will be blessed of the Lord. At the conclusion of

the conference on Sunday afternoon the funeral of Sister Lola M. Stewart was conducted at the Saints' church at 2.30 p. m. - She was a daughter of Brother and Sister Mary Wood, of Union Grove, Iowa, formerly known to many Saints of Nauvoo, and later of western Iowa. They were honest, tried Saints, and died in the faith of the Reorganized Church. They saw here the evils into which Brighamism was sinking and drawing the Saints, in time to escape this danger and also to save their family therefrom. Many, however, later, even after crossing the Great American Desert and the Rockies to Salt Lake Valley, saw that with the falsely so-called "reformation," that their baptism in Utah and beginning with the baptism out there and being ordained again was the beginning of an evil leaven of an evil lump, the planting of themselves in soil foreign to the gospel of Jesus Christ. A new plant which the heavenly Father had not planted. All baptized unto Brigham Young a purely Brighamite church. It was an assembly, but not of God; it was called "a new and everlasting covenant," but was not the one ratified by the blood of the Son of God. The everlasting covenant consecrated by the blood of the Son of God, is not to be superceded or supplanted by another "everlasting covenant," based on the doctrine of spiritual marriage, embracing polygamy, human blood atonement, maculate conception of Christ, or that he was only the son of Joseph, which if true makes Mary, the mother of his body, lie to the angel of God (Luke 1:34), and if Brigham Young was correct when he declared publicly that Christ was not begotten by the Holy Ghost, the active, life-giving energy by which God and his Son create all things, then the angel that visited Mary was guilty of lying and the New Testament record is based on those false statements.

I feel sad for the young men now sent out by the Brighamite church that do not know the founders of their church said these things herein cited, and have told me they thought I was persecuting them when quoting the statements of their church founders and builders. Poor "boys"! To debate with them is to just strike in the air; it is harder work than to strike real things, or meet arguments. I feel a sadness of heart when contemplating the sad, sad departure from the gospel to the way of darkness, apostasy, and woe that the people of the Brighamite church have chosen to walk in.

I met a young lady not long ago who had been lately baptized by one of those young men. I asked her if they described to her the true conditions obtaining with marriage relations in Utah; how she would be expected and taught to marry a man with possibly two or three so-called wives; live alone while he spent his time mostly with his other firstly, secondly, and so on. She thought for a moment, looking puzzled, and exclaimed, "Gosh!" in an excited way. I thought that word had to her, connected with the polygamists to the young woman's faith, a real meaning. Sad, sad! That young, innocent lives have to be for ever cursed!

Brother John R. Lentell, the missionary with me to this mission, is energetic and active, and has no reason whatever to be discouraged. I trust he may persevere in the holy calling faithfully to the end.

A series of two weeks' services are being concluded here under the management of the branch officers—Brother Davison in charge. Brother Joseph Arber and the writer were the preachers. Some, no doubt, will be baptized ere the close of the effort. A good interest is being manifested and the attendance is quite good. The services at Council Bluffs closed on Sunday evening, the 10th inst. Brother Joseph Arber baptized two persons during the series of meetings.

Brother Lentell was at Loveland and an interesting series of meetings was on, among those mostly not of our faith.

The interest was good; I preached for him there two evenings, and the house was full, and notwithstanding the late HERALD editorial on sermons long and short, I talked one evening one and a half hours and some said they could have listened for another hour! But ordinarily I do not favor long sermons. My theme was God's unchangeability respecting the accomplishment of his purposes, continued revelation, and the dealings of God here and hereafter with the impenitent. How infinite justice will not rob infinite mercy. (See Deuteronomy 8:5; Leviticus 26:18-23; Psalm 94:10; Luke 12:47, 48.) All of these scriptures show that our Father in heaven does not punish his creature, man, without showing to man his right to punish, the reason and the degree of infinite justice required in a given case, and that in his infinite love he reforms the sinner. Thus God vindicates himself from the unjust charge of vindictively punishing man without consideration of the degree of heinousness that attaches to any given case; showing also the falsity of the indiscriminate deal that is so out of reason and that makes so many turn away from God among the thinking men of our age. To our mind more should be said by our ministry along this line, but never forget to impress all that all sin done that is not repented of till punishment comes will be justly punished. In harmony with the ever loving will that the sinner be reformed this will be done. The infinite One punishes but the one punished is finite. The Judge of all the earth will do right. Many have not outgrown the blindness and error of the Dark Ages on this subject. The gospel will correct the minds of men here as on other subjects where error blinds if preached as it teaches and not as is too often done by many who have the false idea and then seek to pervert the plain word and say it means as they say, to bolster the error.

Mr. Editor, I did not mean to put so many sermonets into this communication, but this we may learn, that error stalks abroad yet with dark, unreasonable perversions. Error and human dogma must be tested by the truth exposed and the light of truth fades them as the elements do the mists, into the unreality that they are. On the whole our work is slowly onward, the light of truth enlarging to its field and drawing the honest to its enlightening banner. Western Iowa is inviting the light still; may it shine brighter and brighter till the perfect day and the church militant becomes the kingdom triumphant.

Hoping for a successful and profitable conference, one that shall set the church further into the advance.

Yours in the gospel,

COLUMBUS SCOTT.

LAMONI, IOWA, March 14, 1912.

Nodaway.

It has been long since I have seen anything in your columns from the Nodaway District. I have waited and waited for some more able writer to essay the task, and none having done so, I will make the effort, acting upon the suggestion of our worthy district president, Brother T. A. Ivie.

Nodaway District is still on the church map, though during the last two years we have lost quite a number of our members by letters of removal. Brother I. M. Ross and wife and Earl Ross and wife moved to Knobnoster; Brother Peter Anderson, wife, and three children to Cameron; Brother James Schofield, wife, and son to Lamoni, Iowa; Brother J. L. Gunsolley, wife, and five children to Eldorado Springs, Missouri; Brother James Thomas, wife, and five children, Brother Frank Hawley, wife, and two children to Fort Scott, Kansas; Brother Eber Hawley, wife, and three children to Lamoni Stake; and just now, as I write, I am informed that Brother J. T. Ford has purchased a farm near Kingston,

Missouri, and intends to move this spring to his new home, which will move eight more members. Notwithstanding all this, we are striving to keep the banner of King Immanuel raised to the breeze in all of the places in the district that we can. We also lost Brother R. F. Hill, wife, and three children by letter to Saint Joseph Branch. Death, also, has claimed some of our members from time to time.

Through the good work of the Sunday school, aiding the parental efforts, we are gathering in the children, also others who may chance to be influenced by the preaching of the gospel and the lives of the Saints. The lives of the Saints count for much in making the preaching of the gospel effective.

It is too sad to see Saints deport themselves in a way unbecoming the name we bear, or to see those who once were in the light and able to bear a strong testimony to the divinity of the latter day work, turn away to the vain things of the world and fall into lust, etc., and become darkened in mind and fight against the work and counsel of God.

Through the experience of nineteen or twenty years, and having come out from the world that is full of religion (?) and fought my way, so to speak, into the church or kingdom of the living God, and by the testimonies that have come to me from God through the struggles of these years, the kingdom of God shines out in intense brilliancy, as compared with the kingdoms of men of churches of the day.

I am more than convinced now, as I look back over the struggles of these twenty years, upon the manifestations of God to me through prophecy, dreams, visions, and a study of God's unchanging law, and his communications to his people through his present-day prophet, that this is the work of God and will prove to be, as Paul says in Romans 1:16. And I perceive that, through the study and comparison of God's law, as given and preserved through the ages and as given to-day, and the light and manifestations of God that comes to the true student of his word, the language of David in Psalm 19:7 is true, "The law of the Lord is perfect, converting the soul." So I am more than thankful that God permitted me to hear and know the gospel, and assisted me to obey the same, and I can say that I have been a busy man, doing what has been given to me to do, and to keep myself in the straight and narrow way, to work for my Master, and to keep myself in working order. One who is engaged in the work of God has no time or right to give himself over to the work of darkness, or to busy himself with the vain things of the world. But as Paul says in Romans 12:1: "That ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service"; this we should do.

A clause in my patriarchal blessing, given under the hands of Brother H. Kemp, gives me comfort and courage: "Blessed art thou because of the righteous desires of thy soul and the strong desire, begotten in thee through obedience, to keep the commands of God, for in this thou hast been blessed and thou shalt still be blessed with greater blessings in the future than in the past." And again: "Thou shalt triumph over all through Christ the Savior, and when the time shall come for thy change thou shalt pass through it with joy and rejoicing in God, and through the means prepared of Him from before the foundation of the world. Thou shalt come forth in the resurrection of the just and be clothed with immortality and be crowned with eternal life in the kingdom of Christ, and in this glorious condition the avenues of light and life shall open up before thee until thou shalt receive a fullness of Christ and be crowned with the blessings promised to the children of God, worlds without end." So dear brethren, I try to labor on cheerfully, willingly, and with pleasure in this latter day work, endeavoring

to lay aside all weakness and imperfectness, and live true to the covenant made with our heavenly Father when I entered the waters of baptism.

According to the interpretation of a vision which I beheld some thirteen years ago, I have seen myself occupying seven or eight different positions among the lesser duties of this work, at one time, such as priest and book agent of branch; superintendent of district Sunday school, and superintendent and librarian of the local school; secretary and recorder of district, etc.; and other places, changing according to circumstances. According to prophecy, as the days come and go, other duties and greater responsibilities are placed upon us as we prove faithful and active, being humble and prayerful, and placing ourselves in a condition that the Lord can use us.

Our last district conference was held at Guilford, February 3 and 4. The stormy weather on Saturday prevented many from attending, but a good spiritual time was had. All seemed to enjoy themselves. Brethren Peter Anderson, A. C. Silvers, and William H. Kelley of the missionary force, were in attendance and preached some very instructive sermons. Brother Anderson seems like home folks. He is remembered and ever will be, by the older Saints, for the work done by him several years ago. I also love to hear Brethren Silvers and Kelley tell the gospel story.

The Guilford Branch is getting along fairly well. We look for a larger and better attendance at Sunday school and other services when spring opens up. Brother W. H. Ivie and son Bert moved to our town last fall, and we learn that Brother R. M. Jeffries and family, also W. T. Ross and family will move here this spring. We welcome all who may come, and will help swell the working strength of the Lord's cause.

Any of the Saints desiring to locate in this part of Missouri, and who would be willing to pay from \$65 to \$125 per acre for farm land, write to the undersigned at Bolckow, Missouri, or to Brother T. A. Ivie, Guilford, Missouri, and we will give you all the information we can. Guilford is a thriving little village of about four hundred population, surrounded by a rich, fertile soil. We have on hand a few farms that would sell, perhaps by next spring, as it is getting so late that one could not get possession this spring, they being rented now for another year.

The Saints of the Sweet Home Branch keenly feel the loss of Brother J. T. Ford and family from their midst, and as a token of appreciation of her labor and work as organist of the Sunday school, Religio, and branch, the Saints of the branch presented Sister Lillie Ford with a Bible.

From conference Brother Silvers went to Rockport to hold a meeting, and Brother W. H. Kelley went to Sweet Home Branch to hold a meeting. Brother Peter Anderson went home, to Cameron, Missouri.

The Sunday school work in the district has not yet reached up to the full standard of excellence. The home department work is very meager; only one school has a cradle roll; the library work is an infant yet, but is showing some sign of growth. The past year we lost out on an institute of the Sunday school work, owing to bad weather. Brother Aleck Jensen is district superintendent, and Alma Nelson, secretary.

Our prayer is that all will work in harmony with each other and with the law governing the house and kingdom of God, and all be found valiant workers in the Lord's work.

Your brother in the gospel,
W. B. TORRANCE.

Jerusalem, Palestine.

The work in this ancient and historic city is gradually growing, and we are still striving to instruct the Saints in the requirements of the gospel of Christ. It has also been our privilege to present the gospel to many of the natives,

Brother Solomon Njeim acting as dragoman, or interpreter. Missionaries of the different denominations have also attended the services; two of their number, who are natives, have manifested some interest. But the American missionaries have made it their business to visit the homes of those who were attending our services and try to dissuade them; they have met with only a partial success. A few weeks ago three native (Arabian) women who were ill requested administration. I complied with their request, and one of them received the blessing instantly. She has attended the services several times since, and may yet be one of us. The other two we have not heard from since. They have chosen to walk in the path of the "nine." Three have applied for baptism: a Mr. Joseph Daher, Mrs. Solomon Njeim, and their daughter Olinda. The Jordan was overflowing when they applied, and as Olinda will not be home from school till the beginning of April, the baptism is deferred until then.

We have had a very mild winter. The "early rains" were unusually copious this season. Then we had about a month of dry, sunny weather; but it has started to rain again. Yesterday it rained all day. Surely the words of the prophets are being fulfilled, and the land is being prepared for the return of Jacob's scattered sons and daughters. True, the general appearance of the land presents a decidedly forbidding aspect at the present time. However, this remark is true only of land that is not cultivated. It has been said that it is not true that Palestine is "blossoming as the rose." True, *Palestine* does not; for, *Palestine* has not yet been cultivated. But those portions of the land that have received some little attention along this line, conclusively prove that Palestine is capable of being turned, not to "a fruitful field" only, but into a veritable garden. However, it is not the mere fact that the uncultivated soil is barren, that gives such repulsive appearance to the landscape, but the ruins of cities, towns and villages, that meet one's gaze as he "views the landscape o'er"; coupled with the long stretches of what appears to be solid rock, seem to force the conviction upon us, that Palestine's glory is gone for ever; and that the Psalmist's hope and prayer, "that glory may dwell in our land," and his prediction that, "The Lord shall give that which is good; and our land shall yield her increase," are so much vanity and folly. Not so. For those barren and craggy hills are well calculated for beautiful landscape gardens. In fact, naturally and artificially terraced portions of them are already under cultivation; olive and other trees seemingly growing, in some places, on the solid rock. But those long stretches of rock, which lend such forbidding appearances to the whole (?) surface of the land, are only a layer varying in thickness from a few inches to a few feet. Underneath is a rich, oily soil, which testifies that the ancient records concerning the fertility of the land, are true; and that its future possibilities are immeasurable. I do not mean, however, that there is no solid rock in Palestine, for it is here in plenty. But I mean the spreading bed of rock which contains so many secrets tending to the future glory of the land once "flowing with milk and honey." While lying waste and desolate, "enjoying her sabbaths," she, also, was gathering and conserving her strength and richness in her rockbound conservatory; and no man knew it. Perhaps the following statement said to have been made by Professor Richard Gottheil, of Columbia University, and Director of the American School of Archæology in Jerusalem, may be of interest. He says:

"The soil of Palestine is peculiar. It is remarkably fertile, as the primitive methods of cultivation show. If so much can grow as does grow with the mere scratching which the ground receives, how much might be produced if western methods were employed? I have seen trees growing where there was absolutely no dirt visible, but in some way the

roots had reached the soil and they had obtained a foothold, which enables them to bear fruit.

"But what is more remarkable still is the fact that there is in the rocks which one sees on these hillsides, chemical properties which correspond with those ingredients in the best fertilizers, and these rocks decompose from time to time, so that which seems so forbidding from an agricultural point of view is really going back to the soil as manure. There is an institution in Jerusalem, founded to give work to poor Hebrews, whose manager actually pounds up the soil, not waiting for it to decompose, and he produces very fine crops as a result of this mixture. Several cases might be cited where hillsides may be made to bear, not exactly forests, but a sufficient number of trees to prove my contention that a great future awaits this country when conditions now prevalent are changed; and they will be changed; a new spirit is in the air, and in the government as well."

We regret to say, however, that the new government has not made better conditions for the Hebrews. Indeed, hundreds of young men have left the country because the government is forcing them to join the army or pay 50 liras, or about 218 dollars, for their freedom. Poor Hebrews can not produce the required sum, so they seek refuge under flags other than the Star and Crescent.

I notice Brother Pitt complains of a statement made by us in a letter written to Brother R. M. Elvin. Said brother had kindly sent us valuable literature, and in acknowledging their receipt, we took pleasure in mentioning a few items of interest with regard to the work in Jerusalem. In the prayer and testimony meeting held on the previous Thursday, both Sister Jenkins and myself received the gift of prophecy, or perhaps, I should say the gifts of prophecies. In mentioning it, we did not consider it necessary to specify, as the nature of the gifts was amply set forth in the words, "The promises were good. The Carr family here were promised great blessings; . . . An Arab brother who was present was also spoken to." Moreover, the statement complained of was modified by the words, "so far as we know." We certainly had no idea of casting reflection on the goodness of God to our brethren. God forbid. We are sorry to learn, however, that, "Some of the Saints forget that the gifts of faith, wisdom, healing, and other spiritual gifts are just as much the gifts of the Spirit as are the gifts of tongues or prophecy." I believe a frequent reading of Doctrine and Covenants 46: 4-8, and 1 Corinthians 12: 1-11, would help their memory considerably.

Brother Purfurst was with us for a few days the end of January, and we were glad that, at last, he had arrived. He left for Jaffa, Haifa, and other northern points on the first of February.

Peace be to the Saints in Zion,
Peace be to the church abroad,
Peace be to the brethren always,
Peace, sweet peace, the gift of God.

Your brother in Christ,
REES JENKINS.

JERUSALEM, PALESTINE, care of French Post, February 27, 1912.

Apologizing—a very desperate habit—one that is rarely cured. Apology is only egotism wrong side out. Nine times out of ten, the first thing a man's companion knows of his shortcomings is from his apology.—Oliver Wendell Holmes.

Naught so stockish, hard, and full of rage
But music for the time doth change his nature.
—Merchant of Venice.

News from Branches

Independence, Missouri.

On this cold, windy, wintry morning of the 20th, with the green grass in sight, and with not even a bit of snow to adorn the landscape (showing us how uncertain are all mundane things), we are once more called upon to record the unexpected passing away of several of the Saints since the advent of March.

Sister Mary, wife of Brother Farrow of the south side, a prominent Saint here, eighty years of age, died on the eve of March 1. Sister Adaline F. DeTray, sixty years of age, died on the 3d. Mr. J. J. McCarthy, forty years old, died of heart failure (as did also Sister DeTray), his obsequies taking place at Brother C. D. Carson's rooms. Brother George White, seventy years old, died at the Sanitarium March 8, of senility. Sister Emma Chappelow, aged sixty-nine, died of pneumonia, funeral services at the south side chapel. Brother David W., the nine-year-old son of Brother C. E. Sterrett, of diphtheria, went to sleep on the 17th. Mr. James S. Murdock, brother of Sister Ralph G. Smith, suffered his last pain on the 18th, from a very sudden attack of heart disease, being nearly fifty years of age. Last evening we heard of the passing away of Sister Mary Tiborghien, aged sixty-nine, who recently, with her husband and several children, moved here from Kansas City to cast in their lot with the Saints of Zion.

A few of our beloved brethren and sisters are on the sick list, suffering from the grip, pneumonia, typhoid, etc., but we are happy to note many are well on the way to recovery and have been the recipients of God's love and mercy through the administration of the elders.

Owing to the near approach of General Conference there is much of interest to the Saints, and also there are a few items of general interest that we may mention.

The Twelve are filing in through the snowdrifts abroad, and, it may be many and varied obstacles, to do work for the Master, and for a short time the Saints will again rejoice together in joyful and uplifting association.

Following is an item or two from the *Evening Sentinel*, called by some "the official paper of the town":

"Little Paul May, five-year-old son of Mr. and Mrs. Charles May, of Tahiti, was lately en route to the home of his grandfather, Mr. Shakespeare, of Lamoni. . . . There is talk of the Saints erecting a three-story business and office building here this summer, on the lot south of the post office."

Considerable stir and interest have attached to the convention of the stake Sunday school association; also that of the stake conference, which were held on the 8th and 9th inst. at Central Church, Kansas City. The preachers and speakers, whose voices lately, like a trumpet, have sounded forth the principles and the glories of the old Jerusalem gospel, have as usual been appreciated. They were Brethren J. W. Rushton, S. S. Smith, J. W. Peterson, J. C. Foss, Peter Anderson, W. H. Garrett, U. W. Greene, and E. L. Kelley, who on the 18th called the people together yet once more, instructing them on the Order of Enoch.

The social features of the church life have not been neglected. The little Sunshiners and the big church choir, also the Gym Athletes have been wide-awake with their entertainments, and none the less the other auxiliaries; the Sunday school, the Ladies' Aid, the Religio, and the Womans' Auxiliary, which presented on the 17th another instance (by discussion and readings and reports) of the lives and devotion of the mothers in Israel in their all-important work for the Master.

There have been a few baptisms and blessings, and we can

say "all things" have been done in the spirit of love and peace. As the gentle Whittier says:

"Let me find in thy employ
Peace that dearer is than joy;
Out of self 'to love be led,
And to heaven acclimated
Until all things, sweet and good,
Seem my natural habitude."

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

KIRTLAND.—District conference convened at Akron, Ohio, March 9, 1912, at 10 a. m., R. C. Russell, F. J. Ebeling, and C. Ed Miller presiding; J. A. Becker and C. B. Keck, clerks. Statistical reports were read as follows: Akron 118, gain 12; Conneautville 39, gain 2; New Philadelphia 132, gain 9; Sharon 106, gain 3; Temple 133, gain 22; Uniopolis 16, gain 2. Report from Cleveland referred to officers of said branch for correction; no reports from Baldwin or Youngstown branches. A motion was passed providing that the priesthood reports required to be read in the conference be those coming through the district president and the local quorums. By resolution, a penalty of losing their licenses was placed upon all members of the local priesthood failing to report during a period of two years. C. Ed Miller was reelected district president; J. W. Topping, vice president; M. Ahlstrom, clerk; C. B. Keck, assistant clerk. Report of Bishop J. A. Becker was read, showing \$2,543.30 total receipts and \$2,476.41 total expenditures for the past calendar year. The following resolution was passed: "Resolved that we deem it the duty of the district secretary to instruct the various branches as to the rule governing statistical reports, and that in case reports reach him containing errors he be empowered to have same corrected before the evening of conference if possible." A resolution of protest against the use of the Kirtland Temple by those not members of the church for secular purposes was passed; together with a petition to be presented to the General Conference to legislate some measures to preserve the sacredness of God's house in Kirtland. The following named as delegates to the General Conference: R. C. Russell, J. A. Becker, R. Baldwin, James McConnaughy, Robert Fuller, F. J. Ebeling, G. L. Burdick, C. Ed Miller, N. L. Booker, O. R. Miller, Verna Miller, L. F. P. Curry, J. C. Farnfield, M. Ahlstrom, and Charles Fry. A quorum composed of the elders of Kirtland, Southern Indiana, Ohio, Pittsburg, West Virginia, and possibly Virginia districts was organized by R. C. Russell; Elder L. F. P. Curry chosen president of quorum, with John Zahnd and J. W. Topping as counselors. Organizations of the priests', teachers', and deacons' quorums of the Kirtland District were also perfected. With the closing meeting of the conference was incorporated the dedicatory services of the newly erected church in Akron; R. C. Russell preaching the sermon, and James McConnaughy offering the dedicatory prayer. Conference adjourned to meet at New Philadelphia at the call of the missionary in charge and the district president. Martin Ahlstrom, clerk.

CENTRAL TEXAS.—District conference convened with the Texas Central Branch on February 24, 1912, at 10 a. m., with S. R. Hay, district president, in the chair. Secretary C. M. Mitchell being absent, F. C. Gough was called to the desk. Reports from S. R. Hay, J. M. Nunley, D. B. Higginbotham, John Harp, E. Bates, F. C. Gough, and A. M. Nunley were read. A communication from R. M. Maloney stated why he could not be present. John Harp and E. Bates were given the rights of vote and voice in conference. Resolutions were passed by the conference asking General Conference to increase the delegates to Texas, and sent their delegates instructed to ask for the increase. Delegates appointed to represent the district in General Conference are: S. R. Hay, R. M. Maloney, J. M. Nunley, John Harp, E. Bates. Branches reporting were: Cookes Point 45, Texas Central 88, Philadelphia 43, Prairie View 38. During the conference the preaching was done by E. Bates, J. M. Nunley, and John Harp. Sunday morning at 9.30 the hour was spent in prayer and testimony. All enjoyed the hour. Conference adjourned to meet with the Philadelphia Branch, at 10 a. m., July 27, 1912. C. M. Mitchell, secretary, Cookes Point, Texas.

NORTHERN CALIFORNIA.—Conference convened at Oakland, California, March 2, 1912, at 10 a. m., F. M. Sheehy and J. M. Terry in charge; Vira E. Lawn, secretary, C. E. Crumley, assistant secretary. Branches reporting: Oakland 257, Sacramento 209, San Jose 175, San Francisco 229, Stockton 82, Tulare 110, Santa Rosa 131, Chico 78, Ukiah 22, Irvington 30, Ceres 31, Fresno 31, Lower Lake 13, Mountain Home 46; total gain 18. Ministry reporting: Elders: J. M. Terry, C. W. Hawkins, J. B. Carmichael, C. W. Deuel, F. W. Wille, Mahlon Cannon, Joseph Clark, C. A. Parkin, J. A. Anthony, George S. Lincoln. Priests: F. H. Lawn, E. F. Adamson, A. Kern; W. H. Dawson, Edward B. Hinton. Teachers: Fred A. Severy, Lytle White. Bishop C. A. Parkin reported for the year 1911: Balance on hand December 31, 1910, \$1,183.48; receipts for 1911, \$4,809.93; total, \$5,993.41; disbursements, \$5,242.68; balance due church January 1, 1912, \$750.73. The auditing committee previously appointed by district president reported the bishop's accounts correct and the report was accepted. The district tent committee reported having collected \$156.22 and expended the same for a tent and equipment to be used for missionary work throughout the district. The election of district officers resulted in choosing J. M. Terry, president; C. A. Parkin, vice president; John A. Lawn, secretary; Vira E. Lawn, assistant secretary; C. A. Parkin, treasurer; Sister H. D. Simpson, member of library board. The following delegates were chosen to represent the Northern California District at General Conference: F. M. Sheehy, C. E. Crumley, C. A. Parkin, Sister C. A. Parkin, J. M. Terry, Sister J. M. Terry, H. D. Simpson, Sister H. D. Simpson, Charles Cady, W. H. Dawson, Sister W. H. Dawson, Mark Fonda, Sister Mark Fonda, A. J. Damron, A. C. Hawley, Sister A. C. Hawley, F. B. Farr, Sister F. B. Farr. A resolution was passed that "Beginning with the opening session of next district conference all business of the district, including reunion business, be done by the district conference." The preaching during conference was done by F. M. Sheehy, C. E. Crumley, and J. D. Stead. At the Sunday afternoon social service, A. J. Damron, of Tulare, and Ira A. Phelps, of Ceres, were ordained to the office of elder. The ordination of H. A. Hintz, of Chico, which had previously been provided for, was deferred, owing to the absence of the brother. The time and place for holding next conference were left with the missionary in charge and the district presidency. John A. Lawn, secretary, Vira E. Lawn, assistant secretary.

SOUTHWESTERN MISSOURI.—District conference convened with the Springfield Branch on March 2, 1912, at 10 a. m., Elder J. C. Chrestensen presiding, Benjamin Pearson secretary. The following branches reported: Springfield 199, Ava 90, Beaver 88, Macomb 18, Thayer 37, Logan Creek, the last named being in unorganized territory, the report was ordered sent to the general recorder, and the branch notified to report to that official in the future. A petition was sent to General Conference requesting that they annex all the unorganized territory in southeastern Missouri to this district. Ministerial reports were received from Elders J. C. Chrestensen, W. R. Smith, Benjamin Pearson, O. E. Ensley, Grant Burgin, J. W. Quinly, C. T. Orr, G. A. Davis, T. J. Simpson, H. J. Friend, G. W. Bootman. Priest J. D. Wiltfong. Benjamin Pearson as bishop's agent reported: Balance and receipts, \$117.89; expenses, \$108; balance on hand, \$9.89. The chair appointed W. R. Smith, W. P. Bootman, and True Gray as auditing committee. The committee appointed at our last conference to visit and labor with the Pomona Branch reported, and recommended that said branch be disorganized and the branch record be turned over to the district secretary and that the district authorities grant letters to all members, placing them with the branch most convenient, W. R. Smith, G. W. Bootman, committee. This report was accepted and its recommendations carried out on separate motions. The tobacco question was brought under discussion, and the following motion prevailed: That no man shall be ordained to any office in this district who uses tobacco or intoxicating liquor, or hold office if he uses them after being ordained. The district officers were elected as follows: J. C. Chrestensen, president; G. A. Davis, vice president; Benjamin Pearson, secretary and treasurer. Delegates to General Conference as follows: W. R. Smith, C. E. Bootman, J. D. Wiltfong, J. C. Chrestensen, W. P. Bootman, Cora Richardson, H. Sparling, Kate Sparling, Benjamin Pearson, G. A. Davis, J. F. Curtis, Fred Moser, R. H. Counts. Those present to cast the full vote of the district, and in case of division, a minority and majority vote. Number of members enrolled on district record, 749. Auditing committee found the bishop's agent's book and report correct. Preaching during conference by Elders W. R. Smith, W. B. Bootman, and G. W. Bootman. Adjourned to

meet with the West Plains Branch on June 22, 1912, at 10 a. m. Benjamin Pearson, secretary, Tigris, Missouri.

INDEPENDENCE.—Semiannual conference of the Independence Stake was held at Central Church, Ninth Street and Lydia Avenue, Kansas City, Missouri, March 9 and 10, 1912, convening at 10 o'clock. Organization was effected by electing missionary in charge, Apostle J. W. Rushton, and stake presidency to preside; W. S. Brown, secretary; M. H. Seigfried and Evan A. Davis, credential committee; Rachel LaRue, chorister; Amy Winning, organist; Central Branch deacons, ushers; and E. A. Davis and Edward Rannie, press committee. Bishop's financial report showed total receipts of \$5,831.27, and disbursements of \$5,231.81, leaving a balance on hand December 31, 1911, of \$599.01. Statistical reports were read from the following branches: Independence, loss 1; Second Independence, gain 44; First Kansas City, gain 7; Second Kansas City, gain 20; Fourth Kansas City, loss 6; Bennington Heights, loss 2; Malvern Hill, gain 4; Argentine, gain 6; Armstrong, loss 6; Chelsea Park, gain 1; Quindaro, gain 20; Lees Summit, gain 7; Holden, loss 16; Post Oak, loss 3; Warrensburg, gain 37; Knobnoster, gain 3; Lexington, new branch, present number 33; total gain, 148; total net membership, 4,964. Delegates to General Conference are: Joseph Smith, Sister W. A. Blair, G. E. Harrington, Richard Bullard, Sister Louise Giesch, Sister C. H. Lake, H. J. Badder, Jesse Roberts, Sister W. H. Deam, William Newton, Sister S. B. Robinson, Ellis Short, H. B. Sterrett, W. G. Bronson, Joseph Luff, Margie Closson, Arthur McKim, Ben Anderson, Sister Albert Page, W. A. Blair, C. H. Lake, R. B. Trowbridge, Eugene Davis, L. H. Haas, Harvey Sandy, Rachael LaRue, Sister L. L. Burden, Frank Whitemire, W. S. Brown, Margaret Robertson, Robert Warnock, William Rosson, C. L. Munro, F. O. Thomason, Sister P. Brose, Sister William Edwards, A. Milotte, Charles E. Crayne, John Tucker, Oliver Shirk, Sister Bernard Thompson, Sister Fred McWethy, Lizzie Thompson, Ella DeVore, William Hutchinson, Walter Johnson, F. M. Smith, Ella D. Whitehead, W. H. Garrett, Ammon White, D. J. Krahl, A. J. Closson, Sister Mary Isaacs, Henry Rushfelt, W. H. Deam, H. H. Robinson, S. B. Robinson, Sister H. H. Robinson, Sister H. B. Sterrett, W. D. Bullard, F. M. Slover, Walter Bullard, Fred Peterson, J. W. Luff, Sister M. T. Short, Myra Brackenbury, J. A. Gardner, Sister G. H. Hilliard, Paul Craig, C. G. Gould, Blanche Sandy, Sister G. H. Hidy, Sister G. W. Salander, May Sandy, Ray Lloyd, James I. Kaplinger, P. A. Sherman, L. M. McFadden, C. A. Layton, Sister F. O. Thomason, Sister A. Berg, Sister Sarah Hawkins, Elias Dawe, Maggie Madden, Sister E. R. Lewis, Sister John Lovell, Fred Hansen, Jerry Miller, Sister C. E. Hand, Ticy Moneymaker, M. A. Shedd, S. C. Andes, E. L. Kelley, B. J. Scott, J. W. Rushton, Sister Joseph Smith, George W. Jenkins, M. H. Bond, Sister Anna Flower, F. G. Christie, Sister J. G. Pointer, Sister M. A. Etzenhouser, J. F. Rudd, W. H. Callin, W. O. Skinner, Orville James, C. E. Guinand, Mary White, Audie Anderson, Sister J. W. Luff, Sister Ellis Short, Alfred White, Sister J. A. Gardner, C. F. A. Roell, J. G. Jenkinson, Sister F. M. Smith, Hattie Harvey, Seth Sandy, Frank P. Hitchcock, Sister F. Whitemire, Fred Cleveland, Anna Kaplinger, J. W. Adams, J. T. Curtis, A. V. Layton, Alexander McIntosh, Sister H. Loosmore, Robert Linsea, Robert Crayne, John Sears, C. DePuy, Birda Lovell, Sister Fred Hansen, Sister Jerry Miller, Sister Flinn, of Holden, William Hartnell, J. W. A. Bailey, Floyd Gregg, G. H. Hilliard, M. H. Siegfried, J. F. Curtis, Sister D. J. Krahl, J. W. Metcalf, Sister M. H. Bond, J. E. Vanderwood, Sister F. G. Christie, James L. Gray, Mary Parsons, Sister J. F. Rudd, Sister W. H. Callin, James Kemp, Belle James, A. Morgan, Sister O. Tandberg, Sister G. E. Harrington, Albert Page, W. N. Robinson, E. P. Cook, Sister Royal Brocaw, R. C. Davis, H. R. Mills, Sister W. N. Robinson, Ethel Conlin, W. C. Rambo, Minnie Thrutchley, Sister D. H. Blair, Margaret Cleveland, H. W. Gould, Charles Folk, L. A. Fowler, William Hott, Sister D. Tucker, Grace McIntosh, Sister Robert Linsea, Charles Wooden, Sister E. Dawe, George Essig, Bernard Thompson, Fred McWethy, W. W. Owens, Sophia Smith, Sister William Hartnell, Nels Abrahams, Carrie E. Bailey, Amy O. Striley, Curtis E. Bozarth, G. W. Talley, W. H. Kelley, Sarah J. Hite, William J. Weston, E. C. Harrington, Sister Ella Heckman, Frances H. Kirby, John E. Bozarth, Phoebe Tucker, Isaac M. Ross, Charles L. Snow, Sister F. C. Warnky. A motion prevailed that secretary and recorder of stake be placed on ministerial basis, and in addition to present duties be qualified to report court proceedings, do clerical work in stake president's and bishop's office, be available for recorder of the Independence Branch, under the direction of the stake presidency and stake

bishopric. The stake appropriated \$15 annually for stake library work. The stake bishopric was authorized to secure funds as deemed necessary for stake needs. The stake tent was loaned to the Independence Branch for use during General Conference. A petition by the Mount Washington Saints, asking for branch organization, was left in charge of missionary and stake presidency. Willard Hartnell, of Post Oak, Missouri, was recommended for office of priest, conference acceding, and was ordained under the hands of Richard Bullard and E. L. Kelley. Next conference will be at Holden, Missouri, September 14 and 15, 1912. Second Kansas City Branch recommended James I. Kaplinger and E. W. Lloyd for office of elder, which was referred to missionary in charge and stake presidency. Recommendation from Lees Summit, Missouri, Branch, that George Essig be ordained an elder, was referred to missionary and stake presidency. The Seventh Quorum of Priests asked that Leonard Harrington be ordained second counselor to their president, and ordination was provided for. Uniform blanks for reporting by the priesthood are now required. Preaching by J. W. Rushton, E. L. Kelley, and Evan A. Davis. W. S. Brown, secretary, 3005 Baltimore Avenue.

Convention Minutes.

KIRTLAND.—District association of Zion's Religio-Literary Society held their sixth meeting on March 8, 1912, at Akron, Ohio. The feature of the convention was the written reports from our delegates to the General Convention of 1911, at Lamoni. The only change in officers was the election of Earl R. Currie to the office of librarian and gospel literature superintendent. Delegates were elected to the 1912 General Convention and were instructed to report in writing the same as this year. Delegates are to vote for the proposed constitutional amendments as printed on page 139 of the March *Autumn Leaves*. Next regular business meeting will be held at New Philadelphia, Ohio, in 1913. C. B. Keck, secretary.

NORTH DAKOTA.—Convention of the Sunday school association was held at Fargo, North Dakota, March 2, 1912. Sister J. E. Wildermuth, district superintendent, in charge. Reports of the officers were read, seven schools reported a membership of 158. The home department superintendent reported 128 members in the home department. In the matter of graded lessons the convention voted nay. The following were chosen as delegates to the General Convention: J. E. Wildermuth, J. C. Page, Sister John Young, William Sparling, Sister J. C. Page, Thomas Leich. In case of division, to cast majority and minority vote, and those present to cast the full vote of the district. J. E. Wildermuth made a speech on graded lesson text, and J. C. Page on the standard of excellence; excellent papers were read by Emilia McLeod and Eva Davis. Adjourned to meet Wednesday of the reunion next summer at Logan, North Dakota. Sister W. H. Baker, secretary pro tem.

NORTHERN WISCONSIN.—Sunday school convention convened February 12, 1912, at Valley Junction, Wisconsin. Schools in district, 6; superintendents report attendance and interest good. Home department superintendent reports enrollment almost doubled during the year. A resolution that the district favor graded lesson system lost. Delegates to General Convention: R. D. Davis, B. C. Flint, A. L. Whiteaker, F. A. Smith, W. A. McDowell, Leroy Colbert, Mrs. W. H. Ross, S. E. Livingston, Mrs. Rillie Moore, Sister A. L. Whiteaker, E. L. Mason. Delegates present to cast full vote, and in case of division to cast majority and minority vote. Officers elected: Superintendent, Leroy Colbert, Chetek; assistant superintendent, A. L. Whiteaker, Valley Junction; secretary, Ivy Fisher; treasurer, John McGinnis, Chetek; librarian, Ivy Fisher; home department superintendent, Rillie Moore, Necedah. Adjourned subject to call of district superintendent. Ivy Fisher, Loyd, Wisconsin.

NORTH DAKOTA.—District Religio convention met at Fargo, North Dakota, March 2, 1912. Called to order by J. E. Wildermuth in the absence of district officers. J. C. Page, Mrs. J. C. Page, and Thomas Leech were appointed as delegates to Religio Convention for the home class department. J. E. Wildermuth appointed as delegate for the locals. Resolved, That as a remedy for the decreasing in numbers in the Religio home department the superintendent furnish its members with quarterlies. Adjourned to meet the same day and place of the next Sunday school convention. A. H. Frele, secretary pro tem.

CONTENTS

EDITORIAL:

Our Reasonable Service - - - - - 289

Magazine Number - - - - - 291

General Conference Visitors - - - - - 292

Resolution - - - - - 292

Notice - - - - - 292

Notes and Comments - - - - - 292

ORIGINAL ARTICLES:

A Review of Mormonism Against Itself, Part 22, by S. W. L. Scott - - - - - 293

Laying on of Hands, by H. O. Smith - - - - - 296

Ike Hadley's Reflections, by Ike Hadley - - - - - 299

MOTHER'S HOME COLUMN - - - - - 300

LETTER DEPARTMENT - - - - - 302

L. E. Clark—T. J. Lawn—Extracts from Letters. - - - - - 302

NEWS FROM MISSIONS - - - - - 302

C. Scott—W. B. Torrance—Rees Jenkins. - - - - - 306

NEWS FROM BRANCHES - - - - - 306

Abbie A. Horton. - - - - - 306

MISCELLANEOUS DEPARTMENT - - - - - 307

THE SAINTS' HERALD

ESTABLISHED 1860.

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

PORTLAND.—Association met in convention at the Saints' church at Portland, Oregon, Friday, February 23, 1912. The question of graded lessons in the Sunday school was taken up and lost, 15 to 3, yea and nay vote. Following delegates to General Convention were elected: J. D. Stead, W. H. Barker, Grace Savage, Laura Savage, N. T. Chapman, F. M. Sheeny, George Thorburn, R. E. Chapman, H. W. Chapman, Lottie Gage, L. Stover. Election of officers resulted as follows: Superintendent, N. T. Chapman; assistant superintendent, W. A. Goodwin; secretary, F. W. Hawes; treasurer, A. E. Lasley; home department superintendent, Eola Coop; member of library board, Lottie Gage. The secretary was authorized to request the general superintendent or one of his field workers to visit us during the summer. The evening session was devoted to Sunday school and Religio entertainment and the session at 9.45 Sunday was given over to the Sunday school, in charge of the district officers, in which to conduct a model Sunday school, but for lack of class room it could not properly be called such. The convention closed to meet at 1.30 p. m., the day previous to the next district conference. Mary Harvey Shippy, secretary.

CLINTON.—District Sunday school association met in convention February 23, 1912 at 10 a. m. Officers elected for the year were W. E. Reynolds, superintendent; John W. Noyes, assistant superintendent; Zora Lowe, secretary; Mabel Reynolds, treasurer; Adrian Lowe, member of library commission; Roy S. Budd, home class superintendent. The district voted in favor of graded lessons. The following delegates were elected to represent the district at General Convention: Mrs. T. J. Jones, Mrs. M. A. Silvers, Ella Brown, F. C. Keck, Lola Showalter, T. L. McCormick, Lee Quick, Mrs. S. J. Charleton, Mrs. John Wolfe, R. T. Walters, Amos T. Higdon, J. A. Wagoner, W. S. Macrea, James Moler, Lucy Silvers, A. C. Silvers, E. E. Moorman, R. E. Bozarth, Warren McElwain, Mina Kearney. Zora Lowe, secretary, Eldorado Springs, Missouri.

POTTAWATTAMI.—District Sunday school association met at the church in Council Bluffs, Iowa, February 23, 1912. Prayer service at 10 a. m., followed by business sessions. Executive officers empowered to have programs printed before each convention. Officers elected for the coming year as follows. Estella Harding, superintendent; Edna M. Elswick, assistant superintendent; Floy M. Wind, secretary; J. R. Lapworth, treasurer; J. W. Campbell, home class superintendent; Edna M. Elswick, member library board. Delegates elected to represent district at General Convention, and those present to cast full vote of district: J. A. Hansen, Nels Johnson, Estella Harding, Mrs. Ward, Hattie Hall, Peter Larson, J. R. Lentell, J. C. Jensen, Ruth Dempsey, Ruth Jensen, Nellie Hansen, Columbus Scott, Jennie Larson, Floy Wind, J. R. Lapworth, Lizzie Lapworth. Adjourned to meet at call of superintendency of the district. Floy M. Wind, secretary, 738 Washington Avenue, Council Bluffs, Iowa.

12, 1912. J. M. Baker was chosen president, C. J. Hunt secretary, S. Harding treasurer.

Walnut Grove, comprising ten acres in the northwestern part of Council Bluffs, Iowa, was selected for holding the reunion of 1912, and August 23 to September 1 was the date agreed upon. Fremont District will help make this reunion at Council Bluffs a success. John A. Hansen, Thomas A. Hougas, and J. L. Butterworth were added to the reunion committee with provision for one to be selected from the Northern Nebraska District. Estella Harding, Mamie Pace, James Pearsoll, and Leon Snow were appointed as a music committee. The minister in general charge and C. J. Hunt are to secure speakers; J. M. Baker to secure tents. Elders Harding and Baker to have charge of advertising with privilege of calling others to assist them.

A vote obtained favoring a cooperative boarding tent on the reunion grounds in charge of the reunion committee for use of campers, furnishing meals at a price not to exceed twenty cents, and as much lower in price as possible. Single meals to transients not to exceed twenty-five cents. We favor a confectionery stand on the reunion grounds operated by the committee, the net proceeds to help defray reunion expenses.

The holding of several priesthood meetings during the reunion, looking forward to the organization of elders, priests, teachers, and deacons into quorums, anticipating a real school of instruction for all present holding the priesthood, was looked upon with favor. Announcement of auxiliary work will be made later. Missouri Valley, Iowa, was selected (Elder Harding declined to vote) for holding the reunion in 1913. C. J. Hunt, secretary.

Presiding Bishopric.

APPOINTMENT OF AGENT IN AND FOR NODAWAY DISTRICT, MISSOURI.

To the Saints and Friends of the Nodaway District: Please take notice that upon the removal of Brother John T. Ford, bishop's agent, from said district, and the recommendation of Brother W. B. Torrance of Bolckow, Missouri, R. F. D. 3, as agent in and for said district of the Reorganized Church of Jesus Christ of Latter Day Saints, that Brother Torrance has been duly appointed agent in and for said district in place of Brother Ford, resigned. We bespeak for Brother Torrance the help and assistance and good-will of the Saints and friends in his labors of love for the Master and his work. Also the Bishopric take pleasure in extending to Brother J. T. Ford thanks and due appreciation of his work as bishop's agent in and for said district of the Reorganized Church in the past. Trust the Lord will bless him in his new home.

Trusting that each of the members and friends of the Nodaway District may be ready to help the new agent in his work, and that the Lord may bless each one who will thus help, I am, in behalf of the bishopric of the church,

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, MISSOURI, March 18, 1912
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Western Iowa and Eastern Nebraska Reunion Association.

The committee representing the Pottawattamie and Gallands Grove districts in Iowa, and the Northern Nebraska District held a business session at Council Bluffs, March

Notice to First Seventy.

I have not received a report from the following brethren, who may have sent their reports and I not have received them: Arthur M. Baker, Paul M. Hanson, John H. Hanson, John Harp, George Jenkins, H. Arthur Koehler, James McConnaughy, Calvin H. Rich, Jesse M. Simmons, W. R. Smith, Francis C. Smith, James M. Smith, and S. K. Sorensen, besides a part of those in foreign fields. I trust that if those above named have sent their reports that they will send me a duplicate of the items so that our report may be complete. I have received reports from Brn. J. H. N. Jones, and Hans N. Hanson in foreign fields.

J. F. MINTUN.

Secretary of First Seventy.

DES MOINES, IOWA, March 20, 1912.

Notice to Delegates Going to General Conference via Chicago.

We have made arrangements with Mr. E. G. Hayden, passenger agent of the Chicago, Milwaukee & Saint Paul Railway Company, Cleveland, Ohio, to use his line between Chicago and Kansas City, en route to the General Conference at Independence, Missouri.

Special tourist cars for our exclusive use will be attached to the Chicago, Milwaukee & Saint Paul "Southwest Limited Train," leaving Chicago, Union Station, April 1, at 6 p. m., arriving at Kansas City, Union Station at 8.25 a. m. April 2, where direct connection is made with the electric line for Independence.

Purchase tickets to Chicago only, using the most convenient route to that place. In order to secure the lowest fare obtainable from Chicago to Kansas City, which is \$9.20 per capita, it will be necessary for us to have ten or more people; also eighteen people to secure the tourist sleeper. The lower berth of sleeper will cost \$1.25 in addition to the party fare. Upper berth \$1.00 extra. Two can occupy either berth.

We invite all to join our party at Chicago, assuring you the lowest fare obtainable and the best of services. On arrival in Chicago please call on Mr. John Gilbert, passenger agent, Union Station, corner Canal and Adams Streets, and he will be prepared to give all information. Mr. Hayden will also accompany our party through to Independence.

Those contemplating going with the party will please notify Brother J. A. Becker, Willoughby, Ohio, Route 2, at once, so that definite arrangements can be made for the requisite accommodations.

R. C. RUSSELL.

Auditing Committee-Notice!

Owing to vacancies occurring in the Board of Auditors by reason of the inability of Brethren Robert Winning and G. W. Eastwood to give the time and attention to that work which it required, because of conditions which have arisen demanding their attention and service which they are not at liberty to disregard, we the undersigned committee appointed by conference to fill vacancies in said board, hereby give notice that we have secured the services of Brethren John F. Garver and Gomer R. Wells, of Lamoni, who, with Brother George W. Blair, will constitute the said board, subject to the ratification of the ensuing session of conference.

HENRY STEBBINS,
F. A. SMITH,
JOSEPH SMITH, *Committee.*

If we walk in the light as He is in the light, we have fellowship one with another.—1 John 1:7.

Died.

MILLER.—Sister Newton born November 21, 1858, in Ohio; married to Brother B. F. Miller February 21, 1884, at Lamoni. Eight children blessed this union—seven left to mourn their loss, one daughter having passed on before. She became identified with the church August 11, 1892. Passed from earth life February 2, 1912, at her home near Raymore, Missouri; leaving husband, seven children, and many friends to mourn. Funeral in Presbyterian church at Raymore. Sermon by A. H. Parsons, assisted by the pastor, Reverend A. Clagett.

HEDGLIN.—Sister Charlotte Hedglin was born October 15, 1874, at Scranton, Pennsylvania; baptized into the Latter Day Saints' Church when nineteen years of age, at Scranton, Pennsylvania, by Elder Francis Shea. Died February 26, 1912, at Scranton, Pennsylvania, of cancer, after years of suffering, especially the last few months of her stay being spent in extreme suffering. In health she was a very active member of church and Sunday school. Funeral was in charge of Elder William Hawkins. Sermon by Elder William Anderson.

LINDSEY.—Nathan Lindsey was born in 1832 in southern Illinois and died February 3, 1912, at Onawa, Iowa. At the age of five his parents moved to northern Illinois. In 1859 he was ordained an elder. He was sent out on a mission through Iowa and Illinois. In 1866 he married Miss Susan J. Mefferd, near Woodbine. To them were born twelve children, seven now living. G. W. Lindsey, Mrs. E. J. Emerson, E. C. Lindsey, Mrs. E. E. Stone, Mrs. Susie Baldwin, Mrs. Elmer Davis, Lena C. Lindsey. He died devoted to the faith. He was laid to rest in Onawa Cemetery. Funeral sermon by Elder Hutchins, of Little Sioux, Iowa.

SHOEMAKER.—Clarence Sprague Shoemaker, little son of Mr. and Mrs. M. R. Shoemaker, was born October 22, 1902, in Beardstown, Illinois, and passed peacefully away to the paradise of God on Friday, March 15, 1912, after a severe attack of scarlet fever, aged 9 years, 4 months, 22 days. He was baptized by S. J. Bartlett, November 19, 1911. Besides his parents, he is survived by two sisters, Leah and Carletta. He was quite a little helper in programs, always aiding in both singing and readings. He was everyone's favorite, for his truthfulness, generosity, and sunshine. Interment at City Cemetery.

KEEGAN.—Sister Amelia Lurana Keegan, wife of Mr. Frank Keegan, passed away at the hospital in Oakland, California, where she was undergoing treatment for cancer on March 10, 1912, at the age of 42 years, 1 month, 9 days, leaving a husband, an aged mother, two brothers, and three sisters. The funeral was on the 6th, from the Oakland church, where she loved to go for worship in her life. It was largely attended, the floral offering was most beautiful, all in keeping with her pure-minded, saintlike life. The consoling prayer was by Bishop Parkin and the sermon by Elder Terry. Doctor Bush's choir furnished appropriate music. "Beyond the gates of Paradise" was sung by soloist Harry Tupper.

DEAL.—Sarah A. Jones was born April 8, 1858, at Putman, Iowa; married to James H. Deal February 12, 1880. To them were born three children, Oscar, of Logan, Iowa; Mrs. Clara Rees, of Julesburg, Colorado; and Oral, of Creighton, Nebraska. She was baptized into the church by Elder W. A. Smith June 8, 1906, at Woodbine, Iowa. She was faithful to her covenant and was loved by all. Many can say her example has been a blessing. She was a faithful companion, loving mother, and true friend. Passed from earth March 10, 1912, leaving husband, three children, six grandchildren, three brothers, and two sisters. Funeral services at church in Woodbine; sermon by Elder Fred A. Fry; services in charge of S. B. Kibler.

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

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



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

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Editorial

IS IT AN ANOMALY?

There are three concurring bodies known as quorums in the church, holding in point of decision on important things concurrent jurisdiction, each understood to be the equal of either of the others, to be overruled in judgment by a concurrence of two, ruling by the principle of the majority. The church is concluded in the belief of direct revelation; that is, that the Lord by revelation directs when he deems it essential as to the faith of the organization and the conduct of the church in its various parts.

This revelation when originating with the Lord is understood to be communicated by him to the church through some particular channel of communication designated, appointed, and understood as to whom it is by the body. It is understood further that provision exists by which that when the wisdom of the body or any portion of it seems to be at fault and insufficient to the performance of the duty or duties required by the emergency, appeal may be made to the Lord through the specific channel known and accepted by the body to whom it is understood answer will be made, if the wisdom of the Lord so directs.

It is also understood that whenever the specific individual through whom communications known as revelations are given to the church, either by initiative on the part of the Lord or in answer to appeals under the stress of necessity, the revelations vouchsafed do not reach the church, as commands or directions to become a rule of action until they have passed the inspection of the three quorums referred to, i. e., the Presidency, the Twelve, and the Seventy.

There was a rumor current after the death of the Prophet and the Patriarch, Joseph and Hyrum Smith, that owing to the onerous burden laid upon the Twelve and the Seventy by the preaching of the gospel abroad, precluding the easy convening of these bodies for the purpose of counsel and definite action a separate body consisting of fifty high priests, chosen from among the body of the priesthood, who were to constitute a quorum to which revelations

were to be submitted for examination and report for the action of the general church. Whether such a body existed or not, so far as the writer knows no authentic account of such organization appears in the published history of the church, nor is it known so far as accessible history shows whether, if such a body was appointed, it was done by the direction of the Lord. But whether such a body was or was not chosen and appointed does not affect the subject matter of this article.

If revelations are received and are submitted to the consideration of the quorums, they must pass a serious examination, and it is presumed that each member of the respective quorums acts according to his convictions in the premises and when the consent of the three bodies is obtained the revelation may then pass to the body for general acceptance, to become a rule of action.

We do not write to find any fault with what we believe to be the order instituted for the safeguarding of the church. It seems right and just to guard against imposition upon the body, either by ambitious men or unscrupulous spirits, working through whom whose agency they may control.

There are about four hundred separate organizations in the church, known as branches, existing in districts and stakes and isolated parts; that is, separated from continuous association with other bodies of sufficient number to constitute a district or stake organization. In each of these four hundred bodies having separate organization and existence prayer and testimony meetings are held in which each and every member is supposed to have equal right of speaking as he may be moved and is desirous to be heard. In many, if not all, of these various bodies, manifestations of the Spirit occur, it being considered that the Spirit may speak through whom he may, under the apostolic idea that there are differences of manifestation but it is the same Spirit, as stated in the 12th of 1 Corinthians, and 4th of Ephesians. In the latter citation there are helps and governments named with the other manifestations.

There is no possibility, so far as known to the writer, for the officers of these meetings held so

widely as they are, to predict beforehand the kind of manifestation which may be presented, nor can they dictate to the individuals composing these bodies what they shall say when they presume to speak under the influence of the Spirit. The writer does not propose to find fault with this existing condition of things, but the inquiry is forced upon him; whether these several manifestations thus given, possibly for the direction of officers of the church, for reproof, against what may be supposed to be existing that needs reproof, admonition as to the duties of various officers and declarations of specific commands to the people of the church, are not supposed to be subject to presentation to these three quorums of the church for examination, as to either their genuineness or as to their being in harmony with the already existing rules and regulations resulting from revelations by which the church is governed.

Here is an anomalous condition; revelations received through the accredited channel must be submitted to examination, but revelations, prophecies, tongues, interpretations of tongues, or exhortations, given in any of the branches of the church may affect the faith of the church, already considered as the faith of the church and held by the consensus of opinion by the great majority of the priesthood, may attack the public conduct of the constituted officers of the church, sometimes called "the leaders of the church," or may present an opposition to the expressed conclusions of these constituted officers, called "the leading men of the church," and they pass current among the membership as revelations from the Lord; thus taking rank with those which have been received through the accredited channel, submitted to the quorums for examination as provided in the organic law, to prevent imposition; and those through whom they come pass under the name of prophets, whether they be men or women, and in the minds of many sometimes take the place in directing the affairs of the church, local or general, of already existing rules or revelations asked for and publicly accepted by the body.

Sometimes these manifestations are made the basis of views expressed by individuals, in seeming if not real opposition to the views of officers in the church, called and ordained to act in specific callings for the church, by reason of which doubt and distrust result.

The object of this article is to inquire; whether this is not an anomaly. Why should supposed revelations to one class of officers through whom it is understood the Lord may reach the church by revelation be subjected to such careful and close scrutiny to prevent imposition upon the body and those of another class of individuals, not called or ordained to

such duty, be taken as the equivalent of that which has been received and agreed to by the action of the body, as the right rule of action? Is it what would be called in the political parlance of the age "a square deal"?

GENERAL CONFERENCE VISITORS.

All delegates and others who contemplate attending the General Conference and the auxiliary conventions, are earnestly requested to send in their applications for accommodations at as early a date as possible, so that the committee on entertainment can give their wants careful consideration. The committee will be prepared to serve meals in the dining hall, at the rear of the church, and suggest that all who can, should avail themselves of this convenience.

Rates at the dining hall are as follows: Breakfast, 10 or 20 cents; dinner, 20 cents; supper, 20 cents; lodging, \$1 per week.

Address all communications to B. C. Loar, secretary, 712 South Chrysler Avenue, Independence, Missouri. Bell telephone 97.

MAGAZINE NUMBER.

On April 10 will be issued the first Magazine Number of the year. This number should prove of special value to HERALD readers, because of the nature and scope of the articles which appear therein. The following is a table of contents:

EDITORIAL:

The wills of the fathers.

ORIGINAL ARTICLES:

The universality of the gospel.

Choosing members of the Seventy.

An interesting development in Theosophy.

Our attitude toward other churches (two articles).

Our attitude toward sectarian churches.

ARCHÆOLOGICAL DEPARTMENT:

Archæology.

Do not think that the ignorance which confronts every movement toward progress is confined to those who do not know books, and who have never had the advantage of education. The unlettered man is usually eager to learn. He realizes that the sooner he finds out what more prosperous men know, the sooner will he bridge the gulf that yawns between him and them. To get new ideas, to learn things, that is what he craves to do more than all else.—Selected.

Try first thyself, and after call in God; for to the worker God himself lends aid.—Euripides.

THINGS AS THEY ARE---SHOULD BE---AND OTHERWISE.

It is to be feared that we are too often too greatly interested in our neighbor's affairs and personal conduct, and set ourselves too seriously about rectifying his thoughts and conduct by hedging him around about with the prohibitions, "Thou shalt not do this; Thou shalt not do that." We frequently busy ourselves in striving to set others right, in our own way of thinking, when the possibilities may be that we ourselves are thinking and doing at a divergence from the ways our neighbor thinks we ought to walk in.

A man may take an ordinary telescope, and looking through it from the little end, notice that he sees things apparently nearer to him. One who is unaccustomed to the use of the telescope could easily mistake the distance between himself and the object looked at, and underestimate that distance, the things appearing closer to him than they really are. If the same person should turn the telescope and look at the same object from the big end he would, in like manner, be likely to overestimate the distance between the object and himself, if he were unaccustomed to the use of the instrument.

It is something like this looking at our neighbor's thoughts and conduct. A man is neither lost nor saved because his neighbor, John or James, uses tobacco in some form, swears when he gets angry, occasionally drinks a glass of beer, wine, or whisky, feeds his horses corn instead of oats, or does things of a like kind. If the man himself abstain from the things which he objects to in his neighbor and does right things himself without regard to what his neighbor does, that is the source of his salvation, so far as such things tend to a man's salvation.

But because a man may be doing all the proper things which should mark a man as being in a savable condition is no reason why he should attempt to force his neighbor to abstain from doing wrong things. We sometimes look at our neighbors' faults through the little end of the telescope and see his faults and foibles enlarged. They irritate us because they appear to be so near; and turning the telescope upon our own conduct and our own faults we see them so much smaller that they appear to us insignificant.

Quite a number of attempts have been made to force restrictive resolutions respecting personal conduct through conference, and thus establish rules such that conduct of a certain kind would become a test of fellowship in the church. We have always been opposed to the adoption of such rules. The groundwork of our opposition has been, and still is, that we teach as a fundamental, all-pervading principle, governing in human life, and as old as the first law ever enunciated from heaven, that every

man,—all men will be judged at the final judgment bar of God for the things done while in the body. This all-pervading rule makes every man responsible for his own acts, without regard to the conduct of those with whom he may be associated or surrounded, and so far as can be seen by human knowledge, without regard to environment; the latter being within the purview of divine consideration only.

If what others do can not affect our own responsibility, how can what we do affect theirs? We are quite aware that a great play of words has been made upon the question: "Am I my brother's keeper?" We are equally aware that these words form a favorite text with a certain class of orators, both in and out of the church, who sometimes build up quite an alluring appearing superstructure, by which the idea is presented to us that we are neglectful of the interests of our neighbor; if we do not busy ourselves in striving to set him right, when we fancy he is wrong. It has been said by some one that you can not make saints by acts of the legislature. The making of a saint is that which prevails in the heart, and is by no means the result of enforced obedience through the dictation of others.

This gives room for the other ground of our objection, to the adoption of rules by which certain acts are to be made or would be made tests of fellowship; that is, as follows:

As a body of believers in the gospel of Christ we teach that no man can say by the Spirit that Jesus is accursed; and by the same rule, no man can say that Jesus is the Christ but by the Holy Ghost. This broad principle narrowed somewhat in application by the apostle provides certain manifestations of of this Spirit, by the power of which a man may say that Jesus is the Christ, is to be guided and governed in his membership in the church which is the body of Christ, as to his thoughts, beliefs and conduct.

Acceding to the truth of this proposition, if we are to be bounded on every side by human rule, no matter how solemnly adopted, making these rules or the doing of those things provided against as tests of fellowship in the body of Christ; what part is there left for the operation of suggestion, restraint, advice, and counsel, and encouragement or reproof of the Holy Ghost, the Spirit of Truth? To us the idea of putting bounds of human restriction upon us, having their source in the human estimate of conduct alone, seems to be a striking disparagement of the office-work of the Holy Spirit, and while it may leave a man without excuse it leaves him without the moving force and influence of that which is the surest and only enduring bond of spiritual fellowship, the silent but ever present influence of the Holy Ghost.

A WORD OF WARNING.

W. D. C. Pattyson is an inmate of the state hospital at Saint Joseph, under detention by the officers of the law. He is held in that institution because it appeared to the courts that he was a dangerous person to be at large, and had threatened to destroy church property both at Lamoni and at Independence.

Some years ago he burned the building of the Church of Christ (Hedrickite), situated on the temple lot at Independence, being possessed with the idea that he was sent of the Lord to remove from that ground the structure that had been put upon it. He was sent to the institute, spent two or more years there, and was released. After his release he again made manifestations significant of the fact that he was possessed of the same ideas and made threats which came to the cognizance of the police officers. He was again sent to the asylum. Last year he was released, we believe upon parole, providing he was not to visit Independence or Kansas City, to the molestation of the citizens thereof. He again made threats, and while at Lamoni was found prowling about at night under suspicious circumstances, which caused the authorities there to put a watch upon him which resulted in their finding evidence, as it was believed, that he again contemplated efforts to destroy church property. An appeal was made to the authorities here and he was remanded to the institute at Saint Joseph.

We are in receipt of a pamphlet issued by him in which he advances instruction, the idea of which he is possessed, that he is Baurak Ale, the one who is to set in order the affairs of the church, entitled to the distinction of the leader of the Aaronic priesthood, and to have charge of the monetary affairs of the church, to administer in his own right. His pamphlet is addressed to the priesthood, and he closes with the statement, that he is to launch a magazine of some kind, setting forth certain claims, and asking that money be sent him as subscriptions for said magazine, the size and terms of which will be presented in due time.

The officers of the church have no assurance of this man's calling whatever. He is not a member of the church, and it seems but proper and right for us to state in reference to him that those who may choose to send him money for his proposed magazine are at liberty to do so, but so far as we have an understanding of the matter, it would be a folly and waste of money. He seems to set store by the idea, as he asserts it, that there is no one of the lineage of Aaron to act in the office of the bishop in the church, and that therefore there seems to be an opening for him to present his ideas and proofs, that he is the one called to this important office.

It is well enough to inform our readers, that the

patriarchal blessing of Bishop E. L. Kelley pronounces him to be as of the sons of Aaron, and is therefore acting within the province of his priesthood, if the fact were made authoritatively manifest. Besides this, Bishop Kelley is clearly within the province of the law, acting with counselors in the office of the bishopric as high priest ordained to that office.

This covers the ground so far as the church is concerned, without outside interference upon the part of W. D. C. Pattyson or any other. If the "Lord doeth nothing but he revealeth his secret unto his servants the prophets," it is clear to us that the prophets referred to are those within the pale of the church after the church has been duly organized. As a consequence the church is not at the beck and call of any of whom no divine assurance reaches the church through its legitimate appointed officers.

"WOE UNTO YOU, WHEN ALL MEN SPEAK WELL OF YOU."

It has been said by some who hold adversely to the Reorganized Church, that that body can not be the church of Christ; for the reason that said church is well spoken of and is not subject to persecution. The same class of people assert that some of the leading men of the Reorganized Church can not be what they claim to be; for the same reason, that they are well spoken of. This same class claim that the quotation, "Woe unto you, when all men speak well of you," proves their contention.

Just now and for quite a while in the past this same class of individuals have been pretty busily employed in speaking ill of the Reorganized Church, its leading men and its ministry. This is one proof that all men do not speak well of us. The Church of Christ (Hedrickite), while they may not assail leading men of the church as individuals, are quite busy in making it appear that the Reorganized Church has no standing as *the* church of Christ because of the transgression and evil in the early founders of the church, and what they allege as a fact, that the Reorganized Church has adopted those fallacies and evils of which they complain. They are a part of all men and they do not speak well of us. Another evidence that removes us from the fulfilling of the text used in the caption.

Last year and for some years past a part of the so-called Christian Church, under the lead of R. B. Neal, secretary of the so-called Anti-Mormon Association, has in its publications and its ministry been waging an incessant warfare against the Reorganized Church and Mormonism as a whole. Another evidence which removes us from the curse of the text.

Not long ago Brother J. F. Curtis met one Rob-

erts, a leading light of the Non-progressive Christians, and if he represents the church of which he professes to be a member, there is another class of all men who are not speaking well of the Reorganized Church. This same man Roberts, indorsed by a congregation of the Non-progressive Christians, met Elder S. W. L. Scott in Kansas City, and also in Independence, in which the fact was again emphasized that they did not speak well of the Reorganized Church.

Just a few weeks ago, Elder E. E. Long met this same Roberts, indorsed by another body somewhere in Iowa, and it was again demonstrated that that body of believers, "*non-progressive*" as they are, do not speak well of the Reorganized Church.

And now the latest manifestation which helps to take us out of the sweep of the curse of the text is that Brother J. F. Curtis has held a discussion with a Baptist minister, indorsed by a local congregation of that respectful body of professed believers in Christ, holding a fourteen-session debate with him, in which it was clearly manifested that the representative of that body did not speak well of the Reorganized Church.

Last year one R. E. Grant, a man who was dis-fellowshipped from the Reorganized Church some ten or twelve years ago for good and sufficient cause, swept through the branches in the Dominion of Western Canada, under the auspices of the R. B. Neal movement, emphasizing that attitude of that body in speaking ill of the Reorganized Church, and Mormonism in general.

The same R. E. Grant, under the same auspices, is moving in Oklahoma, seeking to sow dissension among the branches of the Reorganized Church, and was met at Seiling by Elder James E. Yates, and from what we learn of that discussion we are persuaded that R. E. Grant had no words of good for the Reorganized Church, and has given us another evidence that we do not come within the sweep of the text used as a caption. If to be illy spoken of places professed believers near to the coveted favor of being called the church of Christ, then surely the adversary is busy in his work, and the Reorganized Church ought not to be afraid of the result.

Let us learn to be content with what we have, let us get rid of our false estimates, set up all the higher ideas—a quiet home; vines of our own planting; a few good books of inspiration of genius; a few friends worthy of being loved and able to love us in return; a hundred innocent pleasures that bring us no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love, and to such a philosophy this world will give up all the empty joy it has.—David Swing.

Original Articles

MARRIAGE AND DIVORCE.

"What therefore God hath joined together, let not man put asunder."—Matthew 19: 6.

Of all legally or morally binding contracts which men and women are called, permitted, or voluntarily engage in, the only partnership contemplated by the divine mind, as we view it, of an indissoluble character, is the contract or covenant between a man and a woman, commonly called marriage.

It would be a tremendous mistake to assume that all the people who have assumed this obligation, or are entering into this contract, have anything like a full conception of its true meaning or significance, or have taken any pains worth while to make a study or analysis of its importance as a road which may lead to success or failure,—failure, partial, or failure utter and complete—the open door to a paradise or a prison, from which death only may furnish release.

Under existing interpretations of the law which Christ lays down in brief, or curtailed sentence, men and women by scores and by thousands have been made to feel that their liberties, their rights, or their freedom which they through lack of information practically inaccessible to them, have innocently signed away at the altar, have been forfeited through ignorance, for which the state, and especially the church, were in a large measure responsible.

Marriage is too often a contemplation of a "fool's paradise" indulged in by many, where subsequent realities dissolve in tears of disappointment and vain regret, the dreams of a vision, sensual in its origin, venal in purpose; a "bargain counter" deal where secrecy seems almost a necessity in order to secure a desirable exchange; a mirage, dissolving under the rays of the sun of truth, or an awakening to the knowledge of law and proper conception of the true meaning of the statement, "what God hath joined."

We may attempt to throw up barriers against divorce by penal enactment or social ostracism, as you undertake to dam-n, or condemn, the mountain stream or torrent, but its barriers will prove un-availing in the end, the breakage and overflow will come,—have come, and are flooding our communities, our courts, and our churches; and while suppression from public gaze may in a minority of cases conceal facts that might prove essential to the welfare of the race, were they more widely understood, and by which remedy for the welfare and in the interests of society might be had, it can only furnish a postponement of proper diagnosis and suggestion for permanent cure.

Will we ever learn that divorces are too often a

consequence, and not a cause? That sewers, though covered from public gaze, permeate the atmosphere of society consciously, or unconsciously, with their deadly poisons of discontent, inharmony, too often caused by concealment, lying, injustice, often brutal and uncompromising, defying proof of the only cause for which the church allows relief, or opportunity for a reconstructed life may be had.

"What God hath joined!" It should be a partnership, not with two, but with three, before signing the contract.

Is baptism a sacrament? so is, or should be marriage. But how do we, or can we treat offenders? Our attempts to regulate seem to grow more and more futile and abortive. Is it not time to begin to educate ourselves as to cause and subsequent cure by a prevention and enlightenment upon this all important question and as affecting the interests of the church of God?

Divorces, it ought to be conceded, in a majority of cases, let us admit, would be a grave mistake. In too many instances, couples can serve God, themselves, and humanity by a Christian forbearance and mutual recognition of the fact that none are faultless, and that a divorce would augment, rather than obliterate their troubles; but the arbitrary ruling out of court of justice; the refusal to protect the innocent from crimes not referred to in the seventh commandment of the decalogue, is, to our mind, a travesty on religion, and authorized by the superficial consideration of a "letter that killeth," as well as the ignoring of the sum total of evidence contained in the Scriptures having a just relationship and bearing upon the subject.

When the prayer of our Lord shall have had its fulfillment, "Thy kingdom come," when his throne shall be established and where "justice and judgment" can alone be established, or have its full and complete vindication, then shall the rule of responsibility of each for all his or her acts have its application, and reward or punishment be administered according to justice, mercy, and truth.

What can we do to prevent divorce in the church of Christ? Or, how shall we make our definition of Christ's real attitude before the world upon this question?

I would like to propound the question, Are we guiltless in the sight of God when the ministry, especially, become knowing parties to the crime (for the consideration of fees, the superficial delights of the social function, and fashionable delights of wedding occasions), of a union or partnership between two people whose fitness for this most important step, important, not only to themselves, but to society, and the church, has been a matter of no consideration, or serious contemplation, for which adequate physical, moral, or spiritual success

no thoughtful or rational provision has been made, a transaction which involves the rights of many others than themselves,—nothing,—save the legalized indulgence right whose fruitage and harvest of want, dependency, disease, sin, and death, is not confined to the segregated and already degraded graduates whose beginnings in, or provocation or inborn inclinations to sin had their conceptions and early germinations in "respectable" environment.

Matthew 19:7, 8: "They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives," etc.

That the conditions and causes for which a separation or dissolution of association between a man and a woman might occur in Moses' day, and the conditions existing in society in our day, are widely apart, so far as relates to justice for the woman is concerned, need hardly be referred to.

Note 10th verse: "His disciples say unto him, If the case of the man be so with his wife, it is not good to marry."

Jesus' answer to this, marks, to our mind, an abatement of the arbitrary rendition or interpretation that has been placed upon the question by those of the truly "orthodox" faith.

"But he said unto them, *all men!* can not receive this saying, save those to whom it is given." "He that is able to receive it, let him receive it."

In this evidently abridged account of what Jesus is reported to have said upon this question, the rights, privileges, or even the duties of the woman are not referred to, "Putting away," under a system that permitted the "crime" of polygamy, and the abasement of women such as would not be tolerated in our day, and the right and privilege of "life, liberty, and the pursuit of happiness" in this world, where the innocent victim of fraud,—of outrageous cruelty, enforced maternity, starvation, abandonment, should by every consideration of justice and of taking into account the responsibility of men and women for their acts, be deemed another, and an altogether different thing.

In the name of all that is truly good or reasonable or just, shall we not make earnest strife to live up to the standard of an education and accomplishment that will enable us, not by fear of ostracism, or penal infliction, but by an intelligent system of instruction, to be "able to receive" and apply a higher and more practicable system of ethics in the regulation of this all important question?

Shall we commit our lives to the advocacy and practice of the undisputed doctrines of Jesus Christ, that our "hardness of heart," in this, and other matters as well, may be tempered by a union compelled by love, a partnership where disaster is forestalled

by an acquaintance and understanding that each is possessed of a dowry of qualities of soul and mind, in the mutual exchange of which life partnership only can develop to its apotheosis or highest conclusion, that the man, in this holy alignment has simply doubled his capacity for enjoyment and usefulness, and that the woman has not been "given away," either to get rid of her, or to acquire material possession of the man that has been "sold" under the influences of deceptive forces which a full understanding would have forestalled, but simply because she has "enlarged" herself and her life in a double proportion, because that both, upon the whole, have equally contributed to the success of the new partnership.

To-day, under our present legal status and educational systems, a man who is known to be a hopelessly diseased degenerate—physically and morally, —whose material or financial prospects consist in an ability to borrow funds with which to procure a license, may contract marriage, or unite himself in "the holy bonds of matrimony" with a girl of age limit whose mind is far away enough from idiocy or insanity to prevent interference or observation by the law, and to propagate their species, and give employment to reformers, and gospel educators a task of "saving" people in the "orthodox" way.

By our common law, it is made "a crime to conceal a crime." What are we doing to "conceal" or prevent crime and the breeding of criminals?

"Am I my brother's keeper?" Are there laws not written in the statutes that sensible, reasonable, and enlightened people are bound to respect?

X. Y. Z.

• • • • •

SOME EVENTS OF INTEREST.

History is made up of events as they transpire, and to make a record of them may be of great value to coming generations, as the record of past events has been to us. The impressions these events have or have had upon us oftentimes bring out more closely the real nature of the event.

"Truth is knowledge of things that are, and as they were and as they are to come," and this is history in its most comprehensive sense.

Since coming events cast their shadows before, to understand the past gives us a clearer knowledge of the present, and to understand the past and present we have the shadows that may and, no doubt will help us to prepare for the things which are to come.

Many of the events of the past have been lost to the world as history, because of not being recorded, or by being incorrectly recorded. If but one, or sometimes two, undertake to make a record of events as they are passing, much is lost, for the things

that one would consider and record as important another would not notice, and for this reason many things of real importance, and that which posterity has greatly felt the need of, have never found a place on the pages of history. This has occurred because those making the record of the past did not consider these events of importance at the time, or they were omitted from history's pages because of traditional prejudice, which caused the historian to not wish those events remembered. Think of how many things are recorded by one of the New Testament historians that are not recorded by the others, and how many times we feel the need of a more complete record of certain events now mentioned there without the particulars being given which would help us to better understand that which is mentioned, and also think how much of importance would be lost had not more than one have written of those times, persons, and events.

Much of that which has been recorded is, through exploration, archæology, and the discovery of private correspondence, coming to light nearly every day, and this is welcomed with delight, because of the help it renders us in better understanding the things we already have not fully understood.

In making mention of the items of history that are herein recorded, I do so with reference to the possible effect they may have upon the conditions of the world in the near future, especially its social and religious conditions, and whatever affects these have much to do with its financial and political condition. And whatever affects any one of these conditions, to a greater or lesser extent affects the others. Our religious economy has to do with each and all of these, and the importance of an event as a result of whatever bearing it has or appears to have on our work.

GROWTH OF THE BIBLE.

The latest expression relating to the growth and existence of the New Testament is from Doctor Casper Rene Gregory, of Liepsic University, who said in his talk in this city (Des Moines) last week, "The various apostles never thought that they were contributing to the Bible, as we know it, when they wrote their various lectures and discourses now known as 'books.' The first was sort of a diary written in Arabic by Matthew, or else dictated by him."

With this agree nearly all the best informed whose writings have been published. It is the less informed who still advocate, in the face of all this vast array of information, that those apostles and historians wrote for the purpose of compilation, and that whatever else they wrote, or that was written or spoken by equally inspired men was not intended for compilation. This is all traditionary presump-

tion as the evidence clearly proves. Then it is further assumed, in the face of the fact that there have been so many different translations, all furnishing slightly or, as in some cases, radically different readings in various parts, that what is written in the books that have been compiled can not be incorrectly translated, but that the words as they appear, and the sentences as they are formed, express just what was in the mind of God to express. This idea precludes the possibility of the author of truth revealing the fact that errors have crept in through finite agencies through whom these translations have come to us, or of giving him the privilege of correcting such errors, or of making plain what may be obscure, as must be the case or there would not be so many divergent views gathered from the same readings.

POLYGAMY IN UTAH.

Mr. W. R. Hampton, who recently returned to Des Moines after having spent some time as a contractor in Salt Lake City, Utah, has this to say, among other things, of his experience there, and the conclusions that he arrives at resulting from his experiences:

No matter what the people may say, or the politicians at Washington may say, the Mormons are practicing polygamy, and plural marriages are very common indeed. If you ask the men if they are not amenable to the law they will answer you in the affirmative, but state it is to the law of the church, and not to the law of the State.

I wish Des Moines would wake up to the secret work which the Mormon missionaries are doing in the city.

The visitations of these missionaries to the city has had the tendency to confuse the people by their false claim to be Latter Day Saints, and advocating the prophetic calling of Joseph Smith and the divinity of the Book of Mormon, while at the same time they are defending their iniquitous doctrine of polygamy as divine and claiming that Joseph Smith was its author, and the Doctrine and Covenants as furnishing the proof. Then when we make our visitations and claim to be Latter Day Saints we are asked if we believe in the Book of Mormon, the Doctrine and Covenants, and the prophetic calling of Joseph Smith, and sometimes before we have the time to explain the differences in the Doctrine and Covenants, and the proof that Joseph Smith always condemned the doctrine of polygamy and all that is akin to it, we are excluded; and even if we are permitted a brief conversation, we can only partly correct the reproach they have brought upon the name of Latter Day Saint and the cause represented by them. The Book of Mormon they are selling here has footnotes referring to the polygamous revelation as found in their book which they call the Book of Doctrine and Covenants, thus reflecting upon any book called by that name. Not only do they stimu-

late prejudice against us as a people, but they increase doubt and skepticism; first, by advocating such a corrupt doctrine as polygamy in the name of Jesus Christ; and second, by using the Bible to furnish the proof they principally use in the defense of that doctrine. Then they befoul the character of one claiming to be a prophet of God by their claim that they believe Joseph Smith to be such and then advocate that as a prophet of God he received a revelation that is used as the basis of that corrupt principle of a plurality of wives.

One of the most insidious and dangerous arguments they have used here is that, since Abraham, Jacob, David, and Solomon held authority to act for God in the priesthood, and their acts even after they entered into polygamy were acknowledged of God, why should not God continue to acknowledge the authority of Brigham Young and the ministry that followed him, even though they did enter into polygamy and it was not right,—that it could not be considered any worse for men in this age of the world than for men in ages in the past.

Their ministrations have had and will have the effect with some to lessen their respect for what the Bible claims for God, and some of his most prominent representatives of the past; and hence, to increase infidelity to the church, the home, and the laws of civilization; and the claims made by Jesus Christ that Abraham and Jacob would be seen in the kingdom of God when the wicked would be out. It has brought about disrespect for authority, both human and divine; a spirit that is expressing itself more prominently everywhere.

RURAL CHURCHES.

At the late Inter-conference Convention of the Methodist Episcopal Church held in this city last month, Professor S. C. Bronson said that denominationalism must be laid aside in the work of building up the church in rural districts. In part he said:

The day is past when you can defend your denominationalism in contending with other Christian churches for the mastery in some little overburdened community. We fraternize with these brethren in all of the relations of life and yet we allow denominational pride and jealousy to afflict some community with a half dozen churches, literally bleeding them to death instead of contributing to their uplift. And the senseless thing has ceased now to be senseless. It has become harmful and unchristian.

In agreement with the above sentiment and emphasized by it was an utterance on the same subject delivered at the same meeting by Henry Wallace, editor of *Wallace's Farmer*. He said:

What right has the Home Missionary Board to go into a community where there is already one church and establish another?

Reverend C. S. Adams, of the Presbyterian Church, has made a careful survey of conditions re-

lating to the rural churches in central Illinois. He presents the following: Out of 225 churches which he examined, only 77 had increased in membership; 45 were at a standstill; 56 were decreasing in membership; and 47 buildings were vacant. He advocates for the rural districts a community church in which all who profess faith in Christ should unite, laying aside denominationalism.

All the above argues that it makes no difference what is the doctrinal belief of the people, what church organic law is represented, what ordinances are cherished, that these all are valueless as relating to one's eternal interests. It savors of this condition in my opinion: Just act the hypocrite enough to pretend that you believe that it doesn't make any difference what Jesus Christ taught, while emphatically declaring, "Believe on the Lord Jesus Christ, and you will be saved." Does this mean to believe that such a personage existed, but it is not vital whether one believes in the work that his Father sent him to do, only so far as to die on the cross? In contradistinction with this thought is this, "This is the work of God, that ye believe in him whom he hath sent." Then comes this important question, "What was he sent for?" Jesus says, "For I came down from heaven, not to do mine own will, but the will of him that sent me"; and "the works that I do in my Father's name, they bear witness of me." Then he explains by saying, "I will build my church," "The Father which sent me, he gave me a commandment, what I should say and what I should speak," and "My doctrine is not mine, but his that sent me." Then the Apostle John shows the importance of the doctrine in this, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." The reader can easily conclude where our safety lies.

CHURCHES UNITE.

On the 20th of February was held, by those that classed themselves as the Protestant Evangelical Churches, what was called an Inter-Church Council, and a permanent organization effected, advocating as some of its foundation principles the following:

That the inter-church council affiliate with the federal council of the churches of Christ.

Now as to who are to represent this council, and what is to be their work:

That from the nominations the members of the Protestant Evangelical Churches of Des Moines who are members of the Y. M. C. A. shall elect annually by Australian ballot a sufficient number of educators to maintain a total membership of twenty-one.

That this board shall conduct the Y. M. C. A. and have charge of all inter-church activities, including social service, missions, evangelism, community extension, boys' work, Bible study, etc.

It will be noticed that one who is not able to pay his dues into the Y. M. C. A. will have nothing to

say in this movement, and that every church thus associated is held as sponsor for the support of the Y. M. C. A. Then all "missions" and "evangelical" work to be done in Des Moines must from henceforth be under the control and subject, directly and indirectly, to the Y. M. C. A., as it is controlled by a board of this "inter-church council" composed of men who must be members of that association. Thus Protestant churches have placed themselves subject to their child, and the social conditions will be affected largely thereby. This places the churches that have entered into this council sponsor for the card table, the pool table, and other worldly sports that the Y. M. C. A. have adopted as a part of their curriculum. It is no wonder that ministers are becoming defenders of the pool hall, bowling alleys, shovelboard, and billiards, as is in evidence from an advertisement that I received this morning from which I extract.

Reverend George F. Durgin, of the Tremont Street Methodist Church, says:

I would clean out the basement of this splendid church and into that basement I would put attractions that would appeal to young people. What harm could ever come if we had a billiard room or a bowling alley and gave opportunity for enjoyment free from corrupting influences?

Reverend H. F. Evans says in justification of opening one of the church buildings of the Second Baptist Church, of Saint Louis to a gymnasium and club room in which there are bowling alleys and billiards:

We are moved to this step because we believe also in a religion of joy and of the present life. . . . The church feels the responsibility of giving every possible opportunity for the development of each side of the child's nature.

Reverend W. A. Gardner, of the Christian Church of Olathe, Kansas, has this to say in defense of pool halls:

Pool halls, properly conducted, are perfectly legitimate, and many churches and Y. M. C. As. conduct them, to say nothing of every commercial club in the country.

The Utica, New York, *Daily Press* has this among other things to say about the dedication of the Grace Church Men's Club House, which was dedicated to the Protestant Episcopal Church "with simple rites of service and prayer":

In the lower parlors of the club rooms yesterday afternoon (January 11) assembled Bishop Olmstead, Reverend Octavius Applegate, rector of the church, Reverend Frank Knapp, assistant rector, Honorable T. R. Proctor, J. Francis Day, E. P. Bohm, R. Seymore Hart, and M. I. Stroebel. Bishop Olmstead, assisted by Mr. Applegate and Mr. Knapp, officiated at the simple dedicatory services before the small congregation, and the building was dedicated to the social work of the Grace Episcopal Church. (The editor then tells of its furnishings. He says), The basement of the building has been converted into a regulation bowling alley. . . . The second floor is devoted to shovelboard, billiards, and pocket billiards, and proved to be one of the most popular gathering places of the evening.

No wonder that the child of these churches, the Y. M. C. A., has introduced these worldly amusements, and little wonder that men who have been under the influence of this same Y. M. C. A., as now conducted would defend these sports as healthful to their church-work.

This nonsectarian, innocent appearing, and in the past, helpful institution to young manhood, is to be forced into a position to assume control of every church, and all phases of church work,—missionary and local, even to the social services, so that when this council gets into full working order no one will be permitted to preach without his preaching being censored by this association and by their consent, or to speak in tongues or prophecy or do anything that the Spirit of God may direct unless by the consent of the Y. M. C. A., or a board selected from that body. Think of such a condition as this existing in the days of Jesus and the apostles of his day! To consider this further leads us into absurdity.

This is certainly hastening things to a climax, when there will be no such thing as a claim for any inspirational work safely promoted; all religious work must be done under the inspection of and consent to it by those who make no claim for their position higher than to be members of the Y. M. C. A., and elected by the Australian ballot. And be it known that to be a full-fledged member of the Y. M. C. A., in this city, and enjoy all its rights and privileges, you must not only be a Bible student and an athlete, but you must understand how to participate in a game of cards, pool and billiards, be able to take a hand at bowling, and not averse to participate to some extent in the social dance.

It has the appearance that the churches fostering this council and that have been fostering the world in the church in a measure, have now said to an association having had to do primarily in the past with social and intellectual entertainment and worldly enjoyment, We now will become subject to you and promote your interests, as we expect you to promote our united interests, and subdue any encroachment upon our rights by such churches as the Catholics, Unitarians, Seventh-Day Adventists, Latter Day Saints, and Christian Scientists, with a few other minor organizations.

It must not be overlooked that this council, through its board, is to have charge of all church extension; that is, all rural communities are to be supplied through them, and opposition made to any church work not consonant with their ideas. I believe that I can see the silken cords more firmly bound about these human religious organizations, and I realize more fully the necessity of the enduement of the Holy Ghost to break these bands to reach even the honest in heart.

MINISTERIAL QUALIFICATION.

I have brought to mind a statement made by Professor Bronson in his lecture on "Rural churches," wherein he says:

We are receiving and appointing to pastoral supervision men who are absolutely untried and who know nothing at all of administering a modern church. The way to remedy it does not seem clear, in the presence of the pressing demands for men.

It is very apparent that men must be qualified to meet modern movements and reach the people with the gospel, and especially as they exist in the cities, and to effectually reach out from thence into the rural districts near by. Our demand for ministers, lack of means to meet the necessary expenses of the families and the ministry, especially in places where openings can only be secured at great expense, presents a very perplexing problem. Shall we utilize those who have by study and experience become acquainted with this class of work to associate with the younger ministry, and by so doing let wisdom be justified of her children, safeguarding both the interests of the church and those who are young in ministry? Shall we send out the young minister to learn by experience and the church suffer from the mistakes made while they are learning? or shall we assist the young minister by the experiences and association of those who have been tried, and have maintained sufficient ministerial dignity as not to have brought the church under reproach while they were defending its interests? Shall we give the use of our church buildings for the purpose primarily of developing the young minister, or shall we prepare by study and humility, with purity of heart, for the "school of the prophets" where the necessary development is to be secured and a proper recognition of divine authority is shown?

FINANCIAL SUPPORT OF THE CHURCH.

The Reverend C. S. Adams, previously mentioned, tells us that the seventy-seven churches of the Presbyterian Church that were growing paid an "average salary" of "but \$837.35." I thought if our brethren and their families received that much, as an average annually, what a relief it would be to both the minister and his family, and with the same economy now used, on an average, what an additional power for pushing the work would this amount be to them.

I noticed in a recent article that the Seventh Day Adventists advocate that each member of the church give \$15.00 for missionary purposes. This is either a change from their former practice of each giving a tenth of the gross receipts, or else it is that much in addition to the other.

All these suggestions indicate the insufficiency of human theories to supply, or a lack of faithfulness to the divine theory. In the case of our church, it is the latter. While they who know not their

Master's will will be beaten with few stripes, what will our harvest be, who know and do not? This problem can be answered.

HEALING.

The overproduction of any commodity cheapens it. That which proves too much proves nothing. This the adversary of souls is well apprised of, hence we have advertised in several publications the healings which are said to occur, some through the efforts of the Pentecostal people, some by the Dowieites, some by the Christian Scientists, some by the Church of God, and some by the Seventh Day Adventists. Then there is the magnetic healer, the hypnotic healer, the psychic healer, the Spiritualists, the Brighamites, and Doctor Yokum of California, with his following; and have received tracts sent out by several other societies, all advocating healing by some power, and claiming that some are healed. What is almost universally claimed by all these is that God is with them by his power, either with the healer in an especial manner, or with the society or organization with which he is associated, and that therefore they are in the right way, God testifying of that fact through healing.

The mere fact of being healed proves only one thing, and that is that that which was or was thought to be sickness is gone, or the deranged condition, either of the physical, or of the mortal mind as some believe, has been corrected. The source of the power by which this has been brought about is not established. To claim that healing of itself proves the divinity of the organization represented, or the person through whom it has been accomplished, would result in proving organizations diametrically opposed to each other (and some promoting corrupt theories) to be of God, which would prove too much, just enough to destroy faith in God. Healing only when accomplished by faith, in accord with the law of God, and under the direction of the Spirit of God, establishes divinity of the gift. Too many people are like the good lady that I once knew who said: "Just so I am healed, it don't make any difference to me whether it is by God, man, or the Devil"; then should relief come, ascribe it to God with the specious plea that to be healed is good, and all good comes from God.

EMERSON A PROPHET.

On the 19th of last month Doctor B. F. Mills, formerly an evangelist, now posing as a liberalist of the unitarian type, was here to tell us that Emerson "was not so much a scientist, a scholar, a philosopher, or even a poet, in the ordinary sense of the term, as he was a prophet—that is, a messenger of divine truth." Then he tells us what that message is, which affects, to my mind, the conclusions he has arrived at. He says:

His gospel was the "Infinite of the Private Man." He taught the divinity of all men and things, and that God is in man, reconciling the world unto himself, or the spiritual constitution of the universe. He had the rare power of classifying facts of the invisible world. He taught the unity of all life. He taught evolution as the unvarying method of life. . . . He taught the final conscious union of all souls with God.

This is a commingling of Buddhism, Spiritualism, Darwinism, and Unitarianism. As will be noticed, he denies the divinity of Jesus Christ in any special sense, and that there is or ever was any necessity for the special work of the atonement, but that good is in all men and things, and through the evolutionary divine process of this good all souls would finally, and all things would finally, as the Buddhists claim, find conscious union with God, the constitutional unity and spirituality of the universe,—this is divinity.

This is another of the representations and deceptive results of what is called the higher criticism. Doctor Mills concludes his peroration on Emerson with this statement:

He was continually in the psychic state and attained the unveiled vision wherein all that is he seemed to see the glory of the Lord. As he looked over the marvelous panorama from Grey Lock Mountain, he said, "God! It is all God!" In his divinity school address he says he looked for a new teacher who shall see the shining laws come, full, not in fragmentary segments, as in our ancient scriptures. He himself was that teacher.

Blessed be the Lord, that new evangel has come, and not only truth in its fullness has been restored, but authority through which the fullness of its power may be realized, and all who desire to see the glory of God and enjoy it in their fully developed and immortalized individuality may enjoy this happy experience; but this will not be until the wicked are destroyed and this earth is freed from the curse placed upon it for man's sake, and God in his personality will make his habitation with man.

J. F. MINTUN.

Canadian Mirror

THE REDEMPTION OF THE CRIMINAL.

Reform in methods of dealing with the criminal has had many zealous advocates since John Howard accomplished his wonderful work in effecting prison reform in the eighteenth century. Great improvement has been made in different countries and along various lines. Three important contributions to modern criminal law and criminal procedure have had their origin and application in the United States. One is a system of probation applicable to both adults and minors, the second is the organization of juvenile courts, and the third is the adoption of the indeterminate sentence.

MORE REFORM NEEDED.

Yet we are far from having attained ideal prison conditions or ideal methods of handling the wrong-doer. To quote the language of Coleridge, if his satanic Majesty were to visit some of our jails to-day he would "get some hints for improving his prisons in hades." For instance, a daily paper of a few days ago contains a description by a police officer of conditions existing at present in a certain jail, from which we quote the following:

Girls in their teens, only developing into womanhood, are forced to be companions of fallen women steeped in sin and vice. Bedridden women are left practically at the mercy of lunatics, who, in turn, are looked after by a defenseless woman who is herself a prisoner. The pure and moral living, against whom no crime has been proven, are compelled, while being held for trial, to mix and come in contact with the diseased social outcasts who have fallen to the lowest depths of degradation. The surplus population in the woman's section sleep on mattresses placed in the corridors. There is no accommodation which would allow the separation of what might be termed the "undesirables" from the others.

Under such conditions the redemption of the criminal is impossible. Not only this, but the moral degradation of those for whom there would otherwise be hope is certain and complete. If this be true, the removal of these conditions is necessary, before we can consistently hope to restore the criminal to a useful place in the social structure.

THE PURPOSE OF PUNISHMENT.

In fixing the punishment for crime three principal objects should be kept prominently in mind: First, reparation to society; second, the reclaiming of the offender; third, the protection of the public.

To accomplish these objects the individualization of punishment is essential. We must consider the circumstances and conditions that surround the offender and the act committed, the nature of the offense against society, and at the same time have an eye to the protection of the community.

If at all possible the offender should be reclaimed to a position of usefulness, but there appear to be many cases, of murderers, for example, where this is impossible without sacrificing the real demands of society. In such cases society must act promptly and perhaps rigorously, excluding such offenders from all association with their fellow men.

THE PRINCIPLE THAT SHOULD GOVERN.

A comparison of the views of Brand Whitlock, novelist-mayor of Toledo, and Joseph Smith the Seer, should prove at least interesting, especially to Latter Day Saints. Brand Whitlock says:

Every prison in the land is a denial of every church in the land. They make a grim, stupendous paradox; if men believe in the churches, as they say they do, they ought to pull the prisons down; if they believe in the prisons, as they say they do, they ought to pull the churches down. . . . The money we spend for courts and prisons is very ill laid out. . . . An

acceptance of the sentiment of love throughout Christendom for a season would bring the felon and the outcast to our side in tears, with the devotion of his faculties to our service.—*Current Literature*, 42: 654.

Joseph Smith in his "Views on the government and policy of the United States," nearly seventy years ago expressed a very similar sentiment, thus:

Petition your state legislatures to pardon every convict in their several penitentiaries: blessing them as they go, and saying to them in the name of the Lord, Go thy way and sin no more. Advise your legislators when they make laws for larceny, burglary, or any felony, to make the penalty applicable to work upon the roads, public works, or any place where the culprit can be taught more wisdom and more virtue, and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of man, as reason and friendship. Murder only can claim confinement or death. . . . Abolish the cruel customs of prisons (except certain cases), penitentiaries, and court martials for desertion; and let reason and friendship reign over the ruins of ignorance and barbarity.—*Church History*, vol. 2, pp. 723, 725.

WHAT ONTARIO IS DOING.

Since abolishing the Mercer Reformatory, two hundred and twenty-five girls have been dealt with at Toronto. Every one of them has been placed in a good home and away from the former environment. Of these girls eighty-five per cent are making good. As Premier J. P. Whitney, of Ontario, says, "It's a very poor home that is not better than an institution."

But perhaps more bold in conception and far-reaching in its consequences is the prison farm scheme at Guelph, instituted at the instance of Provincial Secretary Hanna. This represents an attempt to reform the criminal by treating him with every possible kindness and consideration, and giving him the maximum liberty that can be given a prisoner.

This scheme has received the approval of prominent sociologists in the United States and England. Doctor Gilmore, warden of the Ontario Central Prison, claims it to be not only a boon to the prisoners but also to society at large, and in addition he advocates the adoption of the indeterminate sentence. The indeterminate sentence would keep him until he was fit to return to society. It would place his future in his own hands.

One of the works on which the prisoners at the Guelph farm are employed is getting out stone and crushing it for roadway purposes. This gives useful employment and at the same time prevents complaints of the competition of prison labor.

ONTARIO SCHEME ADOPTED IN ENGLAND.

The success of the prison farm as conducted at Guelph has been so marked that the prison authorities in England have taken a step in that direction by the recent opening of the Camp Hill prison at Parkhurst. This new prison is to be conducted

along the same lines as the Ontario prison farm. Its chief features are outlined in the following paragraph:

The new prison has an ideal situation as to air and environment. Some of the rules to govern the prison are quite as advanced and radical as those employed at Guelph. For instance, the convict who shows that he is particularly hungry and who conducts himself well, will be allowed additions to the ordinary prison diet. By good behavior in prison the men will qualify for certain gratuities which they can spend at the prison canteen, can transmit to friends outside, or can have held in trust until they are free to leave the prison gates. The men will dine together in groups of twenty-five to forty, and will be allowed to converse. A feature will be made of the prison library as a reforming agency. Work at the outset will be provided in the clearing of eighty acres of forest. When this is done the principal occupation will be gardening. The prison consists of four two-story blocks and will accommodate forty prisoners. The cells are roomy, lofty, and well ventilated, and communicate with open corridors. Cell windows can be opened and closed at will. Baths of hot and cold water are provided.

THE FINAL VICTORY.

The contest for the suppression of crime seems hitherto to have been a losing one, but in such methods as these lies our strongest hope for final victory, for the bringing about of millennial conditions, and the redemption of humanity. Let the good work go on until these grave questions affecting the well-being of society shall receive their final settlement.

R. J. FARTHING.

Specific Instances of God's Blessing in Toronto.

As it is now some time since I penned anything for the Canadian column, and as the march of events has been both rapid and resistless, it seemed almost a species of ingratitude to sit down to enjoy the many and interesting letters from all parts of the country in your valued columns, and to contribute little or nothing ourselves in reply, so to speak.

But upon this occasion my contribution will not deal as formerly with the work of our esteemed bishop in the Princess Theater; as my partner in life does not go out in the winter months, and being lonely at night, I usually sit with her, reading the HERALD and the church books, etc. My letter to-night, therefore, will take an entirely new departure; for I believe that our numerous readers will like to hear somewhat about the detail that does not come under the public eye or the public notice; for the same reason that the biography of some good, or great, or prominent man is always the more entrancing and interesting when it is written by the man's wife, or mother, or by some other member of the family who was formerly in daily intercourse with him; and who, therefore, was a witness to that part of his character and psychology which was hidden or unknown to the public gaze or the public knowledge.

Hence, I highly esteem the "Lucy Smith" life of Joseph Smith the prophet; for here we get those little sidelights and touches upon his inner disposition and makeup which even the most labored and elaborate church history would fail to present us with; such as his calm, complacent attitude when that colonel or officer of the troops came with a warrant for his arrest on a certain morning and found him quietly seated at his table with the best of all books open before him, or his divinely scathing denunciation of those prison guards

when, with all the fearlessness and authority of a Daniel or of an Elijah, he arose and rebuked their wickedness and their profanity in terms that for the time being completely, effectually, and utterly reversed their positions, making him their judge and they the condemned convicts—his prisoners.

Speaking, then, of this many-sided city of Toronto, and when we come to know the more hidden and sacred side of the Saints' lives and characters, when "they that feared the Lord spake often one to another,"—we discover, perhaps for the first time in our lives, that even for years past in this cosmopolitan city of Canada the Lord has been silently but ceaselessly blessing his servant the bishop and his servants the elders by confirming their words with signs following, as he had previously promised them in Doctrine and Covenants, page 92.

For instance, some time ago a lady informed me that passing along one of Toronto's streets or avenues in the west end, carrying in her arms a sick child, and almost ready to faint with fatigue and exhaustion Elder Evans, who was passing along on the other side of the road, offered kindly to carry the child for the lady until she had reached her home. Speaking to the child's mother upon their way about the Lord's everlasting gospel of restoration, the lady invited Brother Evans to see her husband, and, if he would, to administer to the child, which was suffering severely from running ulcers, having been given up by two physicians, who informed the distracted parent that her little girl was simply "wasting away" and that nothing possible could be done for her.

Elder Evans at once administered, commending the little mite to our heavenly Father's notice and care, and lo! within three hours not a trace of the running sores or ulcers could be found; the result being that in less than one month both the father and the mother of that little one had yielded obedience to the everlasting gospel.

Another man, whose friend was an inveterate enemy to the truth, had been persuaded by one of our members to come "just for once" and hear Bishop Evans at the Opera. He came, though, as he himself said, more for the "fun of the thing," and to pose Elder Evans with questions at the close of the lecture! The man came again three times, vowing every time that he would enter that building no more, and the very next time he came one Sunday morning and yielded obedience by baptism "unto the remission of all his sins."

Another man had a long-standing complaint, whom one of the elders (not knowing of the complaint) visited and was led to administer in the name of the Lord. That man is now not only well of his affliction, but is an earnest and energetic upholder of the very truth and of the very gospel which he once heartily and bitterly despised.

But more recently and more remarkably, a brother who had been almost killed in a terrible street car accident, in which two lives were lost and twenty-six more or less seriously injured, was miraculously healed when Elders R. C. Evans and James Wilson, being sent for to the hospital, laid their hands upon his head. The brother heard at the same time a voice from heaven acknowledging him and these His chosen servants the elders, while the brother beheld in open vision the "throne of God and of the Lamb," and these two elders offering up to God his poor maimed body in their arms,—just as Moses the man of God and Aaron his brother offered up the sacrificial lamb in that sacred, solemn, and significant service in that great and God-appointed tabernacle in Sinai.

The emotions of the Saints when, but one week later, this same brother was seen at the Sabbath morning prayer meeting relating his testimony and offering fervent praises to God for such a signal mark of divine blessing and interposition, can better be imagined than described; and Brother

Blow is still among us, a signal evidence of what God not only *can* do, but of what he is *actually and positively* doing; when other and lesser victims of the same accident were still at home or in the hospital, too sick to move.

Indeed, dear editor, when I look around over the faces at prayer meeting, bearing in mind past and bygone scenes of healing and blessing by the administration in one form or another, it is no fiction to say,—as indeed we are once reminded by the Spirit of God, that but for the interposing and healing powers of God himself nine tenths of them would not be there at all, for the grave would have received them long ago. One family, in fact, would have been completely wiped out by suffocation from escaping gas in their bedroom.

At another time our branch president's life was in danger from malignant quinsy sore-throat, and being administered to by Elder R. C. Evans and another elder, the blessing was granted, and in ten days or less he was again at his employment and again at his post as the respected leader of Toronto's largest and most flourishing Canadian branch.

Numerous other instances could be cited and many such as would strongly savor of boasting were it not that all of our readers who have seen or felt similar experiences know as well as we do that it is "not in man that walketh to direct his steps"—Jeremiah 10: 23, and that consequently the healing powers and operations are "not by our power or holiness," but "to the Lord our God belong mercies and forgiveness; though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us."—Daniel 9: 9, 10, 11.

Your brother in the truth,

TORONTO, ONTARIO, March 20, 1912.

F. R. TUBB.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Chrysler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Chrysler Street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

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Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Chrysler Street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

Is Life Worth Living?

Is life worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong,
Or tyranny to fight!
Long as there lingers gloom to chase,
Or streaming tear to dry,
One kindred woe, one sorrowing face
That smiles as we draw nigh;
Long as a tale of anguish swells
The heart, and lids grow wet,
And at the sound of Christmas bells
We pardon and forget;
So long as faith with freedom reigns,
And loyal hope survives,

And gracious charity remains
To leaven lowly lives;
While there is one untrodden tract
For intellect or will,
And men are free to think and act,
Life is worth living still.

—Alfred Austin.

How May We Bring Them Back?

Dear Sisters: When reading the article by Mary Abbie Hawley, of San Francisco, California, "Why does white slavery exist?" I felt it my duty to write a few lines on the subject.

It exists because Satan rules and reigns supreme in the hearts of lustful men and women. The sister in this article has given one cause, but, my dear sisters, the causes for white slavery are legion. I have no criticisms to make. This sister has given her experience, and I believe her every word is true. I know many girls are driven into these lives just for this one cause, yet had these dear girls had the proper training at home, they would know that there was protection for them from such lives.

My sympathies go out to these poor girls. They are victims of circumstances; but, my dear sisters, I, too, have had considerable experience with erring girls and women. I could not begin to tell half of the sad, sad stories poured into my ever sympathetic ear, and the cause is so varied. The effect is always the same. *They have fallen into lives of shame.* Their condition is deplorable indeed.

There are remedies. One is to legislate for the girls, and the best time to save them is before they fall. Parents could do a great deal of this rescue work right at home, if they would only take the time to get acquainted with their girls. But there is so much written and said on this subject that I refrain. But what to me is a very important view to take of the situation is, "How may we bring these girls back to Christ?" I answer thus: There is just one way it can be done, and that is for sisters, brave and true, to go out into the hedges and highways, meet these poor lost girls in their places of sin (we do not need to be afraid to go, for the Spirit will go with us and keep us from all harm), carry the message of salvation to the erring ones, and teach them the love and mercies of God both by word and deed. There is many a noble heart that would gladly come back to the Father's house if it only knew the way and guessed that it would be welcome.

I believe there should be a home prepared for the care of these girls when rescued from the lives of sin. I asked a brother once why we had no home prepared for the care of rescued girls and women. He answered that it was because God had never ordered one built. Now I believe that the reason God had never ordered such a home prepared by the Saints is because there was not enough timber in the church to build it with. To begin with, it costs money to buy or build such a home. Next, the home would have to be officered by brave and faithful sisters, who would be willing to sacrifice everything in this world to the cause of Christ and the rescuing of the fair daughters of our land. There are plenty of sisters in the church who need homes and support that could, if they would, take charge of a rescue home for girls. They could be mothers and advisers to our erring sisters, who for the most part have been more sinned against than sinning, and who are more to be pitied than censured.

I am in favor of legislation and placing the age of consent at twenty-one years, and then enforcing the law to the very limit in every case. But legislation will never lift up the already fallen. God alone can do that through the in-

strumentality of his servants, and to reach these girls we must go and meet them in their haunts, for they seldom ever attend a religious meeting of any kind. Their captors tell them that they are unworthy to go to church or even attend street meetings. So if we ever reach them with the angel's sweet message we will have to go to them, for they won't come to us.

Sisters, I have seen, and so have you, a picture entitled, "Simply to Thy cross I cling." It is the picture of a woman with both arms thrown around the cross, while the dark waters lash all around her. It is a beautiful picture; but one which pleases me more is the same subject, but the woman with one arm firmly holding to the cross, while she reaches down with the other arm and helps her less fortunate sisters to get up on the solid rock. Which picture do you like best?

Let us pray over the subject and see if God will not open a way for us, that while we are clinging to the cross we may rescue some of our fallen sisters. I hereby pledge myself to the cause.

Your sister in the one faith,
 MOORHEAD, IOWA. SADIE BURCH.

Donations Received for the Children's Home by the Executive Committee, Lamoni, Iowa.

James Kaplinger	50
Kate Kaplinger	50
Anna Kaplinger	50
Margaret Robinson	50

Above donations sent through M. Robinson.

From Coal Hill, Missouri, Sunday School, through W. W. Kearney:

John and Myrtle Wood	50
R. S. and Sarah Reynolds	1 00
P. L. and Ellen Ross	50
John and D. E. Wood	1 00
J. H. Davidson	1 00
C. N. Schroder	50
J. W. Andes	1 00
Martha Groom, Rich Hill, Missouri	50
Sister Charleton	1 00
Lettie Strobe, Appleton City, Missouri	50
Children of Nevada Sunday school	27
Other donations	23

The above \$8.00 through Mrs. Willis Kearney, Clinton, Missouri.

Woman's Auxiliary, Traverse City, Michigan, through Miss Lyle Kapnick	3 70
Chelsea Sunshine Band, of Kansas City, Missouri, through Mrs. Birdie Banks	5 55
Mrs. J. E. Hitchcock	1 00
Charles Mallet	50
Mrs. Frank Shackleton	25
Mary Sharp	10
Jane Hanner	10
Mrs. Docey McLinn	40
Lisa Smith	25
Anna Pierson	40

The above \$3 collected by Sister John Hitchcock, Ridgeway, Missouri.

Miss Elmer Neal, San Antonio, Texas, 5 cent collection from Sunday schools in D.....	3 50
Mrs. Hattie Barnes, Rock Island, Illinois, 5 cent collection	1 00
Mrs. Paul Belleisle, Port Huron, Michigan, 5 cent collection from Woman's Auxiliary	5 00
Mrs. Mary Hougas, Macedonia, Iowa. This with one dollar of a credit in HERALD of March 20 (which	

should have been one hundred dollars,) will make the full credit of one hundred	99 00
Flora L. Scott, Lamoni, Iowa, 5 cent collection	8 55
Mrs. Shakespeare, Evergreen Branch, Lamoni, Iowa, 5 cent collection	5 20
J. B. Ames, Dennisport, Massachusetts, March 5 cent collection	1 00
Mrs. Chloe Barr, Lamoni, Iowa, 5 cent collection	7 90
Miss Nora Warr, 5 cent collection from Bay Minette, Alabama	3 00
J. B. Ames, Dennisport, Massachusetts, collected from Saints	1 15
Mrs. Carter Scott, Davis City, Iowa, 5 cent collection	1 80
Mrs. Martha Young, Eddyville, Iowa	3 00
Saints' Aid, Providence, Rhode Island	5 00
Mrs. Hannah F. Reument	1 00
Mrs. J. A. Darr, Belvidere, Illinois	3 00
Mrs. Martin Snell, Honeywood, Ontario, Canada	5 00
Mrs. Harriet Riggs, Kansas City, Missouri, box of clothing.	

Woman's Auxiliary, Clinton, Missouri, through Mrs. Willis Kearney, Clinton, Missouri, box of bedclothes, pillows, and aprons.

	\$176 20
From last report,	814 05
	\$990 25

Request for Prayer.

A sister in Oklahoma asks the Saints to pray for her and her family, also for her sister's family, that God will be pleased to give unto them the aid that they need, as they are passing through a very severe trial, and feel that without God's help they can do nothing.

Letter Department

WAGONER, OKLAHOMA, February 25, 1912.

Editors Herald: The work was first introduced here by Lee Quick, he preaching on the street, as there was no house available. Large crowds greeted him each night and much interest was shown among them. There were only Brother Newland and family here at that time; later Brother Cato and family moved here from Missouri, and Brother Shores and wife from Wilburton, Oklahoma. They began to have prayer meetings at their homes, and it seemed that the leaven began to work soon. J. W. A. Bailey arrived, he being sent to labor in this district, and he began to preach on the street. Large crowds attended, and he succeeded in leading quite a number into the waters of baptism, and on February 11 J. F. Curtis, Lee Quick and J. W. A. Bailey returned and organized a branch with twenty-seven members. Brother Newland was ordained an elder and chosen president; J. N. Cato, priest; Brother Reed, teacher, and Brother Bristow, deacon; myself as clerk.

We haven't any church building of our own, but have a lot given to us and we are going to build as soon as possible. We hold our meetings in the county courthouse.

We have had some fine prayer meetings of late; the Saints are all alive in the work, and have adopted the rule to help one another.

There will be seven or eight new houses built in the future, all belonging to the Saints. The papers here are very friendly towards us, calling us Latter Day Saints, and not Mormons. I think there are some to obey yet; they attend our services most all the time.

May the work of God continue to grow till the honest in heart are gathered into his fold.

EVERT RESER.

CANTON, OHIO, February 20, 1912.

Editors Herald: I have been greatly blessed here of late and I have grand and glorious promises ahead if I am faithful to my calling. Though I am passing through a great trial at present, the Lord is with me and strengthens my weakness that I fall not. It seems to me that all are sleeping over their work to a great extent. Let us examine ourselves and see if we are in the faith as has been revealed to us. Let us awake from our slumber and be gathered into Zion in the near future. There are nearly one hundred thousand of us. If each Saint would pay one dollar to the Bishop there would be nearly one hundred thousand dollars. Some of the Saints could pay five dollars; some ten, etc. How quickly Zion could be redeemed and all could come forth to sing the everlasting songs of Zion!

In Christ,

ISAAC TRUE.

SAINT JOSEPH, MISSOURI, March 4, 1912.

Editors Herald: As we have not written to the HERALD for some time, you will pardon us for intruding for this time. We in the Second Saint Joseph Branch are getting along finely, the Lord is adding to our number such as want to be saved. Others are investigating our claim. Some very noble folks have been baptized during the past year. Two noble young men have been called to the priesthood, and if they prove faithful will do a noble work. We are having some very spiritual meetings, both in preaching and testimony. A goodly number of outsiders are coming to the meetings.

We are about getting used to surprises, too. It was an agreeable surprise to all of us when we read the notice in the HERALD that the long looked for book of sermons of Elder J. S. Roth was ready for sale. Another surprise was that a book containing thirty-six sermons and articles, 529 pages, cost only seventy-five cents. It certainly is a gospel messenger; when it was stated last night in our meeting, that I would take orders for the Gospel Messenger, Number 248a, Roth's book of sermons and articles, in less than half an hour I had twenty-one names on the list, and others will take it who were not there last night. Elder Roth and his labors in the church are so long and widely known, that The Gospel Messenger will soon all be sold. One outsider who had heard Brother Roth preach, ordered one of them. It is a grand book; and so cheap, too.

Brother Bootman dropped into our meeting a short time ago, and stayed long enough to give us three of his fine sermons. He is a very interesting speaker, and doesn't go to sleep while he is dispensing the gospel truth. We were glad that he stopped with us; we are always glad to have the missionaries help us in our work. Our next surprise was also an agreeable one, when yesterday, just as the Sunday school was closing, who should step into the church but the old veteran, Elder J. S. Roth. Well, we were truly all glad to see him again, for we had heard that he had a hard spell of sickness. But the Saints here prayed earnestly for his recovery, and God heard our prayers. Brother Roth has consented to stay with us till the 15th, and hold meetings. He began last night with one of his characteristic sermons, "Rejoice because your names are written in heaven." How can we get our names written in heaven? It was a grand effort; the Spirit carried the truth home to the heart, a goodly number of outsiders were present, and all seemed well pleased with the sermon.

Our prayers are that before the meetings close a goodly

number will obey the gospel, "And have their names written in heaven" (Luke 10:21). We are pleased to note the progress of the work all over the land. May we all be ready to meet the Lord in peace when he comes.

In gospel bonds,

A. A. RICHARDSON.

HARPURHEY, ENGLAND, March 9, 1912.

Editors Herald: We regret to record the loss by death of our Brother and Sister Hughes. Many of your readers will remember them, as they have been to America on more than one occasion. They were among the first members baptized into the Reorganization in this city in 1876. Previous to this they had been members of the Utah Church. In the year 1867 they made the journey to Salt Lake; their object being that they might perform the rites of sealing. The journey in those days was indeed a hard one, and having three very young children with them made it all the harder. However, what they saw and heard on their arrival there made them change their minds, and they returned to this country wiser and sadder for their experiences.

In 1878 they went to Nebraska City, where they kept a store on Main street quite close to the late Mark H. Forscutt. Sister Hughes was the daughter of the late John Mathers, of Nebraska, and sister to the late David Mathers and Sister Joseph Tempest of the same city; also of Sister John Tempest, of Terre Haute. She died December 28, 1911. At the funeral service, January 28, 1912, Elder Thomas Hughes spoke for about half an hour, thanking the Saints and bearing testimony to God's goodness. About fourteen days after our brother received his summons home. He was buried on February 16; he had reached the ripe age of eighty-four, and had maintained his faculties until the last. Thus passed away two noble souls who had stood faithful to our work since its inception in this city.

Another of our worthy old members has passed away in the person of Sister Chambers. This sister had suffered for a long time, but she bore it very patiently, and the summons home was indeed a happy release.

We were pleased to read, in a recent letter from Brother Jones, of Wales, but were sorry to learn that he had been compelled to return to work. And why? Not because he was tired or discouraged in the Master's work, but because of lack of means to sustain him in the field. When we read further that it had resulted so disastrously to our brother, he being run over, we can see that some one is to blame. Let us ask the question, Is it I? The financial part of our work in this mission is one that requires more attention than we have yet given it. And seeing we have a bishop in our midst, who has been specially sent over to look after this part of the Lord's work, let us see to it that we rid our garments of responsibility in this matter by cheerfully complying with our part of the duty.

This mission is a very hard and trying one, and I fully indorse Brother Jones regarding our emigration. Our branch has been a great sufferer in this regard, three families of over twenty souls having emigrated to Brisbane, Australia, and when we tell you that one of them was our president you will see our loss is a great one. He was a man greatly loved by the Saints, and we were very sorry to lose him. It did seem at one time that most of the members of our branch would follow him, so badly had the fever struck us all. However, this brother wrote advising the brethren to stay where they were; so that stopped the wave of emigration for some time. There is no doubt things are very bad here, and might very easily be improved by going to other localities; but would it not be as well to take the Lord's advice in these matters? He has said we must seek first to

build up the kingdom of God and establish his righteousness, and all else he has promised to look after. This is our first duty; what our second might be we will not stop to inquire. When we have done our part we have the Lord's promise that the righteous shall be gathered out of all nations and shall come (in his appointed time) with songs of everlasting joy. It would seem, however, as though we thought the Lord was too slow to move in this matter, or perhaps he has forgotten us altogether; therefore we take the matter into our own hands and move as the fancy takes us. If we must move, why not comply with the directions given us and consult with the authorities and if practicable move into the regions of Zion? Then we can assist in the building it up until we shall be able to point to Zion as the perfection of beauty out of which God hath shined (shown forth the light), and surely there never was a time in the history of the world when it was more needed than now.

The industrial outlook is such that it can truly be said all things are in commotion. Strikes and labor troubles on every hand until men's hearts are failing them for fear. Many schemes are doomed to failure, therefore we ought to diligently bend our energies to bring about God's revealed will upon these matters; then, and not till then, will we be able to point to the living example as shown forth by the children of Zion. To this end we pray for the success of the Order of Enoch.

The anti-Mormon crusade is not dead. It is being revived by drama, living pictures, and serials. One of these has just commenced in *Tit-Bits*, entitled, "The sin of Utah." Evidently there is still money in the business. Amongst all this we find it very hard to get any interested in the work, but we hope to be able to remain unmoved, and be found standing on holy ground.

Praying for the success of the work, I remain your co-laborer.

JOHN BAILEY.

45 ROCHDALE ROAD.

UTE, IOWA, March 14, 1912.

Dear Herald: This leaves us all well and rejoicing in the everlasting gospel. When I last wrote you it was to request prayers for my healing. The same day, February 29, I started to Sioux City, where I was sent by our home doctor to undergo an operation at the Saint Vincent Hospital. I was told that the operation would be one hundred times more dangerous than an operation for appendicitis. I had been administered to twice here at home; was blessed and benefited both times, but God has a purpose in all he allows his children; hence the necessity of going to a hospital.

I sent for the elders in Sioux City and Brother Parker, and to my surprise and pleasure, Brother Sidney Pitt, sr., came to see me, and administered to me on March 1. I was relieved again, but on Sunday, March 3, my thirty-eighth birthday, I was told that on Monday I must undergo an operation. I sent again for the elders, who came and administered to me again. I was prepared for the operation. They prayed that God would remove the cause of my trouble, and if it was his will that he would stop the operation. Thirty minutes later I was on the operating table; then a very mystifying thing occurred. The cause of my suffering had been removed. They found absolutely nothing; they said it was the strangest thing that they had ever heard of. They performed the work, dressed me, and forty minutes from the time I left my room I was back, and thirty minutes later I was awake. I felt sick from the ether but did not vomit. By three o'clock I drank water and had tea and cocoa at intervals all night. Tuesday morning I ate regular diet. I improved so rapidly that everybody, even the Saints, were surprised at my rapid recovery. I was up all day Saturday, and on Sunday I went

to church, Brother Joseph Turman being so kind as to come for me and bring me back in the evening after my having spent a most enjoyable day with the Saints at the home of Sister J. J. Bowers. At six o'clock Monday evening I came home to my loved ones, who were both surprised and pleased to see me home so soon.

I will never forget the kindness of the Saints of Sioux City, nor the beautiful flowers sent me by the Ladies' Aid. God bless them all.

Since asking the Saints for literature I have received a great quantity. I would like to write to each of you separately, but am not able to do so. I take this means of thanking each of you for your contributions, and will say I have all I need at present. Please do not send more until further notice, but do not allow the precious papers to be wasted, and last, but not least, I wish to mention the Moorhead Branch, who so nobly came to our rescue in our hour of need, both spiritually and temporally. God will surely bless the doers of such deeds of love and sacrifice.

Pray for us that we may ever be found faithful,

MRS. SADIE BURCH.

WILKESVILLE, OHIO, March 15, 1912.

Editors Herald: Prejudice is not so very bad around here. The people are all Methodists. They are not so prejudiced but what they will read the HERALD and Book of Mormon. We have the Book of Mormon, but it is at the neighbors' most of the time. Most of the neighbors read the HERALD.

One of the HERALDS mentions a round table and asks the members to give their evidence as members whether they are members known as members to the church by everybody or is their membership kept secretly. I must say that our membership is publicly known, for we talk to other parties and give them the HERALDS and lend them the Book of Mormon. We try to live by the plan of our heavenly Father as near as we can. We would like to do more for our heavenly Father if we could, but we are poor in this world's goods, but still try to do the best we can.

We ask the Saints to pray for us that we may be worthy of the One whose name we took upon ourselves to honor and serve.

Brethren James Moler and E. E. Long, please give us your addresses. Brother Moler's nephew wants his address.

E. E. AND ADA LAMBERT.

(Brother E. E. Long's address is Lamoni, Iowa; that of Brother Moler is Holden, Missouri.)

ELIZABETH, WEST VIRGINIA, March 7, 1912.

Editors Herald: I offer the following interpretation of Revelation 14: 6, 7, for the consideration of Brother E. W. Nunley, and all others who may be interested in the question he proposed concerning the angel who was to fly in the midst of heaven, having the everlasting gospel to be preached unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, and (they that preach it preach), saying with a loud voice, Fear God and give glory to him," etc.

I believe that those who were to preach were the ones to use the loud voice, and that the angel messenger was not to speak with a loud voice any more than to preach. Of course it was not expected the angel would preach.

Again, the angel of Revelation 14: 6 was to have the everlasting gospel; the same thing that Moroni delivered to Joseph Smith (Doctrine and Covenants 26: 2). So we see the everlasting gospel the same message John foresaw, delivered to men to be preached everywhere as John's message was to be, and for the same purposes. Most likely it was the same messenger also—I think so.

I have been in the church but a short time, and am only a "newborn babe," and give these suggestions as such hoping they may be received with the same kindly feeling as tendered.

Your brother,
E. G. HAMMOND.

Extracts from Letters.

Sister E. L. Pringle, McIvor, Michigan: "We have been struggling along, trying to get the gospel before the people through the efforts of one and another of the ministry who would chance to call for a few days, or were outside their field of labor. Yet we have never lost courage by reason of a promise given through Brother J. H. Lake, that if we would remain faithful there would yet be many added to our numbers. We believe we are shortly to receive the fulfillment of the promise. On February 18, Brother O. J. Hawn came to our assistance, having been directed to come. He preached every night but two for three weeks, and baptized ten precious ones, all heads of families; all good, reliable people who will be a help to the work, if faithful. Brother Hawn left us, promising to return if appointed to Michigan, and the Saints are earnestly praying that if it be the Lord's will he will be so appointed, for the continued question is, When is he coming back? Brother E. S. White was with us last week from Saturday till Tuesday, held four services and organized a Sunday school, and all were pleased to have him with us."

Sister Anna E. Humberger, 278 North Main Street, Wichita, Kansas: "Since I have been ill I have longed to have a few numbers of the *HERALD*, *Ensign*, and *Autumn Leaves* to read during my convalescence. Words are inadequate to express the joy and comfort these papers would mean to me."

Brother L. C. Donaldson, Riverton, Iowa: "This is the worst March weather we have had for twenty years. We have been visited with heavy snowstorms and the roads are blockaded so the mail carriers can not get over the routes. The *HERALD* and *Ensign* are welcome visitors, as they bring the news from several parts of the world and tell how the gospel is wending its way. Brother Knisley baptized two while here, so we have a few faithful ones here that are trying to keep the camp fires blazing. Jesse A. Donaldson is doing a good work as superintendent of the Sunday school."

Brother Halberton Crowley, West Jonesport, Maine: "I am trying to live a life pleasing to my heavenly Father day by day, but although I have many things to overcome in this life, when I cross to the other side I wish to see my Savior first of all. I can truly say that this work is true. I ask an interest in your prayers that I may ever be found faithful."

Sister Rosa Wilson, Luther, Montana: "I would be glad to have the pleasure of assembling with the members and hearing the gospel preached again. One gets discouraged at times, being isolated. My husband is not a member of our faith, but I hope he will be some day. My mother has been very low with a stroke of paralysis and hemorrhage of the brain; she is better now. I desire the prayers of the Saints that if it is God's will she may be healed."

Sister Bertha Rathbun, East Pharsalia, New York: "Though we live back here in the country, we as Saints are yet alive to the work of God which has been planted here. Brethren Alma Booker and A. E. Stone have been with us a while the past two months, and we feel that some good has been done. Brother Floyd Rathbun was called and ordained to the office of elder while Brother Stone was here. We are but a small band of Saints; our membership being only ten, but we are trying to push forward and lift the banner so that God can see fit to pour out his Spirit upon us and bless us with the things we feel needy of."

News From Missions

South Dakota.

I have felt so small in this large State that I have refrained from writing until now. I visited Fairview, Running Water, Springfield, Avon, Wagner, Madison, Hudson, Sweeney, and a few other points, holding meetings a few at least in all these localities, but not in all the towns named. The Saints are very much scattered, and but one branch in the State, that at Bonesteel, in Gregory County. I was gladly welcomed and cared for by the Saints wherever I found them, and they generously provided for my necessary wants. I also found that the Lord had graciously remembered them in their isolation, so that their faith had been confirmed in the work, though debarred from the privileges of branch association.

This was peculiarly true in some cases. In some places where I tried to hold meetings I found prejudice very strong, so that but few would come to the meetings. This was especially the case at Hudson, where we met in a private house, and at Huron, where we used a tent. But in each of these places warm-hearted Saints cared for the needs of the preacher, as at other places, all of which he remembers with gratitude.

The larger part of the warm weather from June till November was spent in South Dakota; and the balance in my Nebraska field.

I was called to visit Sister Allen, of Springfield, South Dakota, recently, on account of sickness, where I am at this writing. Snowstorms, mud, and sickness combine to render preaching almost out of the question. I expect to remain in these parts till about April 1, then move in the direction of conference at Independence.

I can not tell of large achievements, but have tried to use the talent intrusted to me for the good of the work, and feel that the Master has, in a measure at least, blessed the effort, and that some good has been done.

I wish to remind the Saints of the State, except those of Gregory County, that Brother E. E. Willard, of Huron, South Dakota, is the bishop's agent, and he will receipt you for your tithes and offerings and make due report of the same.

I learn that Elder J. W. Smith will locate his family at Bonesteel, and we hope good may come to the work from this move.

Should I be continued in this mission I should be glad to hear from all scattered Saints in the State, and it will be my purpose to visit as many of them as practicable.

Address me at Inman, Nebraska. LEVI GAMET.
SPRINGFIELD, SOUTH DAKOTA, March 20, 1912.

New York City.

We have just closed our week of mission services, conducted by Elder W. W. Smith, of Philadelphia, Pennsylvania. The meetings began on March 12 and concluded on the 17th. The largest attendance was one hundred and thirty and the smallest sixty-four, and it should be noted that on the evening when sixty-four were present it was raining very hard, and it was almost a wonder that anyone came. Some estimate that the attendance of nonmembers would average as many as twenty-five at each service. These meetings were held in the church in Brooklyn and the Saints supported the effort in a whole-hearted way. Brother Smith gave us some excellent sermons, and we are sure this effort will be far-reaching in its effects for good. It is said that the success of this effort has been unprecedented in the history of the church here, and it has at least convinced the Saints that

they can hold a successful series of meetings here as well as elsewhere.

Brother U. W. Greene, our missionary in charge, paid us a visit since our last communication and preached for us in the church in Brooklyn and at our mission in Manhattan. President F. M. Smith and wife were also with us for about one week. Brother Smith spoke twice for us. The *Brooklyn Daily Eagle* gave a very good account of his visit to the city, and inserted with the article a picture from one of his latest photos.

Just now we are in a quandary whether or not we should give up our meeting place in Manhattan in the Genealogical Hall. We have never held a service there without drawing out at least one adult stranger, and sometimes many more. The definite results following the work done so far are difficult to relate—it is hard to tell just how much good has been accomplished. A letter of removal has just been received from Pittsburg for Sister Dora Benn, who has been practically lost to the church for many years and was attracted to the hall through the newspaper advertising. We have given out a vast amount of tracts and met a great number of inquirers, and tried to tell them of the merits of our claims through this effort. Besides lifting up the warning voice in the midst of the greatest city in the world and bearing our testimony to them, this meeting place has given us advantage with the press, and it is safe to say that our work has never received such an advertising as during the past year. Some of the scattered Saints in Manhattan who find it inconvenient to come to Brooklyn for service have been regular attendants at the hall. As early as 1832 the Lord commanded Bishop N. K. Whitney to come to this city, also the cities of Boston and Albany, "and warn the people of those cities with the sound of the gospel, with a loud voice." So far, the efforts of the Reorganized Church to this end have been very limited; so much so, that it is safe to say that a very large percentage of the population do not know that there is such a church, much less that a small branch of it exists in a remote part of one of its boroughs. As the Lord has further said, "Go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages," we have felt it to be our duty to give the people a chance, at least to hear, and we by no means feel discouraged by the results that have attended the work during the fall and winter. The only reasons why we hesitate over the matter of continuing the work are the expense and approaching summer weather.

Brother Claud Wheeler, of Kansas, is now located in the city and being employed by the Insular Steamship Company. Brother W. J. McLean, of Bloomfield, New Jersey, and family, who worship with us occasionally, are about to move to West Virginia. Brother J. A. Jack and family have moved recently near the church in Brooklyn from Manhattan. We are pleased to note that several of the Saints are moving nearer the church, including Brethren Philip Scott and Charles Harris. Doctor Milton Gilbert and wife, from Fall River, Massachusetts, made us a brief but pleasant call while on their honeymoon. Bishop R. C. Evans made a flying trip to this city on business in February, and while here preached two of his characteristic sermons for us and took orders for a number of his books. He gave me three copies of his book of sermons to be placed in the libraries here—the New York Public Library has a very extensive collection of works on Mormonism, perhaps the largest and most complete of any in the world.

The young men of the church in Brooklyn are about to institute a society for the benefit of themselves and others, to be called "The Young Men's Association"—to engage in work and pleasure similar to that of the Y. M. C. A.

W. E. LARUE.

Miscellaneous Department

Conference Minutes.

WESTERN OKLAHOMA.—Conference of the district convened with the Sunny Hill Branch, near Calumet, March 2 and 3. In the absence of the district president, T. L. McGeorge, Hubert Case was chosen to preside; Elders J. E. Yates and E. H. Smith assisting. Sister Minnie Connell was chosen secretary of the conference. Statistical reports were read from Davidson, gain 2; Alva, Seiling, gain 25; and Sunny Hill, a new branch with 39 members. Elder Hubert Case, bishop's agent, reported on hand at last report, \$37.96; received, \$982.32, expended, \$952.73; balance on hand, \$67.55. The ordination of Matt Crowmover was left with the minister in charge. Sunny Hill Branch was selected as the place of the next conference and reunion. The time and place to be determined by the ministers in charge and district officers. The following officers were elected: T. P. Powell, president; H. F. Durfey, assistant president; Sister R. M. Maloney, clerk. The following named delegates were chosen to the General Conference: Brother and Sister T. L. McGeorge, Brother and Sister Hubert Case, Sister Hattie McLauohlin, J. E. Yates, R. M. Maloney, J. H. Baker, E. H. Smith, W. A. Connell. The preaching was done by Hubert Case, James E. Yates, and E. H. Smith, which was kindly received by all. Mrs. R. M. Maloney, clerk.

PORTLAND.—District met in conference with the Portland Saints February 24 and 25, 1912. District president M. H. Cook, assisted by N. T. Chapman; R. E. Chapman, secretary, assisted by F. W. Haines; Lillian Appleman, chorister; Cecil Stover, organist. A few remarks were offered by the chair, and after the privilege of the floor being given to visiting Saints, a report was heard from the reunion committee, recommending a reunion to be held by the district. A delegation from the Seattle and British Columbia District was heard from, they being sent for the purpose of extending an invitation to the Saints of the Portland District to meet with them in reunion to be held next August at Centralia, Washington. Their invitation was accepted. Ministry reports: M. H. Cook, N. T. Chapman, L. Stover, G. W. Howard, W. H. Barker, A. Whorlow, G. M. Appleman, Clark Livingston, H. A. Jones, R. E. Chapman, R. S. Coop, W. J. Vanderlurt, William Russell, George Pearson, and Joseph Lardon. Summary of their labors: Sermons 300, baptisms 12, confirmations 12, children blessed 7, ordinations 1. Bishop's agent's report: Received, \$1,009.62; paid out, \$947.62; balance on hand, \$62. The reports of branches were read: Portland 195, gain 12; Vancouver 33, gain 12; Hood River 46, gain 4. The following delegates were chosen to General Conference: F. M. Sheehy, W. H. Barker, N. T. Chapman, M. H. Cook, William Johnson, S. P. Cox, George Thorburn, W. A. Goodwin, J. D. Stead, Clark Livingston, and they were authorized to cast a majority and minority vote. Conference adjourned, subject to the call of the presidency. R. E. Chapman, secretary.

WINNIPEG.—District conference convened with the Winnipeg Branch, February 17, 1912, Brother E. E. Long, missionary in charge, presiding; assisted by Nelson Wilson, district president, T. R. Seaton, branch president. William I. Arnold, assisted by Estella Hayward, was chosen secretary pro tem. Branches reporting: Spy Hill, Rosendale, and Winnipeg. The ordinary routine of business was transacted. Reports were submitted by district officers and approved, also report of bishop's agent and district treasurer. Reports showed the work gradually progressing. A goodly number from outside points were present. It was decided to purchase a tent for missionary work in the district. All the district officers were continued in office. William Henry was chosen vice president and T. R. Seaton second vice president of district. The meetings were marked by a peaceful spirit prevailing. S. W. Tomlinson preached Saturday evening. At the Sunday morning prayer service the Spirit was manifested to a marked degree. William Henry, of Rosendale, was called from the office of priest to that of elder; Joshua Graham, of the same place, to the office of priest, and Wellington Wilson to the office of teacher. The Saints in general were commended for their efforts, and were enjoined to greater faithfulness. Prayer service was in charge of Elder N. Wilson, assisted by W. I. Arnold and William Henry. Preaching at 11 a. m., by T. R. Seaton. Sunday school at 2.30 p. m., and preaching in the evening by E. E. Long. A hearty vote of thanks was tendered the Winnipeg Branch for their hos-

pitality in caring for those from a distance. Conference adjourned to meet as per the resolution on the books, the time and place of the next conference being left to the president of the district and the presidents of the branches. Sister Predetta Wilson, press committee, assisted by W. I. Arnold.

Convention Minutes.

NORTHERN CALIFORNIA.—The semiannual convention of the Sunday school association convened at Oakland on March 1, 1912. Superintendent M. A. Saxe presided. The statistical reports showed 11 schools in the district; 10 reported. Total enrollment, 440. Election of officers as follows: M. A. Saxe, superintendent; J. M. Terry, assistant superintendent; Lizzie Day, secretary; Hazel Burgess, treasurer; Olive Harris, library board; J. A. Crocker, home department superintendent. The committee appointed at the previous convention on report blanks for schools reported by presenting a draft on the blackboard. Moved and seconded that we recommend this form to the General Association. Carried. The theme of graded lessons introduced; only two schools out of ten voted no on graded lessons. Our district voted yes. A motion prevailed that our next convention be held at same place of the next reunion; the time to be left with district officers. Mrs. Lizzie Day, secretary.

Reunion Notice.

Northern Minnesota District will hold its annual reunion at Clitherall, Minnesota, June 22 to 30 inclusive. Clitherall is located on the shore of Clitherall Lake, on the Northern Pacific Railroad. Those wishing to engage board should notify committee. Provision will be made to care for teams of those who may drive. Those having tents please bring them. Everybody come, enjoy yourselves and learn more of the goodness of God. A. W. Whiting, chairman, Clitherall; O. E. Tucker, treasurer; Lester Whiting, secretary, Henning, Minnesota.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT IN AND FOR THE DISTRICT OF SEATTLE AND BRITISH COLUMBIA, STATE OF WASHINGTON.

To the Saints and Friends of the District of Seattle and British Columbia: Please take notice that upon the resignation of Brother Frank Holmes, who has been acting agent for the district of Seattle and British Columbia for a number of years, and upon the recommendation of the conference of said district, Elder William Johnson, 111 Kilbourn Avenue, Seattle, Washington, has been appointed bishop's agent in his stead.

We commend Brother Johnson to the patronage and help of the Saints. Trust the Lord will bless him in his work, and each one of the Saints will strive to assist in the extension of the work in the district and the furtherance of the cause of the Master.

The Bishopric take pleasure in commending the work of Brother Holmes as agent for the district for the past number of years, and trust the Lord will especially bless and direct him in his labors wherever he is called to perform same.

Commending all to the blessing and good-will of our heavenly Father, I am in behalf of the Bishopric,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, March 22, 1912.

Meeting Place.

To the Quorum of High Priests: Greeting: You will please take notice that arrangements have been made for the quorum to occupy the same hall as we did in 1910, namely: Buchanan's Hall on the west side of the Public Square, upstairs over the Martin Meat Market. First session at 8 o'clock in the morning, April 6.

ROBERT M. ELVIN, *Secretary.*

INDEPENDENCE, MISSOURI, March 25, 1912.

The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—Romaine.

Program of Convention of General Sunday School Association.

INDEPENDENCE, MISSOURI, APRIL 4-6, 1912.
Forenoon.

- 8.30-9.15, prayer service, Elder John Smith in charge.
- 9.15-9.30, song service, Mrs. Audentia Anderson, chorister.
- 9.30-10.45, conference: The cradle roll and primary departments, Mrs. C. B. Stebbins in charge.
- 10.45-11.00, vocal solo, Mrs. E. G. Haberlein.
- 11.00-11.30, address: Expediting the business of a General Convention, Elder D. J. Krahl.
- 11.30-12.00, business.

Afternoon.

- 2.00-2.15, tenor solo, Charles Eaton; soprano solo, Mrs. A. J. Brackenbury.
- 2.15-3.30, conference: The home department, Mrs. Flo Mc-Nichols in charge.
- 3.30-5.00, business.

Evening.

- 7.30-7.45, selection, Lotus Mandolin Club; contralto solo, Miss Frances White.
- 7.45-8.15, address: Institute work, Mrs. M. A. Etzenhouser.
- 8.15-9.00, conference: Library work, Elder E. H. Fisher in charge.

FRIDAY, APRIL 5.

Forenoon.

- 8.30-10.30, business.
- 10.30-10.45, song service, Mrs. Audentia Anderson in charge.
- 10.45-12.00, conference: Normal work, Mrs. D. H. Blair in charge.

Afternoon.

- 2.00-2.15, soprano solo, Mrs. W. A. Blair.
- 2.15-2.45, address: The EXPONENT, Elder G. R. Wells.
- 2.45-5.00, election of officers; business.

Evening.

- 7.30-7.45, chorus singing, Independence Junior Choir; 175 voices.
- 7.45-8.15, address: Mothers' work in the Sunday school, Mrs. F. M. Smith.
- 8.15, unfinished business; short addresses by leading workers.

Bishop's Annual Report

OF RECEIPTS AND EXPENDITURES OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS FROM JANUARY 10, 1911, TO JANUARY 10, 1912.

RECEIPTS BY BISHOP.

On hand last report	\$ 8,977.23
Aid returned	5.00
Local bishops and agents	40,843.48
Bishop's office expense	1.00
Bonheim place	1,885.45
Book of Mormon Translation Fund	1.00
Central Church account, offerings and rent	1,831.01
Children's Home	795.69
Christmas Offering	7,500.25
College running account	614.68
Consecrations	1,259.02
Woman's Auxiliary	5.00
Danish Book of Mormon	1.20
Elders' expenses returned	108.76
Elders' families returned	181.00
Hilliard, G. H., Counselor	508.26
Insurance returned	2.20
Interest received	567.76
Kirtland Home	780.00
Rent collections	1,315.58
Real estate improvements	6.18
Real estate contracts	17,522.57
Saints' Home	10,377.04
Sanitarium	2,139.24
Taxes	96.53
Temple consecrations	51.00
Tithes and offerings	34,802.10
Tracts	6.75
Zion's Religio-Literary Society	1,082.86
Bills payable	137,129.29
Bills receivable	5,093.33
Accounts (cash)	436.78
Accounts	34,793.16
Total	\$310,220.40

EXPENDITURES BY BISHOP.

Aid	15,480.42
Auditing expense	107.60
Bishop's agents	4,462.14
Bishop's office expense	4,402.26
Bonheim	3,279.37
Central Church	3,532.09
Central Church furniture account	100.00
Children's Home	11,917.68
Christmas Offering refund	1.00
Church buildings	127.69
College running expense	170.43
Elders' expenses	11,882.35
Elders' families	16,613.00
Exchange	25.16
First Presidency's expense	1,568.21
General expense	1,093.03
Graceland College, old debt account	360.00
Hilliard, G. H., Counselor	128.00
Historian's office expense	619.83
Home Dam account	50.00
Kensington	524.67
Interest	8,196.67
Inheritance tax	50.00
Inheritance	380.00
Jerusalem Mission	421.33
Kirtland Home	1,205.29
Kirtland Hotel	638.11
Kirtland Temple repairs	329.40
Bishop's office library	101.27
Presidency's office library	151.09
Live stock	200.00
Mexico Mission	20.00
Patriarch's office expense	18.50
Postage	9.16
Merchandise	303.70
Quorum of Twelve expense	12.77
Recorder's office expense	920.36
Rent (refund)	920.36
Real estate expenses and repairs	1,112.65
Real estate improvements	2,489.41
Real estate contracts	4,613.15
Real estate	25,822.25
Saints' and Liberty homes	4,298.28
Sanitarium	6,138.39
Secretary's office expense	129.05
Steamship agency	73.62
Taxes, real estate	1,042.25
Tracts to missionaries	310.89
Utah Mission (rent)	208.00
Bills payable	112,494.51
Bills receivable	10,338.54
Suspense account	28.61
Accounts	51,687.62
Total	\$310,220.40

REPORT OF G. H. HILLIARD, COUNSELOR.

Receipts.

Last report due church	\$ 25.01
From tithes, offerings, and consecrations	1,129.80
From Bishop	147.74
From miscellaneous	48.00
Due counselor	121.59
Total	\$ 1,472.14

Expenditures.

Paid Bishop	926.00
Paid elders' families	312.00
Paid elders' expenses	181.14
Paid aid	53.00
Total	\$ 1,472.14

REPORT OF E. A. BLAKESLEE, COUNSELOR.

Receipts.

Last report due church	\$ 72.75
Paid elders' expenses	\$ 8.85
Due church	\$ 63.90

ACCOUNTS WITH AGENTS.

Receipts.

Balance due church last report, \$33,425.66, less differences in balances, \$1,609.98	\$ 31,815.68
Received from Bishop	4,628.58

Received from other districts and agents	9,999.94
Received from tithes, offerings, consecrations, and surplus	138,965.58
Received miscellaneous	9,406.89
Due local bishops and agents	913.90
Total	\$195,730.57

Expenditures.

Due agents last report	301.75
Paid Bishop	39,594.98
Paid elders' families	76,601.72
Paid elders' expenses	8,336.98
Paid aid, poor, and needy	9,937.13
Paid other districts and agents	11,538.72
Paid miscellaneous	11,362.11
In hands of local bishops and agents	38,062.18
Total	\$195,730.57

REPORTS OF ELDERS.

Receipts.

In hands of elders last report, less settled balance and elders not reporting	\$ 1,223.26
Donations from Saints and friends	14,920.60
Received from bishops and agents	24,823.57
Furnished by elders	3,886.90
Total	\$ 44,854.33

Expenditures.

Expenses, traveling, etc.	42,891.93
In hands of elders	1,462.40
Total	\$ 44,354.33

STATEMENT AVAILABLE ASSETS.

January 10, 1912.

Cash in hands of E. A. Blakeslee, counselor	\$ 63.90
Cash, notes, and accounts in hands of local bishops and agents	38,062.18
Bills receivable	47,528.55
Accounts receivable	53,144.40
Real estate contracts	9,290.50
Building stone account	284.32
Central Church, Kansas City, Missouri	12,578.21
Central Church, Kansas City, Missouri, furniture	100.00
Book of Mormon Translation Fund	14.65
Bonheim, inventory	1,417.78
Children's Home	15,017.83
Graceland College running expense account	3,151.70
Danish Book of Mormon account	301.56
Derrick	375.00
Furniture and fixtures	1,739.13
Historian's office inventory	304.79
Home Dam, Lamoni	3,163.93
Kensington Home, inventory	138.15
Independence Sash Door & Lumber Company, stock	741.00
Independence Planing Mill & Supply Co., stock	1,397.50
stock	1,397.50
Kirtland Home, personal property	1,162.10
Kirtland Hotel, personal property	1,692.15
Library, Bishop's office	1,391.56
Library, historian's office	48.83
Library, Presidency's office	440.54
Live stock	627.30
Saints' and Liberty homes	50,079.45
Sanitarium	56,847.98
Secretary's office inventory	193.00
Library, general church	1,415.20
Recorder's office inventory	348.15
Independence Stake inventory	374.80
Lamoni Stake, inventory	412.00
Society Islands Mission	620.95
Steam engine	100.00
Supply Store	9,235.75
Automobile, Utah Mission	700.00
Real estate, not including church buildings	113,708.98
Total	\$433,213.82

STATEMENT LIABILITIES.

Bills payable	\$159,216.29
Accounts payable	10,692.88
Due agents	913.90
Cash account	436.78
Due G. H. Hilliard, counselor	121.59
Temple Consecration Fund	1,951.77

CONTENTS

EDITORIAL:
 Is It an Anomaly - - - - - 313
 General Conference Visitors - - - - - 314
 Magazine Number - - - - - 314
 Things as They Are—Should Be—and Otherwise 315
 A Word of Warning - - - - - 316
 Woe Unto You when All Men Speak Well of You - - - - - 316

ORIGINAL ARTICLES:
 Marriage and Divorce, by X. Y. Z. - - - - - 317
 Some Events of Interest, by J. F. Mintun - - - - - 319

CANADIAN MIRROR
 R. J. Farthing—F. R. Tubb. - - - - - 326

MOTHERS' HOME COLUMN
 Sadie Burch. - - - - - 327

LETTER DEPARTMENT
 Evert Reser—Isaac True—A. A. Richardson—
 John Bailey—Mrs. Sadie Burch—
 E. E. and Ada Lambert—
 E. G. Hammond—Extracts from Letters. - - - - - 327

NEWS FROM MISSIONS
 Levi Gamet—W. E. LaRue. - - - - - 330

MISCELLANEOUS DEPARTMENT - - - - - 331

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Managing Editor.
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When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

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

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

Venture not to the utmost bounds of even lawful pleasures —the limits of good and evil join.—Fuller.

Zion's Religio-Literary Society	1,416.60
General Sunday School Association	1,900.00
Children's Home	959.70
Total liabilities	\$177,609.44
Net assets	255,604.38
Total	\$433,213.82
Net assets	255,604.38
Net assets last report	215,034.55
Net gain	\$40,569.83

SAINTS' AND LIBERTY HOMES.

Receipts.

Care and board	\$ 10,382.43
Tanks sold	50.00
Grain and hay	516.00
Groceries	1.45
On Independence Church debt	417.26
Labor	4.00
Live Stock	544.00
Offerings	207.55
Pasturage	179.88
Rent	129.00
Repairs	6.60
Supplies	.88
Discount	8.26
Expense	.10
Total	\$ 12,447.41

Expenditures.

Aid	222.20
Care and board	104.35
Clothing	24.59
Expense	39.60
Fuel	731.54
Furniture and fixtures	90.75
Grain and hay	77.20
Groceries	1,295.47
Implements	70.55
Improvements	75.18
Insurance	2.23
Labor	2,436.93
Medical services	300.60
Repairs	619.55
Light	157.76
Supplies	83.26
Account	25.00
General Church fund	6,078.76
In hands of Committee	11.49
Total	\$ 12,447.41

SAINTS' AND LIBERTY HOMES.

Assets.

Bills receivable	\$ 80.00
Buildings, fixtures, etc., Saints' Home	19,683.90
Furniture and fixtures, Liberty Home	1,473.20

Grain and hay, inventory	415.00
Groceries, inventory	481.00
Home Committee	11.49
Implements, inventory	311.00
Real estate improvements, Liberty Home	7,040.05
Real estate, Saints' Home	15,455.16
Real estate, Liberty Home	3,000.00
Real estate improvements, Saints' Home	935.25
Independence Church	874.48
Live stock	1,300.00
Accounts	283.00
Total	\$ 51,293.53

Liabilities.

Accounts due and unpaid	1,214.08
Present worth	50,079.45
Total	\$ 51,293.53

CHILDREN'S HOME ACCOUNT.

Receipts.

Balance real estate purchase	\$ 3,000.00
Offerings, etc.	2,572.75
Pasturage	7.60
Freight and express refund	1.44
From church on account	11,917.68
Total	\$ 17,499.47

Expenditures.

Real estate buildings and improvements	\$ 12,411.60
Labor	63.68
Implements, harness, etc.	169.75
Expense	43.49
Clothing	52.02
Care and board	11.00
Medical and dental work	18.25
Fuel	141.76
Furniture and fixtures	1,321.79
Freight and express	98.00
Grain, hay, feed, etc.	68.48
Repairs	10.93
School supplies	28.42
Supplies	20.70
Water and Lights	20.40
Groceries	641.47
Salaries	904.42
Insurance	82.75
Taxes	19.54
Live stock	558.67
Reorganized Church, balance	795.69
W. P. Robinson, Manager, cash in hand	16.66
Total	\$ 17,499.47

CHILDREN'S HOME ACCOUNT.

Assets.

Cash on hand	\$ 16.66
Real estate	14,418.77

Implements, harness, etc.....	393.25
Accounts	978.91
Furniture and fixtures, inventory	1,207.64
Groceries	241.60
Live stock, inventory	761.00
Total	\$ 18,017.83

Liabilities.

Due on real estate	\$ 3,000.00
Present worth	15,017.83
Total	\$ 18,017.83

INDEPENDENCE SANITARIUM.

Assets.

Office supplies	57.99
Groceries	179.64
Bills receivable	21.43
Buildings	45,445.35
Medical and surgical supplies	214.21
Cash	74.14
Furniture and fixtures	4,297.91
Live stock	185.00
Real estate	7,599.72
Accounts receivable	3,619.15
Total	\$ 61,694.54

Liabilities.

Accounts payable	847.10
Due general church	3,999.46
Present worth	56,847.98
Total	\$ 61,694.54
Present worth January 10, 1911.....	\$ 59,099.95
Present worth January 10, 1912.....	56,847.98
Loss	\$ 2,251.97

INDEPENDENCE SANITARIUM.

Loss and Gain Account.

Receipts.

From live stock	95.00
From furniture and fixtures	15.43
From interest .....	.72
From drugs and dressings	70.90
From offerings	250.49
From discount	1.86
From operating room	575.00
From private room	4,998.93
From special nursing	494.96
From stewards miscellaneous items	68.67
From ward rooms	3,182.65
Total	\$ 9,754.61
Net loss	2,251.97
Total	\$ 12,006.58

Expenditures.

Paid for medical and surgical supplies.....	\$ 665.89
Paid for groceries, etc.....	1,013.99
Paid for office supplies	20.40
Paid for administrative expense, sundries	697.99
Paid general expense	3.55
Paid for repairs	383.26
Salaries and wages	5,315.08
Paid for equipment of nurses	1.00
Paid for fuel	302.63
Paid for chicken feed	64.90
Paid for cow feed	305.90
Paid for horse shoeing	3.00
Paid for water	442.52
Paid for insurance	126.00
Meat	327.05
Paid for butter, eggs, dairy products	267.02

Paid for tools, implements	82.50
Special rates	1,974.76
Loss on accounts	9.14
Total	\$ 12,006.58

BONHEIM PLACE.

Receipts.

From care and board	\$ 260.25
Fuel sold	1.65
Groceries sold	1.90
Offerings	265.90
Account .....	.65
From general church funds	2,710.67
Total	\$ 3,241.02

Expenditures.

Paid expenses	\$ 126.10
Paid for fuel	299.80
Furniture and fixtures	526.50
Groceries	1,035.40
Implements and tools	7.00
Improvements	432.01
Labor	667.59
Lights	22.00
Repairs	75.85
Account .....	.75
Supplies	40.49
Balance in hands of matron	7.53
Total	\$ 3,241.02

Died.

FALKNER.—James Falkner was born January 13, 1868, and died March 19, 1912. He was born at Aydery, Scotland, and moved to London, Ontario, when five years old. He resided there ever since. He was baptized by Gomer T. Griffiths July 13, 1880; married March 30, 1888, at Corinth, by Elder Arthur Leverton. He leaves to mourn, his wife and two children; also two brothers of Detroit, Michigan. Funeral in charge of Elder William Fligg.

ALCOTT.—Sister Catherine Elva Key was born in Randolph County, Indiana, April 18, 1839. Removed to Berrien County, Michigan, and was married to Alfred Burreis in 1854. Nine children came to gladden the home; six of them died in infancy and childhood. Her husband having died, in October, 1878, she became the wife of Elder Robert Alcott, who preceded her to rest. In company with Brother Alcott, she united with the Reorganized Church March 27, 1881, and lived the life of the true child of God; a devoted mother in the community; an exemplary woman beloved by all in the church, and a faithful member. Her faith was strong, her conception of the hereafter clear, and confidence found expression in an earnest longing to go to her future home. A large circle of friends are bowed in sorrow, besides three children, eight grandchildren, eight great-grandchildren, two sisters, and one brother. She died at home in Galien, Michigan, March 8, 1912, after an illness of sixteen weeks, of cancer of the stomach. Funeral was conducted from Saints' church, March 10. Elder S. W. L. Scott preached the sermon to a large concourse of people. The beautiful floral offering whispered the rest remaining for the people of God. Burial in Galien cemetery to await full realization of the gospel hope.

WARPOLE.—Thursday, February 15, while at work trimming trees, he was stricken with heart failure, falling to the ground and dying instantly. Mr. Warpole was not a member of the church, but on one occasion opened his house for preaching, also giving the elders a home. He leaves a wife who is a good, faithful Saint, and two small children. The funeral was from his home in Newark, Delaware, February 18, 1912. Sermon was preached by Elder William Anderson, assisted by the Methodist minister, and the Methodist choir furnished music.

FOR SALE

If you think of coming to Lamoni, and want a good residence property, my place is for sale. Good 8 room house, cellar, cistern, well, barn, and large chicken park. Good outbuildings lots of fruit cement walks: everything in good repair. Three blocks from business center; fine location. Will trade for land. C. J. Peters, Lamoni, Iowa. 14-4

Beautiful Osage Valley.

Having come to this place a little over a year ago, and seeing the richness of the valley and fine climate, I desired other Saints might share it; so advertised the land. As a result many have availed themselves of the opportunity. Would like to locate others. Send for our list. 47

OSAGE VALLEY LAND CO.,
Mapleton, Kansas.

One Hundred and Twenty Acres.

3 1/2 miles from Lamoni. 1/2 mile to school, same distance to L. D. S. Church. House of 7 rooms, large barn, corn crib, 2 good wells and windmill; fine orchard. Land lies well. 100 acres under cultivation, 20 acres pasture some good timber on. \$90 per acre with good terms. Address G. W. Blair, Sec. Lamoni Land and Loan Co., Lamoni, Iowa.

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It's a wonderful vacation trip to tour the great, big, free West, with its growing cities, splendid orchard and farm lands and delightful climate. It is the grandest railroad journey in the world. If business takes you or if you are one of those who like an early vacation, get in touch with me. There will be specially reduced coast rates on certain days in April and May, long limit and liberal stop-overs.

Come in and let me help you plan your trip so you can enjoy the utmost pleasure and comfort.

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C. B. & Q. R. R.

The low one-way Colonist ticket will not be on sale after April 15

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W. A. Hopkins, President, Anna A. Dancer, Vice-president, Oscar Anderson, Cashier.

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Our lands have advanced in value very rapidly in the last five years, but there are yet many profitable investments to be made here. Come to Saskatoon and see Dorr & Diggle. We will place you in touch with the owner of the land and look after the title of the land you buy.

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We want 100 families who do believe in these principles and who are willing to help try them out.

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Write at once, it's of vital importance to you.

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R. B. TROWBRIDGE,

Organizer.
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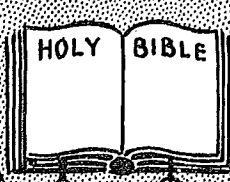
The Saints' Herald

The Best Preachers.

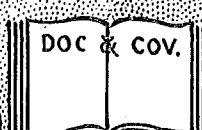
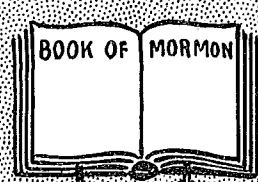
When larger, better "Heralds" we are reading,
With "Pleasant Chat," and lovely "Bible tales,"
And path to "Blisston" marked out for our beeding,
Forgetting fingers weary and brain that fails,
We shall exclaim, "How swiftly Zion sails!"

Then courage! Prophets, Apostles, and Teachers,
Ye Officers bear rule from day to day;
Ye Saints most dear, remember, the best preachers
Are those who practice what the preachers say.

—David M. Smith, about 1870.



**MAGAZINE
NUMBER**



HERALD PUBLISHING HOUSE, LAMONI, IOWA

"God Shall Find Out a Way."

(Romans 7:11, 15-17.)

BY F. R. TUBB.



Do inborn sins afflict thee,
And mar thine onward way?
Does Satan e'er resist thee
The while thou striv'st to pray?
Do friends forsake and leave thee
In loneliest paths to stray?
Let not these troubles grieve thee,
"God shall find out a way."

By Nebo's lonely mountain,
Or Achor's gloomy vale,
The Everlasting Fountain
Shall never, never fail;
Though tribulation's waters
Thy shrinking soul dismay,
For Zion's sons and daughters
"God shall find out a way."

Doth grief's overwhelming billow
Thy small, frail bark assail,
And seas arise like mountains;
Causing thy heart to fail?
Look up! The Lord's bright angel
Proclaims the dawning day;
Telling thee that to-morrow
God shall find out a way;
Yea! on that bright to-morrow,
God shall find out a way!

What though the accuser threaten,
With fierce, malignant spite,
To slander and o'erwhelm thy soul
With falsehood in the fight;
Thy truth shall yet ride glorious
As yonder orb of day,—
For God, the All-victorious,—
He shall find out a way:
The Lord, the All-victorious,
Himself shall find the way.

Then why mistrust thy Savior?
Whose mercies never end;
In every harm and danger
Thy never failing Friend;
He shall defend from legions
In panoplied array,
Though great Diabolus command,
"God shall find out the way."

Then why mistrust thy Master,
Whose mercies never cease?
Can any dire disaster
O'erwhelm the Prince of Peace?
Though lightnings fierce shall rend the heavens
Till midnight glares like day,
His mighty form shall conquering stand;
"For God shall find the way."

THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, APRIL 10, 1912

NUMBER 15

EDITORIAL DEPARTMENT

THE WELLS OF THE FATHERS.

"And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham."—Genesis 26: 18.

Isaac was one of the first great conservationists. Finding the land desolate and the wells filled up, he set himself to the task of reclamation and conservation. Water meant life. So in the interests of human life he digged again the good old wells of his fathers. Jacob and those who came after him con-

Centuries later, Jesus, standing by Jacob's well at Sychar, on the "parcel of land" that Jacob had given to his son Joseph, talked with the woman of Samaria and drank the water from the well of Jacob. The Jews and Samaritans had cherished the well of natural water; but they had forgotten the wells of spiritual water.

So Jesus, teaching her, said, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4: 13, 14. If the man who digs again the wells of the fathers and opens up the natural resources of the land confers a great benefit upon his generation, so that it is esteemed a matter worthy of perpetual record in the word of God, how much more important is the work of the man who opens up the forgotten wells of hidden spiritual power and refreshment that sustain the fathers.

Long before the dawn of the eighteenth century men had forgotten again the wells of living water that Jesus had opened up to men so long be-

fore. Religious teachers had become quite unlike the old prophets, Isaac and Jacob, Jeremiah, Samuel, and others of whom Walter Rauschenbusch says: "They went to school with a *living* God who was then at work in his world; and not with a God who had acted long ago and put it down in a book."—Christianity and the Social Crisis, p. 23.

Religious people came to think of God in the past tense, as of one who had acted and put it down in a book. Their teachers drew inspiration from dry-as-dust commentaries, and not at first hand like those



Photo by Sister F. G. Pitt.

THE SITE OF JACOB'S WELL AS IT APPEARS TO-DAY.

tinued the good work and cherished the wells and fountains of water that had refreshed their people and sustained their lives in days gone by.

But these people had access to other water also. If Isaac and Jacob opened up the wells that supplied natural water, they also kept open the wells that supplied spiritual water. Of their descendants in the days of Moses, before the "law was added because of transgression," it is written that they all "drank of that spiritual Rock which followed them: and that Rock was Christ."—1 Corinthians 10: 4.

holy men of old who wrote and spoke as they were moved by the Holy Ghost.

There is more than jest in the anecdote of the man who wrote a book of comments on the Lamentations of Jeremiah, and sent it to the friend with the query, "What do you think of my Commentary on the Lamentations of Jeremiah?"

The friend replied: "My only regret is that Jeremiah is not alive to write a book of lamentations on your commentary."

The wells of the fathers were pretty thoroughly stopped up. Revelation had ceased. Men did not care for further revelation, indeed, they denied the possibility of further revelation coming from God. Learned disputations over the letter of the law continued long after the Spirit had fled.

To them we might well apply the words of Jeremiah: "They have forsaken me *the fountain of living waters*, and hewed them out cisterns, *broken cisterns*, that can hold no water."—Jeremiah 2: 13.

Such was the condition when Joseph Smith and his associates came, "digging again the wells of the fathers."

This man, when confused by the war of conflicting creeds, alarmed at a world-wide poverty of spirituality, passed by all the dry and broken cisterns that men had constructed, and acted on the conviction that there was truth in the statement: "If any

of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1: 5.

Profoundly impressed by the truth of this promise, and its potentiality for good to himself and others, he went directly to God in fervent, simple prayer.

As a result, God revealed himself to him, as he had done to Abraham, Isaac, Jacob, and others of the fathers, and pointing to his Son, who also appeared, declared: "This is my beloved Son, hear him."

No more important words were ever uttered. In an age that trusted in the arm of flesh and in the wisdom of men, God again called men to hear Jesus. This was the beginning of the opening up anew of revelation and spiritual power in these last days. The old avenues to God were opened again. The old blessings came back. The wells of living water were uncovered and men were invited to come and drink, that they might have everlasting life.

If ever we build a material monument to Joseph Smith, we may well inscribe on it the words used concerning Isaac:

"He digged again the wells of water, which they digged in the days of Abraham."

ELBERT A. SMITH.

ORIGINAL CONTRIBUTIONS

THE UNIVERSALITY OF THE GOSPEL.

BY ELDER CHARLES FRY, PASTOR OF THE CHURCH IN PITTSBURG, PENNSYLVANIA.

To the mind of him who has looked into the record of the gospel, the universal application of that gospel must be apparent. At the coming of the Savior into this world, and upon the threshold of the dispensation which he brought, the voice of the angel declared that the good tidings should be "to all people."

In sending his gospel forth Jesus said to his apostles:

Go ye therefore, and teach *all nations*.—Matthew 28: 19.

And again:

Go ye into *all* the world, and preach the gospel to *every creature*.—Mark 16: 15.

In speaking of the work of the last dispensation the Lord said in prophecy:

And this gospel of the kingdom shall be preached in *all* the world for a witness unto *all nations*.—Matthew 24: 14.

The Apostle Paul declares the universal brotherhood of man under the gospel in the following:

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free.—1 Corinthians 12: 13.

Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.—Colossians 3: 11.

Peter perceived under the inspiration of the Holy Spirit that

God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10: 34.

But the gospel in Christ's day was sent to a nation having strong national prejudices, that were bitterly selfish, and these, with religious factionalism, prevented the gospel from finding permanent place in its midst. The history shows that these things had their effect within the church as well as without, and the church was well nigh rent asunder when, in carrying out its world-wide mission, the Gentiles were brought in. The Apostle Paul, seeing these conditions, many times declared the universality of the gospel, but factionalism within the church, with factionalism and nationalism without, with their attendant evils, eventually wrought its overthrow.

The great mission of Christ, and the gospel which he gave, was to establish

UNIVERSAL PEACE AND GOOD WILL AMONG MEN,

and if the gospel had been permitted to fulfill its purpose that condition might have existed to-day. The only means by which such a condition was possible was rejected of men. But what have human

www.LatterDayTruth.org

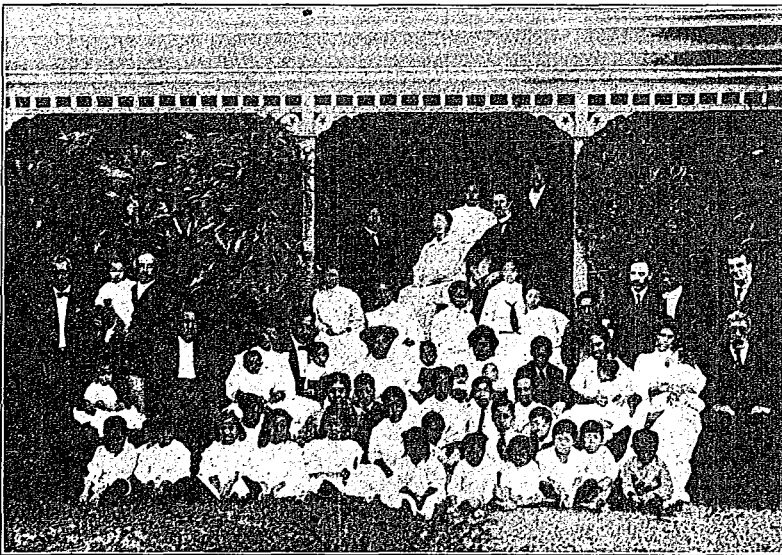
institutions accomplished in that line? For centuries they have had opportunity to prove themselves, and what is the result? Nation has followed nation, and government superseded government, so rapidly of late that thrones of kings are coming to be looked upon as like chaff which is swiftly swept away by the changing wind. Governments have not brought to their own citizens that which satisfies, and men have struggled for improvement even to the overthrow at times of the old forms. Labor unions have sprung up to do for the working men what the governments had failed to do.

All Protestantism is a *protest* against any claims of Catholicism to having brought the world any nearer to this ideal condition, and each successive

shall perish in Babylon, even Babylon the great, which shall fall.—Doctrine and Covenants 1: 3.

The advance of science and invention has brought the whole world to a compactness never before known, and men of every nation are coming to realize that humanity has a common need. Notwithstanding human organizations and factions have multiplied, yet the development of the age is away from such. Their multiplicity is their weakness, and the continual coming of new forms indicates general dissatisfaction with the old. The original independence of the individual organizations of the several classes has gradually faded away until various degrees of unity have been attained. Thus the churches which once opposed each other in a sometimes bitter struggle for supremacy, have largely discarded their differences and now work harmoniously together; while some have actually united.

Labor organizations have gradually evolved into national and international unions, and a movement has recently been started toward bringing under one head all the labor unions of the whole world. Business corporations have combined, resulting in great trusts having control of the several lines of industry throughout the whole world, and so extensive is their power that they are practically beyond the control of the governments in which they had their origin. The dominion of the nations is world-wide and their interests so intermingled that they have come to divide, by peaceful



NATIVE SAINTS OF HAWAII, AT HONOLULU.

Brother Waller and the missionaries of the church operating in Hawaii are reaching Chinese and Japanese as well as Hawaiians.

Protestant movement is a like protest against its predecessors. The very existence of such institutions as the Young Men's Christian Association is a standing rebuke to all religious denominations in their failure to meet the whole need of the whole world. Fraternal orders, too, have arisen almost by legion, to help humanity in ways which the religious institutions had altogether neglected. The existence of all of these evidences the inability of each other to meet a universal need. And thus the world is seeking in a thousand ways to improve conditions, every man working according to his own conception of things, and while each may accomplish some good, the results designed in the gospel of Jesus Christ are not to be attained in that way, for—

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and

means usually, their respective "spheres of influence." Through the universal commingling of nationalities each nation has come to learn that others have rights as well as itself, and thus has grown up a sentiment in favor of the settlement of differences by arbitration. Men have even talked of an ultimate world-wide republic. The activities of men in all directions are becoming world-wide.

But notwithstanding this progress, human institutions have not kept up with the times. Governments furnish slight relief from the power of the oppressor; churches, charitable organizations, and fraternal societies, offer but the pittance for the momentary help of the individual, without changing the universal condition, while the poor and oppressed of all nations are crying out with one universal cry to the great Father of all for relief from

oppression, for equal opportunity, for peace, for happiness, such as the world heretofore has not given. Governments are too *national*; political and other parties are too *factional*; churches are too *denominational*; fraternal orders are too limited in their *fraternity*, to supply the world's need. Any movement designed to meet the growing demand of the age must be a world movement, adapted to every need of mankind.

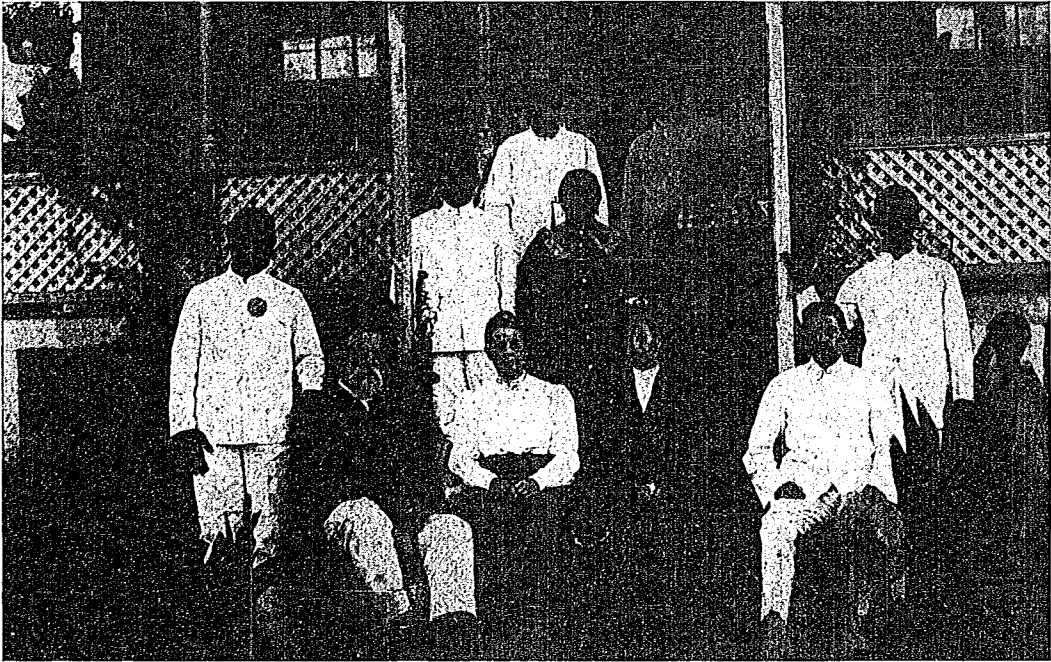
With the evidence of centuries of failure upon the part of human institution, is it not apparent that a higher wisdom and greater power are required to inaugurate and maintain a work that is to be

and at the time of his departure two angels stood with the disciples and said:

This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1: 11.

The coming of the Lord will not be without preparation upon the earth. According to the parable of the virgins a cry is to go forth: "Behold the Bridegroom cometh; go ye out to meet him," prior to his appearance. Isaiah says:

Behold thy salvation cometh; behold his reward is with him, *and his work before him*.—Isaiah 62: 11, and Malachi:



A GROUP OF SOUTH SEA ISLAND SAINTS, TAHITI.

universal? To God must men look through his Son Jesus Christ for such wisdom and power. Through Christ and the gospel was the promise of "Peace on earth" made nearly two thousand years ago and the promise still awaits fulfillment. God has not forsaken this world nor left it altogether to man, but—

He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand.—Daniel 4: 35.

Jesus Christ still holds "all power . . . in heaven and in earth," and—

He shall bring forth judgment to the Gentiles. . . . He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.—Isaiah 42: 1, 4.

When here upon earth he said:

I will come again.—John 14: 3,

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.—Malachi 3: 1.

As the coming of the Lord will be world-wide, so that "every eye shall see him," so must the preparatory work be world-wide. Of necessity it must have its beginning *in* some nation though not *of* that nation. In its incipency it may be small and restricted to one country, but it must go to every land.

THE GOSPEL RESTORED.

In 1820 God again revealed himself to man, and subsequently to that revelation, restored the authority by which the gospel could again be preached in its fullness and the ordinances performed. These, with the organization of the church in 1830, accord-

ing to his command, were the beginning of the *Restoration*. Just prior to the organization of the church the Lord said:

A great and marvelous work is about to come forth unto the children of men.—Doctrine and Covenants 6: 1, and shortly after the wheels of organization had been set moving he said again:

And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me.—Doctrine and Covenants 45: 2.



TAKING THE GOSPEL BACK TO JERUSALEM.

Elder Griffiths and Pitt and other Saints in the Holy City.

At this time the Lord declared that

The voice of the Lord is unto all men, . . . and the voice of warning shall be unto all people, . . . unto the ends of the earth.—Doctrine and Covenants 1: 1, 3.

The gospel as restored in the latter days has not changed from what it was in former times. It is still adapted to all classes of men of every nation. It recognizes none above others, but reaches out to all men as a common brotherhood, having a common need, inviting them into the "one body" of Christ,—the universal kingdom of God. It knows neither nationality nor geographical division, but is "to all people" and "to every land." If the gospel were anything less than this it could not meet the necessity and demand of this age of light and progress.

Here, then, is that which meets the world's need. It is a universal standard, the "everlasting gospel." Under it sin will cease from the hearts of the children of men until there will be no crime, and present criminal laws will be known only in the past. Selfishness will vanish, and with it will go poverty with all its attendant evils. Inordinate ambition will be drowned in love, and the oppression of tyranny will sink to rise no more. Factionalism, denominational-

ism, and ultimately, at the coming of the Lord, nationalism will yield to the "kingdom of our Lord, and of his Christ; and he shall reign for ever and ever," (Revelation 11: 15), and

He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . Yea, all kings shall fall down before him; all nations shall serve him.—Psalm 72: 8, 11.

He who would to-day work for the whole world must work with God, and likewise, he who works with God will work with the whole world. As laborers together with God, the children of the kingdom must not forget that

ITS MISSION IS TO THE WHOLE WORLD, and that it is so complete within itself that it can meet every need of every man. To work with God man must enter into the "everlasting covenant" with God and remove sin in all its forms from his life. He must enter the kingdom in which the light and power of God are manifest, and work in harmony with its laws. He must leave behind the "dead works" of the world, the prejudices, the narrow partisanship which bind him to kindred, party, lodge, or denomination. He must become a *world-man*, a brother in the great brotherhood of men, and seek to bring all to that higher brotherhood in the kingdom of God,—sons of God; and

Faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.—Doctrine and Covenants 4: 1.

If men would but come to that gospel standard and "let love rule in their hearts" the great armaments of the nations might be broken up and their swords beaten into plowshares; the vaults of the magnates containing rich treasures reserved for the few, would open their doors and consecrate of their abundance to the "God of the whole earth" to establish the only system of equality possible among men; the prisons would be torn down or turned to better uses, for there would be no criminal to find lodgment therein, nor tyrant to incarcerate the innocent; the boast of nobility and the proud claims to royal lineage would disappear in a universal equal honor in that all were sons and daughters of God,—an honor superior to all else in the world; patriotism would be the patriotism of principle rather than of sectionalism or nationalism.

TRUE PATRIOTISM.

Faithful service to God does not destroy a proper allegiance to "the powers that be" to which He has said we should be subject. True patriotism leads men to support their respective governments in all that is right and true, and to seek by honorable means the removal of all that is evil. But to support them in what is wrong and unjust is false patriotism which tends to the destruction of the nations themselves and is destructive of the rights and liberties of man, and contrary to the purposes of God. What is just and true in one nation will work no ill to another, and hence will be for the good of all mankind. Patrick Henry was well up

not for the children of the kingdom to oppose the governments under which they live, nor to take up the sword,

For all they that take the sword shall perish with the sword.—Matthew 26: 52.

But it is for them to oppose sin wherever found:

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.—Doctrine and Covenants 4: 2.

My kingdom is not of this world; if my kingdom were of this world, then would my servants fight.—John 18: 36.

There is little room in the child of God for the war spirit which is often born of an unreasoning prejudice and a lust for blood, and too often mis-



A GROUP OF GERMAN SAINTS, AND PROSPECTIVE SAINTS AT MANGSCHUTZ, PROVINCE OF SILESIA.

with his times when he said: "I am not a Virginian, I am an American," and were he here to-day to speak in harmony with the times he would say: "I am not an American, I am a *world-man*." True patriots of to-day will look farther than the bounds of their own country and see *humanity*. In the practice of true patriotism there will be no conflict with God and his work. He has said in latter-day revelation:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until he reigns whose right it is to reign.—Doctrine and Covenants 58: 5.

This instruction is applicable in all lands. It is

taken for patriotism. The only implements of war under the gospel are truth and the Spirit of God, the only armor faith,

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Ephesians 6: 12.

Every man who enters freely into this spiritual warfare can not fail to serve his country well for he is building up that which is permanent.

The church is not to seek temporal power or dominion, as to do so would utterly remove it from its high calling. It could not be united with an

earthly government and fulfill its mission, for it is the design of God

- That the church may stand independent above all other creatures beneath the celestial world.—Doctrine and Covenants 77: 3.

from the curse which has come upon them through the sins of their fathers.

For this purpose the Son of God was manifested, that he might destroy the works of the devil.—1 John 3: 8, and

As many as received him, to them gave he power to become the sons of God.—John 1: 12.

Their cleansing may not be absolute in this life, but it is certain that those who by obedience became sons of God will have every curse removed when they shall come forth in the first resurrection. In the church militant there must be equality of opportunity for all men, and when perfection is reached by those who avail

themselves of such opportunity, there will come equality of condition and glory, and they will be brothers indeed.

Within the light of the gospel may live and grow every true art, every branch of science, every industry, every human endeavor for the betterment of the world; and in it every true desire for truth, justice, equity, and righteousness, will find its highest realization. In its services men will find their purest joy, their greatest happiness.

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Whatever is new may not be good, but it is not necessarily bad. All ideas were new at one time, and if they had not been originated and advocated

Likewise the members of that church need to stand independent of all other institutions, according to the law of God, which law requires that they "be subject to the powers that be," which powers have an acknowledged dominion under which men come by birth. The covenants made with other institutions, however, are optional, and the same law of God says that all old covenants are done away in the new and everlasting covenant,—the gospel. (Doctrine and Covenants 20: 1.) He acknowledges none of them. To hold membership in them is to tie the church to the world and hinder the accomplishment of its holy purpose.

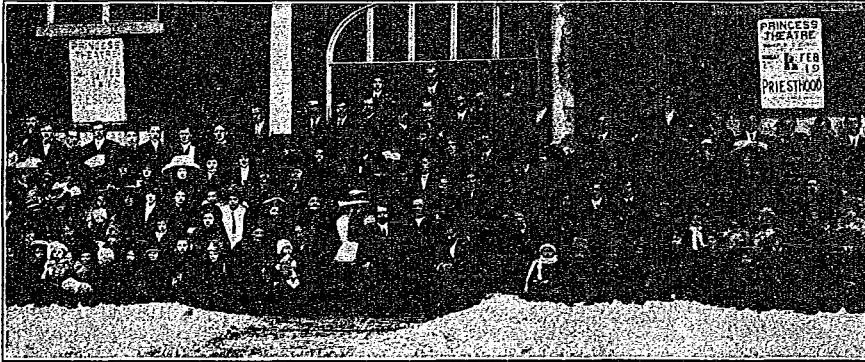
Behold, I the Lord, who was crucified for the sins of the world, giveth unto you a commandment, that you shall forsake the world.—Doctrine and Covenants 53: 2.

The gospel is all sufficient. It adds to all that is good in every nation, yet takes naught of good from any. It is a divine institution designed for the whole world,—as many as will, and it will meet the world's need. There is no room in it for the distinctions of nationality, for all have a right there by obedience. The red Indian, the yellow Chinaman, or the black negro, may not be desired as companions by the white man of advanced tastes, but it must be remembered that many white men would not be desired either, and why? Because sin, with its evil consequences, has fallen upon them and they have become degraded. But take away their degradation and will they not be acceptable? There is power in the gospel to cleanse the white man of low degree, and that power is sufficient to cleanse the red man, the yellow man, and the black man



A GROUP OF AUSTRALIAN SAINTS AT BULAHDELAH.

by men of sufficient force to disseminate them despite the opposition of blockheads, we should still be living in caves and subsisting on the flesh of such animals as we were able to kill.—Selected.

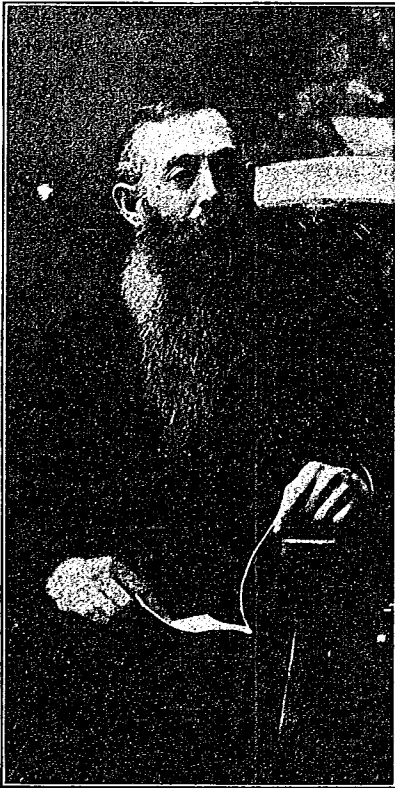


A GROUP OF CANADIAN SAINTS, TORONTO.

CHOOSING MEMBERS OF THE SEVENTY.

BY ELDER J. F. MINTUN, OF THE SEVEN PRESIDENTS OF THE SEVENTY.

Those who have lately entered the fold, and especially those who have been of late ordained elders, are solicitous of all the light that will better qualify them to do intelligent service. Since we make prominent the claim that men to occupy in any position in the priesthood must be called of God, many times it is necessary to explain how the seventy are chosen or called to that special position, and an intelligent explanation comes from a correct knowledge. Being placed in a position where this question has been made a special duty for some years, I essay to present a few thoughts.



ELDER J. F. MINTUN.

"Never was there a time when there was greater need for more laborers in the vineyard of the Lord; and never was there a time when a greater need existed for pure and clean men."

The Lord, in showing the order of the seventy, reveals the fact that there should be seven presidents to preside over the seventy, and that upon them rests the legal responsibility of choosing other seventy till there be "seven times seventy, if the labor in the vineyard of necessity requires it." (See Doctrine and Covenants 104:43.) It is recorded by the historian Luke, that when considering the work of the seventy in New Testament times, and there

was a need of more laborers in the vineyard, the Christ in speaking to the seventy chosen (for it is said that "the Lord appointed other seventy also") said "unto them," "Pray ye the Lord of the harvest that he would send forth laborers into the harvest," and this because "the harvest truly is great but the laborers are few." (Luke 10:1, 2.)

We find the church and the harvest in the same condition to-day. As late as 1894 the Lord so declared. That the Lord may send more laborers there must be given the mind of the Spirit to those who are to make the choice of men for the office of seventy, and to make known their calling, and the Lord has thus provided and given instruction that those authorized to so act are to "be guided by wisdom and the spirit of revelation." These men then must be supported by those officials feeling, to the greatest extent, the need of more laborers, and by the whole church, that they be recipients of and be directed by the Holy Spirit, through which comes the gifts of "wisdom" and "revelation." Not only are they to be a prophetic body, enjoying the "testimony of Jesus," the Lord, as to whom he desires to send into the vineyard, but they are also to exercise the functions of a judicial body, inasmuch as they are to consider the evidences as to which the elders are "qualified and in a condition to take upon them the office of seventy," and one of the qualifications is, they must be "none but men of good repute." (See Doctrine and Covenants 120:10.) This would make it imperative that they should understand what affects reputation of men that would exclude them from the class of "men of good repute." One of the conditions that is always taken into consideration when the name of an elder is under consideration is the record that the man has made since he became a member of the church, and especially since being ordained an elder. In some cases much evidence is presented for consideration, and it always takes the wisdom of God to assist us to a correct decision in regard to this question, as to whether this man is "qualified" along the lines specially defined in the law, and in a "condition to take upon him the office of seventy." To decide this latter feature of the case another class of evidence must be considered, and sometimes the spirit of revelation is the only means by which a decision can be rendered. The persons whose names are being considered are not consulted, unless under exceptional cases, and then only to determine whether they are in a condition to occupy as a seventy.

As the Presidents of Seventy prayerfully wrestle with the work of considering names of elders for the responsible position of seventy, all that can be known of the man is secured and considered, and due weight given to all the evidence that comes into

our possession before a choice is made, unless direct revelation comes to the council. If there is one dissenting voice to the selection of one to this holy calling, action is deferred, temporarily, which may become indefinitely after further consideration at a future time. Not only is it necessary to inquire into the quality of the man as an elder and as a minister, but the conditions that may affect the selection may be with his family; so such evidence as can be secured from those acquainted with the family is considered in the light of concluding whether he is in a "condition to take upon him the office of seventy."

As much depends upon the disposition of the companion of the one chosen as upon the one chosen, for oftentimes she has the greater sacrifice to make and burden to bear, and unless she receives of the spirit of her husband's office and calling she will never be able to endure. Sometimes it means the sacrifice of health, and sometimes of life, to bear the burdens of a wife of a missionary. They must be economical to live within the limited amount it is consistent for the church to furnish each family out of the small amount received from the free-will offering of the people, and their economy commend them to those who have sacrificed to render the supplies that go to furnish the families of the missionary and the poor. Oftentimes their manner of life has more to do in soliciting the sacrifices of the people in a temporal way than the preaching of the missionary himself. Then there should be in her heart the true missionary spirit, to be continually breathed out upon those who are given into her charge as a mother, and those with whom she may be closely associated. Hers must be a willing sacrifice. Should complaint be continually made by her it oftentimes poisons the minds of the children and their associates against the life of a missionary, when the pleasure of giving one's life should make the sacrifice a cheerful one.

It takes great faith in God for those upon whom this duty rests to make choice of seventies, to fulfill their duties. For we must not only recognize that God must give to the brother chosen evidence of his calling, and sustain him in accepting the sacrifice, but God must also give to his wife and children the same spirit, that they may consent to such a life of sacrifice as is the life of the family of the missionary. It is marvelous how God has sustained our selections, and it gives us faith in God to continue in the work assigned until he shall see that we can better occupy elsewhere to his honor and glory.

By some it is supposed that we select only those who will remain faithful to the end, but that is not made a part of the law governing our work, and it is no more consistent that such should be thought our

duty than that those who baptize should only baptize those who are to be faithful to the end. It is expressed that mistakes have been made in choosing certain men, because they so soon yield to temptation and commit some gross act that totally unfits them to act in the office to which they are chosen; but the mistake is made by the individuals chosen, in not continuing in a condition that the Lord can longer use them in such a sacred position. Tears and forgiveness do not necessarily remove the disqualification brought about by the sins committed, for the record of immoral and corrupt actions disqualifies them to be "men of good repute," and their ability to represent the word and work of God effectually, and to resist temptation is affected. When what the people say of a man or woman is predicated upon past immoral or corrupt actions correctly recorded, it removes them from the possibility of being of "good repute," especially when this record is made after they enter into covenant relations with the Lord, and have accepted the priesthood of the Son of God.

There may be elders whose reputation and other qualifications are such that they are qualified to do missionary work, yet they are not in a position to take upon them the office of seventy. There are other duties of a general character noticed in Doctrine and Covenants 104 and 120, that are of such a character that they would be unfitted for, but such ones should never be placed in the missionary field where they are to perform all the duties of a seventy unless they are qualified to be chosen to that position. And wherein a minister has by iniquity disqualified himself to act in the office of seventy he should never be placed where all the responsibilities of a seventy rest upon him, no matter how humble a position he may be willing to occupy as a member of the church, or however true he may be to his covenant as a member.

That which clearly represents the mind of the Lord in reference to the qualifications of those who labor in the vineyard is found in Doctrine and Covenants 4: 1, given previous to the organization of the church, "and faith, hope, charity, and love with an eye single to the glory of God," qualifies himself for the work; and in Doctrine and Covenants 11: 4, given also previous to the church being organized, it is written, "And no man can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."

This applies equally to membership as to minister, but the instruction in Doctrine and Covenants 42: 5 applies directly to the ministry, and reads, "And again, the elders, priests, and teachers of the church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the

which is the fullness of the gospel, and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach." This, qualified by God's interpretation of what the Spirit is and does, as found in Doctrine and Covenants 10: 6, which reads, "And now, verily, verily I say unto thee, Put your trust in that Spirit which leadeth to do good, yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit," is of great assistance in determining who is qualified and in a condition to be chosen to the office of seventy, for that which would apply to the membership and to the lesser priesthood, to a greater extent applies to those who are to occupy positions which are associated with greater responsibility.

Never was there a time when there was greater need for more laborers in the vineyard of the Lord, and never a time when a greater need existed for pure and clean men, who are so living that in them the Spirit of God may dwell, and continually lead them, so that they may withstand the fiery darts of the wicked one, and endure patiently the severe trials that have of late years been visited upon God's servants, of the seventy and twelve especially, by way of afflictions upon them or their families.

How blessed is the example set by Brother John Kaler! This should have its beneficial effect upon us who yet remain to minister and to suffer, so that God may be glorified, and the works of the brother follow in the accomplishment of much good, so that he being dead may yet speak to the praise of our heavenly Father. How much more glorious is a vacancy made in this manner, after a life so faithful to his trust, than to be overtaken by temptation, and reproach be brought upon this beautiful and all-important message!

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AN INTERESTING DEVELOPMENT IN THEOSOPIY.

BY ELDER JOHN W. RUSHTON.

It may be of interest to some of your readers, especially those who followed the able series which appeared some time ago, written by Brother Burgess, on Theosophy, to learn of some comparatively recent developments in this cult.

At the present time much interest is aroused in this esoteric philosophy, owing largely to the enthusiastic propaganda of Mrs. Annie Besant, who with tremendous energy has championed Madam Blavatsky's movement and since that lady's death, in 1891, was elected president of the society in 1907.

Mrs. Besant is an interesting and remarkable personality. Her revolt against the stereotyped forms

of religion which led to her estrangement from her husband, who was a clergyman in the Church of England, ultimately led her to adopt Secularism under the leadership of the late Mr. Charles Bradlaugh. In this movement she was admittedly as powerful an exponent of the doctrines of "The Hall of Science" as Mr. Bradlaugh himself. When she discovered the failure of Secularism she was just as fearless in her renunciation as she had been in her advocacy; and now she is again before the public with all the original power of her magnificent personality, splendid intellect, and remarkable power



APOSTLE JOHN W. RUSHTON.

"We should think boldly and fearlessly; for the disciple of truth will always be the most valiant and trustworthy crusader for Christ, and become in turn the most reliable defender of the church."

as a platform orator, with the addition of the charm of mellowed persuasion as the ablest exponent of this adaptation of Hindu mysticism to the western mind and thought.

Her life is an epitome of the tremendous struggle through which a great soul passes in the search for truth, to attain which no hardship is too severe, no sacrifice too great, and no disappointment discouraging sufficiently to deflect its course. When she had discovered what she believed was truth she, with the eloquence and charm of Hypatia, and the acetic zeal of Loyola, commenced her crusades against misery, ignorance, and oppression; and, with the optimism of the prophets, sought to elevate humanity to a worthy plane.

It does not matter what we think of the occultism of Theosophy from a religious point of view, it is

a matter that calls for respect at least that such a woman should bring into the very heart of Occidental civilization the hyperbolism and imagery of Orientalism and win in London a hearing and following of men and women from every grade of society. And that in America she should also with irresistible zeal make an attack upon the common enemy of all religion, materialism, and establish small congregations of earnest devotees to a philosophy which from heart to epidermis is spiritual.

In the interests of Theosophy Mrs. Besant has made the following record: besides giving lectures throughout Great Britain in 1907, she visited America, traveled 10,629 miles, gave forty-eight public lectures and fifty private lectures, besides her work in Europe from Sweden to Italy, all in addition to her remarkable work in India.

The particular work which calls forth this article is that which was done this year in the months of June and July in London. The famous Queen's Hall was engaged for Mrs. Besant for a series of lectures on "The immediate future." This hall has a seating capacity of 2,000 and these lectures delivered on Sunday nights, from June 11 to July 9, aroused "widespread, sensational interest," according to the press accounts.

It seems that "ecclesiastical obscurantism" is rapidly retreating before the growing influence of a scholarly and social interpretation of religion. Theosophy is one of the signs of the growing tendencies, and the interest which is developing in this and similar movements, such as Christian Science and New Thought, is a welcome omen of a near-by time when humanity will be welded more closely together in its religious movements and base its hope of the future upon a surer foundation than ever before. The remarkable demand for "solidarity" and the modern expression of that demand in the union of church organizations and the sympathy which is existing among the ministry in these great ecclesiastical bodies with only one or two notable exceptions which are pathetic anomalies, betoken the coming day of brotherhood and Christian unity in unmistakable ways. The great law of the "survival of the fittest," which in all departments of experience has been eliminating the "unfit" and cherishing only the "fit"; has been and still is at work in the great ecclesiasticisms of the past and the present. The witness of this is in the passing of many and the modification of those which remain.

We are conceding nothing of truth in this pronouncement, for only the truth can survive; and all human movements have possessed some truth; and all movements have possessed some error. Time, with the growing experience of the race, has been the great melting pot into which the whole is, and has been in a state of flux. Evermore the dross is

being cast out and the precious crystalline elements of truth are running together into an indissoluble mass; and some day, please God, we shall rub our eyes and with a shout of joy the sons of God will sing together the song of the Lamb.

We, therefore, in common with others are in this melting pot, and we shall have to cast off the dross of tradition and error, no matter how much we may cherish it, and retain only the pure truth by which alone our liberty can be actualized.

We consequently view with gratitude the growing appreciation of a modern interpretation of the Christian principles and the application of them to modern necessities in all and every place. With the statesmanlike vision of the Apostle Paul we sympathize, so that no matter "how" or "by whom" Christ is being preached and anticipated, in that fact alone we rejoice. God is moving throughout the universe and, "all the earth is full of his praise."

We are living on the verge of a new epoch of intellectualism, the chief characteristics of which are first, the dispensation to discover the lines of agreement in diversities, and secondly to eliminate the lines of disagreement. The age of "unreasoning faith" is passing and the age of a "faithless reason" goes with it. In their places already we see growing into shape with beautiful symmetry and harmonious outline, a strong faith in the abiding reality of the "unseen," and of reason made luminous and reverently expectant by faith. These two, both equally the "gifts of God," for long centuries divorced, have met and in the kiss of reconciliation are already bringing a rich harvest of spiritual influences into every aspect of life. The history of the closing years of the nineteenth century and the opening years of the twentieth will always be described in the language of the Hebrew hymn:

"Mercy and Truth are met together;
Righteousness and Peace have kissed each other.
Truth shall spring out of the earth;
Righteousness shall look down from heaven.
Yea, the Lord shall give that which is good;
And our land shall yield her increase."

For we say that already we have reached the period when the accepted definitions of life and its concomitant responsibilities are and evermore must be preeminently spiritual.

Of course there will be the warrings and clashings of the forces of materialism as they make frantic struggles to retain the mastery against the steady tide of victory for the spiritual, but they are the death throes of despair.

And who among us will be bold enough to deny that in the great struggle of the wheeling legions of light and truth in mortal combat against the dark hosts of error, sin, and misery, as foreshadowed in the Persian mythologies of Ormuzd and Ahriman,

that all of these agencies as Spiritualism, Theosophy, Christian Science, New Thought, and Liberal Theology, together with the Modernism, which is now heaving and writhing within its chrysalis of fossilized ecclesiasticisms are all being used in the wisdom and love of the omnipotent all-Father as he broods over the time vesture of the present, evolving therefrom the spiritual and eternal destiny of the race. Just as now we can see that all the movements of the past have made for the development of the present.

True it is that many extreme views, exaggerations, aberrations, and indeed follies have and still do exist which warp and hinder the world progress to the higher and nobler plain of power; but is there any philosophy with which man is concerned that can plead guiltless to the same charge?

Even in our own movement does not our history stand as concrete witness of progression, and in the very fact of progression we have sloughed off our worn-out garments and trappings. The General Conference Resolutions provide a wonderful field for investigation, as we have resolved and rescinded in a strange medley of discordant sounds and blurring of the outlook, but ever faithful to the "vision splendid" we have pushed, jostled, and burrowed our way towards the light. In all of the pains of travail incidental to the birth of the present from the past we have not always been tolerant and patient with "pioneer minds," as for consistency's sake our condemnation of others who have been guilty of bigotry and cruelty, the fruit of ignorance and superstition demands we should have been. We have been, and I am afraid still show symptoms of petty spite and injustice to those who have scaled the mountain of knowledge and seen a vision, or heard a voice, or sensed a presence which have been denied to us who have not yet reached the altitudes of the "watchman" going on before. They saw things unlawful for them to utter, and blundered from the standpoint of diplomacy in voicing too early sentiments that could not be understood by the masses below; so we treat with contempt, try to silence or repress, and even excommunicate, and otherwise fill up the measure of humanity's shame in narrow, insular prejudice.

Let us try and believe that God, who in the past has spoken in many voices, revealed himself in many ways and in the mysterious power of his wisdom and love can transmute the "wrath of men into praise unto himself" and from the wreckage of blighted humanity can produce the progeny of the Divine, surely is able, yes, and is even inspiring these very movements Godward, to carry forward to final triumph these feeble efforts of both individual and collective life.

In the light of these sentiments may we not sym-

pathize with the conclusions of an English journalist, writing in the *London Chronicle*, "Perhaps another and higher phase of Christian evolution is being prepared."

Ought not some of us at least to revise our views and get out of our exclusiveness and believe that after all we are only a part, an important part, with a miraculous origin and a glorious destiny it is true, —but still only a part of the straining uplift of humanity to God?

But while we thus plead for wider sympathies and broader vision among ourselves, it nevertheless is very necessary that we act with conservatism and proceed with caution. In fact, there is a danger of swinging to an extreme laxity in indiscriminate enthusiasm and adopting heresy and falsity as being truth and principle. We therefore suggest that with the increasing liberality of thought and more tolerant attitude there is correspondingly demanded deeper and more accurate analysis, just as a wider liberty demands commensurate intelligence and self-control.

It will be best every way for preacher and congregation alike to have the "message," no matter who shall be the instrument of its deliverance or the clothing it shall be presented in, thoroughly examined before it shall be adopted. For time will inexorably publish from the housetops the shame of a lie as well as the glory of the truth.

We should think boldly and fearlessly; for the disciple of truth will always be the most valiant and trusty crusader of Christ and become in turn the most reliable defender of the church.

What, therefore, is of special interest in Mrs. Besant's current propaganda is the development of eschatology or a doctrine of "last things" peculiar to Theosophy; and in the lectures referred to she has outlined as in prophecy "the immediate future," and so has committed to Time, the ultimate arbiter, the cause she has championed, for approval or disapproval.

It is singular how fascinating the prognostication of future events has been and still is to many people, and yet it is on this rock so many have wrecked their theories and disappointed their followers. Richard Baxter, Doctor Grattan Guinness, Mrs. E. G. White among the multitude have ventured to declare in precise terms what the future will bring forth, usually the presaged events being calculated from a literal interpretation of the Bible and the rather fantastical textual arrangement of scriptures.

Little edification has resulted, and only one thing is at all clear, that is that whosoever may be right, they at least are woefully mistaken.

"The revealed things are ours and our children's for ever, but the secret thing is the Lord our God's."

It is unexpected that a mind of Mrs. Besant's

culture should commit herself in this way and risk the success of her cause so precipitately in prophecy.

While in a way her calculations are different, largely reaching her conclusions by reading the signs of the times, from the shadows of coming events, so to speak, she nevertheless claims to speak as one in possession of information from sources beyond the reach of uninitiated, as an occultist, or one who has developed supernormal faculties. This is the statement of the editor of the *Brotherhood*.

Mrs. Besant's program of the future involves two features that Latter Day Saints will approve of in a general way.

First. The growth of a World-Religion, and

Second. The near advent of a World-Teacher, who will be the Lord of love, none other than the Christ returned to earth.

Of course in these two features generally speaking we have the expectations of the Christian faith in all forms. Indeed this is also characteristic of the writings of the Hebrew prophets and also of the various religions of the Orient and of the religions of this Western Continent according to the traditions and records to which we have access.

It will be seen that stronger and stronger the great religious tendencies merge one into the other as the destiny of the race works itself out.

The ideas of Mrs. Besant regarding the growth of the world-religion are very striking and are worthy of a serious consideration.

"She does not expect the world-religion to be established by a triumph of Christianity over Buddhism and other great religions of the world.

"Devout men of all religions will see in it the soul of their own faith; the most advanced spirits everywhere, those who have most of the divine consciousness and therefore most love for their fellow men, will feel that all that is noblest, dearest, and surest in their own religion is summed up in the World-Religion; that the World-Religion is their own faith carried to the highest."

That this enshrines a beautiful and much to be desired ideal, and one that all of us who love God and mankind can approve of, is clear.

We must believe there is much truth as well as error in all religions, and we also may conclude that it is the truth and not the error in these religions which attracts the devotees, for as Carlyle says in his trenchant manner, "The first of all gospels is this; That a lie can not endure for ever."

As before stated, time will therefore discover the error in all forms and experiences of religious feeling, and in the nature of things *when error is eliminated from religion the truth in all forms of religion will inevitably coalesce.*

For truth is indivisible and only error can dis-

integrate, consequently eliminate error, and behold! *Truth is one.*

So we look for a time also which is drawing perceptibly nearer, when there will be only one religion in all the world, and that will be the religion of heaven, where the chief outlines of that religion were suggested by Jesus Christ, "The will of God done," and when the will of the divine is done as faithfully on earth as it is in heaven, then earth will be the habitation of God and it shall be said, "Behold the tabernacle of God is with men."

In this coming time, when men shall worship the one God unitedly in the truth without any admixture of error, God and man will be one as Jesus prayed, earth will be lost in heaven, for heaven will have been discovered in earth. "How long, O Lord, how long!"

This, nevertheless, is the discovery to which the world will awake some glad morning with a shout of praise that shall rend the skies and bring down the glory of God upon the race.

But of the coming World-Teacher, I am afraid Mrs. Besant is not so clear or trustworthy.

These lectures developed as the result of an experience which Mrs. Besant claims to have had; and, with her well-known forcefulness and dogmatism it is not difficult to understand why they should attract a large hearing and gather out of the audiences a large following which she has organized into a society to prepare public opinion for the "Coming One." This society bears the title of "The Order of the Star of the East," and as members it claims some very intelligent people, and in the list of officials appear the names of Professor Wodehouse, M. A., of Benares City, India; also three clergymen of the Church of England, and others of whom caution and circumspection in some degree at least one would expect. The head of this order is a marvelous seventeen-year-old Indian lad, J. Krishnamurti (Acyone), around whom centers this dominant enthusiasm of Mrs. Besant and her followers.

The following account of this Hindu boy will be of interest and, in the light of the cardinal doctrine of Theosophy, metempsychosis, it is not extravagant to believe that Mrs. Besant believes the "Coming One" already is here and only waiting for the growth of a nucleus to receive him, when he will reveal himself. Of this young man the following account is presented by J. Bruce Wallace, editor of *The Brotherhood*.

"Accompanying Mrs. Besant from India are two Indian youths. One of them 'Acyone,' or J. Krishnamurti, is supposed to be a marvelous personality. Mrs. Besant cherishes with regard to him, for occult reasons, very exalted expectations.

"An ordinary man, such as the editor of the

Brotherhood, has of course no opportunity of knowing by personal experience whether or no there are 'akashic records'; or whether or no, on the supposition that such exist, anyone really is able to read them. A developed occultist, who claims to have arrived at supernormal powers, ought not to take it amiss if people with powers only normal, while fully believing in his or her good faith, hesitating about accepting, as completely reliable, statements for which they, in their present stage, are unable to find any corroboration.

"The case of 'Alcyone' is here mentioned 'without prejudice,' as the lawyers are wont to say; just as in other numbers of the *Brotherhood* alleged remarkable psychic phenomena have been described, which are at least deserving of serious investigation."

In the *Theosophist*, edited by Mrs. Besant, there has recently appeared a series of papers entitled, "Rents in the Veil of Time," wherein are accounts of no less than thirty incarnations through which this "Alcyone" is supposed to have passed. In some of the incarnations this reincarnating ego was a woman; and some of them were in very remote ages, many thousands of years before Christ.

"In this present thirty-first life," says the writer in the *Theosophist*, "'Alcyone' was again born in the south of India, and at thirteen years of age was brought under the fostering care of the president of the Theosophical Society (Mrs. Besant). Soon after this the Master (Kut Humi, a Tibetan Mahatma) admitted him as a probationary pupil, and after only five months (the shortest period yet known) passed him on to the second stage—that of accepted discipleship. After only a few days in this degree, he was received into still closer union of the third stage, and became a 'son of the Master'; and at the same time he took the most important step which an ego can take, for he 'entered upon the stream'—he attained the first of the Great Initiations which not only makes a man safe for ever, but also admits him as a member of the Great White Brotherhood that rules the world. What shall be the future of a life which opens thus?"

Whatever may be the explanation and significance of them, the lad has evidently had some strange experiences during his present life; for he presumably is the youth referred to by Mrs. Besant in her address of welcome at the thirty-fifth anniversary and convention of the Theosophical Society held at Adyar in December last,—in words probably as mysterious to the readers as they are to the editor of the *Brotherhood*. She said: "Here, last January, carefully guarded, lay the empty body of the young disciple, taken away to far Tibet for his mystic Initiation; and hither the new Initiate returned to take up again his dwelling therein, to live under the

guardianship of his elder brethren until the time is ripe for the ending of their trust. Here also are others preparing for the same high achievement; and there is good hope that several others will, ere long, join the White Brotherhood, sworn to the service of humanity. So fully has the promise been fulfilled that 1910 should be the beginning of the new cycle, and thus has been accepted and consecrated by the Masters the center prepared at their behest. Beside this great Reality the more mundane side of our growth seems of little import."

"What 'Alcyone' learned from his mysterious 'Master' he tells very simply in a booklet entitled, 'At the feet of the Master.' It is a book of excellent counsel for everyone who wants to tread upward paths, but there is nothing new in it—nothing that might not have been learned in quite normal ways."

From the foregoing it is obvious that to modern Theosophy the immediate future is full of events, either good or ill, to its success.

In speaking to an interviewer of the *London Daily Chronicle* Mrs. Besant is reported as saying:

"There are physical and social changes observable all over the world, which tell us that the age of militarism is drawing to its close, and that fraternity will be the watchword of the future. The Anglo-American peace movement is a sign of this; and if Germany should be converted the peace of the world might be assured. But I do not think this can be brought about by political means. It can only result from some vast spiritual movement that shall unify all the warring creeds, making them merely sects of one great religion. This will be the task of the coming Teacher, prefigured in the Christian dogma of the second coming of Christ. This will happen, in my belief, at no distant date, and with it our æon will close and a new age will open."

As we wait for the development of events we can wish success to this and all other movements aiming at the elevation of humanity and the alleviation of suffering, ignorance, and misery. Believing with Tennyson:

"Nothing walks with aimless feet,
Not one life shall be destroyed
Nor cast as rubbish in the void;
When God shall make the pile complete."

Nevertheless we shall watch the development of events regarding Mrs. Besant's esoteric prognostications regarding Alcyone and the World-Teacher with critical eye and adopt the advice of Mr. Asquith to the impatient Conservatives in the British Parliament, "Wait and See."

• * * * *

A friend should bear his friend's infirmities.—
Julius Cæsar.

OUR ATTITUDE TOWARD OTHER CHURCHES.

BY ELDER G. E. HARRINGTON, PRESIDENT OF THE INDEPENDENCE STAKE.

Our attitude toward other churches should be one recognizing that the foundations for their faiths have grown out of some sincere convictions that could not be forfeited without dishonor attaching to them.

The facts are that many good deeds are done by them, many sufferings endured, many useful activities are engaged in, revealing good will towards mankind.

To us they have formed a misconception of the truth of the gospel and its proper application to a greater or less degree.



ELDER GEORGE E. HARRINGTON.

"Ours should be an affirmation of the gospel message, not a denunciatory proclamation."

They are not divinely authorized to place anyone coming to them for salvation where divine training will produce in them the qualifications essential for celestial glory.

Therefore, our attitude should be one of endeavoring to present to them the truth, believing ourselves to have it, for sanctification is made possible only by a knowledge of it and its application. To take any other view would be to accept the oft repeated statement, "You are all right so long as you are sincere." We must stand for the attitude that absolute perfection must be, and can only be attained

by a perfect knowledge of essential truth. This it is our duty to convey.

The Savior authorized his ministry to go and teach all nations the gospel. They did it to some extent, to religionists, as well as nonprofessors of religion. Among the religionists they found their bitterest enemies suffered the greatest tortures, were denied many privileges, and many of them were swept out of existence for fidelity to their convictions.

However, with all the evil they did, it did not bar them from the offer of pardon which was fully given when a true recognition of the condition they were in was felt and acknowledged by them and pardon sought.

Our work being the reflection of the divine light, correcting the errors of the world, brings us into contact with all things that are wrong, and whether among religionists or among others, the proclamation of the gospel should be made.

To do this we need not denounce religious bodies of people, but rather present our conception of the truth of the gospel, so that in listening to us they may know, if they choose to, or take the consequences that follow a rejection of it. Ours should be an affirmation of the gospel message, not a denunciatory proclamation; an offering of opportunity for a higher and better life than is possible to be secured without the full measure of truth.

Let us tell the truth, and if an attack be made let it be made upon us; then we become the defenders of our faith.

There are some marked distinctions between us and other religious bodies, and if they are informed about their faith, they will know if we are at an agreement with them or not; and if not, we have done our part to support our story, and nothing can be gained by constant insult which we may give, when we submit to them that they are wrong and we are the only people that are right.

There are evidently many truth-loving people in all organizations, and the ministers for Christ should be wise servants, and draw from the fountain of truth the waters of life; that which is necessary should be sought after and presented; but we must as ministers be worthy of the light of God and the cooperation of his Spirit in order to be safe representatives of the Master.

To what extent can we cooperate with them? I would say, to the extent of their willingness in all good works, having first placed ourselves squarely before them for the principles of truth as we see them. If after that they choose our association, they may properly expect us to defend our position when occasion requires.

We could hardly cooperate with them in their religious services, join with them in union services,

for the reason that we could not in honor recommend or encourage their views, or allow the impression to go out or to be held by them that we accept their means of salvation by maintaining a silence, allowing the deception to be practiced upon the people who under such circumstances should of necessity hear the truth and the whole truth. Neither should we feel the least measure of objection to them for not asking us to cooperate with them under such conditions, or make complaint against them for that reason.

But we believe that we might properly ask for admission among their ministry in their alliances if there be no restrictions therein that would in any sense compromise our honor or discredit our faith.

We may preach in their pulpits, and invite them into ours, always reserving the right to correct any error projected, and if we have occasion to represent their views, we should present them from their authorized standards, their own works.

This I believe should be our attitude towards other churches.

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OUR ATTITUDE TOWARDS SECTARIAN CHURCHES.

BY RICHARD BULLARD, BISHOP OF INDEPENDENCE STAKE.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them," must be the basis of our attitude towards all men. Shade, color, religion or nonreligion, should not affect our attitude to our fellow man.

The olive branch of peace should be in our hand, and our life effort should be conciliatory, emphasized by earnestness and saintly firmness.

Churches, as represented by sectarianism, are but human institutions, made up in membership from the great masses of humanity, the offsprings of God, in the sense of his fatherhood to the whole human family. We are a part of that family.

God so loved the world, was so wondrously emphasized in the life of his Son, that there need be no mistake as to our duty to our fellow man.

One of the hardest lessons laid down by the Master for us to learn, is couched in the following language, "Love your enemies, bless those who curse you, do good to those who hate you," the latter part is easier, "pray for them which despitefully use you and persecute you," for it is easier to say, or pray, than to do, under such conditions.

What purpose had the Master in mind when issuing this command? Answer, that ye may be the children of your Father which is in heaven, for he maketh the sun to shine on the evil and good, and sendeth rain on the just and on the unjust.

This clearly defines our duty and attitude towards all men. We are liable to proudly refer to what the Master said of his church in Doctrine and Covenants,

section 1. The only church under the heavens with which he is well pleased; but he had to qualify that statement, by referring to the organization, and not to individuals, for he knew the tendencies of weak man to excuse himself from duty and his obligations to God and his fellow man, hence the commandments following, and the many admonitions to live on a higher plane than they were then living.

"Their creeds are an abomination in my sight," was the language used to Joseph Smith, by the Master. Not that all who were then subscribing to those creeds were abominable to him, for he speaks to them and cries, "Come out from among them, oh ye my people."



BISHOP RICHARD BULLARD.

"Our work is and must be constructive in its character."

So our attitude to them should be like that of the Master, to earnestly seek their release from sectarian bigotry and intolerance, and by kindness and moderation show to them the effects of a better and more effective system in our lives and attitude towards them.

To use harshness in pointing out the defects of the various organizations or churches who oppose us, is not the way to win their friendship, or get them to listen to our argument. We had better use more gentle methods, and let the harshness come from the other side. Charity suffereth long and is

kind, and if our work for Christ is not tempered with charity, when he passes upon it as to its merits, and measures it by his standard of measurement, it can not be accepted by him.

Our work is, and must be, constructive in its character. The foundation is sure and solid, and can not be erected upon the ruins of sectarianism. So let us build up the kingdom of heaven by cooperating with the Christ, leave the fall of Babylon to the powers now in process in bringing about its fall and destruction, and extend to all men a helping hand.

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OUR ATTITUDE TOWARD OTHER CHURCHES.

BY C. ED. MILLER, MINISTER IN CHARGE OF THE KIRTLAND TEMPLE.

Viewed from a social and doctrinal standpoint, we must confess that with what experience we have had with other denominations, that between us socially there is some barrier and doctrinally an almost impassable chasm.

As the church of Jesus Christ, logically we are somewhat exclusive. We look upon the other religious institutions as simply human organizations with human creeds. The Lord says in Doctrine and Covenants 1:5: "Those to whom these commandments were given might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased."

Our attitude toward these human institutions can not be one of whole souled fraternity, and we are assuming a more or less hypocritical attitude when we try to leave the impression that we feel that way. We know we have the truth; they only have a part. The ministry of this church are called to preach the whole gospel; other ministers have only a partial conception of that gospel; so there are tangible and vital differences between us and every other denomination on earth. They must change their position; we can not change ours and still abide in the truth.

This is one phase of the situation. But can not a one hundred point man have dealings with a fifty point individual? Will there not be some things in common between them? There are many important truths which we hold in common with our contemporaries. We assume they are largely in favor of temperance, of morality, and of civic purity and the betterment of the whole world in general. We can assume an attitude of cooperation and a fraternal spirit with other religious workers along these lines, as being within the scope of gospel labor. The gospel is divided into two heads, doctrinal and ethical.

The Lord has called men to various tasks in life. He revealed his purposes in Nebuchadnezzar, called

a Cyrus, moved upon a Columbus to discover a new world, and raised up men to form a constitution for part of that land. Can we not look upon many of the men in the sectarian ministry as being called to proclaim the ethical part of the gospel, or the terrestrial law, and can not we very properly affiliate with them along terrestrial lines? Christ, at times seemed to preach terrestrial law, as we may term it, to such as his wisdom revealed were eligible to such a condition. The woman, taken in the moral crime, was not advised to "Repent and be baptized and wash away thy sins," but "Go and sin no more." The sermon on the mount is the ethical law, and the sectarian ministry are making an effort to teach it. Can we look upon some of these men as being actually called of God to teach morality? Is there any grade in the call of God? Does divine invitation reach from a call to preach the everlasting gospel, to making a constitution for a great nation? and does a call to preach a moral law come in between somewhere? When ministers of other denominations ask us to assist them in ministering in the ordinances of the gospel, then we can assume one attitude only; that of refusal. We can't assist them in ministering the sacrament, nor in the baptismal service, but we can help to make a bad man good and an evil community righteous. Men can do much good of themselves, and many of the religious organizations of the day are doing good, and we can properly cooperate with them along ethical lines. We do not think our exclusiveness should extend so far as to refuse to help any organization making an effort at world betterment. While we have a mission which they can not perform, yet the other churches are making efforts to make the world better and we can very properly help along some of these lines. In our ocean greyhounds, first-class passengers can visit the steerage, and they have access to every part of the ship, but steerage passengers can not go above the steerage. Other churches can not enter the field of celestial administration, but may not the Lord have called some of them to do good in their sphere, and as our mission is the world, can not we very properly cooperate under some conditions?

As we view it, our attitude toward our religious contemporaries should be one of toleration and not of contention against them. Our mission is not so much to tell others what they haven't as to let them know what we have. More of our time should be given in building ourselves up instead of trying to tear others down,—not necessarily a lack of aggressiveness, but an abundance of affirmativeness.

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Wherefore by their fruits ye shall know them.—
Jesus.

ARCHÆOLOGICAL DEPARTMENT

ARCHÆOLOGY.

ITS IMPORTANCE TO ESTABLISH AND CORRECT HISTORY, AND ITS SUPPORT OF THE CLAIMS OF THE BOOK OF MORMON FOR THE ANCIENT CIVILIZATION OF AMERICA.

(A paper read before the First Quorum of Seventy and by vote of the quorum offered to the SAINTS' HERALD for publication.)

BY ELDER RUDOLPH ETZENHOUSER, OF THE COMMITTEE ON AMERICAN ARCHÆOLOGY.

In the above caption the word *history* may easily be assigned first place, or be considered of first importance in this consideration. History may be conveniently defined as the record of past events. The oak, the monarch of the forest, is sure evidence that there was the preceding acorn—and alternating oak and acorn to the primal one. The acorn, hickory nut, or fern leaf, found in lower stratum of rock or coal are evidence both that these had existence in kind prior to the formation where found and that changes occurred; what was developed above the earth and of vegetable substance became a part of the earth's strata. So, likewise, in mountain strata, or other shell, etc., testify of previous things and also changes.

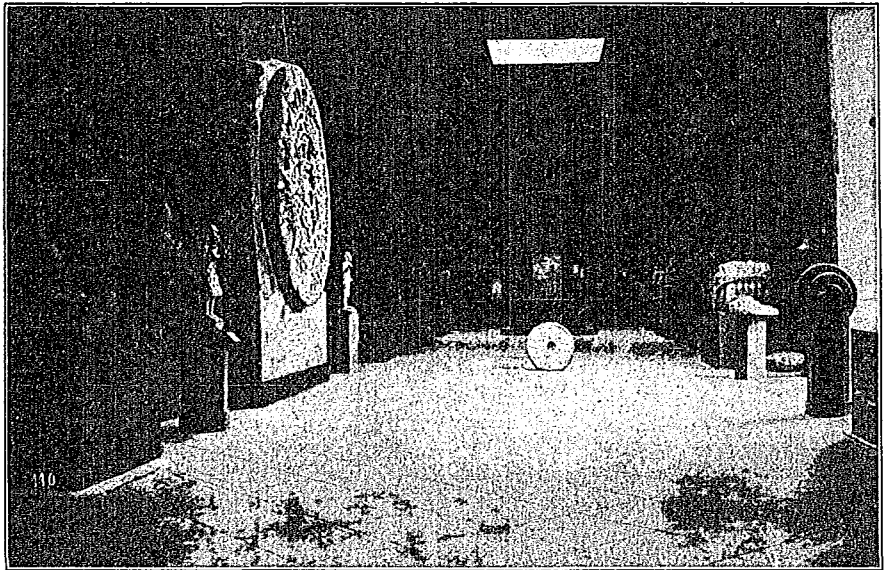
Archæology reveals what has been in the past by the remains discovered in its operative processes. "The pen is mightier than the sword," a time-honored phrase and maxim, has, in reference to archæology, a supplemental counterpart, or may be paraphrased; "the spade is mightier than the pen." It is to archæological research then that we may look for the results, remaining monuments of what has been, to give us true history.

The supposed history of ancient America has been attempted by many, resulting so far in little else than confusion, causing Bancroft to write: "America might have been peopled in so many ways it is a hopeless task to find the one particular way." Archæology may well be resorted to for what it may hold in its keeping decisive on the matter. History of Old World nations recorded at times near or remote to occurrences is found to be susceptible of correction by results of archæological research.

In the American magazine section of the *Los Angeles Examiner* of Sunday, January 1, 1911, ap-

peared reproduction of relics from a grave fifteen hundred years old: "Some remarkable discoveries just made near Giessen, Germany, indicate that the Dark Ages, the period in European history from about A. D. 475 to 1200 A. D., were not as dark as historians have hitherto believed. Some ancient graves dating back to 550 A. D., which have been opened by archæologists within the past few weeks, have brought to light a number of articles which demonstrate that the Germans of that time must have attained a high state of civilization instead of being the barbarians they have hitherto been regarded."

The historic Island of Crete affords another revelation of the same sort: "The Island of Crete, lying midway between Greece, Asia Minor, and the northern coast of Africa, occupies a unique position; not only geographically, but also historically. To the student of Greek history it forms a shadowy back-



Aztec Calendar Stone and Idols, National Museum, City of Mexico, Mexico.

The relics collected here, like those of the museum to be established in New York, represent the "history of ancient peoples who attained an extraordinarily high degree of civilization."

ground to peoples, things, and events. One is conscious that there were on this mysterious island great men and great occurrences, but he is given no definite information as to them, and gradually comes to regard the island and its people as more than half mythical. So it was with even the *wisest* until a few years ago. The partial removal of the power of the Turkish sultan made it possible for archæologists to go upon Crete and work to advantage, and during the decade just past they have worked with such success as seldom crowns the labors of the spade. Eng-

lishmen, Italians, and Americans have toiled in friendly rivalry at Cnossos and Phæstos and on the eastern end of the island. The scholarly world owes much to each and all of them, but most to the distinguished British archæologist, Arthur J. Evans. Together they have brought to light the remains of a marvelous prehistoric civilization, a civilization surpassing any that had yet blossomed in the Ægean and far more advanced than any that Greece was to know for hundreds of years to come. The story has recently been well told by Mr. and Mrs. Hawes, in a delightful and illuminating little volume, *Crete the Forerunner of Greece*. It is a story of intense interest to the lover of art, and to every student of human progress. We see the ancient Cretans—or Minoans, as scholars now call them, in honor of their great King Minos—in their shops and markets, at

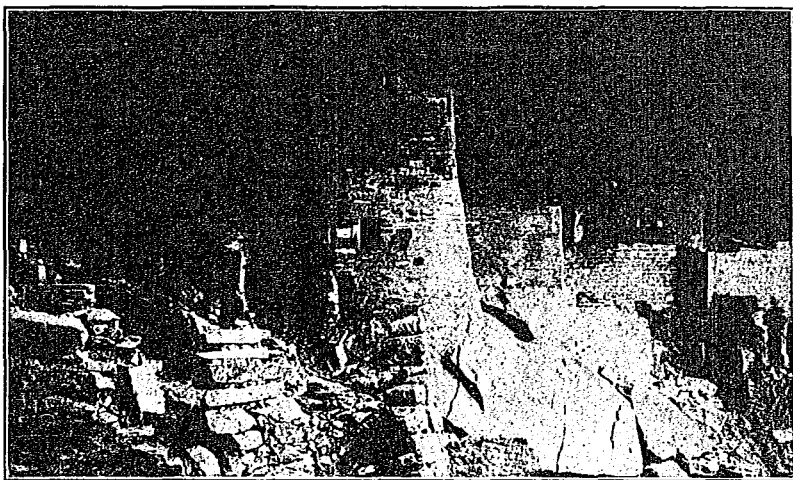
sleeves, and with flounces about the skirts. We feel strangely at home among these people.

“But there haunts us all the time a feeling of uncertainty, a questioning as to who these moderns of the ancient world really were—of what origin, race, and language. Written records are not lacking, for Evans and his coworkers have brought to light thousands of tablets and seals evidently recording the commercial and official life of the Minoans. But they have written in a *strange* and *unknown* script, consisting of pictures, or of characters evidently derived from pictures. Like the Sphinx of old, these have challenged the wonder and the ingenuity of scholars ever since Evans began to publish them at the turning of the centuries. He is now engaged upon a definitive treatment of all the inscriptions, and has already published the first volume of his most important work, *Scripta Minoa*. It was a copy of this that fell into my hands at the close of the college year and stimulated my curiosity to such an extent that I temporarily postponed the completion of my report on Venetic and Etruscan, in my desire to outwit, if possible, the Cretan Sphinx.

“I was attracted chiefly by the Phæstos Disk, which is written in *characters differing* from those employed in all *other Minoan* writings. This unique monument of ancient civilization was brought to light two years ago by Doctor Pernier, of the Italian Mission. He discovered it in a part of the palace at Phæstos, under conditions that lead scholars to agree in dating it not later than 1600 B. C. It is a disk of refined clay, about three quarters of an inch thick, and six and a half inches in diameter.

It is not inscribed; but when the clay was still soft, characters were *impressed* upon it by means of engraved stamps, not unlike our rubber stamps. Each individual character, or picture, was thus made with one stamp, and is consequently always exactly the same. We have here, in fact, a remarkable anticipation of the sort of printing that is done to-day in stores and shops, when signs and placards are produced by the use of rubber stamps containing a single letter each.”—*Harpers' Monthly, January, 1911*.

From South Africa there is reported still another similar, of the days of Hiram, King of Tyre, Solomon, and the Queen of Sheba. Egypt, Assyria, and other parts have been yielding similar results. Any alleged discovery may well be carefully considered in all its possible bearings before it is passed upon



ANCIENT CLIFF DWELLING, MESA VERDE, COLORADO.

“Those armies of robbers . . . began to come down and to sally forth from the hills, and out of the mountains, and the wilderness, and their strongholds, and their secret places. . . . And they did commit murder and plunder; and then they would retreat back into the mountains, and into the wilderness and secret places, hiding themselves that they could not be discovered.”—Book of Mormon.

their sports, and in their palaces and humbler dwellings. They were a wonderfully modern people, pursuing the arts of peace in large, unfortified towns, secure in the consciousness of the mastery of the sea—much like the people of another famous island in our own day. The traces that still remain of the attainments of Minoan artisan, architect, and artist alike excite our interest and admiration. The palace at Cnossos was a town in itself, with quarters for guests and servants and craftsmen of all kinds, and was fitted out with sanitary plumbing such as the world was not to see again until the nineteenth century. The walls were decorated with paintings and mosaics that tell us much of the life of the time. The dress of Minoan ladies was modern, close-fitting about tight-laced waists, with low necks and puffed

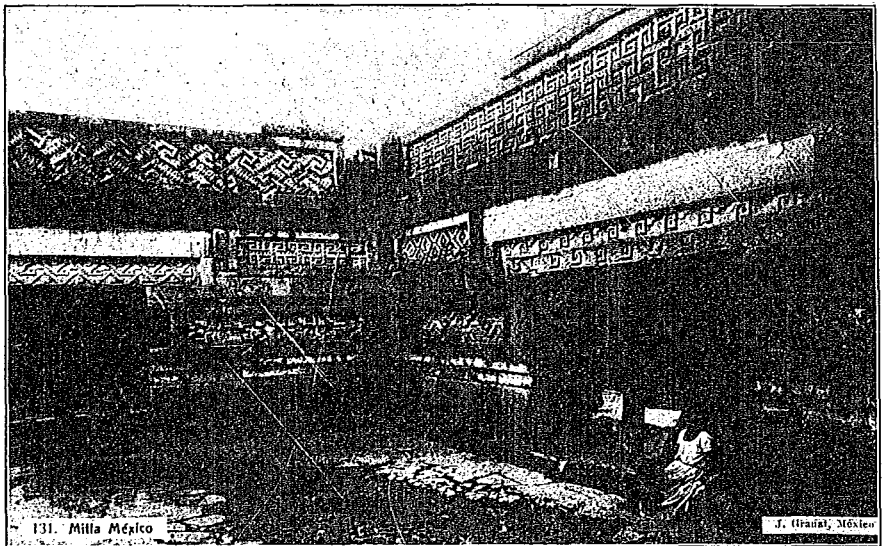
and declared spurious. Time-honored theories have oft been crushed by the increase of knowledge. The supposed impossible has come to light. Error long enthroned as right has been rebuked, set aside, and the truth established.

The evidence above cited from late exploration in Germany and Crete, show conditions in eras long passed to have been far different from that supposed. Much more of the same kind awaits us in an unknown quantity and may be very large. The supposed universal "stone age" theory, receives a rebuke in each such discovery; for if evidences of higher civilization are found where not at all supposed, the universal "stone age" may yet be shattered even among its staunchest advocates, as it already is with others.

That cultures have been evolved and have gone into decay in successive waves is established in the revelations of the above cited cases of archæological research. This being the fact with reference to Old World peoples, whose history was supposed to have been complete, on general terms at least, we may hold ourselves in readiness for all kinds of surprises in this western New World. The three cultures admitted, Mexican, Central American, and Peruvian, remain as so many puzzles, whether arising independently or evolved from one another. Differing as they do, and unsolved, they may be added to by various others. It is, indeed, already accomplished and

may be much enlarged upon. In evidence is the following from the *National Geographic Magazine*, February, 1909: "Between the regions occupied of old by the Aztecs, and the realm far to the south over which the Incas ruled, lies an immense stretch of territory, a thousand miles long and eight hundred wide, where the remains of unknown and wonderful civilizations are being discovered. This region extends from the northern boundaries of Peru to the southern limits of Costa Rica. In one section alone along the coast of Ecuador, six entirely *unknown* civilizations were recently brought to light by Professor Marshall H. Saville, and a vast collection of relics has been brought to New York, where it is stored temporarily at a house up town. This collection is to be the nucleus of a great American museum, which will represent the history of ancient peoples who attained

an extraordinarily high degree of civilization, yet whose very existence has been hitherto lost in antiquity. The *famed marble chairs of Rome* at its zenith were not *more symmetrical* or beautifully carved than those of one of these unknown civilizations. *No pottery of any other ancient race* was more *delicately patterned* than that found in vast quantities, as numerous almost as pebbles, on the sites where these extinct peoples dwelt. Their *cloth* was of *truly marvelous weave*: in beauty of design, *richness of color*, and fineness of texture, no fabric of to-day surpasses it. Thus far, Professor Saville has not been able to explore more than one section, which embraces the provinces of Manibi and Esmeraldus, in Ecuador; and the remains are so thick that more surveys will be necessary. Not a



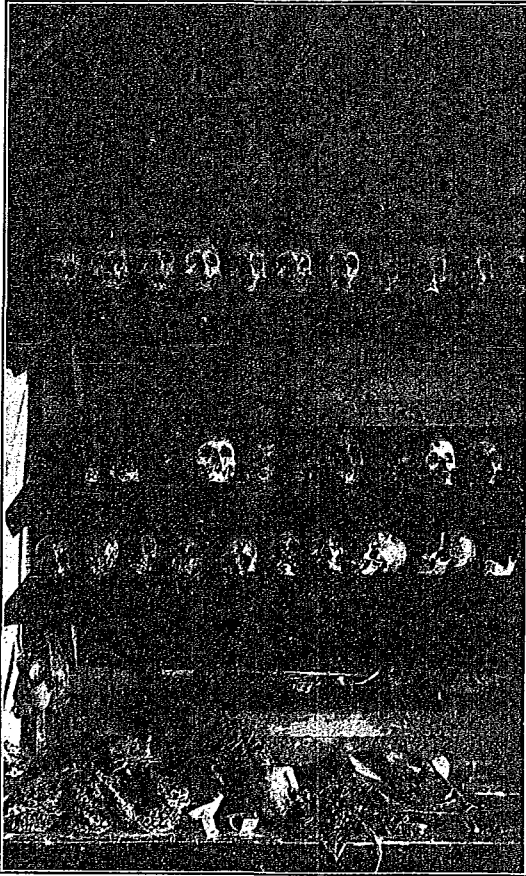
RUINS OF MITLA, MEXICO.

"The three cultures admitted, Mexican, Central American, and Peruvian as so many puzzles."

grave is opened in Esmeraldus but contains heaps of jewelry. In a single grave, the bullion value of the gold jewelry was \$1,800. The costly expeditions to Ecuador have been made possible by the generosity of George G. Heye, a New York millionaire. Mr. Heye is a young man, a graduate of Columbia University, and is one of the most enthusiastic archæologists in the United States. Aside from the large assortments of relics just brought from Ecuador, he possesses the greatest private collection of North American Indian archæological material in the world.

"It is from the province of Manabi that the majestic stone seats come. Manabi lies directly upon the equator and borders upon the Pacific Ocean. Inland the Andes tower rises to a great height. The whole coast of Ecuador has a sparse population of only 100,000 inhabitants, of whom few are whites.

The people live along the sea coast, and the interior is a desolate wilderness. The stone seats or chairs are found in an almost incredible abundance on the summits of the hills not far from the sea, within an area of about twenty miles in diameter. Nearer the mountains in Manabi other extinct civilizations have been discovered, but they bear no relation to this par-



Relics of the Ancient Cliff Dwellers of Colorado.

In these empty skulls at one time dwelt the divine spark of intelligence. These are the ancient Americans who lived, loved, fought, and died in the dim and mysterious past. Archæology endeavors to unravel their history. When it is fully written we may expect it to accord with the Book of Mormon story.

ticular one, and, in fact, do not resemble one another. No such stone seats, nor any ruins similar to them, have been found in any other part of North or South America."

So it has been in Egypt, Babylonia, and elsewhere. If on the supposed older continent, where history is estimated as being authentic, archæology must correct it, it is obvious that on the Western Continent, whose history has been oft attempted since the date of its discovery four hundred and eighteen years ago, results of archæological research are the more important. In our schools, colleges, and universities

history is taught, and it is supposed it comprises the world aspect of important history of nations. It therefore is superlatively as well as imperatively necessary it should be correct, and its correction largely dependent upon archæology. History as taught in some courses of study does not embrace reliable history of past ages of this continent, but that which has been written in the various attempts during the short period since the discovery, and fabulous as the various different attempts evidence.

The greater importance attaches to archæology here, as the history is less developed from the world viewpoint. Were the Book of Mormon accepted as history the viewpoint would be changed. The correctness of Book of Mormon history is largely to be determined by the results of archæological research. The Book of Mormon, a reputed revelation from God, is accepted as such by comparatively few, the Bible by more, but not all.

Each of these books to some have sufficient certification aside from an appeal to archæology, but, to many, all other evidences are not sufficient. Archæology, with self-evident and conclusive results, makes the evidence complete. It is, therefore, of first importance in support of Book of Mormon claims to those to whom other evidences appeal if at all only in a minor sense.

On the Book of Mormon claim for ancient civilizations archæology is the only source of evidence that is entirely unimpeachable as well as self-evident.

(In the above article some words and phrases are italicized for emphasis.)

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Prejudice—that blind hatred of anything that is not as old as humanity—is founded, not on caution or conservatism, but on ignorance. The sullen opposition to new ideas, whether they be clearly good and useful or not, that has been the despair of many able and far-seeing men, has its root in ignorance.—Selected.

Our whole trouble in our lot in this world rises from the disagreement of our mind therewith. Let the mind be brought to the lot, and the whole tumult is instantly hushed; let it be kept in that disposition, and the man shall stand at ease, in his affliction, life a rock unmoved with water beating upon it.—T. Boston.

Our daily familiar life is but a hiding of ourselves from each other behind a screen of trivial words and deeds, and those who sit with us at the same hearth are often the furthest off from the deep human soul within us, full of unspoken evil and unacted good.—George Eliot.

THE RELIGIO CONVENTION.

APRIL 2.

The sixteenth annual convention of the Zion's Religio-Literary Society convened with a prayer and testimony meeting in the Stone Church, Independence, Missouri, April 2, 1912, at 9 a. m., J. A. Gunsolley and S. A. Burgess in charge. Redeemer of Israel was sung, prayer by Brother Burgess, who also pronounced the benediction.

At 10.15 a. m., the assembly was called to order for business, President J. A. Gunsolley in charge, Sister M. A. Etzenhouser acting as secretary. Number 11, Zion's Praises, was sung, prayer by W. H. Garrett.

The report of the credentials committee was approved.

By motion the general officers of the society were chosen as the officers of the convention. The nomination by Sister M. A. Etzenhouser of Louise Giesch as assistant secretary was approved. The president and his associates were authorized to complete the organization. Paul Craig was appointed chorister, being authorized to select assistants. He chose Flo McNichols as assistant chorister, and Sister Royal Brocaw as organist. As press committee the following brethren were appointed: J. F. Garver, M. H. Siegfried, and J. A. Becker; as notification committee, G. R. Wells, Alvin Knisley, and N. L. Booker.

The following from the executive committee was read:

"The executive committee recommends as a feature of the convention that we have a committee on resolutions, a nominating committee, and an appropriation committee."

By separate motion that portion of the recommendation providing for committees on resolution and appropriation was approved; that pertaining to a nomination committee being denied. In answer to a question the chairman stated that this provision was for this convention only. The following were appointed on resolutions committee: J. W. Wight, J. T. Thompson, M. C. Fisher, J. A. Tanner, and Harvey Sandy. A motion prevailed appointing the executive committee as the appropriation committee.

President J. A. Gunsolley reported having been prevented by other duties from doing all he would like to have done. He had done field work in Kansas and Missouri, having directed field work and provided workers elsewhere. The year had been one of progress. In his opinion quarterlies or lessons should be provided, based on biographies of prominent men and women of the church, and leading events connected with the origin and building up of the latter day work. Provision should be made for the continuation and further development of

the social purity work. The things the society has been fostering should be pushed; perhaps no new thing to be taken up, further than to assist in every good work.

"Program committees and their work" was discussed; led by J. A. Gunsolley.

S. A. Burgess, vice president, reported having done little work, owing to other duties. He had conferred with the other officers as required, and had done special work at Saint Louis and Lamoni. Reporting as general librarian, he had directed the literary work in connection with the library commission.

A discussion of the duties of the social committee was had, led by T. J. Elliott.

Song number 141 was sung; dismissal by M. H. Siegfried.

At 2 p. m., after fifteen minutes of song, prayer was offered by A. J. Layland. Minutes referring to the prayer service and of the business of the morning were read and approved.

The general secretary, Sister M. A. Etzenhouser, reported having received reports from every district, only two of these being incomplete. One new district had been organized, Western New York. Two new openings were made, locals for the first time being organized in England and Palestine, one in each country. Independence Stake ranks first in numbers gained for the year, Eastern Michigan coming next. Saint Louis District shows the highest number of new locals organized, being third in rank for numbers gained. For the year a gain of 16 locals, 1,029 members, and 566 home department members, was shown, making a total membership gain of 1595. As field worker the secretary reported work done in Canada, Michigan, Illinois, and Iowa, also institute work in Missouri. The general ministry and local workers were commended for their efforts of the year.

A paper by C. W. Barker, on "Records and reports" was read by T. J. Elliott, followed by discussion.

J. A. Gardner, treasurer, reported increased sale of the *Quarterlies*. He had especially called to the attention of local treasurers the importance of the relief work; this work in his opinion needs further systematizing. The financial report showed a balance on hand last report \$1,834.79; total receipts for year, \$1,787.94; total expenditures, \$956.34; balance on hand, \$2,666.39.

The auditing committee reported having examined the accounts of the treasurer and found same to be correct. This report, with the report of the treasurer, was approved.

The report of the treasurer was followed by a discussion of "Relief work," led by J. A. Gardner.

The revising committee reported the work of revising of *Quarterly* lessons to have been performed in the regular way, smoothly and with little difficulty.

The lessons committee recommended that junior lessons be provided, to be in harmony with the regular series, to be included in the present *Quarterly* as an appendix, the present lessons to be somewhat shortened. The resolution was referred to the executive committee with power to act.

Number 99 was sung, dismissal by J. A. Gunsolley.

At 7 p. m., a men's meeting, under the auspices of the committee on social purity was held, at which there was discussed: Our responsibility as ministers of God in teaching personal purity and social hygiene.

At 7.30 p. m., number 96 was sung, prayer by F. A. Smith. A twenty minute program of music with a reading followed.

The home department superintendent, Altha Deam, reported gains in this department, which furnished during the year material for eight new locals, transferred eighty-two members to locals, still having a membership of 2,404, net gain 466. Southern Nebraska leads in gain, Clinton District second, Oregon third. Independence Stake leads in membership, 386. Colorado comes first in contributions, with Little Sioux second, Northern California third. Sister Deam reported special work done by herself in Iowa and Missouri.

A discussion of home department work led by Sister Deam followed.

The resolutions committee recommended the consideration of the amendments proposed by the Gallands Grove District as published on page 139 of *Autumn Leaves* for March, 1912. This amendment was to cover section four and five of article four. By motion the amendments were approved, the amended sections to read:

Section 4. Withdrawals.—Any member who may wish to withdraw from the society shall give one week's notice of his intention to do so; except when he desires to remove and unite with another society or home class in which case if in good standing, he shall be given a letter of removal, recommending him to membership in such a society or home class, and a vote may be taken without one week's notice.

Section 5. Dropping.—Members who are neglectful of duty, or indifferent to responsibility assumed, should, after being labored with by the lookout committee lovingly, prayerfully, and persistently, and being given not less than one week's notice; or those who have become lost to the society by moving from local or through failure to report, after an absence of three months, be dropped from membership in said local society.

A communication from the Quorum of Twelve

was read stating that they had been visited by the notification committee, and assuring the Religians that they were in harmony with the good intentions of the society, wishing it godspeed.

A communication from M. A. McConley to the secretary relative to the condition of the work in Hawaii was read. While there was no gain in numbers, he reported an individual development. The president of the Honolulu local is a Hawaiian, speaking the Hawaiian and English languages; the vice president a Japanese, speaking the English and Japanese languages; the secretary a Hawaiian Chinese, speaking the English, Hawaiian and Chinese languages. These young men are educated in the English language and Brother McConley thinks they will be heard from in the future.

Number 120 was sung; benediction by J. A. Gunsolley.

APRIL 3.

At 8 a. m., a men's meeting was held, at which the following was adopted:

Resolved, That we recommend to the General Religio Association the appointment of one member to act in conjunction with one appointed by the General Sunday School and one by the General Conference; if approved, to form a working committee to be known as the Social Purity Board, whose work shall be the meeting of the men's problems relating to social purity.

At 8.30 a. m., a thirty-minute devotional service was conducted, in charge of J. A. Gunsolley and W. W. Scott.

The minutes of previous meeting were read and approved.

The library board reported progress. Cooperation from all sources was asked. A new instruction pamphlet is needed. A catalogue of books for libraries is ready for publication. Treasurer reported expenditures for the year \$150; balance on hand \$47.40.

The work of local library boards was discussed, led by C. B. Woodstock.

Harvey Sandy, good literature superintendent, reported 19,604 pieces distributed by ten districts. The missionary force had distributed 50,000 pieces.

A discussion of gospel literature work was led by Brother Sandy.

Resolutions asking that the lessons be shortened, and for intermediate and primary quarterlies were referred to the lessons committee.

Resolution asking for a field worker for the Pacific Slope was referred to the executive committee.

A resolution extending the ex officio membership of the convention, so as to include state normal sup-

CONTENTS

EDITORIAL DEPARTMENT:	
The Wells of the Fathers	339
ORIGINAL CONTRIBUTIONS:	
"God Shall find out a Way," (poem), by F. R. Tubb	338
The Universality of the Gospel, by Charles Fry	340
Choosing Members of the Seventy, by J. F. Mintun	346
An Interesting Development in Theosophy, by John W. Rushton	348
Our Attitude toward other Churches, by G. E. Harrington	353
Our Attitude towards Sectarian Churches, by Richard Bullard	354
Our Attitude toward other Churches, by C. Ed. Miller	355
ARCHAEOLOGICAL DEPARTMENT:	
Archæology, by Rudolph Etzenhouser	356
GENERAL CONVENTION MINUTES	
	360

THE SAINTS' HERALD

ESTABLISHED 1860.

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

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erintendents and others necessary, was referred to a committee.

Resolutions looking to the publication of the Book of Mormon in the Hebrew, Spanish and Bohemian languages were referred to the executive committee, First Presidency, Twelve, and Bishopric.

The executive committee was authorized to appoint a historian for the society, for the year.

A resolution indorsing the action of the Trustees of Graceland College in making tobacco using a bar against enrollment as students was approved. It was also expressed as the belief of the convention that the same attitude should be taken touching members of the faculty and Board of Trustees; said action being referred to the General Conference.

Number 228 was sung, S. A. Burgess pronouncing the benediction.

At 2 p. m., fifteen minutes of song, with prayer by T. A. Hougas, preceded the reading of the minutes of the forenoon session. Minutes approved.

The following officers were elected: President, J. A. Gunsolley; vice president, T. J. Elliott; secretary, Sister M. A. Etzenhouser; treasurer, J. A. Gardner; librarian, S. A. Burgess; home department superintendent, Altha Deam.

R. W. Farrell, *Quarterly* editor, reported. He realized the impracticability, if not impossibility, of teaching the Doctrine and Covenants to children, so had made no attempt to do so. The only logical criticism that came to him was concerning the length of lessons.

Methods of lesson study were discussed, led by Brother Farrell.

Elbert A. Smith, editor of the *Religio's Arena* in the *Autumn Leaves*, reported. He felt the need of matter for publication in the *Arena* from the heads of departments.

Literary service was discussed by Brother Smith. The social purity committee reported. Seventy

special purity services were held; 1,380 pieces of literature were distributed, and a tract written and now ready for distribution.

The resolution adopted by the men's meeting relative to the creation of a social purity board was approved, and C. B. Woodstock chosen as the member for the *Religio*.

The following appropriations were made: general purposes, \$300; social purity, \$100; library board, \$100; normal department, \$50; good literature work, \$50; Graceland College library, \$200, and in case a college library building be erected, \$500, the entire amount to be used in erecting said building; erecting a Chinese mission building in Honolulu, \$500, providing the General Sunday School and General Conference each appropriated an equal amount.

Number 111 was sung; dismissal by J. A. Gunsolley.

At 7.30 p. m., prayer by T. W. Chatburn was followed by a musical entertainment of thirty minutes.

Diplomas were presented to forty-two who had completed the first course of the normal work, and to fourteen who had completed the post graduate course.

Normal superintendent, Sister David H. Blair, reported. In her opinion a text book on advanced Bible study, published by the church, would be advantageous. A condensed church history for normal study would also be profitable.

(Concluded in next issue.)

EDITORIAL NOTE.

Those having access to to elders' court findings and evidence sustaining the charges on which R. E. Grant was tried and expelled from the church, will confer a favor upon Elder J. E. Yates, Ripley, Oklahoma, by sending him any evidence in their hands and sworn depositions as to the facts. *This should be done without delay.* A letter from Brother Yates will appear in our next issue.

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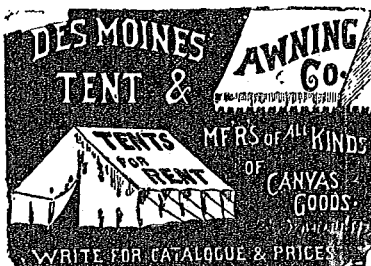
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THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, APRIL 17, 1912

NUMBER 16

Editorial

RANDOM CONFERENCE NOTES.

JUVENILE CHOIR.—One of the most inspiring features of conference was the singing of the juvenile choir of one hundred and seventy-five voices, under the leadership of Sister Audentia Anderson. These boys and girls when banked in the choir circle presented an animated and pleasing spectacle, and when they launched out in song they swept the audience with them. In them we saw the future men and women who shall sound the gospel story in song and sermon in years to come. The audience was enthused. Tears came to their eyes and courage to their hearts. To our minds came the old verse that Whittier wrote:

"Hail to the future singers!
Hail to the brave light-bringers!
Forward I reach and share
All that they sing and dare."

PRESIDENT SMITH OPENS THE CONFERENCE.—Owing to several weeks of affliction with his old facial trouble, it was feared that President Joseph Smith would not be able to appear at the business sessions. But when the hour came, marking the opening of the conference and the fifty-second year of his presidency, he was in his accustomed place and announced the opening hymn and offered the invocation.

GROWTH OF THE CHURCH.—The report of the General Church Recorder shows 3,062 baptisms for the year, a net gain over losses by death and removal of 2,485. The present membership is 65,415. Reports of ministers in charge indicate a ratio of about one baptism to every twelve sermons. The ratio fifteen or twenty years ago was not so good, being about one baptism to twenty sermons. Missouri leads in church membership with 10,004; Iowa is next with 9,683. Among the States Michigan leads in baptisms for the year, with 375; Iowa has 318; Oklahoma 269; Missouri 257. Canada reports 288 baptisms, and a net gain of 259. The gain for the year for the church is above the average for ten years past. Among the new branches reported we note one at Geelong, Australia; and one at Jerusalem. Brother Rees Jenkins reports that prospects for the latter are very good.

If one may judge by the conferences and conventions, there is a steady growth in numbers and in intellectuality. We were about to add spirituality, but remembering the deeds and sacrifices of the fathers, we forbear.

SYSTEM.—The growth of our conferences and conventions and the increasing volume of business compels us to systematize, and much more is now accomplished in a given time than was considered possible in years gone by; especially is this true of routine matters during opening days of conference, thus leaving time to devote to discussion of important matters later on. Committees on resolutions and nominations were an innovation in the conventions this year, and seemed to work well. Nominations and resolutions were referred to them or were originated or perfected by them, thus saving much time. The time saved was devoted to special institute and educational features. In the conference time was saved by the distribution of printed credential reports, the appointment of a committee on boundary lines of districts, and by other means not now called to mind.

A LIVELY TILT.—The Historian's report gave some space to an account of changes in the Utah Church, under the heading, "Rival organizations." Apostle Gomer T. Griffiths immediately moved that all reference to the Utah Church be stricken from the report, on the grounds that such reference would confuse the two churches in the minds of the people. A spirited debate followed, and the motion was voted down. A half hour later Brother Gomer T. Griffiths' report was being read and in it he devoted some space to the operations of the Utah Church in his mission. The Historian then arose and moved that all reference to the Utah Church be stricken from the report. Considerable merriment was created by this unexpected turn of affairs. Brother Gomer might protest that the cases were not exactly alike, but that did not destroy the flavor of the joke. It was one of those good-natured little encounters that enliven conference but do not get into the minutes and are lost to those not in attendance. Indeed, without the original setting, such incidents lose much of their piquancy in the telling.

CHURCH INSTITUTIONS.—Conference reports call to mind the fact that we now have a sanitarium, a college, a children's home, and five homes for the aged. The Children's Home was opened on the fifteenth day of last August. Two of the homes for the aged are in Lamoni, two in Independence, and one in Kirtland.

PRESS AND PULPIT.—The Church Historian reports that cheap papers and cheap preachers of the "lower strata" continue to misrepresent us in the usual mean and false ways. But the higher classes of magazines, preachers, and lecturers are more fair than in times past. The historical magazines, in particular, are giving us space for articles in self-defense.

MARVELOUS POWER OF ELECTRICITY.—During the conference we met a newspaper reporter who told us how at the conference some few years ago he imposed himself on the administration committee as a worthy and afflicted Latter Day Saint. He said that when the elders laid their hands on his head he felt an influence pass through him from his head to his feet. He wriggled his fingers violently to illustrate the supposed feeling. He added that he would be perfectly frank and say that the pain in his shoulder from which he had suffered, due to rheumatism, departed immediately. But he said: "I attribute it all to e-lectricity." We advised him in the future when troubled with rheumatism never to fail to try "e-lectricity."

A CONCISE TESTIMONY.—At one of the prayer services this testimony was borne by a well-known member of the Order of Evangelists: "This work includes all that is good, and rejects all that is bad. He who forsakes it to secure the good that is in the world leaves the whole to secure a part. He who rejects and opposes the work as a whole opposes all that is good and allies himself with all that is bad. This work is so pure, so grand, so comprehensive, that it claims my utmost devotion."

ELBERT A. SMITH.

Don't shorten your nights in attempting to lengthen your days.

The development of our Hellenizing instincts, seeking ardently the intelligible law of things, and making a stream of fresh thought play freely about our stock notions and habits is what is most wanted by us at present.—Matthew Arnold.

God respecteth not the arithmetic of our prayers—how many they are; nor the rhetoric of our prayers—how neat they are; nor the geometry of our prayers—how long they are; but the divinity of our prayers—how heart-sprung they are.—Hajnes.

The General Conference

APRIL 6.

The Fifty-ninth General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints was called to order in the Stone Church, Independence, Missouri, April 6, 1912, at 10 a. m., by President Joseph Smith.

The First Presidency were chosen to preside over the conference, and were authorized to make appointments necessary to complete the organization and to determine time and character of meetings, speakers, etc.

Number 368 was sung; prayer by President Joseph Smith.

The chair was yielded to President F. M. Smith, who announced officers and committees to complete the organization: Secretaries, R. S. Salyards, Charles Fry, W. E. LaRue; stenographers, Grace Kelley, Belle James; choristers, Audentia Anderson, Albert N. Hoxie, Paul Craig, they to choose assistants; press committee, J. F. Garver, M. H. Siegfried, W. W. Smith; postmaster, C. Ed. Miller; ushers, the local deacons, to be assisted by visiting deacons. Order of seating was announced.

The report of the credentials committee was approved.

The Church Secretary, R. S. Salyards, reported having done the regular work of his office and special committee work.

Church Historian, Heman C. Smith, reported matters of historical interest during the year. More liberal treatment from historical societies, periodicals, and ministers was reported. Space had been secured in American Biographical Encyclopedia for an official representation of the work, together with a thousand-word biography of Joseph Smith.

The committee authorized to fill vacancies in the Board of Auditors reported having appointed J. F. Garver and G. R. Wells to fill vacancies occasioned by resignation of G. W. Eastwood and Robert Winning. Action was approved.

A committee to take under advisement all matters involving boundary lines of districts coming before the conference was appointed: R. S. Salyards, F. A. Smith, C. I. Carpenter, O. W. Newton, J. F. Garver.

A committee from the Kirtland District relative to use of the Kirtland Temple was referred to the Presidency, Twelve, and Bishopric, with power to act.

Committee on the Book of Mormon concordance were granted further time.

Number 201 was sung; M. H. Bond dismissing.

At 2 p. m. number 158 was sung; prayer by J. W. Wight; President F. M. Smith in the chair.

Minutes of the morning session were read and

approved. The chair was yielded to President E. A. Smith.

A communication from the Pittsburg District on the use of the Kirtland Temple was referred to the Presidency, the Twelve, and the Bishopric.

The Church Recorder, C. I. Carpenter, reported for the year 3,062 baptisms, 522 deaths, 55 expulsions, 264 ordinations, 393 marriages, net gain 2,485. The church has reason for encouragement, he thinks.

The Presiding Patriarch, J. R. Lambert, reported fair degree of progress in character of work and in understanding the weighty responsibilities of the patriarchal calling.

W. W. Smith, delegate to the International Peace Congress, at Baltimore in May, 1911, reported having attended some, and having been accorded all the privileges of the congress. He thought good had been done by the church having been represented.

Church Physician, Joseph Luff, reported having filled his office to the best of his ability and understanding. In his opinion much good was done by the Sanitarium.

The Quorum of High Priests reported.

F. M. Smith reported having visited Washington, District of Columbia, in February, 1912, in harmony with the action of the last conference, representing the church in an effort to change the attitude of the German Government toward our missionaries.

Ministers in charge reported: J. W. Wight, J. F. Curtis, U. W. Greene, R. C. Russell, F. M. Sheehy, G. T. Griffiths, F. A. Smith, Peter Anderson. Total work reported: Sermons, 32,811; baptisms, 2,062; patriarchal blessings, 1,175; new openings, 444; debates, 33; districts organized, 1; branches organized, 26; Sunday schools organized, 65; Religios organized, 12. J. W. Wight also reported work of local men: Sermons, 2,773; baptisms, 169; confirmations, 172; ordinations, 12; patriarchal blessings, 73; children blessed, 106; new openings, 1; Sunday schools organized, 2; Religios organized, 2.

A motion favoring the completion of the juvenile history was passed.

The Board of Auditors reported having examined the books and accounts of the various church institutions, finding same to be correct. Action on report was deferred.

Invitations from the Lamoni Branch and the Lamoni Stake were read, asking that the next General Conference be held at Lamoni, Iowa, action being deferred.

Committee on administration was announced: Edward Rannie, W. P. Pickering, G. A. Smith, B. F. Miller, H. B. Sterritt, C. E. Guinand, F. G. Hedrick, James Moler.

Number 179 was sung; benediction by A. M. Chase.

At 7.45 the speaker was F. A. Smith, assisted by F. M. Sheehy.

APRIL 7.

At 9.15 a. m. Sunday school was in charge of the local officers.

At 11 a. m. the speaker in the upper auditorium was U. W. Greene, assisted by M. C. Fisher; lower auditorium, W. E. LaRue, assisted by Charles Fry; South Side church, Columbus Scott, assisted by O. B. Thomas; Central Kansas City by F. M. Sheehy.

At 2 p. m. sacramental services were conducted; upper auditorium, Independence Stake Presidency in charge; lower auditorium, Lamoni Stake Presidency in charge; South Side church, G. A. Smith and C. A. Parkin in charge.

At 7.45 the speaker in the upper auditorium was W. W. Smith, assisted by J. A. Becker; lower auditorium, V. M. Goodrich, assisted by O. R. Miller; South Side church, J. C. McConaughy, assisted by S. S. Smith; Central Kansas City, R. C. Russell.

APRIL 8.

The 9 o'clock prayer service was in charge of M. C. Fisher and Richard Bullard. At 10.45 the speaker was J. F. Garver, assisted by George Jenkins.

At 2 p. m. President Elbert A. Smith called the assembly to order. Number 35 was sung. Prayer was offered by F. A. Smith. Minutes of previous meetings read and approved.

Additional report of credentials committee was adopted.

The committee on conference resolutions reported conference resolutions compiled and published up to and including conference of 1910. Resolutions since then also compiled, and will be printed as a supplement to the present Book of Resolutions. Report adopted.

President F. M. Smith, to whom had been referred the matter of the reorganization of quorums with respect to locality, submitted a report, stating that a number of quorums had been organized, others set in order, still others to be organized.

Tract committee reported a number of tracts examined some being accepted, others rejected, still others being filed for publication as articles in the church periodicals.

W. H. Kelley submitted a ministerial report of labors performed.

President Joseph Smith, chairman, submitted a report for the committee appointed to investigate the matter of incorporation in stakes, stating that since the provision for the organization of the Order of Enoch, this investigation was practically unnecessary, recommending that the committee be discon-

tinued. Report was approved, and recommendation adopted.

President Joseph Smith, member of the committee on revision of church history offered his resignation from said committee. Resignation was accepted and President Smith was tendered a vote of thanks for his services.

Joseph Smith, chairman of the committee on monument to the martyrs, reported no appreciable progress other than the securing of the site where the bodies lie. He tendered his resignation, which was accepted. President F. M. Smith chosen to fill the vacancy.

The First Presidency reported: President Joseph Smith in addition to acting as editor of SAINTS' HERALD reported a considerable correspondence of importance during the year. President F. M. Smith in addition to important office work reported labors in the Canadian Northwest, and in the Eastern States. President Elbert A. Smith, in addition to acting as associate editor of the SAINTS' HERALD and editor of *Autumn Leaves*, had labored in Central Western States and in California. Special meetings were reported in Brooklyn, Philadelphia, Kansas City, and Toronto. The holding of such meetings were encouraged. The outlook, in the opinion of the Presidency, is good.

The Board of Trustees of the Independence Sanitarium reported: Nine patients January 1, 1911, 131 admitted, total treated during the year, 140; 112 were discharged, 17 died, 11 being left under the care of the institution; 57 operations had been performed. Their financial report was also submitted. It is the opinion of the board that the Sanitarium is a valuable aid to the church. Reports approved.

Report of the Board of Trustees of Graceland College was submitted. Necessary repairs had been made on the dormitories and farm house. A central heating plant had been installed. Various departments had been strengthened. A new system of accounting for the institution has been adopted. Additional room for the library and museum is needed. A falling off of offerings and endowments had occurred. Financial support and cooperation was asked. The financial report was submitted in connection with the above. Action of the report was deferred.

Presiding Bishopric reported the past year had been a busy one. Work of the bishops and agents was commended. Counselor G. H. Hilliard had been ill and incapacitated for labor during a portion of the year, this disability being thought to be due to overwork. Foreign fields had been better supported than in past years. The laying of the foundations of Zion is thought to be one of the most important features of the work. Saints' and Liberty Homes had been well cared for by the committee, John Smith

and Lorenzo Hayer. Additional means had been provided for the care of the aged by the opening of Bonheim and Kensington Homes, Independence, Missouri, and by repairing the home for the aged at Kirtland, Ohio; Kirtland Hotel had been repaired. A children's home had been opened at Lamoni. Financial report of the Bishopric was also submitted.

The report of the Board of Auditors on the Bishop's financial report was read.

The Bishop's report was by motion adopted.

By motion the report of the Board of Auditors was adopted.

Resignation of F. M. Smith as a member of the Board of Trustees of the Independence Sanitarium was accepted.

The following were elected as Board of Trustees of the Independence Sanitarium: Bishop E. L. Kelley, B. J. Scott, Richard Bullard, G. E. Harrington, Ellis Short, Doctor Joseph Luff, J. W. Rushton.

A committee was appointed to draft suitable resolutions to express the thanks of the conference to President Joseph Smith for the services rendered on the various committees from which he resigned; committee consisting of T. W. Williams, R. C. Evans, S. A. Burgess.

Number 21 was sung; the benediction being by William Lewis.

At 7.45 a program was given under the auspices of the Woman's Auxiliary, Ruth Smith in charge; program consisting of music, papers, and addresses.

APRIL 9.

The 9 o'clock prayer meeting was in charge of F. J. Ebeling and F. T. Mussell. At 10.45 the speaker was William Fligg, assisted by C. P. Faul.

At 2 p. m. the assembly was called to order by President F. M. Smith. Number 211 was sung. R. M. Elvin offered prayer. Minutes of the previous meeting read and approved.

The ordination of William Anderson to the office of seventy was referred to the Quorum of Twelve to be provided for.

A resolution from the First Seventy looking with disfavor and discouragement upon habitual theater and public playhouse attendance was moved.

The following substitute was moved: Resolved, That the practice of theater going should be discouraged, and that members of the church should be urged to avoid the practice as being detrimental to spirituality. The substitute prevailed.

The following was moved: Resolved, That the nomination for the trustees of Graceland College be made by the First Presidency, Presiding Bishopric, and the Quorum of Twelve. The motion was lost.

The resignation of F. M. Smith as member of the

Board of Trustees of Graceland College was accepted.

The matter of election of members of the Board of Trustees of Graceland College was taken up. J. F. Garver was chosen to fill the unexpired term of F. M. Smith; T. A. Hougas, to succeed R. J. Lambert; F. W. Newcomb, to succeed C. F. Smith.

President F. M. Smith resumed the chair.

The matter of the adoption of the report of the Board of Trustees of Graceland College was made the special order for 2.15 Saturday.

The following from the First Presidency and Twelve was submitted: Resolved, That in our opinion the matter of using common or individual cups in the sacramental service may properly be decided by each branch for itself. But in those States or governments where the law forbids the common drinking cup, the law should be observed. The resolution prevailed.

Report of the Board of Publication was read. Report showed gain for the Herald Publishing House of \$8,706.02, and for Ensign Publishing House a gain of \$739.20.

The action of Zion's Religio-Literary Society to provide a social purity board of three to prosecute the work of meeting the men's problem relating to social purity was indorsed. J. F. Garver was elected to cooperate with C. B. Woodstock for the Religio, and R. W. Farrell for the Sunday school.

Number 109 was sung; J. W. Rushton pronounced the benediction.

The 7.45 service, with J. A. Gunsolley in charge, was devoted to the interests of Graceland College. Brief addresses were made by S. A. Burgess, Amos Berve, Bishop E. L. Kelley, and J. A. Gunsolley. Questions were answered. Appropriate music was rendered.

APRIL 10.

The prayer meeting at 9 a. m. was in charge of T. T. Hinderks and J. C. Crabb. The speaker at 10.45 was A. B. Phillips, assisted by N. V. Sheldon.

At 2 p. m. President E. A. Smith called the assembly to order. Number 60 was sung, prayer by C. E. Butterworth. Minutes read and approved.

The roll of ex officio officers of the conference was read.

The General Sunday School Association reported six sessions held during its convention. An increase in membership of 1,859 was reported, making the total 29,457. Normal books for Book of Mormon have been reissued. Normal department, library work and home department all had been ably handled. Financial condition was good—\$2,602 on hand. Association is arranging to publish graded lessons. The association appreciated the fostering care of the church and the cooperation of the ministry.

Zion's Religio-Literary Society reported seven sessions held in convention. A gain of 16 locals, 1,595 members was shown; total membership 10,657.

Provisions for junior lessons based on biographies of leading church men and leading events of the church was made. The Religio voted to cooperate with the Sunday school in providing a new normal book to be published to replace Huribut's Normal Lessons.

Committee on boundary lines submitted the following report:

To the General Conference: Your committee appointed by the Presidency to consider discrepancies in statements of district boundary lines, including petitions referring thereto, recommend

1. That all unorganized territory in southeastern Missouri be annexed to Southern Missouri District: counties of Iron, Reynolds, Carter, Ripley, Madison, Wayne, Butler, Bollinger, Stoddard, Dunklin, New Madrid, Pemiscot, Cape Girardeau, Scott, Mississippi.

2. That Callaway County, Missouri, be annexed to the Northeastern Missouri District.

3. That Hood River, Wasco, Sherman, and Gilliam counties, Oregon, be annexed to the Portland District.

4. That Grundy and Livingston counties, Missouri, be added to the Far West District.

5. That the petition of Northeastern Illinois District be granted and that the boundary line of that district be as follows: Beginning at the northeast corner of the State of Illinois and running west to the west line of Winnebago County on the northern State line; thence south on a line with the west line of Winnebago County to Bureau, and from there to the north line of Mason County. The Illinois River shall be the western boundary line thence east on the south line of Tazewell, McLean, Ford, and Iriquois counties to the Indiana State line; thence north on the east line of Illinois to the northeast corner of the State, the starting point.

6. That Hood, Johnson, and Ellis counties, Texas, be taken from the Eastern Oklahoma District and added to the Central Texas District.

7. That Bonner, Kootenai, Shoshone, Latah, and Nezperce counties, Idaho, be added to the Spokane District.

8. West Virginia District. That the petition of the West Virginia District be denied, and that the entire Panhandle of that State remain in the Pittsburg District.

The matter of appropriation for a Chinese mission house in Honolulu was taken up. The Religio Society had appropriated five hundred dollars; the Sunday school eight hundred for this purpose. It was moved that the conference appropriate one

thousand dollars for said purpose. A substitute referring the matter to the Presiding Bishopric prevailed.

The First Presidency, the Quorum of High Priests concurring, recommended that William Sparling and H. O. Smith be ordained to the office of high priest. The recommendations were approved, and the ordinations were ordered provided for.

The First Presidency and Twelve recommended that Eli Hayer be ordained a high priest. The recommendation was adopted.

Committee appointed to consider the reinstatement of J. W. Jackson to membership in the Second Quorum of Seventy recommended that the matter be referred to the First Presidency, Twelve, and Seventy. A motion to refer to the Seven Presidents of Seventy was lost. Recommendation referring to joint council of Presidency, Twelve, and Seventy, was approved and the matter so referred.

The following from the Twelve was read:

Whereas, the law of God to this church, as found in the Doctrine and Covenants 42:7 provides

"Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out."

Therefore, be it resolved, That it is the sense of this quorum that parties excommunicated from the church for the second offense of adultery can not be received again into fellowship in the church even by baptism. It was moved to adopt.

The following substitute was offered: Resolved, That it is the sense of this conference that when a person is expelled from the church for what is known as the second offense of adultery, (Doctrine and Covenants 42:7) the one cast out to be with other offenders and sinners in the world and may be preached to and labored with the same as any other sinners and that when they shall sufficiently sense their condition, repent, and make restitution so far as they can, they may be received back into the church by the ordinance of baptism.

The chair was resigned to President F. M. Smith.

The substitute was lost. The original motion prevailed by a vote of 200 to 199.

It was moved to reconsider. A motion to defer until Thursday afternoon was lost. The chair stated that the body would adjourn.

Number 182 was sung, W. H. Kelley pronouncing the benediction.

At 7.45 the speaker was C. E. Crumley, assisted by J. E. Kelley.

APRIL 11.

The 9 o'clock prayer service was in charge of A. M. Chase and S. B. Kibler. The speaker at 10.45 was W. A. Smith, assisted by Henry Sparling.

At 2 p. m. the assembly was called to order by President F. M. Smith. After singing number 143, G. T. Griffiths offered prayer. The minutes were approved.

Additional report of the credentials committee was adopted.

The matter pending at adjournment was taken up. It was moved that speeches be limited to four minutes, and that after four speeches be made the vote be taken. It was moved to amend by adding that after these four speeches Bishop E. L. Kelley have five minutes to speak. By motion the whole matter was tabled.

The following from Zion's Religio-Literary Society was read: Resolved, That as a convention we heartily indorse the action of the Trustees of Graceland College in making the use of tobacco a bar to membership in the school as a student. Resolved, further, That we believe that the same attitude should be taken regarding the faculty and the Board of Trustees.

It was moved that the action of the Religio be indorsed. By motion the whole matter was tabled.

The Third Quorum of Seventy reported a membership of 24. Forty-six new openings had been made, two debates being held.

It was moved that the Children's Home at Lamoni be incorporated under the laws of the State of Iowa. Motion prevailed.

It was moved that the body select a Board of Trustees of seven, and that three be sisters. Motion prevailed.

Moved that four trustees be elected, leaving three to be nominated by the Woman's Auxiliary. The following were selected: Joseph Roberts, Oscar Anderson, Heman C. Smith, Richard Bullard.

The following was moved: Resolved, That copies of the Book of Mormon be furnished by the church to missionaries who may be laboring among the Lamanites for their distribution among them, and that such distribution be fostered and forwarded by the church.

Moved to refer to the Board of Publication. A substitute was moved to refer to the Presiding Bishopric. The whole matter was tabled.

A communication from I. N. White, of the Twelve, was read. The condition of his health prevented his attendance at the conference, and after December had made his release from the active service necessary, and he had gone to California. His health had

improved, but would not permit an appointment of responsibility.

Committee on correction of typographical errors, etc., in the Book of Doctrine and Covenants, reported corrections made, a concordance compiled, and a new publication issued. The work done was approved and the committee discharged.

The following was moved: Resolved, That Sunday next until the evening meal be set apart and observed as a day of fasting and prayer, in petitioning our heavenly Father for direction and aid in the interests of the church. Motion prevailed.

Moved to take up the matter of amendment to Rules of Order on representation, referred to in minutes of 1911, page 1455. The proposed amendment was read, as follows:

Whereas, the church membership in the various stakes and districts is rapidly increasing in numbers; therefore, be it

Resolved, That the rules of representation be so amended that the membership of one vote for every fifty members and fraction thereof, instead of one vote for every twenty-five members and fraction thereof, as at present constituted. Moved to adopt the amendment.

Moved to amend by striking out all reference to fractions in the amendment.

By motion action was deferred.

Matter of fixing the limit for new business was referred to the Presidency.

Number 86 was sung; benediction by M. C. Fisher.

At 7.45 the speaker was J. A. Becker, assisted by William Johnson.

APRIL 12.

At 9 a. m. the prayer service was in charge of F. J. Ebeling and T. W. Williams. The speaker at 10.45 was E. E. Long, assisted by J. A. Dowker.

President E. A. Smith called the assembly to order at 2 p. m., announcing number 367. V. M. Goodrich offered prayer. Minutes were approved.

Saturday, 2.15 p. m., was announced as the time limit for new business.

The joint council of the Presidency, Twelve, and Bishopric submitted the following:

"Resolved, as a joint council of the First Presidency, Bishopric, and Quorum of Twelve, that the matter of the nature of the services to be held in the Kirtland Temple shall be left to the discretion of the First Presidency and Presiding Bishopric."

The resolution was adopted.

Joint council of Presidency, Twelve, and Seventy reported touching reinstatement of J. W. Jackson to Second Quorum of Seventy, recommending that the petition be denied. Report was adopted.

The Seven Presidents of Seventy recommended that James E. Page and Edward Rannie be ordained

to the office of Seventy. The recommendations were approved and ordinations provided for.

Second Quorum of Seventy reported 10 debates, 98 new openings, 59 members.

The committee appointed to draft resolutions of appreciation to President Joseph Smith submitted the following:

To President Joseph Smith: Your brethren of the ministry, ex officio members and delegates in General Conference assembled, on behalf of the membership of the Reorganized Church of Jesus Christ of Latter Day Saints throughout the world, congratulate you upon your continued service and usefulness to the body.

We regret the necessity which has prompted you to tender your resignation from the various committees on which you have so faithfully and successfully served.

We recognize, however, that the purpose of such resignation is not to shirk duty or to shift responsibility, but to give you the opportunity to concentrate your activities along lines more vital and to service which could not well be performed by others.

Your keen perception, mental acumen and penetration, your clear grasp on questions of general interest gives unmistakable evidence of divine grace and blessing. We know that your interest and devotion to the cause of truth will never wane though physical disabilities may limit the field of your activities.

In renewing your continuous and extended services in the church we are reminded of the days when God in his wisdom called you to fill your father's place, and recall with joy the unselfish consecration and devotion of your life to conserve the glory of God and to bless mankind.

Your service has been an inspiration; your loyalty a benediction; your life an open book; your example clean and virtuous; your conduct above reproach; your sympathy proverbial; your kindness a household blessing.

By your upright life; your freedom from dogmatism; your absolute fairness; your unassuming dignity and humility; your gentleness and charity towards all, you have won our love, esteem, and honor, and endeared yourself to us by ties which are inseparable.

We greet you as a leader, comrade, brother. We love you not alone for what you have done, but for what you have been; not alone for the arduous and untiring services rendered, but for the unselfish spirit you have manifested; for your willingness to bear rather than to give pain, to endure rather than to inflict wrong.

Your exemplification of the dynamic principle of constructive service, "Resist not evil," as enunciated by the Master, enshrines you in the confidence and affection of a loving, grateful fellowship.

We therefore, by a rising vote, and on behalf of the entire membership of the church tender to you our sincerest thanks and grateful appreciation for the services rendered, and affectionately extend our sincere wishes for continued years of service for and with the body.

By rising vote the above was unanimously adopted. To this President Smith feelingly responded:

Brethren, I appreciate the motive of the body in appointing this committee; I appreciate the motive of the men who were selected and who have composed and written this article in obedience to the wishes of the body. All that I can say in return for the expression of good will and confidence and warm admiration which are breathed in this communication is that when I am gone I want no prouder motto or epitaph engraved upon the stone that may mark

my resting place than that which was accorded to one of the humblest of the servants mentioned in the New Testament scripture, "She hath done what she could." And if in the past I have at any time failed in doing what was expected of me, it was through inability and not through any desire to shirk the responsibility that the body or the Master had imposed upon me. I have trusted to him, who is the great genius of the work, to suggest to me in his own way that which would be sufficient to satisfy my judgment and direct the course which I should pursue.

I have not tried to please men as men, either in or out of the church, and I have tried not to fear the just censure of them who were friends to the cause, and I have cared nothing for the scorn of those who are without. And I desire to bear tribute to those who have stood with me in this conflict, who have with unflinching courage been out upon the frontier and standing before adverse congregations and meeting all sorts of calumny and vituperations and scorn from those who were desirous to destroy the magnificent work in which they were engaged; that they have not shrunk from duty, so far as my knowledge goes, and that they are, if anything, more entitled to tribute from us than I have been, under the conditions which have governed and surrounded at the time that their work was demanded.

I have always had friends near me. I have always had some one to help me bear my burden and share in my association in the work. Many of these men have labored alone and have labored under threats of harm which have never been expressed towards me. They have borne privations to which I was never subjected. I have heard no complaint from them. I have tried to help them when I could, which I believe they will bear evidence of if requested, and if I have failed in cheering and in encouraging them, I feel that it has not been because of a desire, on my part to desert them, or to fail to listen to them. I have prayed for their success. I have trusted them and I believe that the Master has called them, and as he has trusted them I have rejoiced in their triumph. I have been strengthened in their strength, and have been encouraged in the expression of their courage, and I feel that the tie which has bound us together has been the more remarkable from the consideration of the fact that the body has been composed of men of such wonderfully different individualities that it is a wonder that there has been so much of unity among us as there has been, differing as widely as the places from whence we came. Many of these men have left companionship and associations in which they were well received, and in which they were esteemed and respected, to take up this great work, and they have faithfully met all the consequences that have ensued; and God be praised that I have been enabled to appreciate the manly courage which they have shown, and understood the difficulties in which they labored, and to rejoice in the true spirit of devotion which bound them to the Master's cause. And when I have reflected upon those who have gone out from us either from their own choice having changed their opinion and their belief, or have been driven from us by the adverse circumstances of transgression, I have been pleased to know that the words have been fulfilled to us that no weapon formed against the work should be prospered, and I have rejoiced therein.

I trust that these expressions of mine, feeble as they are, may find that response in the hearts of those to whom they are addressed, and to whom they are and should be applied, may be that while the Master shall call, while the Master shall permit us to serve together, we will strive earnestly and faithfully that no evil act of ours, no foolish forgetfulness of the duty we owe to God and to each other, will ever cause us to feel ourselves unworthy of the respect, regard,

and love which have been our ties so long together in this work.

May God add his blessings and his peace, in Jesus' name, Amen.

The Library Commission reported the general library at Lamoni, Iowa, in good condition. A number of new volumes have been secured. An enlarged leaflet and a list of books suitable for small libraries is needed. The commission is seeking to unify the library work of the church. The Presidency, Bishopric, HERALD editors, and Church Historian need more books. Additional rare books touching the latter day work favorably and unfavorably are also needed. It was recommended that all libraries paid for by the church be under the direction of the commission. In consideration of conditions demanding, and inasmuch as the students of Graceland College had pledged \$1,500 and Zion's Religio-Literary Society \$500 for the erection of a library building, the commission recommended that a suitable library building be erected at Lamoni, Iowa.

Heman C. Smith was elected to succeed himself as a member of the Library Commission.

By motion the invitation of the Lamoni Branch and stake to hold the next General Conference at Lamoni, Iowa, was accepted.

The following were elected as a Board of Auditors: for the three-year term, J. F. Garver; for the two-year term, G. W. Blair; for the one year term, Lester Haas.

The matter of erecting a library building referred to in report of the Library Commission was taken up, and it was moved to refer to the Presiding Bishopric and The Library Commission with power to act. It was moved to defer consideration of erecting library building until after general church offices be erected. The motion to defer was lost; the motion to refer prevailed.

H. O. Smith asked that his ordination to the office of high priest, provided for on the eleventh, be deferred for one year. The request was granted.

The following was offered: Moved, the address of appreciation offered to President Joseph Smith be suitably inscribed, engrossed, and illuminated; and then framed to be presented to the President. It was moved to amend by adding, "or bound in pamphlet or book form, as the committee may decide." The amendment prevailed, and the motion as amended was passed.

The following committee was chosen to carry out the above provision: T. W. Williams, R. C. Evans, S. A. Burgess.

Number 353 was sung, the benediction was pronounced by T. W. Williams.

At 7.45 the service was devoted to the work of daily vacation bible school work. The meeting was

in charge of U. W. Greene, addresses being made by W. W. Smith and W. E. LaRue.

(Continued on page 385.)

THE RELIGIO CONVENTION.

(Continued from page 362.)

Normal work as applied to the Religio was discussed by Sister Blair.

A petition from the South Sea Islands asking for an appropriation to provide wall maps for use in locals there was referred to the executive committee.

A committee was appointed to cooperate with the Sunday school in arranging lessons on Bible normal work.

An appropriation of \$100 was made to help release the mortgage from the home of Peter Muceus, incurred by expense of publishing *Sandhedens Banner*.

The convention pledged the raising of \$500 for translation purposes, to be placed at the disposal of the executive committee.

The lessons committee was by motion continued. Minutes of afternoon and evening read and approved.

Following a motion to adjourn, number 232 was sung; dismissal by J. W. Wight.

THE SUNDAY SCHOOL CONVENTION.

APRIL 4.

The twenty-first convention of the General Sunday School Association opened with a prayer and testimony service at 8.30 a. m., April 4, 1912, in the Stone Church, Independence, Missouri, John Smith in charge.

At 9.15 a brief song service led by Audentia Anderson was followed with prayer by Daniel Macgregor.

Cradle roll and primary work was discussed; in charge of Callie B. Stebbins.

Fifteen minutes of song was followed by a discussion on expediting the business of a general convention, by D. J. Krahl; it being his opinion that resolutions, appropriations, and nominating committees should be provided.

The officers of the association, there being no objection, proceeded to the completion of the organization. J. F. Mintun and Estella Wight were appointed assistant secretaries; Audentia Anderson, chorister; Paul Craig, organist.

The credentials committee report was approved. Number 88 was sung, G. R. Wells dismissing.

At 2 p. m., after singing number 187, G. R. Wells offered prayer, followed by special music.

A discussion of home department work was had, led by Florence McNichols.

The following committees were appointed: Noti-

fication, resolutions, appropriations and nominations.

Daniel Macgregor, superintendent, reported. The year had been marked by earnestness of effort by all. More institute work in districts was suggested. A business manager, to have oversight over the financial affairs of the association was suggested. The surplus funds should be devoted to the building up of the Sunday school work.

G. R. Wells, first assistant superintendent, reported field work done in Wisconsin. He had counseled and cooperated with the superintendent.

A. H. Parsons, second assistant superintendent, reported field work in Illinois. Other duties had prevented in his work.

Secretary D. J. Krahl reported a net gain of 41 schools, 1,859 members; present number of schools 625, membership 29,457.

John Smith, treasurer, reported on hand last report, \$1,850.75; receipts for year, \$5,430.53; balance on hand, \$2,602.09. This report, with the report of the auditing committee thereon, was approved.

The home department superintendent, Florence McNichols, reported progress, and a gain of 873 members. Headway had been made in England, Nova Scotia, and Hawaii. Present membership, 3,416; \$649.60 having been contributed by the department.

The report of the normal superintendent, Sister D. H. Blair, was a duplication of the report made to the Religio convention, as was the report of the library commission.

Association historian, W. N. Robinson, reported having collected data, which had been referred to Edward Rannie for compilation.

The revising committee reported enjoying the Spirit of the Master in their agreeable associations as a committee.

J. W. Wight reported 16 schools organized in his field, 14 of which were organized by missionaries.

G. J. Waller reported the Sunday school an important factor in Hawaii. Two schools were organized, one being for Japanese. One normal class is operated.

At 7.30 p. m. number 99 was sung, prayer by T. W. Chatburn. Special music followed.

An address on institute work was given by Sister M. A. Etzenhouser.

Library work was discussed, in charge of the library commission.

Number 115 was sung, M. C. Fisher dismissing.

APRIL 5.

At 8.30 a. m. number 144 was sung, prayer by U. W. Greene, followed by singing number 4.

Minutes of meetings of previous day approved.

The following appropriations were made: for a

Chinese mission house in Honolulu, \$800; for the Library Commission, \$100; for contingent expenses, \$750.

In the matter of graded lessons referred by the convention of 1911 to stakes and district conventions it was reported that twenty-two of the districts were in favor of the graded lessons, and ten against, the rest not reporting. The following obtained: Resolved, That the rule requiring uniformity of lesson texts be repealed, and a graded system of lessons be provided for.

Fifteen minutes of song was followed by a conference on normal work in charge of Sister D. H. Blair.

Number 157 was sung, dismissal by W. W. Smith.

At 2 p. m. session opened with fifteen minutes of song and music; prayer by C. Ed. Miller.

An address on *The Exponent* was given by G. R. Wells, urging the extension of its circulation.

The following officers and committeemen were elected: Superintendent, Daniel Macgregor; first assistant superintendent, G. R. Wells; second assistant superintendent, Anna Reynolds; secretary, D. J. Krahl; treasurer, John Smith; home department superintendent, Florence McNichols; member of the Library Commission, E. H. Fisher; member auditing committee, Ostar Anderson; members revising committee, Albert Carmichael, John Smith, and R. S. Salyards; member of the lessons committee, J. F. Garver.

Lessons committee reported lessons on Bible characters prepared to last until October, 1912.

The action of the Religio Convention providing for a book of normal lessons was concurred in, and committee appointed to cooperate with that of the Religio.

The action of the Religio Convention relative to the creating of a social purity board was concurred in, R. W. Farrell being selected as the member of the Sunday school.

A proposed amendment to the constitution seeking to provide for expulsion from schools was laid on the table.

A proposed amendment to the constitution seeking to provide that members were to be dropped from membership in schools after an absence of three months, as is now the rule, was tabled.

Financial reports of G. R. Wells as field worker and financial report of the Library Commission, with report of auditing committee thereon, were spread on the minutes.

A communication from the Quorum of Twelve expressive of the sympathy of said quorum with the association, and its willingness to cooperate with the association in every way possible was read.

A resolution authorizing the executive committee to appoint a delegate or delegates to the national

Sunday school convention to be held in Switzerland in May, 1913, prevailed.

The action of the Board of Trustees of Graceland College making the use of tobacco by the students a bar against attendance beyond the term prescribed was indorsed, it being the opinion, as expressed, that the same rule would apply to the members of the faculty and the Board of Trustees.

Number 73 was sung; dismissal by G. R. Wells.

At 7.30 p. m. the opening exercises consisted of singing by the Independence junior choir, and a piano solo; prayer by Elbert A. Smith.

An address on the mothers' work in the Sunday school was given by Sister F. M. Smith.

Minutes of the previous meetings of the day were approved.

A proposed amendment to the constitution seeking to change the order so that any convention might, on a two thirds vote, change to a mass convention was lost.

A resolution authorizing the executive committee to investigate the propriety of arranging for the superintendent to spend his entire time in the interests of the Sunday school work and report to the next convention prevailed.

Schools and districts were commended for their crusade against the advertising, sale, and use of tobacco, and a copy of the convention's action thereon ordered sent to the International Sunday School Association.

The following appropriations were made: For social purity work, \$50; to cover indebtedness incurred in publishing *Sandhedens Banner*, \$100.

A proposed amendment to the constitution seeking to change the system of grading in schools was referred to the executive and the lessons committees.

Minutes of the session were read and approved.

Number 90 was sung, J. W. Wight dismissing.

Before you decide to seek happiness in material things, resolve first to find some one they have made happy.

Do not expect much from your prayers for the poor while you withhold your pence; nor from your pence if given in lieu of love.

Help to dishonor greed by honoring Success measured by kindness, culture and content, not coin; for men will always seek honor.

Do not disclaim the possibility of peace and joy in your own life. It is but a confession you have never brought either into the lives of other.

We are not skeptics, but know something. We are not on by-paths, but on the highways of humanity. We are in league with what will be holy and strong in the future.—W. M. Slater.

Original Articles

DO THE SAINTS BELIEVE IN SANCTIFICATION?

"A saint is a holy or godly person"; a true follower of the Lord Jesus Christ; a member of the church of the only true and living God.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.—Paul, Ephesians 5: 25-27.

This language shows that Christ suffered death on the cross; that the gospel which contains the provisions God has devised "for the remission of sins," and the sanctification of his people might be sealed and made efficacious by the blood of "the Lamb of God." As an ambassador for Christ, and a true minister of the gospel, Paul was inspired with the same love, and labored and suffered to bring about the righteous purposes of God. He has written, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—2 Corinthians 5: 20. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—2 Corinthians 11: 2. And John the beloved disciple and loyal minister has penned the following words on the same subject:

Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife [the church] hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.—Revelation 19: 7, 8.

Jesus prayed to his Father: "Sanctify them through thy truth: thy word is truth." "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." "And for their sakes I sanctify myself, that they also might be sanctified through the truth."—John 17: 17, 15, 19.

Jesus sanctified himself in harmony with the provisions of the gospel, "and became obedient unto death, even the death of the cross." Thus teaching by precept and example that there is power enough in the gospel to cleanse, purify, sanctify, and save to the uttermost all them that come to God by him, if they will heed his teaching, and follow his example of humility and obedience.

The same means that saved and sanctified the Son of God, will save and sanctify every loyal and true son and daughter of God.

"Sanctify.—To make sacred or holy; to purify, in preparation for religious service; to set apart to a holy or religious use, hallow; to make free from sin,

to make holy; to render productive of holiness or piety."—Webster.

Before one can be sanctified he must be cleansed from sin, and that is done in harmony with the provisions of the gospel when one believes, repents and is baptized in water by immersion, for the remission of sins. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 38, 39. See Matthew 3: 6; Mark 1: 4; Luke 3: 3; Acts 22: 16.

Baptism in water for the remission of sins is referred to in the words, "That he might sanctify and cleanse it with the washing of water by the word." That is in harmony with the gospel, or the word of God, And faith, conversion, are referred to as the means of remission, and sanctification in the following; which also includes the birth of the Spirit and its cleansing and sanctifying and holy influence: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Hebrews 10: 22.

And such were some of you: [before conversion] but ye are washed, [baptized] but are ye sanctified, [set apart to a holy service by being cleansed from sin] but ye are justified in the name of the Lord Jesus, and the Spirit of our God.—1 Corinthians 6: 11.

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.—Romans 1: 15, 16.

The last citation shows that the Holy Ghost is a means of sanctification, though not the only means, and it should be received, retained, and enjoyed by everyone who is cleansed from sin, and set apart to a holy and religious use, as a "colaborer with God."

From 1 Corinthians 1: 24, 30, we learn that it pleased God to make Christ the power, wisdom, righteousness, sanctification, and redemption of God. If you with Christ receive the same favor from God, you must obtain it through Christ; and whatever you obtain through Christ, must be secured in harmony with the provisions of the gospel. Says Paul:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—Romans 1: 16, 17.

You can not correctly preach "Jesus Christ, and him crucified" without preaching the gospel; and you can not correctly preach the gospel, without preaching Jesus Christ, and him crucified. And the first or foundation principles of the gospel are as

follows: Faith, repentance, baptisms, (of the water and Spirit) the laying on of hands, the resurrection of the dead, and eternal judgment. See Paul's brief of what Jesus taught as the gospel, and the citations that show that Jesus Christ taught the same, as follows: Hebrews 6: 1, 2; John 3: 14-17; 6: 29, 47; 5: 24; Mark 1: 14, 15; Luke 24: 44-48; Matthew 28: 18-20; Mark 16: 15, 16; Matthew 19: 13-15; Luke 4: 40; Acts 9: 15-17; John 5: 25, 28, 29; 5: 22, 23; Acts 10: 42.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and those who are sanctified are all one; for which cause he is not ashamed to call them brethren.—Hebrews 2: 10, 11.

By the which will we are sanctified through the offering of the body of Jesus Christ once for all.—Hebrews 10: 10.

But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.—2 Thessalonians 2: 13.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.—1 Peter 1: 2.

One of the first declarations made by the church of Jesus Christ as she emerged from the wilderness, "clear as the moon and fair as the sun," and the revelations given to her since that time are in harmony with this truth. Here is what the church said:

And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they can not be saved in the kingdom of God. And we know that justification through the grace of our Lord and Savior Jesus Christ, is just and true; and we know, also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true to all those who love and serve God with all their mights, minds, and strength; but there is a possibility that man may fall from grace and depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptation; yea, even let those who are sanctified, take heed also.—Doctrine and Covenants 17: 6.

In a revelation given to the church in January, 1831, we find the following:

Behold, verily, verily I say unto you, that the people in Ohio call upon me in much faith, thinking I will stay my hand in judgment upon the nations, but I can not deny my word; wherefore lay to with your might and call faithful laborers into my vineyard, that it may be pruned for the last time. And inasmuch as they do repent and receive the fullness of my gospel, and become sanctified, I will stay mine hand in judgment; wherefore, go forth, crying with a loud voice, saying, The kingdom of heaven is at hand; crying, Hosanna! blessed be the name of the most high God. Go forth baptizing with water, preparing the way before my face, for the time of my coming; for the time is at hand; the day nor the hour no man knoweth; but it surely shall come, and he that receiveth these things receiveth me; and they shall be gathered unto me in time and in eternity. And again it shall come to pass, that on as many as ye

shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me. Behold, I come quickly. Even so, Amen.—Doctrine and Covenants 39: 5, 6.

In a revelation given February, 1831, we find the following:

And thus ye shall become instructed in the law of the church, and be sanctified by that which ye have received, and ye shall bebind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received. Purge ye out the iniquity which is among you; sanctify yourselves before me.—Doctrine and Covenants 43: 3.

Behold, this is pleasing unto your Lord, and the angels rejoice over you; and the alms of your prayers have come up into the ears of the Lord of Sabaoth, and are recorded in the book of the names of the sanctified, even them of the celestial world.—Doctrine and Covenants 85:1.

The last citation shows that the names of the righteous are recorded in the book of the sanctified, or in the book of life; and I refer you to the following: Philippians 4: 3; Revelation 3: 5; 13: 8; 17: 8; 20: 12; 21: 27; 22: 19. Sanctification is secured by obedience to the gospel, or the law of Christ, as follows:

And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, can not be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still.—Doctrine and Covenants 85: 8.

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things.—Doctrine and Covenants 85: 17.

That which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day.—Doctrine and Covenants 50: 6.

I here introduce the words of the apostle Paul as being in beautiful harmony with the last two citations, as follows:

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth are named, that he would grant you according to the richness of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.—Ephesians 3: 14-19.

And every man that hath this hope in him purifieth himself, even as he is pure.—1 John 3: 3. Follow peace with all men, and holiness, without which no man shall see the Lord.—Hebrews 12: 14. Blessed are the pure in heart; for they shall see God.—Jesus.

Those officers and ministers of the church who have been called of God, and ordained to the Levitical and Melchisedec priesthoods, and are faithful in their lives as Saints, and in the discharge of

their duties as ministers, and remain faithful unto the end, are sanctified to the renewing of their bodies, and the receiving of eternal life in the celestial kingdom of God. Surely such men are set apart to a sacred and holy service! If they are all they should be, they are sanctified in that sense, and Christ, "who is even at the right hand of God, who also maketh intercession for us"; is still praying the Father "to keep them from evil."—Doctrine and Covenants 83: 6.

Even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin; and enjoy the words of eternal life in this world and eternal life in the world to come; even immortal glory. For, by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified.—Genesis 6: 62, 63, Inspired Translation.

Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever; for, for this intent was it made and created; and for this intent are they sanctified. And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, can not abide a celestial glory; and he who can not abide the law of a terrestrial kingdom, can not abide a terrestrial glory; he who can not abide the law of a telestial kingdom, can not abide a telestial glory; therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory. And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for, notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body, which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.—Doctrine and Covenants 85: 4, 5, 6. See 2 Peter 3: 10-13. 1 John 3: 1-3; Revelation 21: 1-7.

From what is written above, and much more that might be written, we conclude that the Saints who reverence the sacred books of the church as containing the word of God, do believe in sanctification, and we may properly close this article with the words of Paul, as follows:

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you, and peace,

from God our Father, and from the Lord Jesus Christ.—1 Corinthians 1: 2, 3.

CHARLES E. BUTTERWORTH.

COALVILLE, IOWA, February 29, 1912.

WHO WAS MELCHISEDEC?

The above question was asked in *The Gospel Quarterly*, in the lesson for February 11, 1912.

I unhesitatingly answer: Melchisedec was Shem, the second son of Noah.

To prove this point, I shall quote from other books besides the standard books of the church; but we are told in Doctrine and Covenants to study all good books, and I believe it proper to use all the evidences at our command.

The Lord gave us minds to use; and when we find statements of this kind, let us investigate them.

We may ask a person, "Do you believe in the Book of Mormon?"

They answer emphatically, "I do not."

Then we ask, "Have you ever read it?"

"No, sir! I have not!"

Then we quote to them, "He that answereth a matter before he heareth it, it is a folly and shame unto him."

Saints, let us not fall into the same rut; but when we find evidences that are not in harmony with our preconceived ideas, let us study them, compare them with the three books, and then I believe that the Holy Spirit will enable us to sift out the wheat from the tares.

In Smith's Bible Dictionary, we find this:

Melchisedec (king of righteousness), king of Salem and priest of the most high God, who met Abram in the valley of Shaveh, . . . brought out bread and wine, blessed him, and received tithes from him. (Genesis 14: 17-20.)

The other places in which Melchisedec is mentioned are Psalm 110: 4, and Hebrews 5: 6, 7. "There is something surprising and mysterious in the first appearance of Melchisedec, and in the subsequent reference to him, bearing a *title*, which Jews in after ages would recognize as designating their own Sovereign; bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the path of Abraham, and is unhesitatingly recognized as a person of higher spiritual rank than the friend of God. Disappearing as suddenly as he came, he is lost to the sacred writings, for a thousand years.

"Jewish tradition pronounces Melchisedec to be a *survivor* of the deluge; *the patriarch, Shem.*" (Italics are mine.)

In studying the life of Abraham, it came to me like this: How did it happen that he was a good, God-fearing man, called a friend of God, when Terah, his father, was an idolator, serving under Nimrod, the son of Cush, who was the son of Ham.

Nimrod was king of Babel, Erech, etc., in the land of Shinar. (See Genesis 10: 9, 10.)

It was during his reign that the language was confounded.

We must acknowledge that the Bible account is very meager, concerning the first fifty years of Abraham's life.

Now comes the Book of Jasher, meaning the upright record, and mentioned in Joshua 10: 13 and 2 Samuel 1: 18; translated from the original Hebrew, and published in New York, in 1840, by M. M. Noah.

This throws much light on the early life of Abraham. His life was threatened by King Nimrod, on account of a dream had by the king.

Terah, Abraham's father, had him, with his mother, and nurse, hidden till he was ten years of age; when he was sent to Noah and Shem, his progenitors.

The record says further:

And Abram went to Noah and Shem, and he remained with them to learn the instruction of the Lord, and his ways. . . . And Abram was in Noah's house thirty-nine years, and Abram knew the Lord, and he went in the ways of the Lord, until the day of his death, as Noah, and his son Shem had taught him.

Isn't that beautiful, and does it not plainly show why Abraham was a man of God, even though his father was an idolator?

The record goes on to say, that when Abraham was fifty years of age, he returned to the house of his father Terah, in the land of Shinar.

He told the people of the one true God, and also told them of the sin and folly of idol worship. Then he took a hatchet, and broke into pieces their idols.

For this, he was called before the king; and though persecuted, the Lord was on his side, and delivered him out of the hands of his enemies, and warned him, through a servant, to leave the country.

Here the Bible record again takes up the subject. (Genesis 11: 31.) If we study the Bible chronology we find that Noah lived three hundred and fifty years after the flood, and that Shem lived five hundred years after the flood.

Abraham was born about three hundred years after the flood and lived one hundred and seventy-five years; therefore Noah lived till Abraham was at least fifty years of age; and *Shem* lived over twenty-five years after Abraham died.

When we stop to think of this, it does not seem mysterious that Abraham knew Melchisedec and paid him tithes as we are told in Genesis 14: 18-20, and as this other record also tells us.

In Josiah Priest's American Antiquities, beginning at page 23 and reading the chapter, we find several strong arguments to prove that Melchisedec

was Shem, son of Noah, and he quotes from Adam Clark's Commentary on the Scriptures to prove it. We understand that the name Melchisedec means King of Righteousness, and therefore refers to the office as well as to the man holding the office; and was not the name given him at birth.

In my mind, from the evidences given, and many more that space forbids my using, I haven't a doubt that Melchisedec, king of Salem, (later called Jerusalem), was Shem, the son of Noah.

MRS. L. E. HILLS.

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INDEPENDENCE WARNS METHODISTS, TOO.

Many times in debate the enemies of the church try to make capital out of the fact that the Saints were driven out of Independence, and argue that it must have been their misconduct; that a whole community would not rise against a society unless there was something radically bad in its conduct. Latter Day Saints have ever held that the fault was wholly that of our enemies; a matter of persecution and not prosecution.

To show that it was the spirit of the place and times, I quote from a book written by a Methodist minister, Reverend William H. Goode, entitled Outposts of Zion. Published by Poe and Hitchcock, Committee, 1863.

Page 35: "Independence had been appointed as the place of holding the session of the Missouri Conference. A public meeting had been called, and resolutions adopted warning them not to assemble there and impliedly threatening revenge if they did. The little handful of our people then, unable of themselves to support the conference, and fearing results, wrote letters to Saint Louis, advising a change. It was accordingly made; and notice was published that the conference would convene at Saint Louis. So closed the labors of the eventful year 1854."

This was twenty-one years after the Saints were driven out and the same spirit still existed. Was it the fault of the Methodists that they were warned not to come? If not, was it the fault of the Saints that they were warned to leave?

Sincerely,

J. W. PETERSON.

RECORDS OF THE PAST.—We are issuing in this issue an article from this magazine entitled, "Discoveries indicating an unexplored culture in eastern Nebraska." We are enabled to use this article through the courtesy of the publishers of the magazine, and believe it will be of interest to our archaeologists.

Of General Interest

Discoveries Indicating an Unexplored Culture in Eastern Nebraska.

What seems to be a new culture is developing along the west bank of the Missouri River in Nebraska. Whatever its western boundary its eastern edge is the broad and "muddy" river, its southern limit may, for the present, be said to be the north shore of the Platte and its northern line has not as yet been determined. Scattered along the high bluffs which bound the western bottom lands of the Missouri are numerous saucer-shaped and sometimes slightly ovoid depressions in the earth which to-day are from a few inches to nine feet deep and from twenty-five to one hundred and twenty-five feet in diameter—the ruins of aboriginal dwellings. Some ethnologists regard them as of Mandan origin, others as Pawnee, and still others as Arikara, but although the culture seems to approach all of those it is only in that relationship which exists between primitive people and any attempt—as Mr. James Mooney expressed to the writer—to connect it with any living or historic tribe would be futile. According to the ethnologist quoted the culture seems to be that of an entirely extinct people like the so-called Mound Builders or the Cliff Dwellers. Possibly it represents the ancestors of the races found in the vicinity by the first white explorers, but there is distinctive geological evidence that the culture is that of a people who lived hundreds of years ago. These ruins are the remains of permanent homes. Some seem to have been of construction similar to the Mandan earth houses described by early writers. In some earth was used as a covering while others were covered with bark or grass and osiers. On some ruins the explorer finds the roof to have been nominally two or three feet in thickness; in others no evidence of a roof is visible, the floor of the dwelling being strewn with charred sticks, reeds or coarse grass. Many of the houses had been provided with a southern entrance and inclines fifty feet long lead down to deeper ruins.

The writer has performed a vast labor in these old ruins in three counties in eastern Nebraska, and the results other than a determination of the methods of their construction have been remarkable. Objects have been discovered showing a decided southern—Mexican or Central American—influence, their range being probably greater than that of any other culture north of Mexico.

These ruins are in no sense in village groups, but are scattered at random, the principal object appearing to have been to secure the most prominent and lofty natural sites far above the river. Sometimes a dozen ruins will be found generally in a north-south line from one hundred to two hundred feet apart. At other times there will be one central ruin of large size surrounded by four, a line connecting these will be found to form a square with the smaller ruins at equal distances apart, but often three smaller ruins will partly surround a larger one. Sometimes there are isolated ruins, no others being nearer than a mile or more. In eastern Douglas County there are possibly two hundred ruins, in Sarpy County as many more, while in Washington County the number is estimated at five hundred.

Ruins of a similar nature do not appear on the eastern or Iowa side of the river. There are many evidences, however, in western Iowa of a very ancient culture, easily distinguishable from that of the people of historic times.

Numerous tumuli are closely associated with these eastern Nebraska house ruins, but in only one instance has it been possible to secure skeletal material which can be related to the people who occupied these ancient sites.

In the ruins explored by the writer the floors are usually

free of debris with the exception of evidence of a destroying fire. Experience has shown that the people were exceptionally orderly in their domestic habits and artifacts are seldom found scattered about. The major part of the objects in these ruins come from numerous caches placed in a circle from eight to ten feet from the center of the ruin where the fireplace was located. These caches extend down below the floor from three to six feet and are built in the shape of an inverted funnel and usually are about the size of a hog-head. Objects were placed in the cache and covered with wood ashes from the fireplace, then earth was packed in, and objects therein are in an excellent state of preservation, and after long and heavy snows I have found them absolutely dry, not a sign that moisture had ever penetrated the walls being visible. As many as sixteen caches have been found in one ruin, not all of them being used for storage of valued objects, however, many being filled with refuse consisting of broken shells, sherds, stones, burnt wood, and ashes.

Among the objects taken from the caches may be mentioned the various scapula implements designated hoes or digging tools, and paddles, knives, scrapers, and many unclassified articles made from the same bone.

Pots and bowls of more than a dozen kinds including a reddish ware of unusual hardness show marks of a basket weave, others being cross-hatched with markings which have been made with a grass-wound paddle. Other designs are incised lines, angular and wave, while one sherd is decorated with a good drawing of a turkey. Lugs or handles are adorned with mysterious modeled heads and faces, representations of a rising sun and turkey tracks. Much of the pottery shows the common finger-tip indentation on its edge, but some has been adorned with unique designs made with a pointed instrument. That the people were prolific potters is evidenced by the vast amount of sherds found in caches and refuse heaps which accompany the ruins. Some fourteen pots in the writer's possession are reddish while others are brown or black, the latter being unusually well made and slightly glazed. In size they range from vessels not larger than a thimble, to ollas that would hold more than four gallons.

No grooved axes are found in these ruins. (Handsomely made grooved axes, sometimes with two grooves, are occasionally brought to light by the plow, but they seem to belong to another culture.) Celt axes are the only kind found in the ruins, ranging in size from two inches long by one and a half in width to nine inches long by three inches wide. Numerous small celts may have been fastened in a splint handle like the flint swords of the Aztecs, frequently mentioned by Bernal Dias, evidence in the writer's possession supporting this assumption.

Pottery pipes of hitherto unknown designs are numerous, and neither McGuire's exhaustive work on pipes, nor that of the Wisconsin Archaeological Society contain similar patterns. The writer has them in the form of birds, beasts, and reptiles. One is adorned with conventionally drawn serpents. Fine pipes of a rich dark purple soapstone were also made, some are plain while others are engraved with circles and wave lines.

Shell spoons, a short handle cut in one end the opposite end showing an edge beveled at right angles to the grain of the shell are numerous; commoner spoons are without a handle. Shell pendants in form of fish, skillfully made and proportioned and shell bangles perforated for suspension are found. A shell gorget of unusual design is one of the recent discoveries. Various other objects of shell are of unknown use.

Four singular beads of clay were found closely associated with the charred strands of a plaited hair rope. These

beads are a little smaller than a black walnut. One is ovoid while the others are round. The holes through the beads were not drilled, but formed when the clay was soft. These beads appear to have a glazed surface or a very high polish. The writer has yet to learn of similar beads being found elsewhere.

Arrows and four-edged stone knives are made of native flints and Wyoming jaspers. The former are of several patterns and are far better made than arrows turned out by the plow.

Shallow metates are made of drift rocks and sandstone. Discoidal stones and stone club heads, the latter ground so two crossing ridges are formed, and rounded and flattened crushing stones or pestles are among the stone objects. Arrowshaft smoothers of fine workmanship are made from a dark orange Dakota sandstone and a kind of pumice. A bead an inch long and a half inch thick, rounded, polished and drilled from each end is made of milky quartz. Pitted stones, possibly used for cracking nuts and pounding corn are common. A diamond-shaped flint knife socketed in the hollowed end of an antler handle and a hafted scraper are novelties, the scraper haft is also made of antler. Triangular and rectangular pendants of white soapstone are occasionally found.

By far the most interesting objects are those made of bone and antler. A straight bone, five inches in length and of the thickness of a lead pencil (the bone not identified as yet), its sides showing scores of slight notches, its ends beveled not at all unlike a modern steel drill, is probably the only true flint flaker found in these ruins. The antler objects accredited "flint flakers" show no wear such as would result from work of that nature. The writer has a dozen of the latter and has finally decided they were probably used as phalli, terra cotta phalli having been found in one ruin, indicating their use by these people. Various forms of fine bone needles or punches are numerous and a well-made series of flat and thin bone bodkins or needles with an eye are a part of the objects found. Shuttles not at all unlike the shuttle of the old-fashioned Singer sewing machine are among the rarer finds. They are formed from the tips of antlers. Fishhooks have notches on the outer curve of the elbow and a fishhook partly made, the latter discrediting the theory that bone fishhooks developed from the bone buckle, so featured in a recent work on the stone age have been found. Three stages of needle-making—the leg bone of a deer, the same bone deeply incised its entire length three or four times and complete needles made from similar bones—have been twice found. So-called arrowshaft straighteners with one, two, and three beveled holes are persistent features in the caches. One of these has a conventional snake engraved upon it. Bone celts of great fineness, some with a cutting edge, and bone "handles" have an extremely high polish. The most singular objects of bone found in the ruins are the right mandible of mule deer. On its inner side are two deep grooves an inch and a half apart, worn down through the teeth and deep into the bone as by a cord, the groove being very highly polished. There is no groove in the outer side of the mandible, which is also polished very highly. No one seems to be able to determine the uses of this implement, eight of which have been found. A hoe formed from the part of the skull of a bison is probably the only one of this kind ever found. Skulls of wild dogs and wolves and sometimes pieces of human skull are found in the caches. Anklets and bracelets, from one to two inches wide, are formed from the base of antlers of large deer or elk. The antler is cut so that the bracelet takes its form from the rounded portion of the antler, that is, the rounded antler gives form to the bracelet and therefore does not need to be fashioned or bent

as would be the case were strips cut lengthwise from the antler. Tortoise shells are also frequent.

These are some of the objects found in the ruins of eastern Nebraska. What people they belonged to may never be known, but that they were sedentary and had no enemies is evidenced by the isolation of some of their homes. That they relied for sustenance partly upon agriculture is shown by charred corn cobs found in their ruins.

One result of an archaeological reconnaissance on the Omaha Reservation, Thurston County, Nebraska, the last week in September this year, showed how the Omahas regarded ruins similar to those in the three counties in which my labors have been pursued. I found the familiar ancient type of ruin at several points in the reserve and learned from Doctor Susan Picotte and her sister, Mrs. W. T. Diddock, of Walthill, Nebraska, both of whom are sisters of Mr. Francis LaFlesche of the Nebraska Historical Society, excavated a portion of one ruin situated fifty yards from the fine farm home of Noah LaFlesche, he, a relative by marriage of Mr. Francis LaFlesche—we found a "cache" filled with wood ashes, flints and sherds. The Omahas who were drawn by curiosity to the spot, were much astonished and declared that they had never known their tribe were pottery makers and they appeared at a loss to account for the ancient ruins.

The writer also noticed on the reservation associated with the ruins equally ancient tumuli, but limited time prevented exploration. The writer believes the exploration by his party to be the first comprehensive archaeological labor performed in the ruins on the Omaha reserve.

Surface work in a cornfield owned by Mr. Noah LaFlesche was productive of chert implements, potsherds and one sandstone "bone-pointer," similar in material and design to those from ruins nearer the Platte River.

The writer has placed his collections from these ruins in the Omaha Public Library Museum where they can be conveniently studied by scientist and layman.

OMAHA, NEBRASKA.

ROBERT F. GILDER.

—Records of the Past, September-October, 1911.

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A Prince of the Papacy.

To thoughtful Americans who witnessed the recent spectacular demonstration in New York, when three hundred thousand Catholics assembled to honor the newly created Prince of the Roman Church, John, Cardinal Farley, there must have come strange reflections. As a tribute to the distinguished prelate, it was picturesquely effective. But it was as a religious demonstration that it possessed a peculiar significance. For the first time in the nation's history, we witnessed on these shores scenes of religious veneration and enthusiasm that recall medieval days, when the Roman Church was at the height of its ecclesiastical and secular pomp and power in the Old World. Now, that power, though decadent at its ancient center, is strongest and most active at its periphery. In point of numbers and wealth, the western republic has become the greatest Catholic country in the modern world, and the recent spectacle in New York has heightened the hope of the Catholics that the dream of an American pope may yet come true.

Looking at the situation with a broader vision, however, we can not find any reason for serious apprehension. The Roman Church has lost its ancient hold in Italy, France, and Portugal, and the same is doubtless true of Spain. This expansive emancipation is due in great measure to the spread of education, which is fatal to ecclesiastical domination. It can not be forgotten that Rome has always been the foe of human progress and popular enlightenment. It has bound its humblest followers in chains

of superstition and darkness. Ignorance and poverty are the lot of the common people wherever it has its greatest power and influence. It has even withheld the Bible from the people and forbidden it in the schools. Anyone acquainted with conditions in Southern Europe, in Central and South America, and in the Philippines, must admit the truth of this indictment. Here, however, conditions are wholly different. While religious freedom, to its utmost reasonable limit, is our valued inheritance, any attempt to abuse that splendid privilege would only result in disaster. This being so, we can see no cloud of Roman domination on the horizon. We owe it to the common sense and patriotism of our fellow citizens of the Catholic faith to believe that they, too, realize the futility of attempting to revive, in this land of progress and enlightenment, the secular and political influence of the church when almost every civilized nation in the world has already thrown off these bonds in the struggle for social and religious freedom.—*Christian Herald*.

Mothers' Home Column

EDITED BY FRANCES.

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April Reading.

THE BOY.

"Why does society insist that boys must sow their wild oats? There is no way to sow vice and reap virtue, any more than there is to sow tares and reap wheat."

The boy is the man of to-morrow. We want our boys to be manly men. We want them to be wise fathers. We want them to be men of Christ. How shall we accomplish all that we wish to do for them, that we may not be disappointed or grieved by the result? Always by beginning early. Each age is so dependent upon the last, to the very verge of mature manhood, that only by beginning early and continuing with patience and perseverance to the time when the boy is able to go his own way, can one's duty to him be done.

There are many things which might be mentioned as splendid to cultivate in a boy, but I have chosen from them all, obedience, self-reliance, and a love for work. And I should say to "cultivate" and let alone, from time to time, and always to use gentle means. If we wish to cultivate a rare plant so that it may grow, blossom, and bear fruit, we will plant in it a favorable position as to sun and shade, and in good soil. We will try to learn something about the habits of the plant, whether it needs much or little water, or what we can do for it to help it to grow. At times we will dig about the roots, gently, and not go at it so harshly that many of the roots are torn or broken. Wisdom and patience are two all-important things for the father and mother to cultivate within themselves, that they may be worthy to assist the boy God has given into their care and keeping.

Robert J. Burdette says: "The father is the boy's ideal of faultless and splendid manhood. Let the man, then, be honest with his boy. Let the boy understand that the father has not forgotten the days of his youth. Don't tell him that when you were a boy you never caused your parents a moment's uneasiness, were never cross to your little sister, never cruel to dumb animals, and always kept the golden rule. Be honest with him above all things."

He says, also, not to be too dignified with your boy, but to live with him as much as possible. He tells us not to turn a boy out to play and then say, "Don't run and get overheated. . . Feet of the dun deer! How can a boy play and not run?" And he does not believe in thrashing to bring about a complete and happy obedience. Read what he says about it in *Before He Is Twenty*. Certainly, punishing a boy as severely as I have known them to be punished in Christian homes, does not recommend to me the Christianity of the men who do the beating. To "wait three days" seems a good rule to me.

"Revenge is not punishment. Whipping is the punishment of the savage. It has been abolished from the army and navy, and is retained only in Christian homes and other homes not quite so Christian. . . . When you have made up your mind in a few minutes to whip your boy, wait three days and then see if you can take a stick and beat him."

Obedience should begin in babyhood and be continued in childhood, making the boyhood years easier for parents and boy. A lady had a friend visiting her, who was accompanied by three-year-old "Billie." The morning after he came he turned the hose on a neighbor's chickens, drenched a little girl and sent her home crying bitterly, turned it full force on the young girl was trying to turn it off at the hydrant, and danced in great glee as he brandished the hose about, sprinkling the inside of two houses as well as grass and flowers. The spanking he got didn't prevent him from turning the water on whenever he happened to think of it, although for the safety of the residents the hose at each hydrant was usually detached when not in use. I confess there is a problem hard to solve in directing such activity in right channels. Billie is a dear little fellow, mild and tractable between times, and willing to be reasoned with; and I am sure some plan could be devised to make him see that we must water at certain times and in proper places, perhaps by giving him a little garden of his own and letting him plant, tend, and water it.

If we heed the admonition to instruct our children in religious matters before they are eight years old, they will doubtless be willing to obey the word of the Lord and be baptized into the church at that age. If both parents have the full confidence of their boy, talking with him freely and openly, his religious life in later years will be a more sure and settled thing. How many men know their boys as strangers know them? is asked. Many things seethe through the mind of a boy, and if he has not been in the habit of talking with his elders, he will go into many an error which might have been prevented by a frank talk with a loved parent.

An obedient, industrious boy will make a self-reliant man. A boy brought up without work, will, more than likely, never come into the full usefulness which he might have developed. I know a man who is growing very old. He has no family of his own and none of his relatives enjoy having him with them. He is a lonely, pathetic figure. When he was a boy he was never required to work or go to school regularly. He never learned to apply himself to any one thing for any length of time. He has a good mind and has been a great reader, of science, as well as fiction. But he was always looked upon as a useless man, barely able to take care of him-

self, and never able to benefit anyone else.

William McKeever, of Kansas, says that a boy should be kept at work at least five hours every day in vacation time. He has some very sensible things to say in "Assisting a boy in the choice of a vocation." Also in "Wanted: the right job for your boy," in the May, 1911, *Delineator*, and he quotes from an aged minister, thus: "You can't develop strength of character in a boy or prepare him for a vacation unless you teach him to work. My three sons are well to do, prosperous men. Other people might have expected them to have been more than ordinary boys, when young, but I did not. Two things I always did require of them, and these were, strict obedience and plenty of wholesome work. We were as diligent in seeking suitable work for these boys as we were in keeping them in school."

The boys in our neighborhood rifled ice boxes until they had to be put under the care of the officer of the Juvenile Court. Parents must somehow be brought to realize the seriousness of affairs, and each do his part in guiding the boy that he may not be a menace to the people about him. These surely have not learned that to let their boys idle away their time hour after hour, and day after day, as they do, is not a good way to remedy matters, or they would see to it that they are occupied part of the day with "wholesome work" and amused under their surveillance the remainder of the time. It is almost better that a boy work too hard for his age, than that he should not work at all. Eight years seems to be the age to begin light work, according to several authorities. Work with him if possible. Play with him; read with him; visit the library with him; be interested in the things he is interested in. The future of the boy depends upon how his days are spent now. Help him to spend them well. Know what he is doing. Don't say, "I am too busy." Some day you may have to say, "My heart is broken."

Just one more thing I want to mention. Begin at babyhood to teach your boy purity. Teach him more as he can understand. If you do not know just how, or what is best to tell him, ask the help of those who have studied and have given us sweet, beautiful things to tell him. Teach him that to keep himself sacred for the one who shall be his companion for life, shall be the greatest gift which he can present to her, and the very best gift he can possibly give the son he will look forward to having, and whom he will welcome with much joy.

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What a Boy Ought to Know, by Sylvanus Stall.

Wanted: the Right Job for Your Boy, William McKeever, in May, (1911) *Delineator*.

There are good hints in the "Son" stories by Ethel Train in *Everybody's* during the last year. Look up some of these I have mentioned, and see what they have in your village, town, or city library on the subject of "The boy." If you find something good, let us know. Assimilate that which will help you with your boy. Others may absorb something else to their profit. So short a paper as I have written can not contain much. It will serve a good purpose best if it sets us to thinking and reading upon the subject under consideration.

HORTENSE SELTON CRAMER.

Letter Department

JERUSALEM, PALESTINE, March 3, 1912.

Dear Readers of the Herald: I have long wished that those whose sympathy and prayers have been extended towards the work in this place might know the good the gospel has brought to at least one family. And since Elder Pitt's reference to me in his letter from Australia, I have felt emboldened to make an attempt at telling them the story.

We left home three years ago in May, for this place, believing that God was leading us here, and since the prophecies spoken of by Elder Jenkins were given we have been assured that such was indeed the case. We had withdrawn from all church associations, and we were seeking by prayer and study to know God's will toward us.

After coming here I was constantly burdened with a desire to read the Book of Mormon, though why I couldn't tell, as we had had a copy in the house for many months but had never been interested enough to do more than glance through it. Sister Floyd came to visit us, and she told me she was a Latter Day Saint, and I asked her at once for a Book of Mormon which she readily loaned me. I read it, and though tempted many times to throw it far from me, yet I persisted, knowing that every word I was reading was the word of God and in perfect accord with the Scriptures. We reread it aloud several times; and my sons, Halbert and Paul, aged twelve and nine, never tire of hearing it read. This was two years ago in February and you may be sure we waited with impatience for the coming of an authorized minister to baptize us. We have been blessed since in many ways, though chiefly, perhaps, through the gift of healing which God has bestowed upon us.

When Elder Griffiths came here, he said many times that Satan would greatly oppose the work here. At that time we thought he had reference especially to the interference and persecution of other churches, but Satan has had a better way to secure his ends; he has been at work with the members, etc., and he has been and is still striving hard to overthrow us all. But thanks to the good brother and sister God has sent us, the work is not only holding its own against the current, but is gaining, if slowly, yet gaining nevertheless. The church surely has good reason to rejoice in the faithful, humble servants it has called to work here. But they need your prayers and help, for the battle is hard and the land strange, and though they never falter, they are very sober and sorrowful much of the time.

With Elder Jenkins's help we fasted and prayed many days, and after what seemed a very long time to me, we were blessed with the wonderful gift of prophecy and gained much strength and comfort therefrom. I should like much to tell you all our hopes and desires for the work here, and the blessings which have come to us since we entered into it, but shall content myself with saying that our greatest hope is to see the work go forward here, to see the city of refuge for the Jews established, and to see them entering into the fold.

And our prayer is always that God may fit us for his use, to further this work.

I should like to correct an impression which many may have gained from the article in the *HERALD* of December 20, which was copied from *The Truth*, on the cost of living in this land. In the first place foreigners can not buy at the same low cost as the natives, though my husband does better than most aliens in that the tradesmen know now that he labors hard for his bread. Even at that and with the added advantage that we are able to enjoy the native foods, to which, most foreigners can not become reconciled, still our living is far in advance of the samples tendered by the *Truth* correspondent. And considering the wages paid here the price of all things is greatly augmented in comparison. Oil and coffee, meat and eggs are cheap; but flour, sugar, milk, butter, cheese, vegetables, tea, and fuel are as high, and often higher, than at home. It certainly takes careful economy to make both ends meet, even for the natives, as you will no doubt notice from the samples spoken of.

Trusting I may not have taxed your patience overmuch, and that you all may be encouraged to pray for the work here, I am

FLORENCE CARR.

BELLAIR, ILLINOIS, March 10, 1912.

Editors Herald: We have just closed a four weeks' meeting, Elder L. C. Moore being with us from February 6 to March 4, doing the preaching, only missing four nights during that time. Four were baptized, one being my grandmother, who was seventy-five years old two days previous. Some of the skeptics expected to hear of her being dead because of her being baptized in the icy, cold water, but contrary to their expectations she still lives and rejoices in the angel message, having suffered no ill effects whatever.

The other three were ladies also; one being the doctor's wife, which caused some of her friends to "sit up and take notice," being a surprise to them. Some have failed to take notice of her since. Another was a member of the United Brethren Church here, and that caused considerable comment from that source. Several free lectures on "Mormonism" were delivered, but always privately, they being careful that no Latter Day Saint was around.

A local elder of the Church of Christ attended one night, and after meeting came up to the stand and asked for some tracts, but soon forgot that, and wanted a debate, desiring to prove Joseph Smith a false prophet, fraud, etc. He also wanted Brother Moore to perform a miracle, asking him to replace a finger he had cut off when a boy. He called Brother Moore's attention to the incident where Christ replaced the high priest's servant's ear which Peter cut off with the sword. But the "Christian" brother failed to produce the other part of his finger, so I guess he went away disappointed. Brother Moore submitted to him the regular church propositions, but he refused to sign them, only wanting to debate the Joseph Smith proposition.

Brother Moore is an earnest young missionary and got the people interested in the true gospel and we look for more to accept soon. The Saints were strengthened and are pressing forward in the discharge of duty. We are rejoicing in the work and desire to do what we can for its advancement.

Desiring to see all come to a knowledge of the truth, I remain,

L. M. EDMUNDS.

WATERLOO, IOWA.

Dear Herald: We are somewhat isolated here, as there is not any branch in the city now, and only some four or five Saints. The branch was broken up on account of members moving away. I am a beginner in the work; was baptized into the fold July 2, 1911, at Oelwin, by Elder Robert Smith,

and confirmed by him. My confirmation has given me courage and comfort many times since, for it was told me that if I would continue faithful and do the Master's will I would be a mother in Israel.

I am thoroughly convinced that this is the church of the kingdom of God, and of Christ, and he has blessed me and family many times. My husband was baptized in Lapiere County, Michigan, in 1885, and loves this work. After talking and explaining the gospel to me I was convinced that it was the church and the way that leads to endless day.

We have two children, one two and a half years and the other twelve weeks. We had the oldest blessed under the hands of Brother J. B. Wildermuth, and will have the other blessed as soon as convenient.

I had two visions lately. The first one was as follows: I saw the prison house and Lucifer and his habitation. I was shown some of the spirits in prison, and one department which I wanted to visit the most, he refused to let me see it; and I came to the conclusion that I did not want a place reserved there for me. The second I will give to the *HERALD* readers at a later date.

MRS. W. H. HINDS.

111 BECK AVENUE.

SENTINEL BUTTE, NORTH DAKOTA.

Editors Herald: There are a few of us here but there is no concerted action between us as to work. There is an elder living twenty miles south of us, but he is not in active ministerial service. Elder Houghton, of Clitherall, Minnesota, was here two years ago and held services for two weeks, but the interest was not sufficient to warrant a longer effort at that time. Since then the Methodists have come in and organized a Sunday school and they have a minister come out from Beach every two weeks for preaching service. Neither one is much of a success as to enthusiasm. The people are a mixed congregation; Spiritualists, Methodists, Congregationalists, Lutherans, and ourselves.

They chose me as superintendent and Bible class teacher; not at my solicitation, but at their request. In taking up their lesson I manage to get in a goodly portion of Latter Day Saint teaching, but in a rather disconnected manner. It may be that it will bear fruit some time.

Your brother in gospel bonds,

G. W. LINDSEY.

LINCOLN, NEBRASKA, March 15, 1912.

Dear Herald: In reading your pages I find that I "feed my faith" and receive much spiritual strength. Realizing this I write to-day, thinking that perhaps my experience might lighten the burden for some one else.

As quite a number of the Saints and friends know, I am one of the afflicted ones, seldom getting out of the house except as the dear ones help me, and as I sit here, day after day I can count up many blessing in the numberless attentions and acts of kindness of the good husband, daughter, and two sons, who never tire nor complain of the many duties they must perform for my comfort and happiness. In all this I can see the good Master's hand. Although on some days the sun refuses to shine for me, yet in my optimistic way I feel sure all will be well to-morrow. There are so many blessings to enjoy that I leave behind the shadows along life's path and try to live for the present and the future.

By the help of the merciful Father I feel that I have passed through the crucible, for many doctors and nurses have told me there was no help for me. This I refused to believe, for my faith is not placed in the arm of flesh, and in my patriarchal blessing I have been told that in God's own time and in his appointed way he would give me release from every evil that afflicts me and set me free, that my body may be freed

and that my mind may also enjoy that perfect freedom by which I may carry out all the righteous desires of my heart and glorify God my Father. In this blessing much depends upon my faithfulness to be sure; for it also says, "Inasmuch as thou art faithful to this covenant which thou hast made with thy God thou shalt be blessed; blessed beyond all conceptions of thy heart to-day; blessed in this life, and blessed in the life to come," etc. Is it not worth striving for? I certainly think it is, and I most assuredly believe that the Father does not forget his promises to his children if they live faithfully. May he help me to make my life an example.

In the faith,
SISTER PEARLE SWAIN SCOFIELD.

HAMILTON, MISSOURI, March 18, 1912.

Dear Herald: We are neither physically nor spiritually dead; thanks be to God for the blessed gospel of his dear Son. I know this work is true, and I wish I could help push it forward to the uttermost ends of the earth.

As a little branch we are all happy over the existing condition among us. God has surely blessed us in many ways, and the promise is to us, if faithful, a great work is to be done here in this place; and as to location, it can not be excelled; four miles from Hamilton, a very good trading town of about twenty-five hundred inhabitants; and Kingston, the county seat, a town of something like seven hundred inhabitants, and other towns and cities not far away.

If any Saints are moved or directed to come this way, there are plenty of homes for sale—from forty to one hundred and sixty acre farms, with prices ranging from sixty to eighty-five dollars and up, according to location and improvements. A very good forty acre farm can be bought, for some one who likes a good location, handy at church.

We are no land agents, but are at all times willing to show anyone the neighborhood and give such help as we are able to give. We came here two years ago and like it well. Brother Coleman Snider, R. F. D. 5, Hamilton, Missouri, is our branch president, and he is an earnest worker.

With the best wishes to all of God's children, and a desire to come up higher,

Yours in the one faith,
O. A. ERICKSON.

CHIPPEWA STATION, MICHIGAN, March 18, 1912.

Dear Saints: We are having good meetings here and are blessed by the Spirit. There have been eleven baptisms since December; some by R. D. Weaver; some by J. W. Burgett, and there are others investigating. This is a grand work. Brother and Sister Gamble have passed through sad trials, losing their granddaughter, Lafern Tops. She was taken sick and a doctor was called. He gave her some powder from which she died in a short time.

We feel glad we came here to live, for here is an opportunity for preaching the word of God and the people seem anxious to hear. Uncle Joseph Shippy preached at the schoolhouse Sunday, to a large crowd, and he expects to soon leave for northwestern Canada. He is getting feeble, but is strong in spirit. We have some disappointments, but the blessings we receive outweigh them all. It does make my heart rejoice when I hear the children sing the songs of Zion. We have eight children here and the two little boys sing the hymns and enjoy them.

Pray for us, that we may be faithful and found doing the Master's will.

Your sister,
MRS. JOHN W. BURGETT.

An Oklahoma Item.

Footprints in the sands of time for the year 1912, in this region show the winding trail of R. E. Grant, of Grand Rapids, Michigan, who was at one time engaged in the work of the church. This unfortunate man is now engaged in fighting the truth and laying up for himself anguish and remorse as his portion when the judgment of God shall be meted out at the last day.

We met him in a ten-night debate at Seiling, in February, upon his own propositions. At this point we are demanding propositions which remove the barriers with which he carefully fortifies his unsteady past. This he will in nowise concede.

In order to protect honest people of the community who might unwittingly become involved in the doings of a man with such a record we published the findings of the church courts against R. E. Grant.

As a "play to the galleries" he takes it to law on a charge of libel; the undersigned gets a free ticket, in company with the sheriff, to the county court, and at present writing is gracefully leaning against a five hundred dollar bond, awaiting trial. The facts in the case will exonerate us if we can get justice.

Those having access to evidence sustaining the facts and findings as to the wickedness of said R. E. Grant will confer a favor upon the (supposed) wretch now in jeopardy by sending certified copies of letters and documents, and sworn depositions of facts in the case at once to the undersigned at Ripley, Oklahoma.

Michigan authorities are specially asked to take notice of above.

Your brother in the gospel, and county court bonds,
J. E. YATES.

RIPLEY, OKLAHOMA, March 27, 1912.

News from Branches

Saint Louis, Missouri.

Since our last report the district conference convened in Saint Louis with, we believe, the largest attendance we have ever had. A most profitable and spiritual time was enjoyed, consisting of a business session, Sunday school, prayer service, priesthood meeting, and two preaching services. An encouraging feature of the conference was the taking place of seven ordinations to the priesthood, and of one baptism into the church.

The district missionary work seems to have been a success during the past year. The efforts of the missionaries have been blessed. Brother Sawley, of the missionary force, gave us two good talks on March 24. He feels well in the work, having presented the gospel to many, and successfully convincing some of the truth. We were also favored by Brother R. Etzenhouser lecturing one evening and showing his views of the American Indian and ancient Americans. He also spoke in Belleville and Landsdowne.

Some of our number have gone to General Conference, which has a marked effect on our attendance. We pray that the blessed Spirit will be felt throughout the entire conference, directing all that shall be said and done.

Some have been on the sick list the past few weeks, and while they still need our prayers, they have been perceptibly helped by administration. Sisters R. DeJong and Sarah Cooke have been severely afflicted with la grippe, and Brother and Sister Charles Remington's little girl has had pneumonia. Brother Joseph Tanner, jr., has been confined to his bed because of an injury sustained in stepping from a street car. We are very thankful to have Sister Maude Parrish with us

again. She recently fell on the icy street, and injured her spine.

Brother Charles Tanner recently went to Arkansas for his firm, but we are pleased that he has returned. Brother D. W. DeJong has gone to Philadelphia for several months, in the interest of his business. Your sister in Christ,

2739 DEJONG STREET.

ELIZABETH PATTERSON.

Independence, Missouri.

On the 23d ult. the heaviest snowstorm in forty years set in and when the snowfall had ceased at 4 a. m. Sunday, the 24th, the official figures were twenty-five inches of snow. Traffic and churchgoing were almost stopped.

Sixteen attended the 8 o'clock prayer meeting and three hundred were present at Sunday school. F. A. Smith and R. C. Russell waded through the lofty snowdrifts in order to fill preaching appointments; thus evincing zeal and interest on the part of both preacher and people, and confidence in the great work of the latter days.

On this date also the Saints were called to part with our beloved sister, Minnie Gould, whose remains were laid to rest in Mound Grove on the 26th.

Sunday, the 31st, was filled with the usually happy experiences. Two hundred were present at the early prayer meeting, and a large concourse of old and young, to the number of 929, attended the Sunday school.

To recount the blessed ministrations from the sacred desk, both morning and evening, would be more than the valuable space of this column would permit; hence we will only note the names of the gifted speakers by whom the Saints were made to rejoice in the goodness and watchcare of our heavenly Father. They were J. A. Gunsolley, of Lamoni; Ralph Farrell, of Boston; Charles B. Woodstock, also of Graceland, in the evening; and F. M. Sheehy, whose labors in the cause of the Master are well known throughout the church.

At the afternoon prayer and testimony session three little buds of promise were blessed under the ministrations of Brethren Greene, Metcalf, Christie, and Bear. A young lad was confirmed by W. H. Garrett and B. J. Scott.

At 9 o'clock Tuesday morning the Zion's Religio-Literary Society convened, and after a prayer meeting full of an earnest and fervent exercise of the mind and heart devoted to the glorious work, the business hour was formally dedicated by President J. A. Gunsolley to the carrying out of a program full of importance and educational interest.

ABBIE A. HORTON.

THE GENERAL CONFERENCE.

(Continued from page 373.)

APRIL 13.

The 9 o'clock prayer meeting was in charge of B. J. Scott and T. J. Jordan. The speaker at 10.45 was J. E. Yates, assisted by C. I. Carpenter.

President F. M. Smith called the assembly to order at 2 p. m. Number 135 was sung. F. M. Sheehy offered prayer. Minutes approved.

The Woman's Auxiliary nominated for members of the Board of Trustees of the Children's Home at Lamoni, Iowa: Sister M. B. Nicholson for one year, Sister L. L. Resseguie for two years, Sister Callie B. Stebbins for three years. The nominations were indorsed.

It was moved that the trustees of the Children's

Home elected by the conference on the eleventh, serve, one for three years, one for two years, and one for one year, to be determined by the size of the vote received by each; the one receiving the largest vote to serve the longest term, etc.

The Woman's Auxiliary for Social Service reported having held three business sessions. There are forty-three local secretaries, and two district organizations; the districts being Kirtland, Ohio, and Northern California. Eleven local societies had been organized during the year. Twelve field workers had labored in the interests of the society. The following departments were added: Home and child welfare, Sister Evan Davis, superintendent; literary and educational department, Sister Vida Smith, superintendent; domestic science department, Sister Bertha Donaldson, superintendent; young womans' department, Sister Pearl Gardner, superintendent. An important event during the year was the formal opening of the Children's Home. Forty-one children have been admitted. The following officers had been elected: Sister B. C. Smith, president; Sister Ruth Smith, vice president; Sister D. J. Krahl, secretary; Sister Letha Tilton, treasurer. The report was approved.

A resolution was moved seeking to appoint a committee to revise the Rules of Order. The resolution was denied.

The following was moved: "Whereas there is a growing disposition in the Reorganized Church of Jesus Christ to allow playettes and plays in the church, which are gradually taking on the appearance of theaters, and believing they have a tendency to lead our church members away from Christ, be it

"Resolved, That we discourage such entertainments in all branches and churches of said church, and all its auxiliaries."

The resolution was laid on the table.

The following was moved:

"Resolved, That General Conference resolutions numbers 455 and 456 are not intended to be so arbitrary as to compel members of the church to unite with a branch with which they can not meet, or hold any affiliation, but are calculated to correct a custom indulged in by a great many Saints, who change their residence from one branch to another, but never transfer their membership."

The resolution was tabled.

The joint council of First Presidency, Twelve, and Presiding Bishopric submitted the following report:

"To the General Conference: The joint council of Presidency, Twelve, and Presiding Bishopric authorize us to report to the conference the following action taken by the council relative to the jurisdiction of mission conferences:

"1st. The mission conferences have no jurisdic-

tion over matters of general church importance—policy, doctrine, or interpretation.

2d. The legislation of such mission conferences shall be confined to matters pertaining to mission concerns; and, only in harmony with and subject to the General Conference action.

3d. Annual reports shall be forwarded to such conferences from the mission officers, districts, and branches not in districts; the ministry, including general appointees, and the local ministry not laboring under district or branch supervision, and the quorums organized in the mission.

"4th. Constitution: All districts, branches not in districts shall be considered integral parts of the mission conference.

"The minister in charge of the mission for the time being shall be the president of the mission and should be elected president of the mission conference unless there be good reasons to the contrary. In the absence of a minister in charge, one shall be chosen in accordance with the rules governing in such cases, viz, the one highest in authority and holding priority of ordination. The secretary shall be appointed from among the elders, who shall take charge of all books and documents of the mission conferences and hold them for the mission; and also attend to the necessary clerical work. The treasurer shall have charge of the finances collected for the use of the mission conferences and pay out the same on order of the conference or its officers, such sums as may be necessary to meet the liabilities.

"5th. The secretary of the mission conference shall report the proceedings to the General Conference through the First Presidency."

The following was read:

"*To the General Conference:* We are authorized to transmit to the conference the following resolution passed by Joint Council of Presidency, Quorum of Twelve, and Presiding Bishopric.

"Resolved, That we are of the opinion as a Joint Council that the church should see to it that a life membership is obtained in the American Archæological Institute, such membership to be designated by General Conference, and we recommend that such membership be lodged in the Church Archæological Committee."

The report was approved and the resolution adopted.

The following was moved:

"Whereas the organization known as the Leeds District, England has lapsed, be it

"Resolved, That we hereby declare the Leeds District disorganized, and further, that the territory heretofore included in the Leeds District be added to and included in the London, Manchester District."

The resolution was passed.

It was moved that the recommendation by the

library commission that all library interests of the church be under the supervision of the commission be indorsed. The recommendation was adopted.

It was moved that the rent charged by the Herald Publishing House for library room in the Herald building be allowed.

The motion was lost.

Number 123 was sung, the benediction was by W. H. Kelley.

At 7.45 the speaker was Daniel Macgregor, assisted by Oscar Anderson.

APRIL 14.

In the upper auditorium, at 8 a. m., a prayer service was held, in charge of John Smith and G. E. Harrington. The regular Sunday school was held at 9.30, in charge of the local authorities. The speaker at 11 was President Joseph Smith, assisted by F. M. Sheehy. At 2.30 Heman C. Smith was the speaker, assisted by Joseph Roberts. At 7.45 J. W. Rushton spoke, assisted by U. W. Greene.

In the lower auditorium at 8 a. m., a prayer meeting was held for the priesthood, the brethren whose ordinations had been authorized by the conference being attended to in the case of those present. At 11 o'clock the speaker was R. C. Evans, assisted by E. L. Kelley. At 2.30 the speaking was by Evan A. Davis, assisted by G. H. Hilliard, at 7.45 S. A. Burgess spoke, W. H. Garrett assisting.

On the South Side at 8 o'clock the prayer service was in charge of J. F. Garver and Richard Bullard. At 9.30 the usual Sunday school was held in charge of the local officers. The preaching at 11 was by F. M. Cooper, assisted by C. E. Harpe. At 2.30 I. M. Smith spoke assisted by H. W. Smith. At 7.45 the speaker was O. R. Miller, assisted by A. C. Silvers.

At the Central Church, Kansas City, at 11 o'clock Peter Anderson was the speaker. At 7.45 M. C. Fisher occupied.

Heaven is like the life of Jesus with all the conflict of human sin left out. Heaven is like the feeding of the multitude in the wilderness, with everybody sure to get ample to eat. Heaven is like the woman sinner from the streets who bathed the feet of Jesus in her tears and wiped them with her hair. I do not want to know more than that. It is peace, joy, victory, triumph—it is life. It is love; it is tireless work—faithful and unselfish service going on for ever. The way to achieve all this is to try to follow Christ today, to-morrow and the day after, through prayer and right living.—Reverend Doctor Henry Van Dyke.

Books are the spiritual presence of the best of our race.—Unknown Author.

No man has ever a point of pride that was not injurious to him.—Burke.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:

Random Conference Notes - - - - 365

The General Conference - - - - 366

The Religio Convention - - - - 373

The Sunday School Convention - - - - 373

ORIGINAL ARTICLES:

Do the Saints Believe in Sanctification, by Charles E. Butterworth - - - - 375

Who was Melchisedec, by Mrs. L. E. Hills - - - - 377

Independence Warns Methodists Too, by J. W. Peterson - - - - 378

OF GENERAL INTEREST - - - - 379

MOTHER'S HOME COLUMN - - - - 381

Hortense Sellon Cramer.

LETTER DEPARTMENT - - - - 382

Florence Carr—L. M. Edmunds—Mrs. W. H. Hinds—G. W. Lindsey—Pearle Swain Scofield—O. A. Erickson—Mrs. John W. Burgett—J. E. Yates.

NEWS FROM BRANCHES - - - - 384

Elizabeth Patterson—Abbie A. Horton.

MISCELLANEOUS DEPARTMENT - - - - 387

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

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Miscellaneous Department

Resolutions.

Whereas, our heavenly Father deemed it wise to call to himself our esteemed brother, Elder Luther R. Devore; and

Whereas, Brother Devore was for a number of years a faithful and devoted member of the First Quorum of Seventy; therefore,

Resolved, That we hereby express our appreciation of his devotion and zeal in the promotion of the cause of truth, and that we extend to his bereaved companion our united sympathy, feeling assured that he has gone to receive a well-earned reward and enter into fields of greater usefulness.

Whereas, it has pleased God to call from our midst our esteemed brother and fellow laborer, Elder John Kaler; therefore, be it

Resolved, That we extend to his bereaved widow and family our united sympathy and express our appreciation for his untiring devotion in the Master's cause, and his loving fidelity to his companion in affliction. As a member of the First Quorum of Seventy he was loyal to the trust imposed, a true soldier of the cross, and it is our conviction that the Master has called him to fields of greater usefulness.

Editors Herald: The above resolutions of condolence were adopted by the First Seventy on April 9, 1912, and I was instructed to place in your hands copies for publication.

Respectfully,
J. F. MINTUN, Secretary.

Address.

S. S. Smith, Route 6, box 214a, Independence, Missouri.

Notice of Silence.

To whom it may concern; you are hereby notified that C. F. Merrill, priest of the Des Moines, Iowa, Branch, has been silenced for cause. He has refused to surrender his license.

O. SALISBURY, President.

DES MOINES, IOWA, April 1, 1912.

Died.

TOPS.—LaFern Tops, age 2 years, 9 months, and 3 days, granddaughter of Joseph and Louisa Gamble, died in Saginaw, Michigan, of poison administered by mistake for medicine by a doctor. The baby was sick for only a short time and died February 10, 1912. Funeral sermon by J. W. Burgett.

MEFFERD.—Andrew Jackson Mefferd, born at Woodbine, Iowa, July 17, 1858; married to Huldah A. Evans December 20, 1883, by Elder Cadwell of the Latter Day Saints' Church. Died at City Hospital, Greeley, Colorado, February 22, 1912, of cancer; was operated on January 10, 1912. The children are: Ray, of Des Moines, Iowa; Olive, Merritt, Carl, who died in infancy; Samuel, Merle, Fern. Leaves a wife, six children, one grandchild. Spent almost all of his life in Harrison County, Iowa. Funeral from Macey's undertaking parlor. Funeral sermon by Reverend Armstrong, of Gilcrest, Colorado. Interment in Linn Grove Cemetery, at Greeley.

Conan Doyle's New Story.

Something new in romance—so absolutely original that it will thrill the most hardened novel reader! Such is Conan Doyle's The Lost World.

Did you know that in the unexplored wilderness between the Andes and the Amazon there still exist many of the monster animals that walked the earth before man was created? It has remained for Sir Arthur Conan Doyle—and the irascible Professor Challenger—to discover this lost world and take you right into it. How does it feel to be chased by a dinosaur as big as a house, or attacked by a pterodactyl as large as a biplane? You will know before you finish this fascinating story, for the author makes you see and believe. At the same time you learn more about the prehistoric world than a dozen scientific treatises could tell you, for the story makes you live in it.

The action is leisurely at first. Don't let that deceive you. Challenger is a terrific and captivating hero, and when he gets away on his expedition, look out for danger unequalled in modern romance. The story is told with the imagination of Kipling or Jules Verne and the masterly skill of the creator of Sherlock Holmes.

The Lost World will appear exclusively in the Sunday Magazine of The Record Herald, beginning March 24. Tell your friends to read it and enjoy a new sensation.

FOR SALE

If you think of coming to Lamoni, and want a good residence property, my place is for sale. Good 8 room house, cellar, cistern, well, barn, and large chicken park. Good outbuildings lot of fruit cement walks: everything in good repair. Three blocks from business center; fine location. Will trade for land. C. J. Peters, Lamoni, Iowa. 14-4

A number of farms and town property in and around Cameron at rock bottom prices ranging from 20 to 600 acres. Can give possession or turn rental contract at once. Located in Far West District. Write for prices.

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The United States government will open 6300 acres of choice irrigated farm land at Powell, Wyoming, on April 22, 1912, on the ten payment plan without interest.

Graduated payments, requiring only a small part of the total, during the first five years, thereby giving the settler a chance to improve his farm before paying very much of the water charge.

A NEW FOLDER telling all about this homestead opening and contained a map of the Shoshone Project, showing lands filed on and lands to be opened on April 22, will be sent free upon request.

Don't fail to send for one.

There is plenty of moisture this year and now is the time to secure a farm. Write to-day!

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One Hundred and Twenty Acres.

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Having come to this place a little over a year ago, and seeing the richness of the valley and fine climate, I desired other Saints might share it; so advertised the land. As a result many have availed themselves of the opportunity. Would like to locate others. Send for our list.

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THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, APRIL 24, 1912

NUMBER 17

Editorial

RANDOM CONFERENCE NOTES.

ATTENDANCE.—The attendance at the General Conference was probably the largest in the history of the church. At the Sunday services every available seat was taken and many were obliged to stand. At the same time many were in attendance at the South Side Church and at the Central Church, of Kansas City. The problem of housing our conventions and conferences is becoming one of some concern. We can sing with conviction, "See our numbers how they swell, how they gather like a cloud." Our fathers, presiding over a conference that might have been seated in the gallery of the church at Independence, would have been astonished had the future been open to them so that they could have seen the swarming hundreds and thousands in attendance at one of our late conferences.

HEEP GOOD JESUS MAN.—A proposition to distribute free Books of Mormon among the Indians was the cause of some discussion, eliciting speeches from Brethren Yates, Layland, Aylor, and others who have labored among the Indians. The consensus of opinion seemed to be that the Indians should be required to pay for the books when able to do so. It appears that some denominations offer gifts and bribes to the Indians to induce them to become church members. A letter from Brother Rees Jenkins indicates that a similar policy is pursued in Jerusalem among poor Jews. Reverting to the Indians, one elder stated that one Indian told him, "Me be heep good Jesus man for three dollars."

THEATER GOING.—The matter of theater going was discussed at some length in the conference, and the church expressed itself quite positively as opposed to the habit. Two lines of objections were urged against the theater—moral and economic.

SUMMER SCHOOL WORK.—One evening was devoted to a discussion of summer school work. Brother U. W. Greene was in charge and Elders Walter W. Smith and W. E. LaRue were the speakers. In New York and Philadelphia these men have built up summer schools that take hundreds of children from the streets and bring them into touch with the

church, giving them in some instances the only religious instruction that they ever get. This meeting was fully reported and the report will appear in the HERALD in due time.

RETURNED THE TRIBUTE.—President Joseph Smith resigned from a number of committees and three men were appointed by the conference to draft resolutions of thanks and respect. These were approved by a unanimous standing vote. President Smith then replied with a feeling speech that brought tears to many eyes. It was characteristic of his whole life that he turned the tribute back upon the elders, saying that those who had stood alone against odds and far from home and friends were the ones who deserved praise.

A CONFERENCE ANECDOTE.—Some one commented on the diversity of character and speed among the elders. This drew forth an anecdote from one of the ministry. At a late conference a delegate from the South had just finished speaking in his soft southern dialect, from which all the r's were dropped. Hard on his heels came a Northerner, of Scotch extraction, well known in Canada and the United States, and picked up all of these r's and added many of his own. Said he, "If there is anything worse than a c-r-r-ripple on a c-r-r-rutch, it is a c-r-r-ripple on a c-r-r-rippled c-r-r-rutch."

UNITY.—This conference was one of good fellowship. A good spirit was present. One vote on an important question stood 199 to 200, which might indicate a lack of unity. But if there was such a lack it was in unity of opinion, not in unity of spirit. All questions were discussed with perfect good feeling. Unity of spirit is of primary importance, unity of opinion will follow. ELBERT A. SMITH.

"The man who influenced my life more than any other," said Governor Johnson, at one time, "was a Mr. Donahower, who showed an interest in me, when I was a boy, lent me books, taught me to appreciate good literature, and paid my subscription at the public library. It is the effort that is put forth in behalf of the boy that is most effective and enduring."

A REMARKABLE MANIFESTO.

Paul declared that in the last days perilous times should come. The fulfillment of that prophecy is evident not alone in mechanical contrivances that frequently destroy life in times of peace as well as in times of war, in pestilence, earthquake, and famine, but also in the strained relationships existing between men. Labor and capital at times are arrayed in open warfare in which dynamite and muskets are used; and laborers themselves find themselves set in deadly struggle against fellow laborers, the union man against the non-union man, the striker against the strike breaker. Striking garment workers in Chicago seize garment workers who refuse to strike and disable them by breaking their needle fingers. Teamsters in San Francisco are incapacitated by breaking their wrists with steel bars. Buildings are dynamited in Los Angeles and elsewhere and innocent workers are buried in the ruins. A hostile class sentiment becomes more and more bitter.

In a recent after dinner speech in New York City, Judge Gary said: "I tell you, gentlemen, that there are things being said nowadays which are very similar indeed to things said just before the French Revolution. Unless capitalists, corporations, rich men, powerful men, themselves take a leading part in trying to improve the conditions of humanity, great changes will come, and they will come mighty quickly, and the mob will bring them."—*Literary Digest*, February 24.

The situation has led to the drafting of a petition or pronouncement that has been referred to by the press as a "Manifesto," addressed to the President of the United States, and issuing from leading educators, economists, and social workers. Among those signing the document are such individuals as Professor Richard T. Ely, Doctor Lyman Abbott, Rabbi Wise, John Collier, and Professors Carver, Ross, Seligman, Patten, Fisher, and many others. We reprint the document from the *Chautauquan* for March:

The case of the State of California vs. the McNamaras is legally closed.

By confession of their guilt, the trial has been brought to a conclusion swift and indisputable. In all subsequent criminal proceedings involving industrial relations, we trust that the outcome as to guilt or innocence will be as clear and decisive.

But what happens from now on to the McNamaras in San Quentin prison does not concern the American people so profoundly as what happened, is happening, and may happen to workmen who did not and would not use dynamite as a method to secure their ends.

Their case has been before the tribunal of the law. It comes before a larger tribunal—the social conscience of the nation, of which the law is only a partial expression. The courts accept and interpret the progress which society has made; but progress in a democracy implies the people's freedom to criticize and develop the very civilization which the courts conserve.

With our stupendous manufacturing development, the industrial workers assembled in many cities exceed by thousands the entire populations of whole States a generation ago. Our statutes in the main were originally enacted for the different conditions existing before these industrial changes, and naturally such evolution as there has been, has been dominated by the readily mobilized forces and influences controlled by capital. Here, in part, lies the explanation of that serious distrust which has come to be felt by great masses of workers toward the fabric of our law and the structure and control of the machinery through which we apply it.

In order to arrive at the worker's point of view, it is necessary only to review the long list of occupational diseases, the failure of both employers and the state to prevent them or mitigate their effects, the lack of employers' liability laws, the failure to provide adequate safeguards against accidents in dangerous vocations, the attacks upon the constitutionality of laws to shorten the hours of women and of workers in certain trades, the reluctance of legislatures to abolish child labor—it is necessary only to contrast this dead center of the social machinery with the speed at which it acts to prevent picketing and rioting during strikes. The workingman sees the club of the officer, the bayonet of the militia directed against him in the defense of property, and he believes that the hand of the law, strong in the protection of property, often drops listless whenever measures are proposed to lighten labor's heavy burden. Occasional and imperfect expressions of this underlying feeling reach the surface. Those who dismiss them as sporadic assaults upon the judiciary have no appreciation of the depths and breadth of the social situation. There is profound restlessness among large groups of labor who feel that there are no organic ways open through which they can act collectively with respect to the thing that most concerns them—that they are thwarted when they get together for common strength and when, not as mutual benefit societies, but as aggregations of men, they set out to mind their business.

Thinking men and women of the nation must ask themselves: What channels are open to American workmen who, through collective effort, seek to better their conditions?

Are the American people prepared to counsel violence as the method to be employed—force, dynamite, intimidation? The answer has been given at Los Angeles: No, and the country affirms the judgment.

Is the channel of political action open? The answer of the spirit and institutions of the American democracy is—Yes; and in increasing numbers, the workmen of the United States are each year turning to the ballot as a way out.

But are there not channels open for economic action to secure industrial justice? The answer made by great groups of employers and employees who jointly, year in and year out, adjust their interests without disturbance, and settle their differences without bitterness, is: Yes. The answer made by equally powerful industrial groups, of which the structural iron trade is in part a sobering example, is—No.

No: in terms of the labor policy which unrestricted capital has deemed itself justified to employ on grounds of self-protection.

No: in terms of discharge of those workmen who, refusing to rely for fair play and security upon the good nature of foremen and superintendents, have attempted organized action.

No: in terms of spy systems and strike breaking organizations equipped to a man a job and break the backs of local strikes, whether or no their cause be just.

No: in terms of evictions, injunctions, the very instruments of our self-government turned to root out the simplest forms of democratic action.

No: in terms of the economic disfranchisement of vast groups of American wage-earners.

Who is right?

The American people as a whole must think these things through. Too much hangs on them for mere individual conviction to be the last word. We need more light. Mindful, as the undersigned are, of the important duty which the department of justice has before it, we hold that the criminal court is not a sufficient instrument through which the democracy can address itself to the economic struggle. The federal grand juries may well concern themselves with those who have carried dynamite across State boundaries. We want light along a more crucial boundary line—the borderland between industry and democracy. We want light on that larger lawlessness which is beyond the view of the criminal court. This is a matter of public defense in which we, as a people, should if necessary invest as much money as we put into a battleship. We appeal to the Federal Government to create a commission, with as great scientific competence, staff, resources, and power to compel testimony; as the Interstate Commerce Commission:

1. To investigate (and on this point make a preliminary report within six months) conditions of labor during the last six years in the structural iron trade, including in the study the organizations of employers and employees, the methods and purposes of each, and the relations of each to the other.

2. To gauge the breakdown of our machinery of industrial government by tracing the trend of law and judicial decision through state and federal courts with respect to labor causes (the boycott, the picket, the injunction, the strike); and to examine the exact economic and legal status of the union, the union member, the nonunion man, the strike breaker, the tenant of a company house.

3. To investigate the economic and social cost of strikes to employers, to workmen, and to the public.

4. To examine and review the rules and records of trade unions—and employers' associations in their relations to each other; the conditions of the trades in which unions are strong and those in which no unions exist.

5. To study and make report on the scope and methods and resources of federal and state bureaus of labor to the end that they may meet permanently those responsibilities which—through the work of such commission would be more adequately defined.

6. To make special and exhaustive study into the practicability and working principles of schemes of economic government such as the trade legislature in the cloak, suit, and skirt industry, the joint arbitration board—which for seven years controlled the New York building trades, the Wisconsin Industrial Commission, the Canadian Industrial disputes acts, the minimum wage board long established in Australia and recently introduced in England.

To-day, as fifty years ago, a house divided against itself can not stand. We have yet to solve the problems of democracy in its industrial relationships to solve them along democratic lines. On the same vitality, the same idealism, the same constructive justice of the people which stood the stress of Lincoln's time, we ground our confidence in petitioning the President and Congress of the United States to appoint a commission to investigate, study, and consider the grave problems of internal statesmanship herein set forth.

President Taft has already presented to Congress a recommendation that a commission be appointed to investigate the present high cost of living, with power to invite foreign nations to appoint similar commissions to meet for conference in Washington or elsewhere, and another commission to investigate

the strained relationships existing between capital and labor, and the general condition of the laboring class.

All who are alive to the situation as it is must sense the fact that the highest intelligence of the race will be needed in dispassionate study of the problems before mankind, if a peaceful solution is to be secured. Yes; the highest type of human intelligence, plus divine direction, is needed.

If the people of the United States are still disposed to maintain that purity of public and private life that the Book of Mormon makes the condition on which divine favor will be continued, we may confidently expect that the same divine wisdom that inspired the men who drafted the Constitution will enable their successors to guide the ship of state through the threatening breakers. Otherwise we may anticipate failure.

There is too much of a disposition among all classes, and among all parties to ignore the basis of successful fellowship and human cooperation laid down by the Master. They still profess to accept Jesus; but they do not accept his teachings. All parties wish to claim him as a man; but they reject every institution which he founded, and many of the principles that he laid down to govern men individually and socially.

E. A. S.

CULLED FROM THE PAPERS.

One of the troubles of the Reorganized Latter Day Saints is to prevent the public from confusing them with the Utah Mormons. Although the Reorganized Church was established fifty-two years ago as an alleged protest against the polygamous practices of the followers of Brigham Young, the Saints complain that they constantly are mistaken for the people whose beliefs and practices they profess to dislike the most.

The German emperor has failed to distinguish one from the other, and the Reorganized Saints are suffering from the general edict which the German Government has issued against the operations of Mormon missionaries of all complexions. They say it is because of the old prejudice against the Salt Lake brand of Mormonism.

That prejudice was the subject of a report to the General Conference of the Latter Day Saints in Independence yesterday afternoon. It was by Frederick M. Smith, secretary of the First Presidency. The general conference at Lamoni, Iowa, a year ago appointed him to take steps to have the German prohibitory order removed, if possible, so far as the Reorganized Saints were concerned. In this report yesterday afternoon he said he had gone to Washington, District of Columbia, and had invoked the aid of the Secretary of State in persuading the Germans to give what he considered fairer treatment to the missionaries of his church. The Department of State, he said, had taken favorable action, but so far nothing had been accomplished.—*Kansas City Star*.

Realizing that his days of active service are practically ended, Joseph Smith resigned his place on several committees and boards at the session in Independence yesterday afternoon. He wishes to conserve his failing strength for the work belonging particularly to the Presidency. Even in that office the great bulk of the work is done by his son, Frederick

M. Smith, the future president of the church. Some of the places resigned by the president yesterday afternoon were his membership on the committee on revision of church history; on the committee to build monuments to the martyred Saints who fell in the early days, among whom were his father, Joseph Smith, the prophet and founder of Mormonism, and his uncle, Hyrum Smith, who on June 27, 1844, were killed by a mob in Nauvoo, Illinois; one on filling vacancies in the board which ordains ministers, and others. In one or two cases the resigned positions were immediately filled by the selection of Frederick M. Smith.—*Kansas City Star*, April 9, 1912.

A reporter called at the home of Joseph Smith on Short Street soon after his return from the conference. W. R. Dexter, the prophet's secretary, answered that his employer was very busy and could see no one.

Joseph Smith, a man almost blind and deaf, a sufferer, and eighty years old, was busy!! He sat in a parlor with his back to the light, a table piled high with papers beside him. His eyes were closed and his hands clasped in his lap. His third wife sat near the window, one of her three little sons playing at her skirts. The room was simply fitted.

Then something was told of this man's daily work. Joseph Smith, son of the first prophet, is editor-in-chief of the church's organ, the SAINTS' HERALD, Lamoni, Iowa. He seldom misses an editorial contribution weekly. The correspondence that comes to his unassuming door every day would fill a large mailbag. Every letter carrying a personal note is answered by dictation to his secretary. Joseph Smith is president of his church by action as well as word.

The latter day prophet is a good business man. In addition to the regular routine of daily business he has been dictating his memoirs for the past two years. The book is nearly finished. It will be published posthumously by his two sons, Frederick M. Smith and Elbert A. Smith, it is said.

But these are only a few of the regular tasks that Joseph Smith sets himself to. It is indeed a prodigious business to which a prophet falls heir.—*Kansas City Star*, April 9, 1912.

An interested group stood around Elder E. C. Briggs, of Lamoni, Iowa. He is an old man with a flowing, patriarchal beard. He was the first missionary sent to Utah in the early '50s by the Reorganized Church. At that time, perhaps, it was like sending coals to Newcastle. Elder Briggs soon was arrested on the streets of Salt Lake City by the Brighamites for distributing a handful of tracts. Sentiment ran high at the time, and he suffered in jail for a long time, it is said.

Yesterday a delegate asked him where the Bible first mentioned the word, "Mormon." The answer was ready and came quick:

"Noah was the first to use the word, but I'll have none of him, for he was a polygamist!"—*Kansas City Star*.

Gomer T. Griffiths, in charge of the British Isles Mission, said the drama and the motion picture shows were being used extensively in England to prejudice the public against the Saints and hinder missionary work.—*Kansas City Times*.

"He that helps a child helps humanity with an immediateness that no other help given to a human creature in any other stage of human life can possibly give again."—Phillips Brooks.

Rightness expresses of actions what straightness does of lines, and there can no more be two kinds of right action than there can be two kinds of straight lines.—Herbert Spencer.

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

The General Conference

APRIL 15.

The 9 o'clock prayer service was in charge of J. C. Crabb and T. W. Chatburn. The speaker was F. A. Russell, assisted by P. M. Hanson.

At 2 p. m., President E. A. Smith called the assembly to order. Number 54 was sung. R. C. Evans offered prayer. Minutes were approved.

The First Quorum of Seventy reported 12 regular sessions; 69 members; 14 debates; 101 new openings had been made.

Articles of condolence included in the report of the First Seventy, expressive of sympathy to the families of John Kaler and L. R. Devore, deceased, were approved, and the secretary was instructed to furnish copies of said articles to these families.

Action of First Seventy in releasing R. W. Davis from quorum membership, upon his request, was approved.

The trustees of the Children's Home reported having held a meeting at which Heman C. Smith was chosen president, Oscar Anderson secretary, and Joseph Roberts treasurer. Heman C. Smith, Joseph Roberts, and Callie B. Stebbins had been appointed as a committee to draft articles of incorporation.

The Board of Auditors reported having examined the accounts of Graceland College, and to have found same correct in agreement with the statement of the Board of Trustees. Report approved.

The United Order of Enoch reported. E. L. Kelley was chosen president, Ellis Short treasurer, and W. R. Dexter secretary. Monthly meetings and special called meetings had been held. Individuals had been helped in a financial way. A by-law had been added to the articles of incorporation, providing that before a party might become a member of the order a statement must be received from the Bishopric, by him indicating that the law had been complied with as per articles of incorporation. Financial statement of the order was also submitted.

The First Quorum of Seventy recommended the rescinding of General Conference resolution number 550. It was moved that said resolution be rescinded. A substitute was moved that the resolution be reaffirmed. The substitute prevailed.

Hymn 185 was sung, Amos Berve pronounced the benediction.

The speaker at 7.45 was F. J. Ebeling, assisted by F. B. Farr.

APRIL 16.

At 9 o'clock the prayer meeting was in charge of R. M. Elvin and J. E. Wildermuth. The speaker at 10.45 was P. M. Hanson, assisted by C. E. Crumley.

At 2 p. m., President F. M. Smith called the assembly to order. Number 92 was sung, and Ammon

White offered prayer. The minutes were approved.

The Quorum of High Priests submitted an additional report. Moroni Traxler had been dropped from the quorum.

The Quorum of Evangelists reported four sessions held. The following was included in the report: "In our opinion no patriarch should give the same person the second blessing unless the first blessing be lost or destroyed, and it be not found on record; and, if possible, the person seeking the second blessing should first apply to the patriarch officiating in the first instance."

The committee on monuments to the martyrs reported. An appeal is to be made to the Saints to erect a suitable monument, and to care for same and grounds, and for the distribution of literature by the keeper. Books are now open for cash or pledges. Twenty thousand dollars are needed to creditably do the work.

The Second Quorum of Seventy reported that B. J. St. John had been expelled from the quorum for transgression, proven and confessed. The report was approved.

The chairman announced that choristers, musicians, and others had met for the organization of a chorus or choir to serve the conference in future years. A. N. Hoxie had been appointed as leader, authorized to choose assistant. Sister B. M. Anderson, H. E. Moler, and A. N. Hoxie had been appointed a committee to draft constitution and by-laws for the choral organization.

A proposed amendment to the Rules of Order seeking to authorize elders' courts to fix penalty in case of guilt, was lost.

The Advisory Board of the Woman's Auxiliary requested that regular conference appointees be provided to organize local societies of the Woman's Auxiliary, working in harmony with the field workers of the society.

Third Quorum of Seventy submitted additional report. Eleven sessions had been held.

Number 258 was sung, J. F. Mintun dismissing.

At 7.45 the speaker was T. C. Kelley, assisted by A. B. Phillips.

APRIL 17.

At 9 o'clock James McKiernan and Columbus Scott were in charge of the prayer service. John Smith was the speaker at 10.45, assisted by C. A. Parkin.

At 2 p. m., President E. A. Smith called the assembly to order. Number 14 was sung and Robert M. Elvin offered prayer. The minutes were approved. The chair was resigned to President F. M. Smith.

On the sixteenth a motion obtained changing the rules of representation by substituting for chapter

17 of the Rules of Order conference resolution 234. By separate motions this action was reconsidered, and the matter was referred to a committee of five for consideration and report to the conference of 1913. It was also provided that the committee consist of one of the First Presidency, one of the Quorum of Twelve, one of the Seventy, one of the High Priests, and the Presiding Bishop. The Presidency were authorized to appoint the remaining members of the committee.

The joint council of First Presidency, Twelve, and Seventy, to whom had been referred the matter of the status of an expelled seventy, reported that no satisfactory agreement had been reached. Further time was granted.

The Quorum of Twelve, the First Presidency concurring, recommended that Henry Greenwood, of England, and Josiah E. Matthews, of Columbus, Ohio, be ordained to the office of patriarch. The recommendations were approved and the ordinations provided for.

The First Presidency, the Quorum of Twelve concurring, recommended that William Winkworth be ordained to the office of high priest. The recommendation was adopted.

The council of Seven Presidents of Seventy reported 24 sessions held. They recommended that J. F. Petre, P. T. Plumb, and F. L. Sawley be ordained to the office of seventy. Resolutions of condolence; expressive of sympathy extended to the families of J. C. Flapp and J. A. Davis, deceased, were submitted with the report, with request that copies of said resolutions be furnished the families. By separate motion the ordinations recommended were approved, and the resolutions of condolence ordered furnished the families.

R. S. Salyards was chosen to fill the vacancy in the committee on revision of Church History occasioned by the resignation of President Joseph Smith.

The ordinations approved were referred to the First Presidency.

By motion Joseph Smith was sustained as prophet, seer, and revelator to the church.

By motion Joseph Smith, Frederick M. Smith, and Elbert A. Smith were sustained as the Presidency of the Church.

The Quorum of Twelve, the Council of Seven Presidents of Seventy, the various quorums of Seventy, and the Presiding Bishop were sustained.

A statement and recommendation by Bishop E. L. Kelley, after discussion, were referred to the joint council of First Presidency, Twelve, and Presiding Bishop.

Number 21 was sung; T. C. Kelley dismissing.

At 7.45 a meeting was held at which the work of the Order of Enoch was considered. President F.

M. Smith and Bishop E. L. Kelley spoke, and questions were answered by Bishop E. L. Kelley.

APRIL 18.

At 9 a. m., George A. Smith and B. J. Scott were in charge of the prayer meeting.

The speaker at 10.45 was Amos Chase, assisted by George Jenkins.

President F. M. Smith called the meeting to order at 2 p. m. Number 191 was sung, prayer by William Lewis. The minutes were approved.

H. W. Gould, T. J. Elliott, and Andrew St. Louis, the Quorum of High Priests concurring, were by the First Presidency presented for ordination to the office of high priest. The recommendations were approved.

The joint council of First Presidency, Twelve, and Bishop, to whom had been referred on the seventeenth the matter of statement and recommendations of Bishop E. L. Kelley reported, recommending that the matter be referred to the same joint council with power to act. After discussion, said matter was referred to same joint council for consideration and report at 2 p. m., the nineteenth.

Number 134 was sung, the benediction being by J. W. Wight.

At 7.45 the speaker was W. S. Macrae, assisted by E. E. Long.

(Continued on page 406.)

Original Articles

THE FALLING AWAY FROM PRIMITIVE CHRISTIANITY.--PART 1.

BY WILLIAM WOODHEAD.

The readers of church history, after they step down past the apostolic era, following on through the second and third centuries, find themselves at a loss trying to keep in sight of the true church of Christ. That is, to keep in sight of the church as we see it, and read about it in the New Testament, because of the many changes in doctrine, rites, and practices, which was adopted by the churches soon after New Testament times. We are told that by this time the church had passed its formative period, and reached a development that it did not need the help of apostles and prophets, or the outward direction of the Holy Spirit to guide it, like it did in New Testament times, because the church had passed its infancy and grown to manhood, the apostles then ceasing by limitation and being taken out of the way like scaffolding is from a building, when the building is finished, as not needed there any longer, the church now caring for itself, using the pattern in the New Testament without the direct interference of the Holy Spirit, or inspired men.

Jesus said, "If you abide in my doctrine then are

ye my disciples indeed"; and again, "He that hath my commandments and keepeth them, he it is that loveth me," and he warned us "that every plant which my heavenly Father hath not planted shall be rooted up." True discipleship then, consists in abiding steadfastly in the Christ doctrine, in the way that Jesus planted it, and not in planting something ourselves and calling it Christ's plant. The church of Christ was a divine institution; its rites and doctrine were clearly beyond human amendments, because Christ and the Holy Spirit were sent from heaven as the interpreters of the Divine will to man, and they are the ones pointed out as exercising jurisdiction over its destiny and leading the way. But Peter, John, and Paul warn us of a falling away from primitive Christianity, and they point out the way it was coming. "Let no man deceive you by any means (Paul says) for that day shall not come (the coming of our Lord) except there come a falling away first, and that man of sin be revealed, the son of perdition" etc. (2 Thessalonians 2: 3.) "Remember ye not that when I was with you, I told you these things." (Verse 5, Ibid.)

Peter says that false teachers would arise in the church and "bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." (2 Peter 2: 1.)

"Who concerning the truth have erred (Paul says) saying the resurrection is passed already, and overthrown the faith of some." (2 Timothy 2: 18.) "For the time will come, (says Paul,) when they (the Christians) will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Timothy 4: 3, 4.) "For I know (says he) that after my departure shall grievous wolves enter in among you, not sparing the flock." "Also of your own selves shall men arise, speaking perverse things, to draw disciples after them." (Acts 20: 29, 30.)

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils"; "forbidding to marry." (1 Timothy 4: 1-3.) This is the prophetic picture of the coming church, after Paul's departure. A church not enduring sound doctrine, a church heaping to themselves teachers with itching ears, and turned to fables, preachers who are grievous wolves, giving heed to seducing spirits, teaching doctrines of devils. Paul's future church was anything but a perfected church, and he could see that it would need divine help. "And God hath set some in the church, first, apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Corinthians 12: 28.) So

God set apostles and prophets in the church, (not on the outside for staging) but "for the work of the ministry, till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Ephesians 4:11-13.)

The New Testament writers saw and wrote of an era that was coming, in which the future church would be left to the mercy of teachers who like wolves would corrupt the Christians with heresies, and those heretics exercising jurisdiction over them without divine help and leading them away from original Christianity, making additions of their own to God's divine plan.

John says, "So hast thou (the church in Pergama) also them that hold the doctrine of the Nicolaitanes, which thing I hate." (Revelation 2:15.) Here we see the workings of an inspired man, who when the revelation was given to John was far away on the Isle of Patmos. John compliments the church at Ephesus, because "thou hatest the deeds of the Nicolaitanes, which I also hate." (Ibid. 2:6.)

Do we not see how nice the inspiration worked for good in the primitive church in directing the churches in the right way? Such direction is needed in a divine institution. God must lead the way. But Paul knew that after his death, the Christians would not remain steadfast, but would heap to themselves teachers who would lead the people from part of the truth. The apostasy, or falling away, is plainly of a religious character, a defection from the true religion and worship, a "departing from the faith" (1 Timothy 4:1), or the church going into the wilderness, but not a renunciation of the Christian name, because it would have its seat and power in the great body of Christian worshipers; it is Christianity corrupted, retaining parts of its doctrines, but so marred and mutilated by manism, and paganism, that it lost divine approval. (2 Thessalonians 2:2-7.)

The doctrine of the Nicolaitanes troubled some of the churches, and the resurrection troubled others, some preachers teaching that the resurrection was already past, other preachers forbidding to marry. These are some of the warnings we see concerning the falling away, and soon after the death of the apostles we see the church leaders, warring among themselves, along the very lines pointed out and corrected by Peter, John, and Paul, and what these men predicted would become of the church, Eusebius, a little later on, tells us had already happened, so that church history by the third century is little but an account of this heretic, or that heresy, the church becoming divided along the lines pointed out by the apostles in the New Testament, so that church history, after the first half of the second century, is mainly the history of the apostasy. Eusebius tells

us that part of his purpose in writing church history was to describe "the character, times and number of those who, stimulated by the desire of innovation, and advancing to the greatest errors, announced themselves leaders in the propagation of false opinions, like grievous wolves, unmercifully assaulting the flock of Christ." See Eusebius, Ecclesiastical History, page 1. And quoting Hegeippus, who wrote between A. D. 161 and 180, referring to the heresies of his time, says, "of these also, was Simeon, whence sprung the sect of Simonians; also Cleobius, from whom came the Cleobians; also Dositheus, the founder of the Dositheans. From these also sprang the Gorthœonians from Gorthœus, and the Masbothœians, from Masbothœus. Hence also the Menandrians and Marcionites, and Carpocratians, and Valentinians, and Basilidians, and the Saturnilians, every one introducing his own peculiar opinions, one differing from the other. From these sprang false Christs, false prophets, and false apostles, who divided the unity of the church by the introduction of corrupt doctrines against God and against his Christ." (See Eusebius, pp. 145, 146.)

And many other reformers not named here, arose, before and after the above date, who stood for some doctrine or practice not approved of by other Christians. Thus self-appointed leaders, like wolves, scattered the flock of Christ, dividing the churches into hostile camps, each repudiating the others. Some of the above heresies are referred to in apostolic writings, but not by name, which later made progress dividing the churches, and destroying its peace. The reader in looking for a golden era after the apostles' death will be disappointed. Some of the above heresies had able advocates even before Peter, John, and Paul's ministry closed.

Irenæus, bishop of Lyons, France (then Gaul) writing about A. D. 190, says that John directed his gospel against the heresies of the Nicolaitanes and the Cerinthians. See Encyclopedia of Religious Knowledge, page 344, both of which heresies taught that Jesus was the son of Joseph by natural generation, which doctrine we see he corrects in John 1:1. The Nicolaitanes are said to have been polygamists; at least they are charged with "gross impurities." See Apostolic Fathers, volume 1, page 102; and the deeds of these Christians, the Lord and the Saints at Ephesus hated. (See Revelation 2:6.) The Cerinthians also taught a carnal and sensual millennium, circumcision, and keeping the Jewish Sabbath. They were Judanizers, and wanted Moses and the law in the church. Cerinthus lived at Ephesus when John did. See Eusebius' Ecclesiastical History, page 130. So that John would know what Cerinthus was teaching. This was after John had returned from Patmos.

Some of the first heresies taught that Jesus was

but a mere man, which Matthew, John, and Paul correct by teaching that he was God manifest in the flesh. Other heretics taught soul sleeping; others ate meats offered to idols, which is prohibited in Acts 15: 29, and reprov'd in Revelation 2: 14; others taught that the resurrection was past. This heresy is noticed in 2 Timothy 2: 18. Others worship Adam, and these Christians blazed the way for Brigham Young in Adam worship; but some Christians taught that there was no salvation for Adam. What one church taught would be repudiated and even hated by other churches. Some preachers forbade marriage, but other preachers seem to have believed more in marriage, or women, than anything else; others taught that those who married a second time, after losing by death their first wife, were guilty of polygamy in the second degree, but the Nicolaitanes, Carpocrates, Knostics, and Ehiphenes took a different view of Christianity altogether, and advocated the rightfulness of polygamy, or a community of women, although polygamy appears to have been forbidden by Greek and Roman Law. (See Justin Martyr's First Apology, page 20, note 1, and Encyclopedia of Religious Knowledge, page 950.) Some Christians refused to pay that part of their taxes which went to the support of heathen temples where idols were worshiped, while other Christians would even eat the very meats offered to those idols. Some Christians taught spiritualism, and would at their meetings call up the spirits of dead prophets; some taught that baptism was the resurrection. The Simonians are said to have had magic art in their meetings, like Simon of Acts 8: 9. Montanes denied the Trinity, but claimed a more perfect discipline than the apostles; woman with them baptized. Paul of Samosata taught that Christ was a mere man, he was a Judaizer. The Encratites condemned marriage. See Eusebius' Ecclesiastical History, page 154. These were Docetians, Marcionites, Tatians, and the Saturnians. (Ibid., p. 154.) The Marcionites taught a spiritual wife system, and Marcion is said to have required men to repudiate their wives before he would baptize them or offer them the communion. (See Tertullian's Church History, p. 250.)

The Marcionites taught that Jesus did not have a real body; they denied his birth. (Ibid., p. 250.) Jesus, they said, came from heaven a full grown person, hence they denied his incarnation, and also his resurrection. They rejected most of the New Testament; they abstained from marriage, wine, and flesh, but believed in spiritual wifery. This heresy spread very rapidly from A. D. 130 to A. D. 170, and soon found its way to Italy, Egypt, Palestine, Syria, Arabia, Persia, and even other countries. Tertullian, bishop of Carthage, before the year 217, A. D., had written five books against this heresy.

Marcion, Tatian, and Saturnius, three leaders of three different Christian sects, though they differed on other doctrines, agreed that marriage was nothing but corruption and fornication. (See Eusebius, p. 154.) The Tatians taught that there was no salvation for our first parents. (Ibid., p. 154.)

Menander, who was the companion of Simon, of Acts 8th chapter, claimed to be sent from the celestial regions with a special message. His baptism was itself the resurrection. (Tertullian, p. 286.)

The Ebonites taught that Jesus was a mere man; they were Judaizers. The Doretians taught that Christ suffered not in reality, but only in appearance. These Christians agreed with the Tatians that marriage was of the Devil. The Phrygians taught that Montanas was the Paralete (Holy Spirit). Marcellus and his followers denied the Trinity. Apeles taught that Jesus had flesh, but not human flesh, and not born of Mary, but that he came from some star. (See Tertullian, p. 252.)

The Helcesites taught that the soul died with the body; these were soul sleepers. The Artimonites were Unitarians in the Christ nature. The Hermogones believed that matter was the cause of all evil. Serves taught the law and the prophets; he was a Judaizer, and set aside Paul and his epistles as no good. The Nepotites were Judaizers too, and they, like the Cerinthians of Ephesus, taught a carnal and sensual millennium of luxury. The Catharites claimed greater purity than ordinary Christians; they were a holiness people. Basileids taught that Christ did not have a real body, that it was a phantom; he taught that it was Simon of Cyrene who was crucified, and not Jesus. Justin Martyr, about A. D. 142, Irenæus 191, Tertullian 200, and Cyprian about 250, each makes replies to Marcionite doctrines which troubled the churches greatly during their ministry. Justin and Marcion were contemporary ministers. (See Eusebius, p. 127.) Cyprian concludes a reply to the Marcionites like this: "Nor can it be made to appear that they who are baptized among them, can receive remission of sins, and the grace of God, on account of their faith, when their very faith is a lie." (See Life and Times of Cyprian.)

Justin Martyr, in his first apology to the Roman emperor and the Roman senate, calls Marcion the "teacher of another God besides the Creator, and another son besides his Christ, upon whom abundance of people pin their faith (notice that) as the only teacher of the truth, and makes a mock of us without so much as offering us a proof of their own assertions, but are blindly carried off like lambs by a wolf, and made a prey to his wicked doctrines, and to the devils, the contrivers of them." (See p. 71.) Tertullian wrote five books against them,

and charges them with mutilating and corrupting the Scriptures. (See Tertullian, p. 144.)

Eusebius, quoting Irenæus about Marcion says, "who was from Pontus, having succeeded Cerdon, augmented his school by uttering his blasphemies without a blush. But the same Irenæus, having most dexterously unraveled the bottomless abyss of the errors enveloped in the Valentinian heresy, laid bare the wickedness concealed in it, like a serpent lurking in his nest." (See Eusebius' Ecclesiastical History, p. 127.)

Dear readers, this is the way the leading ministers were writing about each other in the early Christian ages, commencing with Justin, A. D. 142, down to the time of Eusebius, A. D. 325. They were divided into hostile camps, and that, at the very time we are looking for a church enjoying the blessings of Christian unity, of one body, and one spirit, but instead we find them writing books against each other, and writing apologies to civil governors, and even to the Roman emperor and senate, in which they charge others with apostasy, blasphemy, mutilating the Scriptures, teaching doctrines of devils, immorality, comparing one another to wolves, or venomous reptiles destroying Christ's flock, or to serpents ready to sting, or to poisonous reptiles crawling about ready to destroy the church of God. The church historian can see that the church in the second and third centuries badly needed such divine helps as they had in New Testament times; but instead of looking for divine help, they were trusting either to Moses, or looking for human wisdom, which they found in Plato, Pythagorus, and the Greek poets, each faction led by some self-appointed leader who made war on other Christians. Is this the golden era that we expected to see, when the church had passed its infantile period, and got so strong that it did not need divine help any longer?

Menander, another heretic of another stripe, with a following too, claimed "that he was sent by the supreme and sacred power to make all who received his baptism immortal and incorruptible; in other words his baptism was itself the resurrection, and delivered all who partook of it from liability of death." (See Tertullian, p. 286.)

Of Montanus, another heretic, Eusebius says, "but as the enemy of the church of God (he) is the adversary of all goodness, the promoter of evil, and omits no method of plotting against men; he (Montanus) was active again in causing new heresies to spring up against the church. Some of these crept like venomous reptiles over Asia and Phrygia, pretending that Montanus was the Paraclete." (Holy Spirit.) (See Eusebius, p. 182.)

Helcesites, about A. D. 200 "rejected the apostles altogether." (See Ibid., pp. 239, 240.)

Clement, of Alexandria, about A. D. 200, also refers to certain heretics who were "setting their own authority above the apostles." See Clement, page 128, and this was often the case with heretics. Clement says the Valentine heresy taught that "Jesus bore all things, and had his appetites in subjection, and wrought out for himself Divinity; he ate and drank in a manner peculiar to himself; such was his control over his appetites that the food became not corrupt in him, since he was not subject to corruption." (See Clement, p. 184.) Clement quotes Heracles, the most celebrated disciple of Valentine, as saying that some Christian sects of his time "marked the ears of baptized persons with fire." See Clement, p. 182, note 2. And other heretics are said in another place to have cropped the ears of their members.

The Carpocrates, "held the institution of marriage at variance with the justice of God, who meant all things to be possessed in common; the light of the sun is common to all; sight is common to all; human laws introduced property and consequently injustice interfering with the community intended of God." (Clement, pp. 186, 187.)

The Carpocratians allowed a community of women. (See Clement, p. 269, note 5.)

The Anabaptists, of Germany, in the sixteenth century, under the leadership of Munzer, Stubner, and Storch, held some community views nearly like the carpocrates. These men taught that a magistracy was unlawful in a Christian community, and that all Christians "throwing their possessions into one stock, should live together in that state of equality which becomes members of the same family; that as neither the laws of nature, nor the precepts of the New Testament, had prohibited polygamy, they should use the same liberty as the patriarchs did in this respect." (See Encyclopedia of Religious Knowledge, page 77.)

(To be continued.)

Under the shadows of a cliff
 Crowned with a growth of stately pine,
 An angler moors his rocking skiff,
 And o'er the ripple casts his line,
 And where the darkling current crawls,
 Like thistledown the gay lure falls.
 Then from the depths a silver gleam
 Quick flashes, like a jewel bright,
 Up through the waters of the stream,
 An instant visible to sight—
 As lightning cleaves the somber sky
 The black bass rises to the fly.

—Ernest McGaffey.

Let us have faith that right makes might, and in that faith let us do our duty as we understand it.—Abraham Lincoln.

Canadian Mirror

Mormon Campaign in Ontario Towns.

An extensive propaganda of Mormonism is being carried on in Toronto, and it is expected that the movement will be launched in London in the near future. Heretofore there have been no noticeable attempts to establish the Mormon faith in eastern Canada, although there are large numbers in Alberta and other western provinces.

It is proposed to establish a new conference in Ontario and the East, with headquarters at Toronto, where there are now six elders of the church carrying on a strenuous campaign. Up to the present the few Mormons in Ontario have been included in the Albany conference, which covers New York State. Several elders have been located in Ontario for some time, carrying on a quiet propaganda in Preston and Brampton, in addition to Toronto.

That branch of the Latter Day Saints, which is generally known as the Mormon Church, and whose adherents are called the Mormons, was founded by Brigham Young in 1844, following the murder of Joseph Smith. The Latter Day Saints, or the Mormons of that date, broke up into two separate factions. Young led his followers to Utah, where the present Mormon Church was firmly established about the year 1852.

IN EAST AND WEST.

The other faction after various tribulations and wanderings, finally established its headquarters at Lamoni, Iowa, and Independence, Missouri. A large conference is to be held next week at the latter center. This branch of the Mormon faith called "Josephites" by the Salt Lake Mormons is firmly established in both eastern and western Canada, having over four thousand members, principally located in Ontario and Manitoba. There are a number of churches in leading cities and towns of western Ontario, and the movement in Toronto is well established under Bishop Evans, formerly of this city.

Elder W. I. Fligg, of the local Reorganized Church of Latter Day Saints of Jesus Christ, which is the official name of the Lamoni branch, told *The Free Press* yesterday that he does not fear the inroads of the Mormons in Ontario.

"Bishop Evans will get after those fellows in Toronto," he said. "Their claim that their church no longer practices polygamy is a straight lie. It is practiced, although not openly. Brigham Young seceded from the original church in 1842 because of the opposition raised to his advocacy of polygamy. The Mormons are apostates from the original church, and the courts have declared that they have no right to the property of the original church because of their innovation of the doctrine of polygamy into the original teachings of the church. These missionaries are very dangerous men. They have been excluded from European countries where they have been carrying on their propaganda, and now they are turning to Canada. It is quite likely that they will come to London, but I do not think they will make much impression here."

NOT LATTER DAY SAINTS.

"They have no right to call themselves Latter Day Saints. They have departed grossly from the original teachings of the church."

To the person who is not familiar with either branch of Mormonism, for each branch accepts the Book of Mormon as its own particular Bible, along with the Christian New Testament, it is difficult to know just what is the true Mormon faith. The Salt Lake church is generally known as the Old Church, and styles itself simply the "Church of Latter Day Saints of Jesus Christ." The Lamoni branch, which alters its official name merely by prefixing the word "Reor-

ganized," claims that it is the original church and that the Utah branch is an apostate organization.

While it is generally believed that the Salt Lake Mormons still believe in and to some extent practice polygamy, the Lamoni branch of Latter Day Saints are everywhere regarded as unusually lawabiding, moral, and Christian people.

Their type of citizenship is very highly regarded both in this city and wherever else they are established in Canada.—*London Free Press*.

The Princess Theater, Toronto.

It has been some time since we have written from here. The winter season is busy with us. The services in the Princess require a lot of work. This is the eighth season for Bishop Evans in Toronto theaters, and we think it has eclipsed all former ones. For weeks past the house has been well filled; but last Sunday night was a record. The top gallery was packed, and it was with difficulty that the ushers kept the corridors and aisles clear. The police visited us during the service, but were as lenient as the law would permit. They had seen hundreds turning away, and so were willing to allow us to occupy all the space possible.

We regret the warm weather is approaching, when these services must close. It seems too bad to stop in the midst of such interest. We will have to drop about half our audience.

Bishop Evans's sermons this winter have been excellent. They seem to be reaching the people, and winning their sympathy for our church. His book of sermons is accomplishing much good. They are meeting with ready sale, and are going into homes where possibly we could not reach in any other way. The work in general is in good condition here. All the auxiliary societies are active; and we trust they will continue to advance.

A. F. McLEAN.

TORONTO, March 28, 1912.

London, Ontario.

Bishop R. C. Evans, of Toronto, was in the city on business one day of last week. He still holds quite an interest in Toronto.

Bert and Ethel Richardson are the happiest couple in London, and why shouldn't they be? It's daddy and mamma, now.

The meetings of the young people's club are quite interesting. A very warm debate was held at their last session. Another is announced for next meeting. Several new members have been added, and the summer's work is quite promising. Brother George Cambridge is president.

Our Religio is getting a little more active. President James Winegarden is working hard to enlist the young in this department of the church work. The social committee is doing what it can to make the meetings sociable, and the prospects are better now than they have been for some time.

Elder John Shields, patriarch, of Toronto District, who has been laboring in Chatham District, stopped over for a couple of days last week on his way to the Toronto field. He occupied the stand last Sunday morning.

Our service Sunday night was somewhat unusual. Elder Fligg, president, occupied, but before starting his discourse Priest J. Winegarden stepped forward and read a short address to our president, eulogizing the elder for services rendered the members, and included a neat sum whereby he might be able to attend General Conference. He replied suitably, appreciating the gift very much, and expressing the hope to have a good time at the conference. He also said that he wanted to bring back a good report.

Brother Chatman was called to Sarnia the other day by the serious illness of his father.

W. A. HARDY.

Of General Interest

Was Abraham Lincoln a Christian?

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Abraham Lincoln is one historical character in which there can never be any appreciable diminution of public interest. He is the towering, commanding, and overshadowing figure in our American life—regardless of the fact that it is nearly half a century since the tragic termination of his earthly career. Of whom can it more truthfully be said: "He being dead, yet speaketh"?

What is the secret of Abraham Lincoln's hold upon the popular imagination? The question is one which volumes of paper and printed type might be utilized in answering. We have space for only a thought or two, but that is ungrudgingly given as we approach the anniversary of his birth.

From time to time there is some one to break into print with the query: "Was Abraham Lincoln a Christian?" As a usual thing the question is propounded by a professed admirer of the Great Emancipator, but is one of those controversialists who have a cynical contempt of things religious or is asked by one of those hidebound religionists who believes that entrance into the kingdom of heaven is impossible unless first "belonging to the church."

It is not our purpose to quibble with either class. We simply want to express our conviction to the readers of *The Des Moines Capital*, that tried by every test, and measured by every standard, Abraham Lincoln was as high a type of the Christian statesman as America has ever seen.

Abraham Lincoln was the human instrumentality in the hands of God for the accomplishment of a mighty purpose. The preparation for that era began years before Lincoln was born. The final steps were being taken when in those lonely melancholy years upon the prairies of southern Indiana and Illinois Lincoln brooded over the wrongs of a down-trodden race by day and watched the stars and thought of God by night.

Abraham Lincoln exemplified throughout his life the teaching of the apostle that "Charity suffereth long and is kind." With what infinite patience did he carry the burdens which the dark days of the Rebellion placed upon him. With what fortitude did he bear the slings and arrows with which a fickle and thoughtless public often bombarded him. With what Christian resignation did he hear his motives constantly impugned. His faith was in the God of the universe, and upon more than one occasion did he express the conviction that the divine purposes could not fail.

Abraham Lincoln was just, but he was also merciful. He recognized both as attributes of Divinity, and ever sought to give them expression, both in his private and official life.

So far as known Abraham Lincoln never belonged to a church. So far as known he never made a specialty of preaching morality, but it is the testimony of history that he lived the law of love for his fellow men and never considered any sacrifice too great—even to the offering of his life itself—to be made in their behalf.

We all admire great intellectualism. We pay the tribute of our enthusiastic acclaim to geniuses. Tom Paine had a great intellect. Edgar Allen Poe had genius. But Abraham Lincoln not only had intellect and genius, but he had a heart and soul and love and sympathy and the virtues which glorify character and make life an uplifting influence for the benefit of all mankind.

When we hear the question asked: "Was Abraham Lincoln a Christian?" we always think of the answer of the late Bishop Charles H. Fowler, whose lecture on the martyr

president was for a quarter of a century one of the classics of the American platform:

"When I pass through the shadows, which can not be very far away, I humbly hope first to see the King in his beauty, but if anywhere in the great throng I shall see the stalwart form of Mr. Lincoln I shall know that I have gotten into the right company, for I regard Mr. Lincoln as the best specimen of a Christian man I have ever encountered in public life."
—*Des Moines Capital*.

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Combined Sectarianism Supports Billy Sunday.

In our issue of August 3, last year, we called attention to the evangelistic work of Billy Sunday. The language used by Mr. Sunday is such that when it was known that he would preach in Wheeling, West Virginia, the city council passed an ordinance imposing a fine upon any person using vile or improper language in public address.

Billy Sunday is now in Wheeling. His first meeting was held February 18. *The Wheeling Register*, of Monday, February 19, publishes quotations from his opening discourse. His language may suit sectarians and draw crowds, but much of it, in our judgment, is not edifying. The following are some of his better expressions taken from his talk Sunday, the 18th:

"When I heard I was coming to Wheeling, I cut out all my slang. There is a bunch of muts and molly-coddles in this city that are so low down that they would have to reach upwards to reach bottem. Never mind, they'll get all that's coming to them before I get through. Don't think I won't give the dirty dogs what's coming to them. Some of the dirtiest low-down gangs in the country are here in Wheeling. I would rather be a devil in perdition stirring pitch with the rest of my gang, than in the liquor business. Hell will be so full of such people that their feet will stick out of the windows. I am not going to stand by and see the Devil's incubator hatch out his brood. I have never back-pedaled for any gang on God's green earth, and never will."

In his closing appeal to sinners he said:

"Come on you bootlegger, you black-hearted coward, you who have disgraced and defiled this country for years! You personal representatives of the Devil, you have besmirched everything with which you have come in contact! In the name of the Lord God of hosts, I dare you! Are you ready to surrender?"

Such language, then, is a sample of Billy Sunday's preaching after he has "cut out all" his slang. From newspaper reports of his meetings, it would appear that such preaching suits the popular religious world of to-day, therefore, men like Billy Sunday become famous.—*Gospel Trumpet*.

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The Cause of Billy Sunday's Popularity.

The question has been asked: "If Billy Sunday is not doing good, why is his work so attended by evident blessings from God?" Frequently it is cited that thousands are being converted. It is important, therefore, that the foundation for Billy Sunday's popularity should be known. Doubtless the primary reason is this: Billy Sunday is favorable to all the denominations. When he enters a city it is with the understanding that all the sects in the place have contributed to the support of his campaign. He has no indistinctive message, his common slang entertains the people, and his work tends to make sectarianism popular. He is a sort of an auctioneer. After he has interested the people in his form of religion, he leaves the people without instruction in Bible truth, and recommends to them the ministers of the different sects who have supported his campaign.

Why should he not be popular? So long as he continues to build Babylon, Babylon will rejoice. An evidence of Billy Sunday's extreme popularity may be seen in the fact that newspapers publish, almost in detail, the events of his meetings. For instance, Billy Sunday's meetings closed in Canton, Ohio, Sunday, February 11. On Monday the newspaper devoted almost exclusively eight pages out of sixteen in heralding praises to so popular a man. Every sectarian preacher in Canton received his share of eulogy.

The meeting held at Canton cost the city about \$25,000. More than half of that amount was a private purse to Billy Sunday for his services. So far as cash is concerned, it pays Mr. Sunday to be popular. Thirteen thousand dollars is not an insignificant sum. Most any preacher of the world would like to be popular enough to make over \$2,000 a week. It is reported that 5,654 were converted. These conversions consisted in expressing a desire to be saved, shaking hands with the preacher, or an expressed desire to do better.

Such cooperation with the sects as is indulged in by Billy Sunday will make any speaker of ability popular, whether he has one spark of salvation or not. May the Lord bless faithful, humble ministers of the gospel who esteem the riches of Christ more precious than the popularity of this world.—*Gospel Trumpet.*

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

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Supplemental Reading.

THE TYPICAL BAD BOY.

Away back in my days of school-teaching I formed a great liking for the "bad boy"; and to this day he holds a warm place in my heart. I like to watch the mischievous sparkle in his eye, and little by little draw him out to find his reasons for "doing things." I enjoy studying into his inner self to try and know him.

As a rule he is smart, "bright as a dollar," and active. The smaller boy inevitably looks up to him, and envies him his reputation for daring.

The grown people are constantly on the watch for new tricks, and he, knowing it, generally sees that they are not disappointed. If for any reason he feels a person against him, he immediately lays his plan to annoy him relentlessly; but if he accepts your friendship he will prove his loyalty through thick and thin. Often a great fighter among his kind, he is most gentle with the young or helpless. He it is who asks a reason for things, and analyzes your every move.

You may call him lazy because he does not like to carry coal or chop wood; but it is simply that the task does not appeal to him. You may think him dull at school; but seeing no definite purpose or aim in his studies he declines to work.

There is a pathetic strain to the bad boy's life. Often

misunderstood and thwarted, his real self is not allowed to develop until his life is cramped and unnatural.

In one of her articles for the *Chicago News*, Katharine Reynolds says: "No human being has any business to tamper with children who harbors the notion that bad boys are born. They are not. So much body, so much brain, every babe has. The bad boy is merely the child in whom the soul is wrongly kindled and then so improperly fed that the whole being a little later is consumed in the resulting fires."

In doctoring a patient with tuberculosis the physician orders a change of environment, good, nourishing food, and plenty of fresh air. So would I prescribe for the bad boy. If his school is taxing his nervous system for some reason, give him a vacation for a certain length of time. Feed him with the food that is especially suited to his peculiar needs. By that I mean, look into his nature and find what he craves. His bent may be towards mechanics or natural sciences; take him to visit power houses of electric or steam works and find out the work best suited to him. If we need the raw egg and milk diet of the consumptive, then potatoes and beans will not nourish us to combat with the disease.

A boy once being punished for his seeming cruelty to insects, worms, and so forth, was visited by an aunt who made it a special point to become acquainted with him and found he had a passionate love for studying the smallest types of the animal kingdom. Purchasing a crude outfit of bristol-board, a small magnifying glass, and chloroform, she was soon able to demonstrate the fact to his parents. Deftly she showed him his needs of spelling and arithmetic to continue his favorite study, until when the boy started his fall term of schooling his teacher found no further grounds for complaint.

It is only one of the many instances where the boy is misunderstood and forced into a channel that does not fit his nature.

The very qualities that go to make up the great men of the day are often the traits that, wrongly developed, produce the criminals.

A boy thwarted and misunderstood is often worried into a failure, while if properly handled would have developed into a man of worth, respected and loved.

It is sad, but true nevertheless, that a boy christened as bad will make it a point to carry his early-formed reputation with him through the whole eight grades and even on into manhood, while often if shown the good in him he will labor just as hard to live up to the standard of good.

It is mostly the early training that stamps a child for life. The doctor has no great dread of consumption if taken in the early stages, before the germ is allowed to multiply; but if left until it has spread its destroying effects through the system it becomes fatal.

The bad boy is a morally sick boy with a little germ of disease working in his moral being, but if dealt with wisely and lovingly, building up the good side, allowing it to expand and develop, the germ will be routed out and the disease lose its effect.

A manager in one of the large Chicago houses of business has often told me his method of securing the best work from his men was to encourage their efforts and overlook, as far as possible, their failures.

How often do we mothers fail to notice the efforts and deal with the blunders until the poor child feels it is no use trying to please any longer, and fails utterly?

There are schools of discipline for the wayward boy, and reformatories for the child criminal in plenty, but what the world to-day needs more than all is a few loving, understanding hearts.—Jane Adams Parker in *American Motherhood.*

What a Wisconsin Mother Did.

A little crossroads village; a chill November night; a wakeful mother waiting the return of her youngest son.

She heard the clock strike twelve, then one, then the half-hour. Where was Harold? He had promised not to be late.

Suddenly the chance remark of a neighbor recurred to her—a report that there was a gambling room in a ruinous building half way up the street. Could Harold be there? She would know. She roused the boy's father, who laughed at her fears, and soon slept again. But the mother could not sleep. After a hasty toilet she stole out, soundlessly, into the dark, lonely street.

A rickety outside stairway led to the room in question. Its boards did not creak beneath her light tread. With a prayer in her heart, she opened the door, and entering, closed it.

There were several tables, and about them only very young men and boys. She bent to scan each face at the first table. Harold was not there. No one moved; no one spoke.

She passed to the next table; the next—and now a painful hush was broken, for Harold rose, and coming to her, put his arms about her, looking into her stricken face.

"Won't you please let me take you home, mother?" he faltered, in a strangely husky tone. She bowed assent, and silently the proprietor opened the door for them.

No word passed between the two, till in their own home, the mother said, "Good-night, my son!"

Next morning the old building displayed the sign, "To let." Said the gambler, "I'm done with this town. I could face Satan easier than that white-cheeked woman with her awful eyes. She came so still I thought she was a ghost."

Sometimes a very little town is the home of a great American mother.—E. M. G. Hawley in *American Motherhood*.

The Boy—Slang.

Up to the time her Harold was ten years old, Mrs. Barton had been able to keep him from using the rough language that some boys find so essential to their conversation, by words and rank slang. But she was ill for several weeks one summer and when she recovered and renewed acquaintance with the heir of the house, she found that he had acquired a large vocabulary of these burs of speech. She remonstrated, tried to shame her son, but the habit stuck. She decided to try the effect of surprise, an original method of her own.

She made a very wry face as she practiced a little by herself to make certain of success, but was sure she could carry the plan through for the sake of her boy. She found herself ready for action one day about noon. She did not have to wait long, for there was a bang of a screen door, a rush and the sound of a boyish voice.

"Jimminy, mamma, I'm just darned hungry."

"By gum, Harold, the darned old dinner will be ready in just about five minutes, by george."

Her son stood rooted to the spot, with eyes open and mouth agape. She returned his gaze steadily, with just a suspicion of a smile on her lips, and a twinkle in her eyes. The boy turned and disappeared into the dining room. The dinner went off very pleasantly, for Mrs. Barton made a special effort to be entertaining. Toward the last, however, there was a slip.

"By jinks, mamma; this pie is good."

"By jimminy crackorn, I think it is too."

Harold nearly choked with emotion and left the room on a sudden errand. After two or three days of this sort of tactics the young man recovered from his dazed condition sufficiently to say, "How it does sound for you to talk like that, mamma."

"Does it, my son? I am trying to learn to be able to talk with you in your favorite language."

"Well, but it sounds worse for a woman than it does for a boy."

"I don't think so. If it is good for you, why not for me? You know I am something of a 'woman's rights' woman always. I don't believe in being cut off from things I want to do just because I am a woman."

There was some improvement and when it came to where words that "didn't sound well for a woman" were only begun and then choked off, Harold ventured a proposition: "Well, b——I'll stop, if you will. I don't admire that kind of talk myself, after all."—Martha J. Nichols, in *American Motherhood*.

Letter Department

CHICO, CALIFORNIA, March 4, 1912.

Editors Herald: Chico is one of the growing cities of the Sacramento Valley, at present numbering twelve thousand inhabitants. As a branch we are in the fight to stay, with a good force of local ministry, to present or defend the work.

Brother Charles E. Crumley has been with us during the winter. At present he is attending the district conference in Oakland. Brother C. A. Parkin has also been with us, preaching, and looking after the financial part of the work as well. Brother Sheehy also held a few meetings here during the early part of the winter, and we look forward to good results from the gospel seeds sown by the ones mentioned.

Our Sunday school is prosperous, with Sister Ada Hintz as superintendent, and an able corps of teachers. A number of children of the neighborhood, not of our faith, attend. Thus you see we do not experience the bitter opposition we hear of in some places, which speaks well for the intelligence of the Chico people.

By the way, Chico is an educational center, supporting a state normal, a high school, a business college, and numerous grammar schools. We are fortunate in having a fine climate, good water, and soil that can not be excelled. If any of the Eastern Saints are contemplating coming to California, I would advise them to visit Chico before buying elsewhere. Visiting Saints are always cordially welcomed.

H. A. HINTZ.

BROCKTON, MASSACHUSETTS.

Dear Saints: It is with a feeling of pleasure and with sincere love and gratitude toward the Saints, that I relate to you a recent experience. For some time in the past my work has been very unsteady, and my financial condition has been such that it caused me considerable worry. I am very sorry to admit this fact, as it shows plainly a lack of faith on my part.

One day as I glanced through the window of my home, I saw two of the brethren coming up the street. As we comprise a committee of the branch, I thought nothing strange of this; but what was my surprise later to see the whole branch coming like angels of mercy, each having under his arm a bundle, which later I found to be groceries. How greatly does my heart rejoice because of this; for, although I appreciate the gift, the greater appreciation is for the spirit with which it was given. It demonstrates plainly to me that the Saints are not only hearers, but that they are doers of the word.

The Saints spent an enjoyable evening; recitations and hymns were the program, and each countenance was lighted with that divine light which emanates from the One who says: "Thou shalt love thy neighbor as thyself."

E. F. WRIGHT.

HERMISTON, OREGON, March 24, 1912.

Dear Saints: We thought ourselves permanently located in Littleton, a suburban town near Denver, but the possibilities of the electrical business here, though small at present, seemed to justify our buying and moving here. But not the least consideration in our minds was that there was likelihood of at least some honest-hearted souls here, as well as elsewhere, and a hope that we might be the means in the hands of our Master of doing some good.

The nearest branch is, we believe, the one at Condon, Oregon, but being in the interior it is hardly accessible for us, and as business would take us more often to Portland, we intend placing our letters there.

We are at present attending the Methodist Sunday school, Brother Shupe having been invited to teach Bible class on occasion and Sister Shupe is to take charge of juvenile class beginning next Sunday.

We endeavor to bring out some thoughts each Sunday, whether in class or as teachers, that may lead the minds further and deeper than the confines of Methodism.

This is the center of the Government Umatilla irrigation project, a new community, but we find the people of a rather higher than ordinary type of intelligence, very agreeable, and we hope to let our light so shine that some at least may be attracted.

There are only three buildings of church organizations here as yet, namely Methodist, Baptist, and Catholic. We wish that a Reorganized Latter Day Saint might be next.

We shall be glad indeed to have any of the Saints, especially of the traveling ministry, call when passing this way, and make our home their stopping place.

Asking an interest in the prayers of the Saints, as ours are for all, we are,

Your brother and sister in the faith,

LEO AND ADA SHUPE.

SAN DIEGO, CALIFORNIA, March 26, 1912.

Editor Herald: We were appointed a mission by Brother Fred A. Smith about two years ago. F. G. Pitt was appointed president of the mission and myself vice president. When Brother Pitt was sent to Australia I was left in charge of it, and with the aid of Brother Hemenway have been working diligently; and we are holding meetings in a beautiful little hall which is located on Seventh and B Streets. Have between thirty and forty Saints at present and expect to be organized into a branch soon. We have never had any discord, as we are all of one heart and one mind, and that is to do the Lord's will in building up his kingdom.

We have the usual services on Sunday and all traveling Saints are invited to attend our meetings when in the city.

Your brother in bonds,

JESSE F. RULON.

LOS ANGELES, CALIFORNIA, February 12, 1912.

Dear Editors Herald: I have been in this church over three years and the more I delve into the gospel, the more dross I find in myself; and the more I desire to be made pure that I may be accounted worthy to receive eternal life, as promised by our Lord and Savior. I know God will fulfill his promise, and it is my desire to come up to the standard he would have me. I know, too, that Jesus is the Son of God.

On the first day of the New Year I felt the desire to obey the promptings of the Spirit, which said, Write. This evening I feel the same, and the song, "I'll do what you want me to do," rings in my ears. I obeyed the Spirit on that first day. This evening I am prompted by the same Spirit to copy it and send to the HERALD.

There is the deepest significance in the words of Jesus,

"Blessed are the pure in heart, for they shall see God." To see God, to me means that spiritual discernment by means of which we live in close and consciously direct relation with the Holy Spirit. The spiritual nature of man must be developed if he would be in communion with God. It is our privilege as well as our duty to achieve a constantly increasing quality of that purity and exaltation of the Spirit resulting in love.

It has been asked, Can one love his enemy? Most certainly we can. When one's own soul enters into intimate communion with God, man enters into a practical understanding of spiritual laws. To love our enemies is as practicable as it is to pay our bills. It is a part of one's own soul's integrity.

One doesn't love the sins of his enemy, but the real man behind the sin, with all his latent possibilities for good; it is him we love. We need not follow after our enemy to love him, but in our hearts we can instill the love, unknown, perhaps, to him. Then one asks, Can we find joy and peace in this? We can but answer yes, if we have learned the beautiful lesson of trust in a higher power. We must look higher than man for joy and peace, for peace cometh from God and Christ alone. We can not find it in the sin-loving sons of men. How poor the most of us prove to be when we take an inventory of the soul's stock. Most of us have lots of bonnets, plenty of dresses, no end of lingers (we women), but how are we off for the things that count when the dry goods and furbelows are forgotten? How about the right kind of love that ennobles, and how about patience, loyalty, and truth?

We are slaves to fashion, and we have such a little time to indulge in frivolities and vanity. What are we going to do when the messenger stands at the door, to bid us pass from the scenes of this worldly conflict? For my part, it frightens me to think of the interest we take in the things that pertain to this perishable life, when we will soon be called to another world, where those things will not be; as does the choice we make of rank and reputation, shams and seemings, dinners, jewels, and fabrics; the importance we attach to bubbles that break before we reach them, the allurements that draw us away from the ideals we started to maintain. The way we content ourselves with the environments of evil and forego the voice which calls us away to partake of the things which shall be wine and honey to our souls. Saints, let us put aside this love for worldly things and pleasures, and seek for the eternal, when the Master shall call us to the better land. For if we live and testify of the things Christ did, we shall be bringing in fruits of the true Spirit. Christ lived and testified of the Father, and we should testify of Christ; for if we testify of Christ we testify of the Father also; for Christ and the Father are one, and we would be one with them. It is written that he who seeth the Son and believeth on him hath eternal life. It is also written that he who speaketh of himself seeketh his own glory, but he that seeketh his glory who sent him, the same is true, and there is no unrighteousness in him.

Praise God from whom all blessings flow, I rejoice in this glorious gospel.

Since writing the above, I have received the following, on the morning of February 13, at 9.30 o'clock: As I stand on a street I see before me a great cloud; now it becomes white as snow, then a golden sunrise hue, then it begins to part, and in the parting of the cloud there were two gates closed. As I stood admiring all this, I saw two personages coming down from on high, amid the clouds; one was an elderly man; the other was Jesus Christ. The elderly man raised his hand, and pointing to the other, said in a sweet voice: "This is my only begotten Son in whom I am well pleased; hear ye him!" And Saints, to you and all who have not yet obeyed this

gospel of latter days, saith the Lord, Whosoever will may come into this glory and receive eternal life, if they will keep my laws and commands and do my will, and receive of my Spirit, as it is written in my books.

A sister in Christ Jesus,
MINNIE M. ROCKHOLD.

1289 WEST TWENTY-SECOND STREET.

EVERY, TEXAS.

Dear Herald: We once had a flourishing branch, known as the Shawnee Branch, but since my father, B. F. Pollard, died four years ago last October, he being a priest, there has been no one to preside or take the lead only as the elders would come in and hold a meeting or be passing through and preach for us. The branch is in a disorganized condition. We have never had any church house or regular place to worship. We have now about twenty or twenty-five Saints in this community who are pretty well settled and we have been trying to keep up the interest the best we could. About twelve miles south of here are forty or fifty Saints scattered around, and no place to worship. This place is on the railroad, about half way between Paris and Texarkana.

Elders E. A. Erwin and P. B. Bussel have been with us a few days recently and preached for us and organized a Sunday school. We have a number of children and young folks that need to be in Sunday school. I think there can be a good work done here in Sunday school. The young folks seem glad that we have one organized and we want to raise our children in the gospel, and are making a special effort now to build a church at this place. My husband, S. N. Kelsoe, has agreed to donate the land to build a church on, also twenty-five dollars of money; some others have agreed to give as much money, and others will give less. We are all poor, but are determined by the help of the Lord to build a church, so that we can have a place to meet and worship the true and living God whom we are earnestly striving to serve, where we can have our children taught the principles of this beautiful gospel, and where we can have a better chance to bring them up in the fear and admonition of the Lord. Having this desire and determination, we appeal to our brothers and sisters far and near who feel able to assist us. Even the smallest amount will be thankfully received. Anyone feeling disposed to contribute any can send it to W. S. Goodman, Avery, Texas.

When an elder comes this way we have preaching at my house and we have not room to accommodate all that come. We are going to build an arbor to hold Sunday school in as soon as the weather will permit.

Your sister,
MATTIE KELSOE.

INDEPENDENCE, MISSOURI.

Editors Herald: There is a song in my heart as I look out from my sick bed and behold the beautiful green grass which has so lately been covered with snow. The birds have been singing their beautiful songs, which have taken me back to a time long ago, when life was May and all was gay, and we never thought of a time when we would be brought down upon a bed of affliction by the trials and sorrows of life.

I was taken very sick about Christmas, and have been sick ever since. I was at the Sanitarium for five weeks, where I was kindly cared for by gentle hands. I improved, but am still taking treatment. While there I was administered to several times, as also before I went, and I was helped but not healed. This, however, does not weaken my faith in the work, as I know it is God's work, and that he will do what is best, for he knows better than we. We do not know why the Apostle Paul was not healed; he says he had a thorn in

the side and he had besought the Lord thrice to take it away, but the answer was, My grace is sufficient for you; then why should we not be patient? We know the scripture tells of many being healed in olden times and we know, for have been eyewitnesses, that many are healed in the church as restored in these latter days.

What a joy it is to be spoken to by the power of the Spirit, and our souls comforted as no earthly power can do.

I have been blessed many times and in many ways, and to God be all the glory. I ask all who will to remember me in their prayers, that if it is his will I may be restored to health of body and mind.

MRS. HARRIET SEDORIS.

WHEELING, WEST VIRGINIA, March 25, 1912.

Editors Herald: For a long time this branch has been suffering from a lack of interest in the work required of individual members. Some seemed content to have their names on the record, but did not aid with their presence, prayers, or means. Others seemed inclined to hide behind some grievance, often more imaginary than real, and make that their excuse for not doing their duty. Yet there remained a little band of faithful workers, who under discouragements, and in the absence of the support they should have received from many whose names were on the record, continued to keep the lights burning, and to importune the Throne of Grace for strength, courage, and humility to do what the Lord would have them do. These are now rejoicing in the evidences appearing that their efforts have not been in vain. Cold and indifferent ones have been made the special objects of prayer, and some of them have already awakened and buckled on the armor and engaged again in the battle of right against wrong. Our meetings recently have been marked by the outpouring of the Holy Spirit until almost everyone has been made to feel the beneficial effects, and to rejoice that they are numbered with the people of God.

We have had but one baptism in the last year, but on yesterday a young man signified his desire to unite with the church. Others seem to be almost ready. One of the most hopeful signs is the interest manifest on the part of some of the young to work among their associates to win them to the gospel. Especially is this true with Brother John F. Martin, who had drifted off into worldliness, but in answer to the prayers of the faithful a few months ago came back and started again, and it does us all good to see the spirituality manifested by him and his zeal to help others of his associates from being drawn into the pitfalls of sin. We hope to be able to report more of the blessings of God to this branch in the near future.

O. J. TARY.

LOWER LAKE, CALIFORNIA, March 21, 1912.

Dear Herald: It may not be uninteresting to let the Northern California Saints know how we are progressing here. Notwithstanding that we have had rain, wind, and very cold weather for the last few weeks, we have not been idle; we have kept the gospel car moving along as usual. Although we live about three miles from Lower Lake we face the elements and are on time for all of our meetings. Our Sunday school is becoming very interesting, quite a number of "outsiders" attending.

Brother Mahlon Cannon has worked up quite a good interest, holding cottage meetings; some are investigating and prejudice is melting as frost before the morning sun. His last effort was an explanation of the "two births" in such a plain and convincing manner that even our Methodist friends acknowledged that it was good Bible doctrine.

About two months ago a young man and his sister called

at our house and inquired for Belgian hares, learning previously that we raised them for the table. They stated that their father was very sick, suffering from Bright's disease, and thought that the afflicted parent would relish the hare. The family had moved here from Oakland a few months previously and were strangers to us. After a few days my companion felt impressed to call upon the family. She found the sick man very low—in the last stages of that dread disease, and given up by the physicians.

Mrs. Fitch, the patient's wife, and three very bright children—one boy and two girls, the younger nine years of age, constituted the family. Owing to the protracted illness of Mr. Fitch, their finances were very low and the earnings of the son were insufficient to keep the "wolf from the door."

As is usual with Sister Adamson, she introduced the gospel theme and found them willing listeners. When she was preparing to take leave of them, Mr. Fitch insisted that her visits be repeated as often as convenient (they live seven miles from us), as he desired to hear more along gospel lines and be remembered in her prayers. He also expressed a desire to read our church literature. In a few days we drove over and gladdened their hearts by our presence and our charities, telling them more of the plan of salvation. (They were Baptists.) They seemed to drink in our words as the arid plains drink in the welcome rain. Sister Adamson asked permission to introduce Elder Cannon, which was readily granted, and a day or two later took him there in her buggy. The following Sunday Elder Cannon visited the home of Mr. Fitch and delivered a very convincing sermon on the kingdom of God, which satisfied him that our message was true. On leaving, the invalid expressed a desire that we call often, as he said that he felt better each time we were with him.

On conversing with him I found him to be a very well read man—highly educated, broad-minded, and refined. His library spoke for itself; the shelves were well filled with probably two hundred books, and as many more boxed up for want of shelf room. Glancing over the titles I found books on various subjects, such as history, biology, medicine, theology, etc., etc.

One Sunday after our services at Lower Lake, Brother and Sister Cannon, myself and companion again visited our sick neighbor. We found him resting easily after a week of dreadful suffering. He expressed a desire to be baptized, but as his condition forbade taking him out of the house, we were in a quandary what to do.

On March 12 my companion again called on the sick man. She found him suffering excruciating pain in the region of the heart, accompanied with suffocation. He expressed his desire for baptism as soon as possible. Just then it occurred to my companion that we possessed a large wooden bathtub that had been unused for seven years, the dimensions being sufficient to bury a person in baptism easily.

Next Tuesday morning the bathtub was removed from its resting place, and the next day at 9.30 we were on the road with the big bathtub securely tied on the spring wagon. Brother and Sister Cannon and Brother Martin Adamson appeared, and all was ready for the candidate, who was assisted into the tub, and as I was ready, I stepped by his side and laid him in his watery grave. After the removal of the tub and all things set to rights, Elder Cannon attended to the confirmation, promising to return the next day, bringing the oil, and to attend to the administration.

Brother Fitch is a young man, forty-five years of age. There is much before him, and he desires the prayers of all the Saints that if it is the Lord's will, to raise him up, that he may be a profitable servant in his vineyard.

E. F. ADAMSON.

COPENHAGEN, DENMARK, April 2, 1912.

Editors Saints' Herald: In my letter in the HERALD of March 13 occurs the following errors: Page 257 second column, forth line from the bottom should read: "only that *they* had looked upon matters differently," instead of "only that he had looked upon matters differently." Also on page 258, first column, twenty-fifth line from top should read: "from Nauvoo westward" instead of "from Nauvoo to Westwood."

Respectfully,

H. N. HANSEN.

KNOX, INDIANA.

Dear Herald: The work here has been slowly advancing. We can see a great improvement in the work, and find that many who were once prejudiced are beginning to see we are not what they thought us to be. Many are coming and finding out for themselves what we really teach; while others still hold themselves aloof, and don't seem to want to learn.

Our Sunday school is much improved, and the number is still slowly increasing. Quite an interest is being taken in the Religio work, and we feel much encouraged. We still have our prayer and social meetings, and sacrament once a month. We gain much strength and encouragement from these meetings, and believe it would be almost impossible to try to get along without them.

About three months ago one of the sisters became discouraged, thinking that our work might not be doing any good. After praying to God for a day and night for a sign if what we were doing was right, and received by the Father, the next morning (Sunday) we were rewarded in prayer meeting with a prophecy given through one of the sisters, who is not so young in the work as some of us. We were given the promise that if we would continue to be faithful and diligent, many should be added to our number. Many words of encouragement were given. Since that time we have not doubted, and feel that the Lord is with us in our work for him.

Brothers J. W. McKnight and C. F. Ellis were with us from February 27 until March 11, in which time they gave us quite a number of excellent talks. There was usually a good number present, and all listened very attentively. We feel that many good thoughts were brought forth, that will later yield a good harvest. Brother Ellis baptized one while here.

Since I last wrote another dear sister has been called upon to pass from this world, Sister Hannah Lohse, on December 24. Her body was returned to earth December 25, 1911. Services were held in the Saints' chapel by Elder J. W. McKnight. The church was filled with people. The sister was operated upon in a Chicago hospital for cancer of the stomach. After undergoing the operation she only lived three days. We miss the dear sister very much, but feel that she is perhaps doing a greater work than she could do here. She was very worthy of the name Saint.

Your sister,

PEARL MALOTT.

WIGAN, LANCASHIRE, ENGLAND, March 18, 1912.

Editors Herald: The HERALD is the right paper in the right place. If every branch would only write a little oftener to the HERALD to let everyone of the other branches know what progress they were making, we could all keep in harmony with each other. It would give a helping hand to the other branches, and set an example to make the same progress. I am sure there is nothing nicer than to read a letter from the different branches.

I feel quite proud to be engaged in this good work of our Lord and Savior Jesus Christ. At one time I was bitter against this sect but I thank God that I have been brought

to a truer light. It was not until I was taught the difference between this church and the Utah people. Since I have been a Latter Day Saint I have learned more of Christ's teachings in six months than I did in my whole life in the Church of England. It was by the aid of Brother W. Spargo, the branch president, and Brother W. H. Chandler, who belongs to the mission staff, for I am sure they are workmen that need not to be ashamed. I hope and trust that God will spare them to do more of his good work for the upbuilding of his kingdom.

Many readers will know that this branch (Wigan) was only reorganized last October, and has been very successful. There have been eight good souls go down into the waters of baptism, and we have many friends interested. As soon as we get a room of our own we shall start a Religio, so as to educate the younger members and put them on a firm foundation, to defend our church, because we shall want the younger ones to take the place of the old when they are worn out, God being their helper. We shall start a Sunday school as well, for I am sure it will be a good nursery to the church.

We have our Sunday nights' meeting in a dining cafe at the top of Walgate, called the Moot Hall Dining Cafe; but we are very thankful for that. The early Christians would have thought the world of a cosy little room like ours, instead of the old cafes they used to meet in.

Brother Chandler has worked very hard for this branch, along with our own members. We are doing splendidly and I am sure there is a great demand for the true light of the gospel in this town. We shall start a summer campaign in due time, and hope to do some good work. If there is any good that I can do for any brother or sister I am at their disposal.

I thank God for the blessings he has bestowed upon me, and I hope that he will continue them.

I hope and trust that all the brothers and sisters who removed to Minneapolis Branch are of good spirit.

JAMES ENTWISTLE, *Secretary*.

POOLSTOCK, 23 Walmer Street.

Extracts from Letters.

Brother P. N. Booker, Brewton, Alabama: "I write to let you know I am alive in this glorious work. I am preaching in two churches, one in Mississippi and one in Florida. I can't fill all the calls for preaching. I sometimes get to preach to the Baptist people, and they like to hear me preach, but they say there are such a few of our people. I baptized two last year in Evergreen, Alabama, and one in Mississippi. The work is moving along slowly in this part of the world. I desire the prayers of the Saints, that I may become even stronger in the work."

Brother W. G. Elliott, Owen Sound, Canada: "Your valuable paper brings sorrow and gladness to us. I do enjoy reading the letters of my dear brothers and sisters. Owen Sound has just finished a six-week meeting, conducted by Elder James Pycoc. He baptized twelve into the church and left many more with the gospel before them. How sorrowful it is to see people come in and taste of the good word of God, and then turn their backs upon it. I mean to fight on and on, and by the power of God's Spirit overcome the Devil and his angels, and gain a reward in the kingdom of God. The Church History is a grand work. Every Saint should have it and see the workings of God with his people."

Sister R. C. Steffe, Willoughby, Ohio: "To me the HERALD and *Ensign* mean a great deal, as I have been a HERALD reader since 1874, and of the *Ensign* for many years; also *Autumn Leaves* at their early publishing for the first fifteen years. The past eight years I have been hard of hearing, which

causes me to rely on reading the publications, and I have received much information by reading them."

Brother George Elson, Wayne, Nebraska: "I seem to be improving quite fast from my mental disturbance. I have suffered greatly. God knows all. I hope to become free from being distracted in mind, from any cause over which I have no control. I hope I will recover so that my mind will be strong and bright, and be given wisdom from God."

Sister R. A. Ferguson, Bellair, Illinois: "I have tried to keep busy at the Master's work. This latter day work belongs to God and Christ, and the Spirit increases one's faith. After I went into the true church of Christ coffee did not taste right to me and I truly believe it was the Lord's will for me to quit using it and come higher in the sight of God each day. The Saints of Bellair are trying to walk in the light of the gospel and dwell in love and union. Omer Joseph, youngest son of Brother and Sister Edmunds, departed this life March 17; Brother S. J. Harris offered prayer and a few thoughts to the relatives and sympathizing friends. The Saints' Sunday school will reorganize the first Sunday in April."

Sister Anna Culbertson, Springview, Nebraska: "I have often been made to rejoice while reading your pages. I want to thank the sisters for sending me so many postal cards with a word of sympathy for my trial. I appreciate their kindness very much; it is cheering to know that the Lord does remember his people, and I trust that we all may be enabled to put aside everything that is displeasing to him. The Lord has blessed me many times and in many ways, for which I am truly thankful, and it is my earnest desire to overcome all my weaknesses and do all I can for the Master. I ask an interest in your prayers that I may have divine assistance in so doing."

Brother M. W. Mann, Akron, Iowa: "There are no Saints nearer than twelve miles, so the only church there is the United Brethren church. My wife doesn't belong to the church, so I ask the prayers of the Saints that she may learn the truth and come to the Lord in his righteousness, and be faithful the rest of her days here on earth. I have just gotten over an attack of the pneumonia, and I ask the Saints to pray for me."

Brother H. Duncan, Tuttle, Oklahoma: "We are isolated and scarcely ever hear any of the elders preach. Brother W. M. Aylor was here in November and preached for us. There were a few that were interested and would be glad to have him come back and stay longer. We hope the Saints will pray for us that we will live so that our remaining days will be better and nearer in harmony with the commandments of our Master."

News from Branches

Malvern Hill, Kansas City, Kansas.

This branch is striving to stem the tide. For a year we have been looking for our old war veteran, J. S. Roth, to come and hold a series of meetings for us, but the way did not open up for him to do so till the 15th of March. We have had some fine crowds of different denominations in attendance. Several attend who never have been in our church before. Some are ready to obey but are waiting for others. Brother Roth's last sermons were on the kingdom or church, and he certainly gave his hearers something to think about. The elder makes every point very plain and nails it down tight, so there can be no misunderstanding it.

We truly hope that after the gospel seed has been so liberally sown, and the speaker so blessed in his work, that God will give us the increase.

H. J. BOOTMAN.

THE GENERAL CONFERENCE.

(Continued from page 394.)

APRIL 19.

Albert Carmichael and Joseph Roberts were in charge of the prayer service at nine o'clock. At 10.45 the speaker was T. J. Jordan, assisted by D. E. Tucker.

President F. M. Smith called the assembly to order at 2 p. m., announcing number 131. Ammon White offered prayer. Minutes approved.

In the matter of statement and recommendation of Bishop E. L. Kelley referred to in minutes of the seventeenth and eighteenth, Bishop Kelley stated that in consideration of conditions of illness and physical disability on the part of G. H. Hilliard and the engagement of E. A. Blakeslee in other pursuits he wished to place before the body W. B. Kelley and R. C. Evans to be sustained as counselors to him in the Presiding Bishopric. The joint council to whom this matter had been referred reported as follows:

To the General Conference: We are authorized by the joint council of the Presidency, Twelve and Bishopric to report our action on the nomination of W. B. Kelley as follows:

We have considered the case of W. B. Kelley and have examined many of the rumors in circulation against his character, most of which we found to be without foundation, but we feel at this critical stage of the history of the church men should be selected as counselors to the Presiding Bishop of the church who can immediately command the confidence of the people. Therefore we recommend that in the case of W. B. Kelley, one of the Bishop's nominees to the office of counselor, be not approved, but respectfully ask the Bishop to either present further nominations or retain counselor E. A. Blakeslee for the present.

It was moved that the report of the joint council be adopted.

The following was also submitted:

To the Conference Assembled; Greeting: We beg to present the following as a minority report:

The joint council to which was referred the inquiry and report upon the parties presented by the Bishop as his counselors respectfully report:

That in the case of Brother W. B. Kelley, we have heard and examined the rumors circulated against him, very few of which have been found to have any foundation in fact, and the brother is willing to make his own statement touching these. There has been nothing shown to indicate that he is not fully competent to fill the place or that he is deficient in character, but the circulation of the reports referred to has affected his reputation.

We therefore report the facts to the body for its action upon this selection by the Bishop.

Respectfully submitted,

E. L. KELLEY,
J. F. CURTIS,
W. H. KELLEY.

It was moved that this report of minority number of the joint council be adopted.

W. B. Kelley made a statement.

It was moved that the matter be referred to the President of the church and that he be requested to inquire of the Lord for direction.

The President stated that under existing circumstances he did not feel that he should be requested to inquire of the Lord in the manner suggested.

The motion to refer to the President for inquiry of the Lord was lost.

The report of the joint council recommending that the nomination of W. B. Kelley by Bishop Kelley as a counselor to him in the Presiding Bishopric be not approved was adopted.

The report of minority members of the joint council asking that the nomination of W. B. Kelley by Bishop Kelley as a counselor to him in the Presiding Bishopric be approved, was denied.

President F. M. Smith stated that in the matter of the nomination of R. C. Evans by Bishop E. L. Kelley as a counselor to him in the Presiding Bishopric the joint council had not had time for consideration and report.

It was moved that G. H. Hilliard be released. Moved as a substitute that G. H. Hilliard and E. A. Blakeslee be sustained as counselors to the Presiding Bishop of the church. The substitute prevailed.

Remaining officers, boards and committees excepting the committee in charge of the Saints' Home and Liberty Home, Lamoni, Iowa, were sustained. Bishop Kelley stated that John Smith desired to be released from the homes committee. The Bishop nominated Joseph Roberts and John Midgorden to be associated with Lorenzo Hayer on this committee. The nominations were approved.

A resolution of sorrow on account of the disaster to the *Titanic* and its passengers and crew and expressive of sympathy to all the bereft was adopted.

Votes of thanks were extended to the reception committee, the musicians assisting during the conference, the press of Kansas City and Independence, the stenographers of the conference, the Bell and Home telephone companies for free phone service.

Representatives of the press present thanked the conference for courtesies extended.

The following appointments made by the First Presidency were read:

Mission number 1, comprising Alberta, Saskatchewan, Montana, North Dakota, South Dakota, Minnesota, Nebraska, Iowa, G. T. Griffiths and J. W. Wight in charge.

Mission number 2, comprising Oklahoma, Arkansas, Texas, Kansas, Missouri, Central and Southern Illinois, Louisiana, J. F. Curtis and Peter Anderson in charge.

Mission number 3, comprising Maritime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Maryland, Connecticut, Rhode Island, Pennsylvania, New Jersey, Delaware, District of Columbia, U. W. Greene in charge.

Mission number 4, comprising Ohio, western Pennsylvania, West Virginia, Southern Indiana, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Mississippi, Alabama, Florida, R. C. Russell in charge.

Mission number 5, comprising British Columbia, Washington, Oregon, California, Nevada, Arizona, New Mexico, and Hawaii Territory, F. M. Sheehy in charge.

Mission number 6, comprising Montana, Idaho, Wyoming, Colorado, and Utah, J. W. Rushton in charge.

Mission number 7, comprising British Isles, Scandinavia, and Germany, H. N. Hansen in charge.

Mission number 8, comprising Palestine, Rees Jenkins in charge.

Mission number 9, comprising Australia, C. E. Butterworth in charge.

Mission number 10, comprising South Sea Islands, C. H. Lake in charge.

Mission number 11, comprising Ontario, Quebec, Wisconsin, Michigan, Northern and Northeastern Illinois, F. A. Smith, in charge.

W. H. Kelley was left without specific field, being free to assist other members of the Twelve as circumstances might demand. I. N. White, after consultation with J. W. Luff, physician to the church, was left free from appointment for the present year.

Appointments by First Presidency and Twelve were read as follows:

We are authorized to present the following for your approval:

EVANGELICAL MINISTERS.

1. Butterworth, C. E., Gallands Grove and Des Moines district.
2. Carlile, Joshua, Pottawattamie District.
3. Greenwood, Joseph, Birmingham and London districts, England.
4. Keeler, E., California.
5. Leverton, Arthur, Toronto District, Ontario.
6. Lewis, William, Missouri.
7. Pitt, Fred G., Australasia.
8. Shields, John, London and Chatham districts.
9. White, Ammon, Mission number 2.

HIGH PRIESTS.

1. Baker, J. M., Northern Nebraska District.
2. Becker, J. A., as bishop to Kirtland, Ohio, and Pittsburg districts.
3. Chatburn, T. W., Spring River District.
4. Chrestensen, J. C., Utah.
5. Closson, A. V., Portland District, Oregon.
6. Cook, M. H., Washington and Oregon.
7. Crabb, J. C., Northern Nebraska District.
8. Davis, N. A., Southern California.
9. Ebeling, F. J., Western Maine District.
10. Fry, Charles, Pittsburg District, Pittsburg objective point.
11. Grant, J. A., referred to minister in charge of Michigan, and the Bishop.
12. Greenwood, Henry, British Isles.
13. Goodrich, V. M., Saint Joseph, Missouri.
14. Hayer, Eli, Lamoni Stake.
15. Hougas, T. A., Fremont District, Iowa.
16. Hunt, C. J., Gallands Grove District, Iowa.
17. Johnson, William, Seattle and British Columbia districts.
18. Jones, John, Australasia.
19. Jones, Thomas, Eastern Wales.
20. Lake, C. H., Society Islands in charge.
21. LaRue, W. E., Philadelphia District.
22. Leggett, G. W., Manchester District, England.
23. Lewis, George, Australasia.
24. Longhurst, R. C., London District, Ontario.
25. McClain, J. R., Kentucky and Tennessee districts.
26. McDowell, W. A., Wisconsin, Madison objective point.
27. May, Roderick, British Isles.
28. Miller, C. Ed., Kirtland District, Kirtland Temple.

29. Moler, James, Clinton District, Missouri.
30. Moore, A. J., Montana.
31. Parkin, Charles A., Northern California.
32. Smith, W. W., Philadelphia District.
33. Tanner, Joseph A., referred to the Presidency.
34. Taylor, Thomas, British Isles.
35. Taylor, John W., Birmingham District, England.
36. Terry, J. M., Northern California.
37. Thomas, T. U., Philadelphia District.
38. Turpen, M. M., Des Moines District, Iowa.
39. Twombly, Samuel, Colorado.
40. Waller, G. J., Hawaii.
41. Wells, G. R., Lamoni Stake.
42. Williams, T. W., Denver, Colorado.

Very respectfully,
 FREDERICK M. SMITH,
Secretary of the First Presidency.
 FREDERICK A. SMITH,
Secretary of the Twelve.

APPOINTMENTS BY THE QUORUM OF TWELVE.

SEVENTIES.

We hereby present you the following names, with fields to which they have been appointed, for your approval:

1. Allen, Arthur, Eastern Michigan District, Detroit objective point.
2. Arber, Joseph, Kewanee District.
3. Aylor, William, Texas.
4. Baldwin, Richard, Kirtland District, Cleveland objective point.
5. Booker, Alma, New York District.
6. Bootman, W. P., Montana.
7. Brown, Samuel, Kirtland District.
8. Booker, N. L., Ohio.
9. Burr, Charles H., Northeastern Illinois District.
10. Case, Hubert, Western Oklahoma District.
11. Case, Oscar, Spokane District.
12. Chase, A. M., Utah.
13. Chambers, D. R., California.
14. Condit, S. D., Arizona.
15. Cooper, F. M., Nauvoo District, Burlington objective point.
16. Cornish, J. J., Northwestern Canada after October 1.
17. Crumley, C. E., Southwestern Oregon.
18. Curtis, J. D., referred to minister in charge of Colorado and the Bishop.
19. Davis, John, Idaho.
20. Davis, J. W., Australia until October 1.
21. Davis, J. Arthur, Southern Kansas.
22. Davis, William, London and Chatham districts, Ontario.
23. Davis, J. T., Southern Missouri District.
24. Davison, H. J., California.
25. Dowker, D. E., Eastern Michigan District.
26. Dutton, Jasper O., Northeastern Illinois District.
27. Ellis, W. D., Toronto District, Ontario.
28. Erwin, E. A., Eastern Oklahoma District.
29. Etzenhouser, R., New York District.
30. Farnfield, J. C., Western Maine and Massachusetts districts.
31. Farr, Fred B., Eastern Iowa District.
32. Farrell, R. W., Massachusetts District.
33. Foss, S. O., Toronto District, Ontario.
34. Gamet, Levi, Central Nebraska District and South Dakota.
35. Goodenough, E. J., Southern Wisconsin District.
36. Gowell, M. F., Provo, Utah.

37. Gregory, Fred, Saskatchewan District.
38. Greenwood, W. H., British Isles mission in charge.
39. Haden, W. E., Fremont District, Iowa.
40. Hanson, P. M., Southern California.
41. Hansen, J. H., Sweden.
42. Hanson, H. N., Scandinavia and Germany in charge.
43. Halb, J. G., Southern Indiana.
44. Harpe, Charles E., Nauvoo District.
45. Harp, John, Texas.
46. Hawn, O. J., Central Michigan District.
47. Haworth, W. J., Australasia.
48. Henson, E. L., Far West District.
49. Hills, L. E., Montana, Bozeman objective point.
50. Holloway, L. G., Colorado.
51. Houghton, Leonard, Minnesota.
52. Jenkins, George, Saint Louis District.
53. Jenkins, Rees, Palestine in charge.
54. Jones, J. H. N., Australia.
55. Keck, F. C., Western Oklahoma District.
56. Kelley, James E., Arizona and New Mexico.
57. Kelley, T. C., Eastern Washington.
58. Knisley, Alvin, Idaho.
59. Koehler, H. A., Western Maine District.
60. Lambkin, B. F., Minnesota, Minneapolis objective point.
61. Layland, A. J., Western Nebraska.
62. Long, E. E., Northwestern Canada.
63. McConaughy, J. C., Virginia.
64. Macrae, W. S., Clinton District, Missouri.
65. Macgregor, Daniel, British Columbia.
66. McKiernan, James, Eastern Iowa and Nauvoo districts.
67. Maloney, R. M., Central Oklahoma District.
68. Mannering, W. H., Mexico.
69. Metcalf, J. W., Ohio District.
70. Miller, O. R., Nauvoo District.
71. Mintun, J. F., Des Moines, District.
72. Moler, H. E., Kentucky and Tennessee districts.
73. Morgan, E. B., Lamoni Stake.
74. Mortimer, J. L., Saskatchewan District.
75. Muceus, Peter, Scandinavia.
76. Ökerlind, O. W., Sweden.
77. Page, J. C., North Dakota.
78. Paxton, Jesse W., Central Illinois District.
79. Peak, W. E., Northwestern Kansas District.
80. Pender, W. S., Mexico.
81. Peterson, J. W., Northwestern Canada six months in the year.
82. Phillips, A. B., Massachusetts District.
83. Plumb, P. T., Washington.
84. Pycock, James, Province of Quebec.
85. Quick, Lee, Eastern Oklahoma District.
86. Rannie, Edward, Northern Nebraska District.
87. Reiste, S. M., Des Moines District.
88. Renfroe, B. F., Central Texas District.
89. Riley, J. T., Arkansas and Louisiana.
90. Roberts, J. A., Kentucky and Tennessee districts.
91. Robertson, E. F., Australasia.
92. Robley, George W., Western Maine.
93. Russell, P. A., Colorado.
94. Sade, O. E., Kewanee District.
95. Scott, S. W. L., Southern Michigan and Northern Indiana districts.
96. Scott, Columbus, Gallands Grove District, Iowa.
97. Self, Walter M., Southern Nebraska District.
98. Self, Robert O., Western Nebraska and Black Hills.
99. Sheldon, N. V., Pottawattamie District.
100. Sheppard, T. J., New Mexico.
101. Silvers, A. C., Spring River District.
102. Simmons, Jesse M., Arkansas and Louisiana.
103. Simmons, S. W., Northwestern Texas.
104. Slover, F. M., Southeastern Mission.
105. Smith, S. S., Southeastern Illinois District.
106. Smith, H. O., Massachusetts District.
107. Smith, David, Referred to the minister in charge of Michigan.
108. Smith, William A., Little Sioux and Gallands Grove districts.
109. Smith, James M., Arkansas and Louisiana.
110. Smith, I. M., Southeastern Illinois District.
111. Smith, Joseph W., Central Nebraska District and South Dakota.
112. Smith, W. R., Arkansas and Louisiana.
113. Snow, C. L., Independence Stake.
114. Sparling, Henry, Spring River District.
115. Stead, J. D., California.
116. Stone, A. E., New York District.
117. Stubbart, J. M., Southern Utah.
118. Sutton, J. R. Nebraska.
119. Swenson, Swen, Southeastern Mission.
120. Thomas, O. B., Colorado.
121. Thorburn, G. W., Seattle and British Columbia districts.
122. Tomlinson, G. C., Toronto District.
123. Tucker, D. E., Northeastern Illinois District.
124. Vanderwood, J. E., Utah.
125. Walters, R. T., Northeastern Kansas District.
126. Willey, C. E., Nodaway District.
127. Wildermuth, J. E., North Dakota.
128. Wildermuth, J. B., Eastern Iowa District.
129. Whiteaker, A. L., Northern Wisconsin District.
130. Wood, L. L., Saskatchewan District.
131. Yates, J. E., Central Oklahoma District.

ELDER'S.

132. Anderson, William, Nova Scotia.
133. Armstrong, W. R., British Isles.
134. Arait, Society Islands.
135. Baker, J. H., New Hampshire.
136. Bailey, J. W. A., Eastern Oklahoma District.
137. Bozarth, C. E., Southeastern Illinois District.
138. Bozarth, R. E., Colorado.
139. Brackenbury, Fred, Western Michigan District.
140. Baun, Henry, Southern Missouri District.
141. Bronson, Jott A., Northeastern Illinois District.
142. Brooner, W. A., Northeastern Kansas District.
143. Burdick, Leon, Virginias and Pittsburg districts.
144. Burr, A. E., Western Michigan District.
145. Burt, Ernest A., Southern Michigan and Northern Indiana.
146. Burt, G. W., Central Michigan District.
147. Cannon, Mahlon, Northern California.
148. Carpenter, James A., Northern Michigan District.
149. Chandler, W. H., Manchester District, England.
150. Cope, George, Eastern Wales.
151. Corbett, A. J., Australasia.
152. Counts, Richard, Southern Missouri District after July 1.
153. Cousins, Charles, Sheffield District, England.
154. Davis, James, Western Michigan District.
155. Dixon, S. E., Kentucky and Tennessee District.
156. Dowker, William, Central Michigan District.
157. Dowker, J. A., Saint Louis District.
158. Deuel, C. W., California.
159. Edwards, George, Southern Missouri District.
160. Eccleston, Joseph, Birmingham District, England.
161. Ellis, A. R., Northern Michigan District.
162. Evans, James, Rymmy Valley and Western Wales District.
163. Fields, S. H., Southeastern Illinois District.
164. Fisher, Tavner, Eastern Mission.

165. Flint, B. C., Northern Wisconsin District.
 166. Gammidge, W. H., Australasia.
 167. Goodman, J. C., Northern Michigan District.
 168. Grice, William M., Eastern Michigan District.
 169. Higdon, Amos T., Clinton District, Missouri.
 170. Hiti A Hiti, Society Islands.
 171. Holmes, John, Sheffield District, England.
 172. Hotu, Society Islands.
 173. Holmes, Simon, Sheffield District, England.
 174. Hull, E. B., Philadelphia District.
 175. Jenkins, John G., Western Wales District.
 176. Joehnk, C. C., Iowa.
 177. Johnson, Oscar, Scandinavia.
 178. Judd, John, London District, England.
 179. Kelley, W. H., Southern Missouri District.
 180. Kaula, Society Islands.
 181. Koehler, J. A., Eastern Maine District.
 182. Kehauri, Society Islands.
 183. Kuykendall, G. R., Southwestern Texas District.
 184. McKnight, J. W., Southern Michigan and Northern Indiana District.
 185. McConley, Myron A., Hawaii.
 186. McFadden, L. M., Southern Missouri District.
 187. McKim, Burton L., Saskatchewan District.
 188. Madden, New, Eastern Oregon and Western Idaho.
 189. Mauritera, Society Islands.
 190. Marerenui, Society Islands.
 191. Mather, Samuel F., Manchester District, England.
 192. May, J. Charles, Society Islands.
 193. Meredith, J. E., Birmingham District, England.
 194. Mills, Thomas, Virginia.
 195. Miller, A. G., Southeastern Mission.
 196. Moore, Lloyd C., Southeastern Mission.
 197. Moser, Fred, jr., Northwestern Canada.
 198. Muir, H. E. C., Eastern Michigan.
 199. Nunley, John M., Texas.
 200. Pahoa, Society Islands.
 201. Paia, Society Islands.
 202. Parker J. L., Little Sioux District, Sioux City objective point.
 203. Petre, J. F., Western Colorado.
 204. Peters, C. J., Clinton District, Missouri.
 205. Pickering, W. P., Far West District Missouri.
 206. Prettyman, C. W., Western Nebraska.
 207. Premo, Parley, Washington.
 208. Richards, W. B., Northeastern Missouri District.
 209. St. John, S. G., Toronto District, Ontario.
 210. Savage, H. W., Society Islands.
 211. Sawley, F. L., Saint Louis District.
 212. Scofield, James, Manchester District, England.
 213. Scofield John, Birmingham District, England.
 214. Sheehy, J. F., Eastern Mission.
 215. Shirk, Oliver, Nova Scotia.
 216. Shupe, W. S., Kentucky and Tennessee District.
 217. Smith, H. W., Far West District.
 218. Strand, Thomas, Norway.
 219. Sparling, William, North Dakota.
 220. Swenson, C. A., Scandinavia.
 221. Tai, Society Islands.
 222. Tanenui, Society Islands.
 223. Taruai, Society Islands.
 224. Tane, Society Islands.
 225. Tapuni, Society Islands.
 226. Teiho, Society Islands.
 227. Tafautuata, Society Islands.
 228. Temarei, Society Islands.
 229. Temaunu, Society Islands.
 230. Tamaaha, Society Islands.
 231. Tenati, Society Islands.
 232. Teangi, Society Islands.
 233. Tetaku, Society Islands.
 234. Turatahi, Society Islands.
 235. Tetai, Society Islands.
 236. Taia, Society Islands.
 237. Teeters, J. E., Northwestern Kansas District.
 238. Thompson, Joseph T., Toronto District.
 239. Tomlinson, S. F., New York District.
 240. Teurtivaea, Society Islands.
 241. Turner, W. E., Eastern Iowa District.
 242. Varoa, Society Islands.
 243. Weaver, R. D., Western Michigan District.
 244. Weate, Nathan, Manchester District, England.
 245. Whiting, Alonzo, Minnesota.
 246. Wildermuth, L. O., Southern Wisconsin District.
 247. Wiriamu, Society Islands.
 248. Worth, John W., London District, England.
 249. Wilson, Nelson, Winnipeg District, Winnipeg objective point.
 250. Wragg, Ernest, Sheffield District, England.
 251. Williams, Henry, Kewanee District.

PRIESTS.

1. Barrett, J. B., Hawaii.
2. Burt, George E., London and Chatham Districts.
3. Cady, Charles J., Mexico.
4. Chase, Charles, Utah.
5. Constance, C. E., Fremont District, Iowa.
6. Davis, R. D., Northern Wisconsin District.
7. Dubose, J. W., Southeastern Mission.
8. Ellis, Clyde F., Southern Michigan and Northern Indiana District.
9. Fitzwater, T. W., Montana.
10. Fike, Lyman, Arizona and New Mexico.
11. Gratz, August, Southern Wisconsin District.
12. Hiti, Society Islands.
13. Hughes, J. N., Western Oklahoma District.
14. Jordison, J., Gallands Grove District, Iowa.
15. Mann, Richard, Northern Nebraska District.
16. Moorman, E. E., Clinton District, Missouri.
17. Parara, Society Islands.
18. Prickett, Fred O., Central Illinois District.
19. Pierce, H. N., Pottawattamie District.
20. Redfield, Earl, Nauvoo District.
21. Shakespeare, William, Saskatchewan District.
22. Slye, Roy L., Southern Kansas.
23. Shower, J. D., Northeastern Kansas District.
24. Winegar, H. E., Colorado.
25. Lentell, J. B., Philadelphia District.

FREDERICK A. SMITH,
Secretary of the Twelve.

By motion these appointments were approved.
 Minutes read and approved.

On request President Joseph Smith made a brief address.

After singing "I'll go where you want me to go, dear Lord," President F. M. Smith declared the conference closed, to meet at Lamoni, Iowa, April 6, 1913, at 10 a. m., President E. A. Smith dismissed.

It is not growing like a tree
 In bulk doth make men better be;
 In small proportions we just beauties see,
 And in short measures life may perfect be.

—Ben Johnson.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:

Random Conference Notes - - - - 389

A Remarkable Manifesto - - - - 390

Culled from the Papers - - - - 391

The General Conference - - - - 392

ORIGINAL ARTICLES:

The Falling Away from Primitive Christianity.—
Part 1, by William Woodhead - - - - 394

CANADIAN MIRROR - - - - 398

A. F. McLean—W. A. Hardy. - - - -

OF GENERAL INTEREST - - - - 399

MOTHERS' HOME COLUMN - - - - 400

LETTER DEPARTMENT - - - - 401

H. A. Hintz—E. F. Wright—Leo and Ada Shupe
—Jesse F. Rulon—Minnie M. Rockford—Mattie
Kelsoe—Mrs. Harriet Sedoris—O. J. Tary—E.
F. Adamson—H. N. Hansen—Pearl Malott—
James Entwistle—Extracts from Letters.

NEWS FROM BRANCHES - - - - 405

MISCELLANEOUS DEPARTMENT - - - - 410

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

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

Miscellaneous Department

Conference Minutes.

NORTH DAKOTA.—Conference of the district was held at Fargo, North Dakota, March 2 and 3, 1912. In the absence of district officers, J. E. Wildermuth called the conference to order. J. E. Wildermuth and J. C. Page were chosen to preside over the conference. The secretary reported having received reports from the following branches: Milroy 37, gain 5; Dunseith 81, gain 1; Fargo 27, gain 1; Star of Hope 59, loss 4. No reports were received from the Clifford, Leeds, Antler, and Lansford branches. Elders reporting: William Sparling, J. Wagoner, Elmer Weddle, Alonzo Whiting, J. C. Page, J. E. Wildermuth. Bishop's agent reported having received from July 1, 1911, to March 1, 1912, \$1,990.42; paid out, \$1,611.75; on hand, \$378.67. The district president and secretary were authorized to issue letters of removal to Ella Harrington and family, from the inactive Lansford Branch to the active Magnolia, Iowa, Branch. Action upon the recommendation of district secretary that certain inactive branches be disorganized was referred to the next conference. Next conference was ordered held at Logan, North Dakota, on Tuesday of the summer reunion. Eva M. Davis, secretary pro tem.

Conference Notice.

Conference of the Southeastern Illinois District will convene with the Tunnel Hill Branch, June 1, 1912, at 10 a. m. This will be a busy time of the year but we hope that as many of the ministry of the district as can will come, and that those who can not come will send in their reports so we can know what all are doing. Branch clerks will please send reports to me at Xenia, Illinois, so I can get them before I start to the conference. Remember to send in your assessments with your reports. A. H. Burroughs, clerk.

Reunion Notice.

The committee appointed by the Southwestern Iowa Reunion Association at their business session of 1911, to which was referred the matter of holding reunion in 1912, have considered same and report: That, Whereas a reunion will be held within our territory at Council Bluffs, Iowa, August 23 to September 1, 1912, it is deemed expedient to not hold one elsewhere in the territory in 1912. This is in accord with the general understanding at the meeting last August, that if a reunion was held at Council Bluffs in 1912 we would join with them for the year or longer if the reunion remained at above place.

Council Bluffs is of very easy access to all points in the Fremont District and we trust the Saints will make a strong effort to attend the meeting in full force. The splendid success of the two former meetings held on the same grounds makes us wish to return to enjoy another. The committee informs us that the same grounds will be used and their arrangements will be as complete as ever. Remember the dates

and prepare to attend. T. A. Hougas, for S. Harding, N. L. Mortimore, T. A. Hougas, committee.

Died.

NESSAR.—John Nessar was born June 7, 1844, in Switzerland; left the land of his birth in the year 1861 for the United States. He united with the Reorganized Church of Jesus Christ near Stewartville, Missouri, in 1880. Was married to Mrs. Sarah E. Jones, April, 1883. To this union four children were born, Mrs. A. L. Myers of 615 Prospect Street, Cameron, Missouri, three having preceded the father to the other shore. Wife and daughter and one grandson remain to mourn the loss of a kind and affectionate husband and father, who departed this life at 6 p. m. March 12, 1912, at Cameron, Missouri. Service in charge of Elder N. V. Sheldon, sermon by Elder Peter Anderson.

HILTON.—Judson Franklin Hilton died at home 2404 Twenty-sixth Avenue South, Minneapolis, Minnesota, February 9, 1912. He was born at Philadelphia, Pennsylvania, August 12, 1833. He leaves a wife and one daughter to mourn the loss of a kind husband and father. He spent about thirty years as a miller in and near Minneapolis, and later was employed by the Milwaukee Railroad for over twenty years. He accepted the gospel in Minneapolis in 1892; was ordained a priest the same year, and in 1897 was ordained an elder. He was president of the Minneapolis Branch for ten years. Funeral from the Saints' church; sermon by B. S. Lambkin, assisted by Charles Lundeen. Interment was in Lake Wood Cemetery.

NIRK.—Elder William C. Nirk was born at Ingershime, Besigheim, Germany, July 4, 1837, and died at his home in Rhodes, Iowa, March 25, 1912, at 7.30 p. m., aged 75 years, 8 months, and 21 days. His father, Matthew Nirk, was of the Lutheran belief, and came to America in 1871. There were six children in this family, three sons and three daughters, the mother having died in Germany when William C. was but a small boy. William C. grew to manhood in his native land, and came to America in 1854, and located in Ohio, thence to Illinois for a few years, and came to Iowa in 1865. His brother, Andrew Nirk, and Miss Anne Kaufman were united in marriage March 14, 1858, and to this union were born three children. Henry, Mrs. Sarah Cushman, and Mrs. Mary Park. Andrew Nirk died July 10, 1861, making a special request of his brother William C. that he would see that his wife and children were properly cared for. William C. Nirk and Mrs. Anne Nirk were married in June, 1863, and to this union there were born four children as follows: Mrs. Emma Marsh, Mrs. Clara Livingston, John and Charles. Brother William C. Nirk was baptized into Christ January 14, 1868, and was ordained to the eldership three days later. He served as president of the Independent and Rhodes branches, and diligently served the church as president of the Des Moines District for a number of years. Funeral services were held at the Methodist Protestant Church, Rhodes, Iowa, Reverend S. M. Johnston, pastor, reading the lesson, Reverend J. W. Parks, pastor of the Methodist Episcopal Church, offered the opening prayer, and Charles E. Butterworth preach-

ed the discourse, and closed the services at the grave. The attendance was large, giving evidence of the high esteem in which our brother was held by all who knew him.

YODER.—Caroline Amanda Yoder was born October 5, 1907, age 4 years, 5 months, 14 days; Hazel Lucile Yoder was born October 25, 1911. Both were children of Sister Agnes and Brother Edward Yoder. They were burned to death at their home at Comins, Michigan, March 19, about seven o'clock a. m. Their mother left them just long enough to go across the road after a pail of water. On returning the house was burning so that the efforts of mother and neighbors were unavailing to rescue them. Funerals in Mennonite church, in charge of Elder E. D. Fultz; sermon by Elder Noel Starks.

MARTIN.—R. E. Martin was born June 16, 1863, at Labette, Missouri; baptized by M. T. Short March 19, 1885, and March 10, 1901, he was ordained priest. Ordained an elder February 25, 1906. He died December 14, 1911. Married Miss Mary E. Taylor, with whom he lived happily for twenty-six years. A loving wife and an adopted daughter live to mourn. Funeral at Presbyterian church; sermon by Elder W. E. Peak. Brother Martin was president of the Martin Coal Company, of Scammon, Kansas, and also of the Scammon Branch, since its organization some seven years ago, and was dearly beloved by all, both within and without the church. He will be missed, but not forgotten.

CARTER.—Charles A. Carter was born June 12, 1866, at Decatur, Macon County, Illinois; was married to Dora Schroeder, December 3, 1908, at Saint Louis, Missouri. To them were born two daughters, and they, with their mother, are left to mourn, as also are his father and three sisters. He and his family came to California for his health. He died March 19, 1912. Funeral March 21; sermon by Elder E. Keeler. He was baptized by Elder English, at Joplin, Missouri.

HUGHES.—Martha Hughes, of Manchester, England, died December 28, 1911; was born August 8, 1844; baptized September 16, 1876. Also her husband, Elder Thomas Hughes, of Manchester, England, died February 13, 1912; was born October 13, 1827; baptized September 17, 1876. This brother and sister had seen much experience in the Utah Church and crossed the plains by wagon.

THOMAS.—Joseph E. Thomas was born at Brigham City, Utah, February 27, 1866; died at his home in Malad, Idaho, March 27, 1912, aged 46 years, 1 month. Said brother was baptized into the Reorganized Church May 4, 1879, by John Lewis. Was married to Margeret Caroline Donoveil, July 22, 1912. He leaves to mourn, a widow and three children, three brother and three sisters. The funeral service was from the home, March 31, Elias Richards in charge; sermon by A. M. Chase. A good brother has gone to his rest.

GANOE.—O. D. Ganoë passed away at his home in Frankfort, Wisconsin, March 19, 1912, of heart trouble. He was born in 1851; he has been a member of the church for eighteen years; a true and faithful Saint has passed to his reward. Sermon by S. E. Livingston. A large concourse of friends and relatives were present to pay their respects to a good man and a respected citizen.

SMITH.—At Indian River, Maine, on March 23, of indigestion, Sister Esther Smith died quite suddenly, being seriously ill but a few hours. Sister Smith was born February 10, 1842, and was baptized April 5, 1895, by Elder U. W. Greene. She has lived a consistent and faithful Christian life. We feel that we can safely say that she has gone to her rest in the paradise of God. Funeral services at her late residence, Elder U. M. Kelley making a few remarks regarding the hope of the gospel.

HARRIS.—Elsie E. Russell was born January 5, 1878, near Bennett, Cedar County, Iowa. In early childhood she moved

with her parents to Grinnell, Iowa, where she spent the greater part of her life. In 1906 she went with her mother to Colorado Springs, Colorado. Was married to Don A. Harris on June 12, 1907. Passed away at her home on March 29, 1912, the immediate cause of her death being pneumonia. Besides two baby boys, she leaves a husband, an aged mother, two sisters, and three brothers to share in the sorrow occasioned by her parting. She was baptized into the church when sixteen years of age and has been a devoted and conscientious member all her life. Before the hour of departure came she received the testimony from God that her life was acceptable and that she was recognized as his child. Elsie was not a woman who sought to excel in what many might regard as the great things of life, but ever sought the blessing of God upon the little things undertaken by her. To those who really knew her, her life was a continual benediction. Services were in charge of Elder J. D. Curtis; interment in the Evergreen Cemetery, Colorado Springs, Colorado.

CORNISH.—Sister Lucretia J. Cornish was born April 14, 1836, at Earl Town, Plimpton, Ontario, and moved to Lakeport, Michigan, with her parents when two years of age. Was married to Urius O'Camb February 20, 1856; to them were born eight children; two survive. Her husband having died, she joined the Reorganized Church, baptized by Elder J. J. Cornish, September 6, 1881, and was married to John Cornish, sr. (father of J. J. Cornish), February 20, 1888, who also preceded her to rest. She passed away suddenly at her home near Chippewa Station, Michigan, March 23, 1912. She was a faithful wife; her faith was strong. She leaves of her immediate relatives to mourn, two daughters, Mrs. Louise Gamble, Mrs. Ida Cornish; two sisters, Mrs. A. E. Moyer, Mrs. S. E. Rhoades; one brother, L. D. Whitford; seven grandchildren, and two great-grandchildren. Funeral services conducted by Priest John Burgett, at the Saints' church at Bass Lake; laid to rest in the Lake Cemetery.

RICHNER.—Sister G. F. Richner was born at Bucklin, Missouri, April 4, 1890; baptized in the fall of 1901; married to G. F. Richner February 24, 1907; died at Jacksonville, Florida, March 29, 1912, after an illness of seventeen weeks. Sermon by Elder Youmans at residence of her parents, Mr. and Mrs. E. E. Harlow, at De Queen, Arkansas. Interment in the Redmens Cemetery.

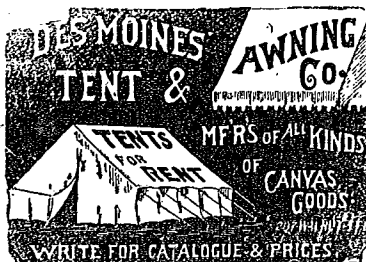
GLOVER.—Ruby Leona Glover was born April 20, 1903, near Cando, North Dakota; died March 10, 1912, near Geli-shone, Alberta, Canada, and was interred in the Geli-shone Cemetery. She being the granddaughter of Brother and Sister Albert Sims, they had been visiting with their grandparents for some time. She and her mother and sister were baptized into the church by J. L. Mortimore January 30, 1912. She has gone and left us to mourn, but what is our loss is her gain, for the good Master knoweth all things.

EVANS.—Edward R. Evans was born in Myrther Tidville Wales, February 6, 1837; united with the church when a boy; married Jennette Phillips in Saint Louis, Missouri, July 16, 1859; to this union were born twelve children, five having preceded him. Died at Boone, Iowa, April 9, 1912, leaving a wife, five daughters, three sons, one adopted son, fourteen grandchildren, two great-grandchildren, one brother and two sisters. Funeral services at Lucas, Iowa. Sermon by Elder John R. Evans, assisted by Elder John J. Watkins.

BRAZIL.—Sister Martha Rebekah Brazil, wife of Brother Charles Brazil, died March 23, 1912. Her husband and seven children survive her. A newborn infant boy of only a few hours passed away only a few hours after her death, and was buried in the same casket. She was baptized by Elder John Harp in 1902 and has continued a firm believer in the angel's message ever since. She was born in Afton, Iowa, September 5, 1877, and is the daughter of Kale and Mary Ridgeway. The father, though very aged, survives her.

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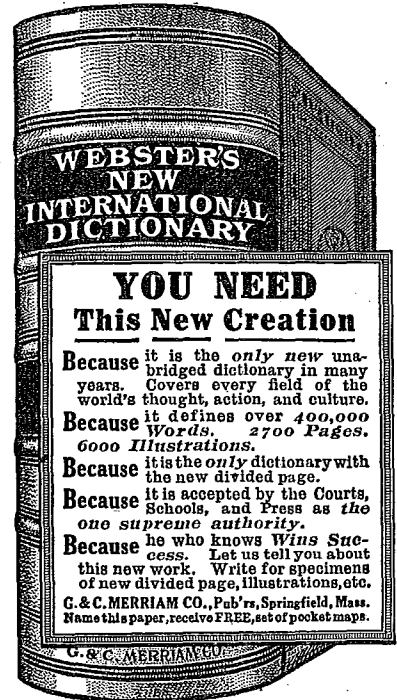
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THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, MAY 1, 1912

NUMBER 18

Editorial

NOT AN ADMISSION.

On the day in which the conference sustained the leading quorums of the church a motion to sustain President Joseph Smith as prophet, seer, and revelator was presented and prevailed. Brother Joseph R. Lambert of the patriarchal order was not present, being prevented by illness from taking part in the business deliberations. On the day following at an appropriate time he rose in his place and securing recognition from the presiding officer made a statement as follows:

"I was not present yesterday when President Joseph Smith was sustained as prophet, seer, and revelator. For some years past the First Presidency has been sustained as a quorum. You may know, or you may not, that there is a class of minds in the church who claim that no one can be a seer unless he is in possession of the Urim and Thummim. I, myself, have received a letter from one of our high priests setting forth this claim, and also stating that he had a letter from President Joseph Smith in which he denied ever having claimed to be a seer. Now that the word *seer* is again used in sustaining the President of the church, and we may be required to defend the record, it seems to be an opportune time to ask for light to be thrown on the situation. This is my purpose in making this statement."

No further notice was taken of the statement of Brother Lambert, neither on that day or the closing day of the conference, President Joseph Smith not choosing to introduce a matter that might result in prolonged discussion, not desirable so near the close of the session.

In order that President Joseph Smith may be properly represented he here presents an extract from a letter written in 1910 and his reply thereto:

COOKES POINT, TEXAS, June 29, 1910.

To begin with, the church claims to have a seer in it at this time. I have been unable to find one in the church. I find that we have no translator as provided in Doctrine and Covenants section 104, paragraph 42. As I see it, no man can be a seer unless he possesses the Urim and Thummim. I do not believe in claiming to have what we have not.

... Now if you can give me any light on the subject of a seer, being in the church at this time, I would be pleased to get it.

President Smith's reply, dated July 5, 1910, is as follows:

It would seem useless for me to express any opinion or make any argument against your positive assertion of your understanding of what a seer is, and that it necessarily requires a man to be in possession of the Urim and Thummim to constitute him a seer.

I understand, that every man possessing the prophetic gift is more or less a seer, foreseeing what is to transpire and being able to warn against or to direct attention to. Joseph Smith continued to be a seer long after he surrendered the Urim and Thummim. I do not understand that the word "translator" necessarily applied to Joseph Smith's successor. The clause to which you refer in section 42 [104:42] seems to be direct, stating that Joseph Smith should be called the translator. He certainly was that up to the time of his death. If the terms, "seer and translator," necessarily require a man to be in possession of the Urim and Thummim can it be said justly, that the church as a whole or any member or members in it are in fault, that the church does not possess the Urim and Thummim, by some of its members, when it certainly lies within the province of Christ as a church builder, to endow some individuals with the requisite qualification, to wit, the Urim and Thummim. The church as a body has not to my knowledge ever declared by revelation,* that any man in it was a seer and translator. Individual preachers may have made such statements, the same as you have made statements in preaching of your specific belief for which you have not assumed that the church was responsible as a body.

We presume that other members of the High Priests' Quorum beside the one who informed Brother Lambert of the supposed admission of President Joseph Smith that he was not a seer, had been informed in a similar way. If such is the case their attention is called to these extracts for the purpose of showing that President Joseph Smith made no such admission as it was stated he had. The time Brother Lambert presented this matter President Smith did not at once recall having had any conversation or correspondence with any of the high priests upon the topic referred to; but in conversation with Brother Lambert subsequent to the ad-

*This word should have been *resolution* instead of *revelation*.

journalment of conference he learned who had made the statement, and at once looked up his correspondence, the result of which is here given.

AN ADDRESS BY PRESIDENT JOSEPH SMITH, AT THE CLOSING OF CONFERENCE.

Brother President: I appreciate the privilege of being permitted to address you, notwithstanding the lateness of the hour and the strong interest which has been shown in the labors of the conference.

I foresee for the year an increase of activity and opportunity, and those in the missionary field will meet the opposition which they have met in places with a renewed energy, and I am sorry to add, increased virulence, if it is possible.

We have had no reason in the last year (I am speaking now of those who have general supervision) to find fault with the efforts which have been made to defend the faith. Especially is this true against the opposition which has been started under what has been known as the Anti-Mormon Religious Association, of which one Hans P. Frees is now the moving spirit, and the secretary located somewhere in Kentucky, by the name of R. B. Neal. He is a representative of what is called the Christian organization, and under his auspices R. E. Grant has been moving in the Canadas and in Oklahoma.

The activity of the eldership during the last year has brought its reward. The number baptized shows an increased desire upon the part of many to hear, and their willingness to obey when they have heard the message which we have to bear. I have taken personal interest, so far as it was possible for me to do, in what the eldership have been doing, and my letters to those who have been in the field and who have written me, I presume will bear me witness to this statement which I now make to you. I have felt keenly the opposition which you have been meeting, and I have been pleased with the manly, Christlike spirit which I was made to understand characterized the defenders of the faith. Men who make the profession that we do can not afford to be unkind. We can not afford to be unclean in either body or language. We can not afford to show a perverse, malignant spirit, however earnest we may be in our declamation. For a body of men, composed as this body is, of such great diversity of organism, the unity which finally prevails to a large extent is remarkable; and it shows conclusively that notwithstanding how strong the opposition, in our representation we are not extremely selfish so far as our own opinions may be concerned. Willing that others have their say, we have our own, and when the general cause is conserved we are a unit.

So far as I have been able, under the circumstances, I have tried to labor with my associates and

take cognizance of what has been done. I have not spoken much since Thanksgiving Day. I have heard of a good deal of discussion going on in regard to many things, and especially in regard to cooperation and the Order of Enoch. I desire to call your attention to this fact, that the moneys which find their way into the general treasury under the care of the Bishopric come from the great mass of the church by voluntary contributions by individuals under what they believe to be their duty in the law of Christ, by which we profess to be governed. It may not have occurred to you, though I think it should have done and it may have done, that the church has no means of ascertaining absolutely what may be the amount with which the work can be carried on during the year, except from the statement which may be made from the Bishop and his accounts of what may be on hand. And the general expectation (our hope and faith also) is that the income shall be as large according to the necessities of the work, as it has been in the past.

If I remember the statement of the aggregate amount received by the Bishop this year, it was something—a trifle over three hundred thousand dollars. Am I right in my recollection? If so, that represents about five dollars per member of the entire membership of sixty-five thousand. It is fair to presume that there are represented in this sixty-five thousand, about thirteen thousand heads of families, supposed to be bread winners. Five dollars each seems to be a small amount from the membership to find its way into the treasury for general uses. But this does not represent all the moneys that the membership have paid out, for there have been the constant demands of their home work, for the Sunday school work, for the Zion's Religio work; demands for donations to the charitable works of the church taken from time to time, including the college, which has taken the means from people as they were pleased to give. How much the aggregate would be I do not know; but I presume that it would approximate nearly as much as has found its way into the general coffers of the church. It may not be so much.

I have heard echoes of some of the questions which have been asked touching the Order of Enoch and cooperation, and among them, I have heard such remarks as these: Why do not the leaders of the church do something? Why do not the leading men of the church go ahead?

I have wondered whether or not I was one of the leaders of the church—the leading minds and men of the church, and I have wondered wherein I lacked of failing to go ahead—wherein I lacked in doing something. The Presidency, so far as I understood the matter, has not taken any ground against cooperation. I have not. I have always been in favor of

cooperation—proper cooperation. I have not entered into the wild schemes of some who have sought my approval and influence; but I have wondered why, when they were finding fault, supposedly, with what they were pleased to term the leading men of the church, they did not themselves do something in the Order of Enoch, the institution organized in good faith, under what we believe to be the word of God, accepted and acted upon as such.

I know of a family (about the average family) who turned into the coffers of the Order of Enoch one hundred dollars, to be used by them at their discretion, without direction or restriction as to its use. If one thousand persons out of the thirteen thousand heads of families, making up the total sum of sixty-five thousand in membership, would do as this family has done (and they were compelled to do it by saving and by sacrificing some of those things which seemed to be necessary) that would put one hundred thousand dollars into the coffers of the Order of Enoch to be used in its benevolent transactions for the help of those who can not help themselves, and ought not to interfere with those who desire to enter into cooperative organization, managed and controlled by themselves.

Why criticize men who are doing the best they know how under their understanding of the word of God? Why stand and find fault with those who are striving earnestly to do what they believe to be right? And why, in common honesty and decency, bring men who are called the leading minds or leading men of the church into supposed contumely under the covert charge that they are not doing anything? Why do it? Why not take up the work that may be opened for you to do? Why do irresponsible men assume to make such (I was going to call them zealots, but I better not do that) make such references to leading minds and leading men without singling them out and stating who they are, and what it is that they are charged with not doing, or what they are charged with doing that is contrary to the good of the people? Why not do that? I am tired of hearing these covert assaults without foundation. I should be much pleased to see men go ahead and accomplish something, for the law itself provides for just such things as that. Men shall of themselves seek to bring to pass much righteousness, for the power is in them, and he that waiteth to be commanded in all things is a slothful servant, and what shall be his reward? A slothful servant's reward.

Now you can easily see how easy it would be for a number of people who are anxious for the Order of Enoch, to proceed to so put themselves in connection with the order so that the order itself could

move forward and accomplish something. But, my dear brethren, if you have any men among you who can bore auger holes with a gimlet I wish you would give me their names and let me know where they live. I have been in public contact with the world for over fifty-two years, and this number of years I have been in the service of the church, and I never have found a man yet who could bore an auger hole with a gimlet; but I have seen plenty of men who could bore plenty of holes and let in light through gimlet holes. Plenty of them.

We have mechanics that can bore with a machine a square hole. We have mechanics that can do a great many things; but we have not many that can accomplish making bricks without mud or straw, but some of us seem to be expected to go out and accomplish the making of a tale of bricks when we have no place to garner the straw which may enter into the composition of the tale of bricks which we are to furnish. The Israelites of old, you remember, were obliged in making their bricks to gather the straw that entered into the manufacture of them at that time, from an almost barren field, and do you expect us to continue the work in barren fields and all the time being found fault with, and charged with not going forward, and covert intimations made concerning us in the question, Why do not the leading men of the church do something?

I once heard the remark that thousands of men were waiting, thousands of people were waiting to see something done. I do not know who they may be. But have they done anything themselves to accomplish what they may desire? Have they untied the hands, in accordance with the revelations of God as we have them, of those that were leading them? Have they done that?

We have been doing well, but now do you not know, brethren, that great as the Bishop's faith may be, great as may be his anticipations of what means may be at his command, subject to the demand of the interests of the church, do you know that he can not tell from month to month what the ensuing month may be? And if we who are here who are largely interested in the great work which is going on, sow our distrust upon the efforts that may be made from time to time for the accomplishment of the work that we desire to see done, how long will it take us to reach up to the height of our ambition and find the things that we need accomplish?

We need cooperation, and we need to stand in that cooperation shoulder to shoulder with men of business, with men of means, with poor men, with laboring men, every class of men, from one to the other, of every place, ought to stand together. There ought not to be any insinuation or any in-

timation or any faultfinding when we go out into our fields of work, after we have met and sustained each other as we have done in this connection, and sow distrust by quiet, sinister remarks concerning this man or that man. Why do we not exercise for each other the confidence that we demand to be placed in ourselves? How can I trust a man who shows a distrust to me? In my association with them I am absolutely compelled to labor in justice to myself and to them under the divine clemency of almighty God. How can I, with the gift of discernment in me, stand side by side with men of whom I know they would desert under peculiar circumstances? How could I do it? And yet, my dear brethren, I have stood face to face with difficulties which required me to know the men by whom I was surrounded and with whom I was associated, and I have been hurt to the quick, knowing that those who have been working with us and with whom I have been associated are frequently found covertly finding fault with us. I am sorry. Let us have done with it. Let us, if we cooperate at all, let us have that confidence, *let us have confidence*, **LET US HAVE CONFIDENCE**. That is one thing that we need.

And you may say, "Well, how can we have confidence? How can we?" I will tell you one way that we can have confidence; that is to fill the measure of our own labor just as fairly and as well as we can, and keep our thoughts busy upon it, and let the mistakes of the past that we so much deplore, and which have had their depressing effect over our past, pass into the great sea of forgetfulness, and remember only the bright spots and the good things among our fellows, the things by which we can love, esteem them; those things according to the declaration of the apostle, that are of good report, those things that are lovely and of good report. Let us think upon these things. Do you not know that that is a part of our faith? Let us forget the hurts that have come to us, and labor together, labor together, stand together, understanding things as fairly as we can together. Wherein we differ let that difference be an earnest and honest one, but with due respect to every man of whom we should feel an assurance that he is just as honest, just as earnest, just as upright as we, desiring to serve God and find as good a reward at the end of the commission as ourselves. I like to labor with such men as that. I like to know where they are. I like to feel the clasp of their hand. I know when I feel it they are also willing that other men shall have the same right, the regard, and the esteem of others that they themselves wished and hoped for themselves.

Now I will not burden you. I feel to bid you godspeed in the great work in which we are engaged. And as we stand together on general

grounds let us forget, and let us above all things not sow this spirit of dissension and distrust among those by whom we are surrounded, of our associates wherever they may be, and whatever calling they may fill in the church.

I thank you for the consideration that you have shown me in the times that are past. I may not merit it long. Age is creeping along, and I am getting to be an old man. I have not quit trying to grow old gracefully. I am getting along well so far as the growing old is concerned, but the grace is another thing. I feel an assurance of good for the coming year. May the blessing and peace of God abide with these elders the coming year, is my prayer. Amen.

ORDER OF ENOCH MEETING.

The members of the United Order of Enoch held their annual business meeting Saturday in the basement of the stone church. A board of directors was elected for the ensuing year. Frederick M. Smith and D. T. Reece, who were among last year's board of directors, resigned, and the election of the board for this year resulted as follows: E. L. Kelley, chairman; George E. Harrington, B. J. Scott, Richard Bullard, George H. Hilliard, W. B. Kelley, Ellis Short, W. R. Dexter, M. H. Siegfried, J. T. Curtis, A. H. Parsons, and D. J. Krahl. The members elected entirely new were Richard Bullard and M. H. Siegfried.

The board of directors will meet at some time soon which is yet to be determined and elect officers of the organization for the ensuing year.—*Independence Examiner*.

NOTES AND COMMENTS.

HERALDS WANTED.—HERALDS for July, 1903, and April and November, 1904, are desired by Mrs. D. Campbell, Wallaceburg, Ontario. Will those who have such communicate with her?

FIRESIDE TALKS.—The price of No. 213a, Fireside Talks with Our Boys, has been raised from 30 cents to 50 cents. Saints should make this correction in their catalogue.

Example is more powerful than precept; whereof you reprove another be unblamable yourself.—George Washington.

I look upon the simple and childish virtues of veracity and honesty as the root of all that is sublime in character.—Carlyle.

Original Articles

THE FALLING AWAY FROM PRIMITIVE CHRISTIANITY.—PART 2.

BY WILLIAM WOODHEAD.

LEGAL PROPERTY.

Legal property has troubled Christians at different times in history; it troubled the Carpocrates, Anabaptists, etc.; but what is legal property? It is, that if a man earns anything, that thing shall be his; and if he earns and saves, and invests his savings, he becomes the owner of the increase. See also Matthew 25: 14-30.

Munzer and his associates tried persuasion in propagating their doctrines, but made poor headway. Later, "In 1525, they put themselves at the head of a numerous army, and declared war against all laws, governments, and magistrates of every kind, under the chimerical pretext that Christ himself was now to take the reins of all governments into his hands: but this seditious crowd was routed and dispersed by the elector of Saxony and other princes, and Munzer, their leader, was put to death."

This is the natural end of a community plan that sets aside legal restraints; they thus become a law unto themselves, and led by a self-appointed boss who becomes bigger than the state, claiming to be acting in Christ's stead, leading the people headlong to destruction. These men held that the church was too good to live under the restraints of the civil magistracy, and civil law, and these were also the views held by some primitive Christians and ancient Jews. That is safe advice which says: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."

Tatian and his followers "ascribed the institution of marriage to the Devil." See Clement, page 269.

Marcion taught nearly the same on marriage. He taught "that the earth was created by the Demiurge, (an inferior god) "so they abstained from marriage because they were unwilling to people the world of which the Demiurge was the maker." See Clement, page 162.

Those heretics which forbade marriage were of four different sects, and gave as a reason for so doing, that marriage was not ordained of God, but was the work of the Devil, or some inferior god. The Carpocrates and Epiphanius taught that women shall be "held in common," see Clement, pages 186, 187, thus doing away with a marriage contract; and these would quote Matthew 5: 42 to prove their theory, viz, "Give to him that asketh thee, and from him that would borrow of thee turn thou not away." See Clement, page 187, note 1, and page 186, note 5. These Christians believed in "personal liberty" to the limit, or the barnyard morality, not subject to any law, because law, they said,

created injustice, but each subject only to their individual freedom. The home with such people would soon disappear and become a boarding house, and the children the property of the church. The Carpocrates "were guilty of the most horrible excesses at their meetings; these excesses appear to have brought the Christian Agapé (the love feast) into disrepute, and to have occasioned their discontinuance." (See *ibid.*, page 187.)

Paul says, "Marriage is honorable in *all* and the bed undefiled; but whoremongers and adulterers God will judge."—Hebrews 13: 4.

The Marcionites "ascribe marriage to the Demiurge," and the Tatians "ascribe it to the Devil." See Clement, page 269. And for these reasons they forbade marriage. Their doctrine, if carried out, would soon exterminate the race. But the Christians, called Carpocrates, went to the other extreme, and taught that men and women should run loose, without civil restraint, and have the same liberty that the birds and cattle have. The Marcionites believed in spiritual wifery, and in this respect got ahead of Brigham Young. Their spiritual wife, ceremony is in Eusebius, page 127.

There were other Christians that condemned marriage under certain conditions. Paul says: "Now the Spirit speaketh expressly that in the latter times (later on) some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils . . . forbidding to marry."—1 Timothy 4: 1-3. "Forbidding to marry" then is one of the marks of the apostasy. These sects were all Christians; remember, no matter what they taught or how they repudiated each other. Some Christians held that law not only created property, but also created sin. See Clement, page 187, note 1. And these quoted Paul to prove it, viz: "I had not known sin but by the law," see Romans 7: 7; so they argued, no law, no sin; better have no law then!

The doctrine of the resurrection, Christ's nature, and the family relation, were some of the rocks upon which the church split in the second century, and which caused great controversies among the leading preachers. What the apostles had written on these subjects, and their warnings against these very heresies, amounted to nothing, because some of those reformers in the second and third centuries outgrew the apostles' doctrine, like children outgrow their clothes, and such men set their own opinions and authority above the apostles. This is what certain early church writers tell us, including Clement, Tertullian, and Eusebius.

Justin Martyr twice from A. D. 142 to A. D. 145, repudiated Marcion in his noted apologies to the Roman emperor and senate, in which he compares Marcion to a church wolf destroying the churches, and Marcion was later called the wolf of Pontus.

Some of these reformers denied Christ's divinity; others denied his humanity, yet others denied both. Some forbade marriage, others believed more in marriage, or women, than anything else; like some Mormons who declare that polygamy is the best part of their religion, or more wives, more glory, and this too, is said to be a *new* covenant. Go this way gentlemen, to your exaltation, clear past the angels and the gods to the polygamist Elysian fields.

Four primitive Christian sects, viz, Tatians, Marcionites, Saturnians, and Diatessians, were as far apart as the poles on the marriage relation to the Utah Mormons. Those primitive Christian sects abstained from marriage, because it was nothing but corruption and fornication. See Eusebius' Ecclesiastical History, page 154. They held that the Devil, or the Demiurge instituted marriage, and that married people were serving the Devil, or the evil powers. But the Mormons place marriage at the head of the list of human attainments, "That marriage relations exist and extend throughout eternity, and *without it* no man can obtain an exaltation in the celestial kingdom of God." See life of Brigham Young, by E. W. Tullidge, page 395. "And if ye abide not that covenant, then are ye damned." "Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise according to mine appointment, and *he* or *she* shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet shall come forth in the first resurrection, and enter their exaltation." See Utah Book of Covenants 132: 26, thus making marriage a vital essential to exaltation. With Mormons it is, Marry or be damned, but with the Marcionites, it is, You'll be damned if you marry.

Some ancients baptized three times; some taught all things common, women too; some had secret signs of membership; others would mark the ears, or brand them with a hot iron; some denied the future resurrection; others taught that the resurrection was the coming forth of a third substance; other preachers taught that baptism (theirs) was itself the resurrection; some Christians taught blood atonement, or that certain sins committed after baptism could only be forgiven by the shedding of the sinner's own blood. See Tertullian, page 168. So that Brigham Young is but following an old time heresy in teaching human blood atonement. Many Christians in the second century, like Brigham, denied the miraculous conception of Jesus; some denied Christ's humanity altogether; others denied his divinity, while others denied both. These last said that Christ was but a phantom. Some Christians were polygamists, or worse, a community of women,

while other Christians were repudiating their wives to follow Marcion, who taught that a married life was wrong, that such was serving the Devil; some deified Adam, and these blazed the way for Brigham in Adam worship, but in those days the heathens deified civil rulers, or humanity. See Eusebius, page 39, and Tertullian, page 55.

Tertullian points out in his works how the Christians of his time, (or what was then called the heretics), borrowed doctrines and customs from the heathens; in fact, according to Tertullian, the heathen philosophers were the ancestors of Christian heretics. See Tertullian, page 235. Each of these Christian heretics had a following. Some Jews brought Moses and the law, and also Jewish allegory into the church with them; and some pagan converts brought Plato, Pythagoras, and Greek philosophy with them into the church from paganism, and the more able men in the church, in the last half of the second century, were busy denouncing each other for heresy, and the church became alarmed to find that its chief men were at variance among themselves, and pagans taking advantage of the situation, pointed out that Christianity contradicted itself and could not be divine. Clement, of Alexandria, answered in a way to give the church and Christianity away, by saying that Judaism and philosophy were divided too! See Clement, page 127.

Fleetwood, in his Life of Christ, in commenting on the condition of the church in this century when the above heresies were vexing it, says: "The Christian world of this period was fast forgetting those apostolic cautions and were drifting away into a darkness that might be felt." See page 636.

This drifting away into a darkness that might be felt, was the "falling away," the apostasy; the one body and one spirit doctrine of Paul was now a thing of the past; church leaders were now writing apologies in their own defense, and seeking public recognition for themselves, in which they would brand some other Christians with Wolf, wolf.

THE ORTHODOX CHURCHES.

And what were, and are still called the orthodox churches in the second and third centuries, were also departing from the primitive simplicity of Christian rites, worship, and practices; in fact, the Christians by this time seem to have forgotten that the church belonged to God, and was a divine institution, and not subject to human amendments; they overlooked the fact that Christ and the Holy Spirit were sent from heaven as the interpreters of the divine will to man, and that when Christ ascended to the Father, the Holy Spirit was left in charge of church work, to carry on the gospel dispensation, and the churches themselves without divine instruction began to direct the church

by decrees, thus putting the Holy Spirit on the retired list, but retained it as a silent partner. The churches began to improve on the work of the apostles, and the Master, seeking wisdom from paganism, instead of seeking divine light as in New Testament times. They forgot Paul's admonition, viz: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."—Romans 16: 17.

That is, no change in doctrine, or the rites of the church; what comes hereafter must agree with what went before, or it would be unconstitutional and should be avoided.

Mosheim says: "In this (second century) many unnecessary ceremonies were added to the Christian worship, the introduction of which was extremely offensive to wise and good men." See Second Century, part 2, chapter 4. We see that the Christians of the second century were doing just what Paul had told them not to do in the first century. Additions were made in the direction of paganism, which were offensive to that class of Christians who believed that the church was a divine institution, customs and ceremonies borrowed from paganism, and their introduction into the church helped them to win converts. Some customs the church leaders at this period invented, which helped the preachers to pre-occupy the people's mind with their religion, and thus hold control over them.

The washing of the hands before prayer, for instance, in water placed at the door of the church, was first suggested to the Christians from the act of Pilate, because he washed his hands before delivering Jesus to the Jews; and the putting off the cloak before prayer, and also the stretching out their arms while at prayer, in imitation of our Lord's arms while on the cross; the kneeling in prayer except on the Lord's day, and Easter, those days they prayed standing. This standing prayer was in commemoration of the Lord's resurrection. They also had a custom of praying with their faces towards the east, for which custom the pagans charged the Christians with being sun worshipers. They had a custom of using cheese with the communion bread. See Tertullian, page 9. And of "mixing water with the communion wine," see Justin Martyr's First Apology, page 93, which custom the church of England still maintains; later the western churches began to withhold the wine from the laity, and the Catholic churches still hold to the custom. This mixing water with the communion wine was adopted because, "When our Lord's side was pierced with a lance, there issued out both water and blood." See Justin's First Apology, page 84, note 1. And at the communion service the deacon was appointed to cry aloud in the assembly, "Let no man be at strife with

another." See *ibid.*, page 83, note 1. They also practiced the kiss of peace, and from this kissing practice the Christians became scandalized by the pagans. See Clement, page 61.

In those days they commanded the candidate for baptism "to fast for one or two days before baptism." See Apostolic Fathers, part 2, page 174, also Justin's First Apology, page 74. The new convert was then "anointed." See Clement, page 261. "Was anointed with oil," says Tertullian, page 215. "Then a ring was given to the person baptized," *ibid.*, page 215. Then they had the custom of giving "milk mixed with honey to the newly baptized," see Tertullian, page 239, or "milk mixed with sweet wine," see Clement, page 261. Thus additions were made from time to time. Tertullian speaks of reserving a portion of the consecrated bread and "eating it at home before every meal." He also gives a summary of the forms then practiced at the rite of baptism. The candidate, he says, was "plunged into the water three times, in allusion of the three persons in the Trinity," and after baptism the person was "signed with the sign of the cross," and lastly followed "the imposition of hands." See Tertullian, page 215.

We see from this that Tertullian and the church then were Dunkards. This was about the close of the second century; they then, in baptizing plunged the convert three times into the water; the Dunkards have a good claim to antiquity. We see the custom in the second century.

Paul unites the Christian to Christ in his death, burial, and resurrection. The believer has an experience that corresponds to Christ's death, because the sinner "dies to sin." Christ, when dead, was buried, so "we are buried with him"; Christ was raised from the dead, so "we are raised with him." Thus figuratively we follow Christ to the cross and the grave, but how many times was Christ buried, once or three times? If we are buried in baptism three times, and Christ was buried but once, then we are buried twice without Christ. But let us listen to Tertullian again on this subject. "To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation and under the hands of the president, we solemnly profess that we disown the Devil, his pomp, and his angels; hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the gospel." See Antenicene Fathers, volume 3, page 94, quoted in Form of Baptism by Briney, page 113. Thus Tertullian frankly admits that Christ did not authorize triune immersion. He knew that it was "a somewhat ampler pledge than Christ has appointed in the gospel."

The difference between Tertullian and the Dunkards now is, that he knew that they then were adding

to the teachings of Christ, but the Dunkards now do not seem to understand it that way.

Jerome was born A. D. 331, and died at Bethlehem, A. D. 420. He was a great church man and author. On triune immersion he said: "Many of the things which are observed in the churches by tradition, have usurped to themselves the authority of the written law; such as to immerse the head three times in the bath." See Form of Baptism by Briney, pages 186, 187.

Jerome we see, like Tertullian, knew that triune immersion was an addition to the gospel of Christ, a *usurpation*. There was no law of Christ for it in Jerome's age. If there is any divine authority for it now, it must have come from heaven since A. D. 400; but notwithstanding this the "ancients carefully observed this triune immersion as being so expressive a ceremony of the three persons in the Godhead: inasmuch that by canon's apostolical, either bishop or presbyter, who baptized without it, was deposed from the ministry." See Justin's First Apology, page 75, note 1.

So we see how triune immersion usurped the authority of the "written law." It was by making *decrees* they thus made it binding on the ministers to baptize three times, and the custom was adopted by the churches because it was so expressive a ceremony of the three persons in the Godhead. "Though this triune immersion, not being of absolute necessity, was laid aside in Spain by the church, that they might not seem to gratify the Arians who made use of it to denote the Persons in the Trinity, to be three distinct substances, and gloried that the Catholics used it to denote the same." See note 1 in Justin's First Apology, page 75. So we see the church made triune immersion binding, and then when the Arians, who disagreed with them on the Trinity, used it as an argument against them, then the church set it aside! This the church can do, Bishop Kenrick says, because Christ gave the church the binding and loosing power. See Kenrick on baptism, page 172. So the church reversed itself on triune immersion. Now when was it infallible? when triune immersion was adopted, or when it turned its back against it?

Jerome says that triune immersion, and many other customs, had then "usurped" to themselves the authority of the written law, and we see that the ministry were made by decrees to observe that custom, or off came their official heads, so that the church made and unmade the gospel plan according to orders from itself, instead of remaining steadfast to the primitive customs.

Justin, in his First Apology to the Roman emperor and senate, gives an account of the Christian rite of baptism, and the incidents leading up to it in this way.

"As many therefore as are persuaded and believe

that what we teach is true, and undertake to conform their lives to our doctrine, are instructed to fast and pray, and entreat God the remission of their past sins, we fasting and praying with them. They are then conducted by us to a place where there is water, and there regenerated in the same manner in which we were regenerated, for they are washed in the name of God the Father and of the Holy Spirit." Then Justin alleges in proof of the necessity of this regeneration. John 3: 3.

Then he goes on, "Since at our first birth we were born without our knowledge or consent, in order that we remain the children of necessity and ignorance, but may become the children of choice and knowledge, and may obtain in the water remission of the sins which we have committed, the name of God the Father and the Lord of the universe is pronounced over him who wishes to be regenerated, and has repented of his sins." See Justin's Writings, pages 63, 64.

From this we see that in Justin's time, the convert believed, was persuaded, repented, and *then*, and *not till then*, taken to a place of water and baptized in water, in the name of the Trinity, this new birth by water making them the children of God by choice. The rule here excludes infants, and all that can not repent of their sins.

BAPTISM IN GREEK LITERATURE.

"Alexander, happening to be there at the stormy season and accustomed to trust for the most part to fortune, set forward before the swell subsided, and they marched the whole day in water, *baptized* as far as the *waist*." See Form of Baptism, by Briney, page 23. (Italics mine.)

This is Strabo's account of Alexander's travels with the Greek army along a narrow beach, in which they waded waist deep in water the whole day.

Polibius, in writing of the travels of the Roman army led by Tiberius says, when crossing the River Tebia, that "they passed through with difficulty, the foot soldiers *baptized* as far as to the *breast*." Ibid., page 32. (Italics mine.)

Both of these armies marched in water, the men splashing one another, one army waist deep, and the other breast deep, both historians say that they were baptized as far as to the *breast* or baptized as far as to the *waist*, that is, the part of the body that was submerged in the water was baptized, but that part not submerged though wet by the splashing of the water was not baptized. We will read that over again this way. They marched the whole day *sprinkled* as far as to the waist or they passed through with difficulty the foot soldiers *poured* as far as to the breast. How will that do?

Tatius, another writer, says, "We, therefore, shifted our position to the more elevated part of the

ship, in order that we might lighten that part of the ship that was *baptized*." *Ibid.*, page 28.

By reason of the wind this ship leaned over to one side, and thus was baptized too deep to be safe, so they changed their position to the more elevated part of the ship. With these writers we see that the extent of *submersion* was the extent of baptism.

(To be concluded.)

Of General Interest

A Scientific Calendar.

To the Editor of the Sun—Sir: Recent articles in the press tell of an agitation on foot to reform our calendar so that a given date may always fall on the same day of the week, and it is stated that the principal opposition to the reform is religious. I understand that some convention is to meet this summer in Europe to take the matter under advisement. This religious opposition comes from an entire misconception of Scripture. The change would not violate the fourth commandment, but would on the contrary be a return to ancient Hebrew methods of computing time.

Our present difficulty arises from the fact that there is no common divisor of $365\frac{1}{4}$, $29\frac{1}{2}$ and 7, the approximate lengths of the year, month, and week.

The following would be an ideal calendar: Let there be 18 months of 28 days each (364 days); let each year, month, and week begin on Sunday, "the first day of the week"; let the last day of the year be a *dies non*; or better, be a double Sabbath of forty-eight hours.

By this arrangement the day of the month in any year would always indicate the day of the week. That is, the tenth day of every month would be the second Tuesday of the month, and if one made an engagement for the 19th of any month one would know that it would fall on Thursday. Let the new month be placed between June and July and thus be the keystone of the arch of months and be named "Liberty" in honor of the people, not of some emperor, as were the last two interpolated months, July and August. Leap year could be provided for by another double Sunday, say in the middle of the year. Such a scientific calendar would be as simple and convenient as the decimal system and would practically be a reversion to the old Jewish calendar.

While the Egyptians named the days of their week, the Jews numbered them only, the first day of the week being always the day after the weekly Sabbath. Fifteen different methods of Sabbath counting are known to have existed during the last 4,000 years, including every day of the week, weeks of different and varying length, from six to ten days, and months of various and varying length.

Sabbath keeping appears in history soon after the Babel confusion among all the scattered nations, and when Israel left Egypt there were five known methods of Sabbath counting. The ancient Hebrew calendar was the nearest approach to a scientific calendar of any of which we have any record.

Over 3,600 years ago the Egyptian astronomers adopted the present week of seven days, wholly disassociated from the lunar and solar cycles. The Christian week is exactly like it except that its first day is Sunday, not Friday; both are as unscientific as possible.

The modern Jewish calendar had its origin, not in the Hebrew age beginning with the exodus under Moses and ending with the destruction of Jerusalem by Titus in the year A. D. 70, but probably about the fourth century of our era, after the Jews had recovered from the shock of the destruction of their capital city and their dispersion and attempted

annihilation by Titus. It was not until this comparatively modern date that the present Jewish calendar established their Sabbath on Saturday as a fixed day of the week.

It will surprise many to learn that it has been demonstrated cogently that the day called Sunday by the Egyptians was the creation Sabbath, and kept as such during the patriarchal period until lost in the confusion of tongues at Babel; that during the Hebrew period (Moses to Christ) the Sabbath was not a fixed day of the week, but a movable holy day, changing each year, like our Fourth of July, and that in the Christian era it was changed to a fixed day of the week by Jew and Christian, following the custom of their Roman masters.

The Hebrew calendar was founded upon but improved the ancient Egyptian calendar, from which it was taken. On fleeing from Egypt they changed the beginning of their civil year from the autumnal equinox, September 22, to the vernal equinox, March 21. They retained the thirty day month, but instead of adding five days at the end of the year they added three days at the end of the sixth month and two days at the end of the twelfth month. Seven supplementary days, or one week, were added about every twenty-eight years, to provide for our leap years.

On certain fixed days of the year labor had to be done. These days could therefore never fall on the Sabbath day in any year during the Jewish dispensation, for no servile work was to be done on any Sabbath, while these days were to be devoted to butchering, housecleaning, harvesting, etc. (Exodus 12:3, 5, 6, 24; Leviticus 23:5.) Certain fixed days were required to be Sabbath days, including the first, eighth, and fifteenth days of Abib (first month), and the fourth, fifth and twelfth days of Sivan (third month). The fixed days for labor and rest indicated in the Bible enable us to construct a Jewish calendar. Moses placed the showbread on the tables the first day of the second year (Exodus 40:17, 22, 23). This was to be done on every Sabbath day (Leviticus 24:8), and the first day of every eighth month is a Sabbath (Leviticus 23:24), that is, the Sabbaths were on fixed days of the year, not on a fixed day of the week.

Mr. Gamble has demonstrated this fact beyond any controversy, and his book and its chart have been submitted to the most scientific Jewish, Protestant, and Catholic scholars and divines, and all who were skeptical at first finally confirmed his determination, that is, the first day of every week of every year was a Sabbath and every eighth day thereafter was a Sabbath. This very desirable arrangement was accomplished by making the Pentecost (fiftieth day after Abib 15, the Passover) a double Sabbath, or rather a Sabbath of forty-eight hours in length, and then starting a new week, on a new day, thus skipping a day and making fifty-two weeks equal 365 instead of 364 days.

We learn from Leviticus 23:15, 16, 21, that the forty-ninth day after the Passover was a Sabbath. So was the fiftieth day, Pentecost, a "holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations."

This fact of a double Sabbath has been overlooked or misunderstood for centuries.

It is well known that every seventh year was a Sabbath year, when the land had rest (Leviticus 25:2-7), but on the forty-ninth and fiftieth years the land had a double Sabbath year—or a two years rest—and on the fiftieth year, the jubilee year, every alienated inheritance reverted to the heirs (Leviticus 25:8-11; 20-22). The analogy between the jubilee or fiftieth year and Pentecost, the fiftieth day, and the double Sabbath and the double Sabbath rest years is complete; and it seems strange that the plain reading of Leviticus 23:15, 16, 21, did not for so long a time reveal

the fact that both the forty-ninth and fiftieth days after the Passover constituted a single elongated Sabbath.

Space can not properly be taken to demonstrate fully the following facts:

Dion Cassius (A. D. 155-240) says that the Jews left Egypt on Saturday, the day after the Egyptian Sabbath, or "day of assembly," and we know from Numbers 23: 3, that this departure was on Abib 15.

The first Pentecost (the fiftieth day thereafter) would thus come on the Egyptian Sunday, and the fact of the double Sabbath at Pentecost and the fixing of the Sabbath as the first day of each year would make the Jewish Sabbath come on each day of the modern week in every seven years.

That is, during the first year after the first Pentecost the Sabbaths would fall on Sundays, if the present method of naming days had prevailed; the next year on Mondays, and so on. Every seventh year it would again be on Sunday, and in 1680 years (7x240) it would be on Saturday, i. e., according to the modern reckoning the Sabbath would be on Saturday at the time of the crucifixion. It will be remembered that the Sabbath was never called "Saturday," but the "seventh day."

During the first year, after the first Pentecost (double Sabbath) after the crucifixion, the Christian Sunday and the Jewish Sabbath would coincide.

For two centuries the Christians and Jews with their seven day week and the Romans with their eight day week were struggling for supremacy.

The exact time when the Jews adopted their modern calendar, placing the Sabbath on Saturday as a fixed day of the week and not on fixed days of the year, is uncertain. Some place it in the second century; some place it at a later date (Jewish Enc.) It is well known that the Roman rest day was one day in eight; that Constantine, the first Christian emperor, first legalized the Christian Sabbath in the fourth century when he put it on an equality with the pagan *nundinæ*. Up to the time of Theodosius the Great, the two week methods were on an equal footing, and the Roman calendars represented both by placing in parallel columns the eight nundinal letters A-H and the seven week letters A-G. Theodosius finally abrogated the Roman week in the fourth century.

It is a noticeable fact that according to the accepted chronology there were just 1,680 years between the Exodus and the Resurrection. One thousand six hundred and eighty divided by 7 gives 240, hence there were 240 septenary revolutions, and under the Jewish system each day of the Egyptian week with its days named would have been called a sabbath day 240 times. The Jews left Egypt on Saturday, the day upon which Pharaoh issued the "emancipation proclamation" through Moses to the Israelites. (Dion Cassius.)

After 1,680 years we find the Sabbath again on Saturday. The death by crucifixion was at 3 o'clock on Friday, the very day and hour on which the blood was placed on the doorposts of Egypt; and after remaining in the tomb over the Sabbath ("the feast of the Passover"), as Moses had remained in the mountain with God, the Savior returned on the Sunday and announced a new Sabbath, as Moses had done before him. The analogy is striking.

After the destruction of Jerusalem in the year 70, the scattering of the weak Christian church, the annihilation of the Jewish nation and the attempted annihilation of the Jewish race, it is not surprising that the scattered Christians should gradually, if not unconsciously, have given up the celebration of the Lord's Day on fixed days of the year and conformed to the customs of the peoples with whom they mingled in celebrating a fixed week day, which they held in commemoration of the Resurrection, the great event in Christian theology.

The persecution of the Christians by the Romans, begun under Nero, continued through many generations; and unfortunately the persecutions of the Jews continued for centuries thereafter, even to this day, not at the hands of the Romans, but of Christians who have forgotten the teachings of the humble Nazarene and the forgiving character of the early martyrs in the primitive church. It is no wonder then that during these trying times the Jews thought more of preserving their lives than of preserving their calendars, that were in the custody of the priests, and that they too after a few centuries unwittingly adopted a fixed weekly Sabbath, forgetting the scientific Sabbath of their fathers.

All students of Jewish theology know that for centuries the first day of the year and consequently the first Sabbath of the year was determined by the priests by observation of the new springtime moon, and that as soon as seen signal fires telegraphed the hour to all parts of Palestine. When the Samaritans from sheer malevolence interfered with these signals by false fires swift messengers were substituted. After the destruction of the city this method of determining the new year was necessarily abolished, and in the course of time more exact astronomy took the place of visual lunar observation; and it was not until after some centuries of dispersion that the Jews gathered themselves together, re-established their ordinances and took a seven day week, forgetting the double Sabbath at Pentecost, and conformed to the Christian method of reckoning time, which in turn had therefore followed in the suite of the eight day fixed week of the Romans.

Of all the calendars, ancient and modern, none is so nearly scientific as that of the ancient Hebrews, and all civilized nations have appreciated the benefits, indeed the absolute necessity, of the Hebrew Sabbaths. Without doubt one day's rest in seven meets the requirements of man, as it meets the requirements of God. In the old Jewish theocracy church and state were one, and the civil and religious laws emanated from the same source.

The thoughts suggested in this letter may startle some; they have startled others. But as already stated, no scientific theologian has doubted Doctor Gamble's demonstration of this argument, after examining it thoroughly.

In reforming the calendar let us reform it scientifically. There can be no improvement upon the old Jewish method except the introduction of a thirteenth month, and let the keystone month of a perfect calendar be named "Liberty."

This change by adding a thirteenth month would have been no particular advantage to the old Hebrews, for they numbered their days, but inasmuch as we have had fixed upon us the old Egyptian method of naming days a simply perfect calendar could be devised as indicated in this letter; and when Jews and Christians alike thoroughly understand the old Jewish method of determining the Sabbath days there can be no religious scruples on the part of either Jew or Gentile in making that change. The same God that fixed a rest day one day in seven also made 365, not 364, days in the year, but he provided for this difference by giving to Moses a scientific method of fixing the day. It was left to the ignorance of His children through long centuries of persecution to forget exact scientific methods and perpetuate their unholy differences by the celebration of different holy days.—Alexander S. Bacon, New York, July 1.

* * * * *

We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word.—Emerson.

How can you make a person happy against his will? If you try for ever you will not knock any happiness into a person who has not got it in him to be happy.—Arnim.

The Clergy in the Wrong Box.

A symbol of all progress is the act of walking—first one foot and then the other. We proceed by alternation of emphasis. We are intent now on this truth, now on that. Thus there is always a neglected truth, and the advance of man consists in bringing it up to an equality with the present interest, and swinging it beyond.

At present, the emphasis in religion is on the side of philanthropy. The church is perpetually busy doing good. Beside the sanctuary stands the parish house, and in this building are carried on all manner of beneficent undertakings. The yearbooks of the active parishes are filled with accounts of these activities, page on page, accompanied by pictures of boys who are learning to use saws and hammers and to set type, and of girls who are learning to cook and to sew. The church maintains a dispensary and a laundry. It has a nursery, a kindergarten, a library, a summer camp, and a boat club.

These things are excellent, but they are not the proper business of the clergy.

In all large cities large parishes are employing increasing number of assistant ministers for the purpose of keeping this philanthropic machinery in motion. Young men come out of theological schools, where they have been taught how to teach religion, to preach the gospel, and to minister to the soul, and are set at tasks which could be done as well by any intelligent layman. These men ought to be occupied with their specialty. They ought to be preaching in mission fields and bringing religion along with civilization into new settlements. They ought to be doing the pioneer service of evangelization. The proportion of energy is altogether out of balance when these young men, in their freshness of spiritual enthusiasm, are assigned to the direction of boys' clubs, the management of reading rooms, and the providing of parochial entertainment. What these parishes need is not a larger staff of clergymen, but a larger company of active laity—employed, if necessary—to do the institutional work. The proper work of the minister is inspirational.

The minister is a specialist, and we look to him for the things which pertain to his specialty. We are jealous of the distractions which tempt him away from his supreme service to the community into undertakings which other people can do quite as well or better. We would have our physician absolutely devoted to the study and practice of medicine. We wish him to read the books of his profession, to be informed as to all that is new and useful in it, to give himself to his patients in particular and to the public health in general. If he is actively interested in politics, attending meetings, making speeches, and serving on committees, and is quite as apt to be found at the city hall as at the hospital, and seems to be more interested in the tariff than in tuberculosis, we are troubled about it. We have the same feeling about our minister.

Jesus made his choice between a ministry to the body and a ministry to the soul. He might have filled his days with the good work of healing; he might have cured ten thousand sick persons. He chose instead to devote himself to ideals. He kept himself quietly and constantly conscious of the divine presence. He emphasized in himself and in others the supreme importance of personality. He said that what we do depends on what we are. He said, "For their sakes I sanctify myself." Thus he began the transformation of the world by sanctifying himself and others. He taught the truth. When he was asked to divide an inheritance between two contending brothers, he refused to touch a penny of it. That was a matter for the lawyers. His part was to declare the everlasting principle, "Take heed, and beware of covetous-

ness; for a man's life consisteth not in the abundance of the things which he possesseth."

That is the emphasis which is needed in the busy, useful church. The function of the minister is to do the things which belong to his splendid profession. He is to study and to pray; he is to lead the worship of the people; he is to preach; he is to go about on errands of ministry to the sick and sorrowful and sinful. In the midst of a generation occupied with things material he is to uphold ideals and to represent the supreme importance of religion. There are plenty of people to lecture on sociology and to organize philanthropy. The minister's speciality demands all his time and thought. He is to save our souls by building up character that shall be buttressed in principle.

For he that feeds men serveth few;

He serves all who dares be true.

—Editorial in the *March Century*.

Mothers' Home Column

EDITED BY FRANCES.

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A Little Child Shall Lead Them.

Elizabeth Ryerson wandered restlessly about the big, still house, watching the maddeningly deliberate clock and listening for her husband's step. How quiet it was—how breathlessly silent. But to-morrow at this time—perhaps—she smiled happily, picturing to herself the brightness of a child's babbling voice, the music of a child's pattering feet. So many years she had longed for it; even John could not know how her heart and her arms had ached—she caught her breath in a sob. But she believed now that it was God's own good plan that gave her the mother longing with no child of her own to cherish—that she might bring a homeless child to the childless home.

The turning of John's key in the latch sent her running to the door.

"John," she cried, seizing his arm and giving it little shakes of joyful excitement, "she's such a dear. The matron showed me all the children, but there was one—I knew her for mine the minute I saw her."

"Where is she?" demanded Ryerson, looking anxiously about.

Elizabeth shook her head, smiling, the color dancing in her cheeks. "I didn't bring her. I shan't even tell you about her. I've a fancy to take you down to the home and see whom you would choose. To-morrow is Sunday, so you can go. We'll go right after breakfast."

Ryerson looked at her sparkling face appreciatively. "If one poor little waif makes you look so well and happy," he laughed, "I'm ready to adopt the whole asylum if you want it."

Elizabeth waited anxiously in the bare little reception room of the home. John's absence seemed interminably long, though it was really only a few minutes till his returning step sounded in the corridor and his voice talking to a child. She turned breathlessly to the door. He was leading a tiny girl, a fairylike little creature with a sad, lovable little face and wonderful hair which rippled over her shoulders quite to her waist.

Elizabeth caught her in her arms. "I thought you would find her," she cried. She turned to the matron. "May we take her now? To-morrow we will see about the papers."

"Keep her a week or so," suggested the matron, "and be sure you want her."

"Want her!" Elizabeth held the child closer. "She was meant for me—our little Dorothea. That is her name, John, Dorothea, the gift of God."

Even in that first short day the child wound herself around the heartstrings of the new father and mother.

"She is like my own, already," said the mother as she held the little maid in her arms in the twilight. "I could not bear it if we should ever have to give her up."

John carried her upstairs to bed and went back to his paper with a strange new warmth at his heart from the clasp of her arms on his neck and the touch of her childish lips on his.

Elizabeth pinned up the mass of beautiful hair and unfastened the child's dress. She started—looked at the little one closely for a moment—and with a low cry of anguish caught her to her heart. Underneath the sheltering curls a hopeless deformity had lain hidden. The fair child body would never be straight and strong. For the child's sake Elizabeth quickly controlled herself. She undressed her tenderly and held her in her arms till she slept.

John looked up startled at her white face when she re-entered the library.

"John—" she struggled to speak and broke down utterly. Sobbing, she told him the pitiful truth.

With a common impulse they went silently to the child's bedside.

"She needs us all the more," said the woman wistfully.

Dorothea stirred in her sleep and murmured the dear new words she had learned that day: "Mother—father."

"She loves us now," wept the mother. "Oh, how can we give her up!"

"We will not give her up," said the father, firmly. He drew the covers closer with clumsy tenderness. "We will love her all the more and stand between her and the world."

Day by day little Dorothea grew deeper into the hearts which had opened to her. Her sensitive little soul unfolded like a flower in the warmth of the affection lavished upon her. Everything that skill and love could devise was brought to the aid of her frail body.

"But, after all," said Elizabeth, "I believe that it is just being loved that helps her more than anything else."

There was little hope that she would ever be straight and well; but a delicate flush of growing health bloomed in her soft cheeks. Her great dark eyes danced with happiness and her mouth lost its pitiful droop. All the wealth of love pent up in her ardent little heart, unexpressed through the four loveless years of her life, she poured out on the two who were her all. Every night she waited at the gate for "father's car" to round the corner. And John Ryerson, keen-eyed man of the world, was never so absorbed in business affairs, never so interested in animated discussion with other men, that he forgot to wave to the little waiting figure poised

ready to dance away at his signal to meet him when he left the car.

"I am so proud," he told his wife, "when people say, 'Is that your little daughter?'"

Elizabeth noted with growing happiness that Dorothea never watched the corner in vain. Tensely anxious at first, she herself watched until the fleeting figure sped down the street. With her woman's wisdom she gave no sign; but as weeks went by and John was never late her heart warmed with a more assured joy. It seemed that the child's tiny hands were pushing back the temptation that had been eating its way into the heart of their home. Almost imperceptibly at first, it had wormed its insidious way into their happiness. But the last year it had grown to fearsome proportions. She had felt the weight of it crushing the love and happiness out of her burdened heart, as more and more frequently she choked over her solitary dinner and waited late for her husband's unsteady step and fumbling key.

"Dorothea," Elizabeth held the child close. "You must always love father a great deal—oh, a very great deal. He needs you."

Dorothea sobered anxiously. "Is father sick, mother?"

"No, dear, quite well. But his soul was sick and you are his gift of God sent to help him."

Dorothea shook her curls uncomprehending. "You mean he needs his little girl to love him?"

"Yes, darling, to love him, always."

But the temptation was not gone. It was only stilled for a time. After many weeks it crept in again. Cautiously it came at first, feeling its way. Then with more assurance it marched boldly in and drove peace and happiness and even love before its relentless advance. More frequently as the weeks went by Dorothea waited at the gate, till the incoming cars were nearly empty and the lights twinkled in the neighboring houses where happy families gathered at the end of a busy day, and still father had not come. Night after night she heard her mother say, "Come, Dorothea, to bed. Father will be late to-night. You can see him in the morning."

Dimly Dorothea comprehended that all was not well. She felt the tension of unhappiness and strained affection about her. Father and mother loved her as dearly as ever; and she loved them, oh, how dearly. She could not tell which one most dearly. But something was wrong. She pondered it deeply in her troubled, childish heart. Perhaps father and mother did not love each other any more. She could not understand how that could be possible. Surely everybody must love mother. Nobody could help loving her. And if something was the matter with father so he had to stay down town late at nights, and looked so tired and worried in the mornings, surely mother would not stop loving him because he was sick or worried. And mother herself had told her she must always love him. Dorothea's heart ached with the sorrowful problem. She said nothing, even to her mother; but the old sad look came back to her eyes and her sensitive mouth drooped pitifully.

The breach between husband and wife widened hopelessly, until only Dorothea's baby hands held them together. But the time came when even they could span the gulf no longer.

"We can't live this way any longer," said Elizabeth dully.

"I know. I can't blame you." Ryerson paced the floor doggedly.

"I have tried," she went on quietly. "Since Dorothea came to us I have tried harder for her sake." Her voice quivered. "So have I," muttered Ryerson under his breath, "and failed again."

He turned abruptly from the room and went upstairs to

Dorothea's bedside. Elizabeth followed—hesitating.

Presently he spoke softly. "She goes with you, of course. She needs a mother's care. But I can see her sometimes?" His voice was wistful.

Dorothea stirred in her sleep. "Father," she murmured, "father, dear."

"She loves me, too." His voice broke in a sob.

"She would miss you," said the mother. "She would grieve. She could not understand and it would break her heart."

He nodded speechlessly, touching the soft curls.

"John," she touched his hand tremulously. "We can not grieve her. She is not strong. She will have enough to bear. For her sake shall we try again?"

"Yes," he turned eagerly. "I will do better." He squared his shoulders determinedly and a new resolve blazed in his eyes.

"And I will do my part better," she said gently. "I will help you more."

"And Dorothea will help us both," he added softly. "Dorothea, our gift of God."—Mercy Compton Marsh in *Christian Advocate*.

Request for Prayers.

I desire an interest in the prayers of the Prayer Union for my brother-in-law, Dan Bush. He is afflicted with what the doctor calls sciatic rheumatism. Has not been able to work for over a month. The doctor tells him it will be a long time before he can work, and he depends on days work for a living. Pray that God will so bless him that he may be brought to see and obey the truth as it is in Christ. Trusting that he may soon recover, if it is God's will.

MRS. A. MELLON.

Brother and Sister J. B. Wildermuth earnestly desire the prayers of the Saints for the healing of their baby daughter Evelyn, less than a year old. Physicians have virtually given her up to die, with lagrippe and its associate complications.

Letter Department

MAPLETON, KANSAS, March 24, 1912.

Saints' Herald: As I peruse your valuable pages I am often reminded of the great blessings God is bestowing on his children, and how willing he is to open the windows of heaven and pour out his blessings on us if we will only let him or keep ourselves in a proper condition so we will be able to receive such blessings.

I have read the HERALD for forty years and over, and find as I grow in years that it is more of a comfort and strength to read the church papers, and I would be at a loss to know how to get along without them. I often feel sad when visiting among Latter Day Saints, not to find the HERALD or *Ensign*, or any of the church papers. When I ask them why they don't take the church papers they make some frivolous excuse, but on looking around I find their nearest town paper, then a county paper, then perhaps a former home paper and a daily.

Dear Saints, why not cut out at least two of these papers and at least take the HERALD and *Ensign*, and you will be posted on the movements of the work of God.

To all of our old friends and Saints in Iowa I will say, I often think of you and pray God's blessing upon you. We live two miles south of Mapleton, Kansas, on our little farm, and enjoy it very much.

I have been lifting up my voice in defense of the everlasting gospel several times during the winter, and hope to do more as time rolls on. At one place, sixteen miles west of here, near Bayard, Kansas, I made an opening and then went there

again with Brother Everett Hughes, and we awakened quite an interest. Now we have three places in that vicinity where the people are asking us to come and preach for them. Nothing gives me more joy and comfort than to see and speak to people that have never heard the gospel trumpet, as I feel the hastening time has arrived. I ask your prayers, brothers and sisters, that I may be more active in the work and service of God in the future than I have been, and that I may not fail to lift up my voice in defense of his truth wherever opportunity offers.

Dear Saints, I often read requests for the prayers of God's people for the sick and afflicted ones. I believe the best way is to secretly ask God's blessing on them as soon as we read or hear of the request, and then it will not be forgotten.

May all those who have obeyed God's law in its fullness be faithful unto the end.

W. C. Hidy.

MASON TOWN, WEST VIRGINIA.

Dear Herald: There are but a handful of Saints here, but we are trying to let our light shine. Brethren Samuel Brown and Frank L. Shinn were here and preached six good sermons for us. They are both sincere in the Master's work. Brother Brown spoke in prophecy and encouraged us very much. We have had a fairly good attendance but there is much prejudice. They are blind, and do not see the light. I hope and pray that there will be some unite with our little band before long. We are having some arguments on the subject where Isaac sought for his wife as found in the tenth lesson in the *Quarterly*. I would be glad to have some one explain where Isaac sought for his wife.

We would be glad if some of the elders would come our way, as we need spiritual food. I am thankful for the privilege I have in this glorious gospel. I ask the prayers of the Saints that I may prove faithful, so I can see Jesus and he can say, Well done, thou good and faithful one.

Your sister in Christ,

ELVIRA RODABAUGH.

WHEELING, WEST VIRGINIA, April 19, 1912.

Editors Herald: For the benefit of your readers who desire to keep in touch with current events having a bearing on the work of God, either directly or indirectly, I submit the following notes:

On April 2 I had the pleasure of baptizing two more into the fold here. One is an earnest young man who has recently learned of the work, and the other is the daughter of Brother and Sister Yost, of Bridgeport, Ohio.

Wheeling has but recently passed through one of the most remarkable religious movements in its history. The noted evangelist, Reverend Billy Sunday, held forth here for six weeks, speaking in a mammoth tabernacle erected for that purpose, seating about eight thousand people, and that was not large enough on many occasions to hold the people. The managers claim over eight thousand converts were secured through his efforts. The cost of running the campaign was something like thirteen thousand dollars, and the contribution to Mr. Sunday was an even seventeen thousand dollars. Mr. Sunday is indeed a wonderful man. In lecturing on needed moral and civic reforms, he is quite forceful and convincing, and much good will result along this line. In preaching, he combined a great deal of logic and force with some originality, a good deal of slang and roughness that appealed to certain classes, and attracted other people because of the novelty.

He is an expert entertainer, and received much applause from the people. His gospel consisted of faith and repentance. He may have known that the gospel which Paul preached contained more than that, but he evidently felt justified in defying the anathemas pronounced by Paul in his letter to

the Galatians on any who should preach another gospel; for he told the people, "You are not saved by baptism, by the church ordinances, nor the sacrament." The essentials of the Sunday gospel are, "Faith and repentance, Hit the sawdust trail, Give me your hand and God your heart." No wonder it is difficult to get converts to the full gospel when an attractive substitute is offered in sugar coating, much more palatable, more attractive, and shorn of all the hardships incident to travel along the straight and narrow way. To those who are content with that, we have no quarrel. But our duty is only made more clear to preach the word, offer salvation only on the terms that Jesus laid down. We can not for the sake of money, popularity, or thousands of converts sacrifice any principle or part of the perfect law of God.

While great fairness was proclaimed by Mr. Sunday to all Christian bodies, and it was generally understood that as converts had their church preferences made out on the cards that were used, the ministers of the respective churches would get them to look after the converts. But it was too much to allow anyone to be turned over to the care of the Latter Day Saints, even though the individual was fully decided on going there. My experience with the Ministerial Association, who were the managers of the Sunday campaign, is set forth in a card of thanks which I had published in two daily papers of Wheeling. We do not complain maliciously, but only pity those who are fulfilling the statement of Christ to certain people, who would not enter the kingdom themselves nor let others, who desired to enter. The truth shines out all the brighter after such experiences.

May all workers in the Master's vineyard redouble their efforts, carry the message of the restored gospel to every honest soul who is seeking for the truth, and in the end win the crown that Paul said awaits all the faithful. Hopefully in the conflict,
O. J. TARY.

CARD OF THANKS.

To the Editor of the Register, Sir: Will you kindly allow me space in your paper to express my thanks to the Ministerial Association of Wheeling for their magnanimous treatment accorded to churches not in their association in connection with the revival just closed. When the early work of holding prayer meetings was started the people of the church to which I belong freely proffered their homes to the committees in charge, and we attended all that we could, and gave assistance and encouragement in every way that we could. As the meetings progressed, and especially after Mr. Sunday gave the broad invitation to the people to come and unite with the church of their choice, no matter what that was; if Catholic he would see that the priest got the cards, the impression was quite general that the cards would be turned over to the proper representatives of the church for which they were intended. Believing this to be true, yet as the meetings drew to a close I called on Reverend Arbuthnot at the tabernacle last Saturday and inquired of him what they purposed doing with the cards that were made out to churches not represented in their association. He informed me that they turned them over to the ministers to call on them and try to persuade them to change their mind and agree to unite with the church he represented, and if such minister could not succeed, and they insisted on going to the church of their choice, that church will have to look after them—we are not doing anything for them. I then told him I simply desired to know, as I had charge of the Latter Day Saints' Church here, and had been told some cards had been made out to that church.

He said to me, "The brethren are inclined to think you are pretty closely allied with the Mormons." I offered to furnish him proof that as to the doctrines generally understood as

Mormonism, polygamy, and other kindred evils of Brigham Young and his followers, we are more opposed to than the church he represents, and we have fought them with a stronger array of argument than is furnished by any other church. So, for the information furnished, we extend our thanks, and since we are firm believers in the doctrine of Christ in its entirety, and in the practical application of the precepts he gave; and knowing that he instructed his followers to "Do good to them that hate you, and pray for them that despitefully use you," our duty is clear in this case to pray for these liberal minded ministers of Wheeling. May God bless them.

O. J. TARY, Elder, Reorganized Church of Jesus
Christ of Latter Day Saints.

WHEELING, WEST VIRGINIA, April 1, 1912.

WHARTON, ARKANSAS, March 11, 1912.

Dear Herald: The gospel was preached here last July by Brethren J. T. Riley and J. M. Smith for the first time, which resulted in Brother Riley coming back in February to discuss church propositions with the Campbellites. J. T. Hinds, of Fayetteville, was their speaker, and Brother Riley defended the claims of the Reorganized Church in a very convincing manner, assisted by D. L. Lewis of the Lowell Branch, who acted as moderator.

The Book of Mormon and Joseph Smith were the chief mallets used by Hinds, from start to finish. He denied Alexander Campbell and all church literature as published by the Christian people to be binding upon them as a church. He also rejected the Bible, and as usual played as unfairly as he possibly could. Brother Riley, in his calm manner, urged him to tell who brought the church out of the wilderness, which he utterly failed to do, after acknowledging that the church went into the wilderness. He puts darkness for light and light for darkness in almost every instance.

There were quite a number of people who seemed well pleased with Brother Riley's talk. I am thankful to my heavenly Father that the people of this community have had the gospel preached to them, and I trust the future may bring the sheaves into the kingdom. There is some prejudice here, but some are liberal and willing to investigate. There are only three members living here, those of our own household. We are living in the Spring River District and any of the elders will be made welcome who feel led to come and preach. We live away back in the hills.

I would be glad if some of the missionary force should come this summer and hold a few days of meetings. Brother J. T. Riley please take notice.

I ask an interest in the prayers of the Saints that we may be able to accomplish some good in this part of the vineyard.

REBECCA BOREN.

FLINT, MICHIGAN.

Dear Editor: We have a live branch here and are kept pretty busy if we attend all the services. I believe we are in a generally good condition. We realize that a good, live branch will meet with obstacles, and Satan will try hard to get a foothold. If we never had anything to contend with, as a branch or individuals, it would be because Satan was not worried about us and expected us ere long on his side. I believe that the nearer we live to God the stronger the opposing power will be. We may not be able to see it at first, but there are many ways for him to take advantage of us. He suggests evil thoughts, or discourages us in some way when we are doing the best we can. Many times I have felt discouraged because I feared I did not get the time to read and study along gospel lines as I would like to, as I always have lots of work to do with a large family around

and two little girls to care for; and then there would come the comforting thought, "I am trying to care for those God has intrusted to our care, and bring them up in the gospel if it takes all my time," and God does at such times bless me with a degree of his Spirit. I can look back over my life with a feeling of joy and satisfaction, being uncondemned before God that I have done the best I could for them in the gospel. Four of them are in the work and I do not think for one moment that our little tot will not obey when she is old enough. I would not want the reader to think that all the credit belongs to us; not so; we have always lived in a good branch, with a good Sunday school. How thankful we ought to be for such a work!

Last Sunday night at a priesthood meeting several of the branch officers were appointed on duty for Sunday afternoon to administer the sacrament to the sick of our number in different parts of the city. Surely good must have been done, for at the evening service the officers all spoke of their work and of the testimonies of those visited. One said he believed he received good himself, and he intended to impart it to others.

Brother Earl Montgomery is with us again and by his testimony we see his face is still Zionward. We have a nice lot of young Saints here that are taking hold with zeal to help advance God's work. He saw fit to speak to them in commendation and calling Brethren Alex Barrs and Henry Hartzler into the ministry. Sisters Lena Hutchins and Marie Becker have organized a Sunshine Band which I believe will be a great help to those so very young. Last Sunday was their prayer and testimony service; there were twenty-one present and seventeen took part. I know by their talk that the little ones enjoy having a meeting all their own with only a few older ones present.

I am glad to be engaged in a work where there is plenty for all to do and a work I know that God is at the head of. Thirteen years ago I was in this work alone; I greatly desired that Brother Harder would see the need of obeying the gospel, so I prayed earnestly to that end, and God saw fit to deliver a message to me through Elder E. C. Briggs. Five years later he renewed the promise again through Elder John Bailey. How very happy I was; but imagine, dear reader, how much happier I was a few months later when the promise was fulfilled and he was rejoicing in the work. Another time, ten years ago, when near death's door—I had made the necessary arrangements with my family and bade them what I supposed was a last farewell—God showed me that my life's work was not ended by letting me see what my work was to be.

This winter I had great reasons to rejoice in God's work when I would read what a great work Elder O. J. Hawn was doing in Bay Port.

Your sister in gospel bonds,
VADA HARDER.

Daniel 2: 44.

I see in the last HERALD two articles on Daniel 2: 44; both differ widely and neither has expressed my views, so I will ask to be heard.

One of the writers refers to the stone kingdom, and says that it does not mean the United States Government. That may be true in part, but I believe that the little stone that was cut out of the mountain without hands was the church of God and the mountain was this government. They are connected closely; first, the prophecies refer to what was to be in the latter days; no one will deny this. I think I can see that Daniel 2: 44 refers to both the church and the government. Now the godly kingdom represented by the head of gold was to be divided until there were ten divisions of that kingdom and in the days of these kings the God of

heaven was to set up a kingdom, and it was to stand for ever. It was only to break in pieces the ten above kingdoms and destroy them, and all other kingdoms that might be set up by human hands.

But one thing that is certain, the stone could not be cut out of the mountain until there was a mountain. It must be remembered that the little stone came out of the mountain and is composed of the same substance or material of which the mountain is composed; hence if the little stone represents an inspired kingdom, so does the mountain represent an inspired kingdom. Thus I believe that this republican government was inspired of God. All three books teach that it is so.

One of the prophets tells us the Lord will establish his house or church in the top of the mountains, meaning the highest and best governments in the known world. We are told that God moved on Columbus and caused him to discover this country; no one will deny this. Then God by his wisdom and power fought the battles of Washington, even sending angels to converse with him.

We are told in Doctrine and Covenants 98: 10 that this Constitution is composed of just and holy principles, and for this purpose had the Lord established the Constitution of this land by the hands of wise men whom he had raised up unto this very purpose, and redeemed the land by the shedding of blood. The above proves conclusively that this Government is composed of true principles given by inspiration.

One writer attacks the officers of the law. God says we should select wise and good men to rule in this Government. When the wicked rule the people mourn. There is nothing wrong with principles of this Government; they are holy principles and no Latter Day Saint ought to condemn them and speak evil of that which God has so highly recommended to us. The church and this Government must go hand in hand; it is a wheel in a wheel. What God does he does for ever, so God has set up this republican Government, together with his church, and it will stand for ever. Now if the stone that was cut out of the mountain will fit the place it came from, then it is easy to understand the mountain is not complete without the stone; neither is the stone without the mountain; they must work together, and not conflict, hence we are told that he who keeps the law of God need not break the laws of the land. (Doctrine and Covenants 58: 5.) In section 42 we are advised to turn over such as break the law to the law of the land. We should be strong supporters of this Constitution, for her laws are holy laws; her principles are just and true principles. This is either true or the Book of Doctrine and Covenants fails; which will you say, Latter Day Saints? It is for you to say whether it is false, or some theory which is just a little crooked.

Now let us compare this Government and the church and see if we can not establish how nicely the little stone or church fits the mountain, or this republican Government. First we have the President and his cabinet as the chief officers of the Government; then we have the President Joseph Smith and his counselors as the chief officers of the stone kingdom, corresponding with the chief officers of the republican government or mountain; then we have the United States senators and the State senators called the upper house and the lower house of Congress, working together with the president in making laws and executing them.

We have the Quorum of Twelve and the quorums of seventies, working with the president in receiving and making laws to govern the church; corresponding nicely with the above officers of this Government; then we have the governors of the different States presiding over the States as chief officers laboring together with the three higher classes of United States officers. Then we have the Quorum of High

Priests, presided over by a bishop sitting as president over the different districts and branches of the church, working under the direction of the other quorums and in harmony with them, corresponding with the different governors of the United States Government. Then we have the supreme judges in the Government, to whom all can appeal for their rights in litigation; so we have the standing high council in the church, where we can appeal from the lesser courts for redress. Then we have the county officers, such as judges, sheriffs, magistrates, constables in the Government, working in harmony with all the above officers for the advancement of this grand republic. So we have the priests, elders, teachers, and deacons in the little stone kingdom or church working in harmony with all the above officers for the good and advancement of the great latter day work.

This is sufficient to prove that the stone fits right in place in the mountain from whence it came, working with and in harmony with the Constitution of this land, which is a choice land above all other lands. So let us labor together with God for the good of all people. Let us fill the offices both in the church and Government as wise men and women; true and just with our dealings with God and man, till he comes whose right it is to reign and will reign as King of kings and Lord of lords.

As a people we should pray for the rulers of our Government, both of the church and of the Government of the United States. The spirit and body is the soul of man, so is the church and this Government the kingdom of God, referred to in Daniel 2.

Ever laboring for the advancement of the great latter day work born of inspiration in these latter days,
KNOBNOSTER, MISSOURI. C. L. SNOW.

Warr-Petty Debate.

The debate of Brother Warr of the Latter Day Saints, and Reverend C. Petty of the Christian (Campbellite) Church, was held April 9, 10, 11, in the courthouse at Bay Minette, Alabama.

The debate came about in this way: Brother Warr being the president of Mobile District and branch attended one of the so-called religious revivals when some one scoffed at him because of the Utah Mormons. For some time the Saints have been persecuted by the co-called Christians there. It became necessary that Brother Warr have a notice put in the *Baldwin County Times* that he would discuss with those who thought us Utah Mormons, with anyone, or anywhere; that we were not Mormons. The Reverend Petty, of course, like many other brave Mormon eaters, challenged Brother Warr.

The propositions signed were as follows: "Resolved, That the Latter Day Saints' Church has no connection in any way with the Utah Mormon Church, but is entirely a different institution." Brother Warr affirmed; Petty denied.

In Petty's first speech he said there were three factions of Mormons: one in Utah, one at Independence, Missouri, and one at Lamoni, Iowa. He harped on Joseph Smith and the Book of Mormon. He did so poorly that he had to get a new moderator each night. The writer acted as Brother Warr's moderator.

After the first two nights they signed up new propositions for one more night, as follows: "Resolved, That Joseph Smith is an impostor and the Book of Mormon a fraud." Petty affirmed; Warr denied.

Petty started out as all such fighters do—Joseph Smith a false prophet; no more prophets after Christ. Brother Warr was well prepared to meet him, and met him on every argument; and in his closing speech used the poem of John Wesley on the restoration of the last prophet; also the views of all the reformers on the restoration of the ancient gospel.

The debate closed with good results to our cause. We sold one Book of Mormon and loaned out three or four to some of the prominent men of the city. It did good in many ways, and made friends to the cause.

Appended to this letter is a clipping from the *Baldwin County Times* concerning the discussion. Brother Warr is a young man of twenty years. He has been a member of the church only seventeen months, and an elder about seven or eight months. He is well able to represent the cause, and is a willing worker.

ESCATAWPA, MISSISSIPPI.

Yours in bonds,

A. G. MILLER.

THE ANTI-MORMON DEBATE.

While public opinion generally concedes that Rev. A. E. Warr won the debate between himself and Rev. C. Petty, that was to have ended last night, as to the connection between the Latter Day Saints and the Church of Mormons, so much interest was aroused in the discussion that it was decided to continue it one more night. The subject to-night will admit a larger scope for argument, the following having been chosen: "Resolved, That Joseph Smith was an impostor and the Book of Mormon a fraud." The affirmative being taken by Rev. Petty and the negative by Rev. Warr.

News From Missions

West Virginia.

Since the holidays I have spent the most of my time in the eastern part of the district. Brother Frank L. Shinn, a man of middle age, recently ordained an elder, a son of the old veteran, D. L. Shinn, of stern character and with a desire to do something for the Master, has been with me for a while, it being his first experience in missionary work. We enjoyed the experience very much, and he makes a good associate laborer and is determined that this will not be his last.

The much-talked-of debate between the Reverend Bunner of the Christian Church, and Elder Rich of the Mormon Church, commenced on the 4th of March, at Fairmont. We did not know of it till Sunday before it began, so Monday morning Brother Frank L. Shinn and I attended it, to see how it would turn out. The subject for consideration was, "Resolved, That John the Baptist and Jesus Christ were the last prophets that were to come and that the New Testament Scriptures contain enough for the salvation of the human family." Bunner to affirm and Rich to deny. Each one had a moderator, and one chairman, so at it they went. Bunner's speech lasted one hour, trying to prove, last of all, Jesus and John, afteryards Rich trying to disprove the last of all theory for another hour. The first speech was the best.

Four consecutive nights were spent in digging down into the mire of slander and vituperation, to get dirt to throw into the faces of people against Mormonism, and of course Rich defending his position as best he could. Both men seemed to be in a kind of humorous manner throughout. Mr. Bunner did manage to draw the line between the Brighamites and Josephites, for which we felt thankful. He pointed us out to the audience. There was a goodly number of the Mormon elders there, also Mr. Bunner's associates in the persons of the two Misterns McVey, Ira C. Moore, and a number of others whose names I did not learn. We were treated with due respect by both parties, so were glad we were present, and our cause did not suffer or lose anything.

I held a series of meetings at Clarksburg, with good result. Also another week's meetings at Shinnston, in an old Methodist church owned by Mr. Anderson, who kindly granted us the use of it for the time free, except the gas

used in heating and lighting. We would have held the fort longer but the Evening Dawn people were going to occupy for a series of meetings for that week.

Last night Senator Cannon delivered his famous lecture on Mormonism as it is to-day. He handled his subject in workmanlike manner, and has good command over his hearers, which made it interesting and instructive. He showed up plainly the criminality of the people. I enjoyed it very much, for I could see by his talk that true Latter Day Saintism had a place in his heart. We managed to get a shake of the ex-senator's hand at the close, telling him we belonged to the Reorganized Church. He expressed himself as glad to meet us. Our cause did not suffer anything by the lecture in the city of Clarksburg.

To-morrow I wend my way to Shinnston, Fairmont, and other points north, until I reach home, in order to get ready for another conference year's missionary work.

Trusting our work will roll on until Zion is redeemed, I am your brother and coloborer,
 SAMUEL BROWN.
 CLARKSBURG, WEST VIRGINIA.

News from Branches

Comins, Michigan.

On October 29 we had the pleasure of seeing a young brother brought into the fold. On December 17 the waters were again troubled and another had enlisted.

In December the ever comforting voice of God was heard through Sister Myrtle Scott, admonishing, cheering, and strengthening. A short time before God's presence was made manifest in a cheering manner through Sister Irene Dimick.

While Brother Yoder was working near Hillman, Sister Yoder was at home with the two children, Caroline, aged four years, and Baby Hazel, aged four months. While Sister Yoder was across the road after a pail of water, flames took possession of the home. She and the neighbors did all in their power to save the sleeping children, but God took them both home to him. The heartbroken mother was cared for by friends.

Hard it is sometimes, indeed, to endure the chastening hand of the almighty God, but "those whom he loveth he chasteneth." We are also told, "The prayer of the righteous man availeth much," so let us pray for one another. WRITER.

Cleveland, Ohio.

Since our last letter from this city we have been visited by Brethren Griffiths, Russell, Miller, Becker, Farnfield, and others. We have had fair attendance, but we are a little body in a great city, with no particular effort at present outside of our one little branch, "but big oaks out of little acorns grow."

We have had a good attendance at morning service, because of better attendance at Sunday school, brought about by a little home department work amongst the members. Here is how work for the Master can be accomplished: Get some one on the home department; they will grow into the work and become a great good, if they realize the greatness of the work and the littleness of themselves. Too many of us want to do big things, and being wrapped up in our own importance accomplish nothing. Many other branches are perhaps in this same stunted condition. If everyone would get a new member for the home department, a great work might be performed,—a united effort accomplished, cooperation with God. All can help; all can rejoice. The superintendent of home department is Sister J. C. Farnfield. With the Lord's help I intend to get her at least one member.

F. C. WEBBE.

Hymns and Poems

Selected and Original

Be Reconciled to God.

The wheels of time move swiftly onward,
 Whether we keep the pace or lag behind;
 Say now, are we pressing upward, godward?
 Do we with gems of truth adorn our minds,
 And thus prepare to meet the All-Divine?

Or do the priceless hours press unimproved;
 Our talents buried deep in negligence and sin;
 Content to stumble on in sin's deep groove,
 Heedless of tares fast springing up within
 Our hearts while we eternal life should win?

Use well the precious moments as they fly;
 Why defer till some convenient time
 To make the peace with Him who dwells on high,
 Who in his love so boundless and sublime,
 Himself a ransom gave truly divine?

To set thee free from sin's corroding chain,
 And give thee power to become his child;
 That thou through him eternal life might gain,
 And through his blood to God be reconciled,
 Washed and made clean from all things that defile.

Oh wilt thou spurn to-day the proffered grace,
 And hug thy soul-destroying chains of sin,
 Since thou must meet thy Maker face to face,
 And the dread record with thy deeds within
 Unshrived, and hear the sentence passed, "Unclean—"

"Let him be filthy still!" God's just decree,
 List now to Mercy's tender, loving voice,
 Who from the chains of sin would set thee free,
 And make thy wounded heart and soul rejoice,
 Wouldst thou make God's way thy only choice?
 CHARLES DERRY.

Honor dear old mother. Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheek—but is she not beautiful now? The lips are thin and shrunken, but these are the lips that have kissed many a hot tear from childish cheeks, and they are the sweetest cheeks and lips in the world. The eye is dim, yet it glows with the soft radiance of holy love that can never fade. The sands of life are nearly run out, but feeble as she is, she will go farther and reach down lower for you than anyone else upon earth. When the world shall despise and forsake you, when it leaves you by the wayside to die, unnoticed, the dear old mother will gather you up in her feeble arms and carry you home and tell you all of your virtues until you almost forget that your soul is disfigured by vices. Love her dearly and cheer her declining years with tender devotion.—Anonymous.

Let the world slide, let the world go;
 A fig for care, and a fig for woe!
 If I can't pay, why I can owe,
 And death makes equal the high and low.
 —Heywood.

Miscellaneous Department

Conférencé Minutes.

MONTANA.—Bozeman, March 2 and 3, 1912, Montana, district conference convened in Saints' chapel, Elder A. J. Moore in charge; T. L. Reese, secretary pro tem. Three branches reported. Bishop's agent's report: On hand, October 10, 1911, \$228.85; receipts, \$836.49; total \$1,065.34; paid out, \$1,020.05; balance February 29, 1912, \$45.29. Auditing committee reported account correct. Report was adopted. The following rules were adopted: 1. The officers of the district shall consist of a president, first vice president, second vice president, a secretary, assistant secretary, and a treasurer, who shall be elected annually. 2. The conferences of the district will convene as follows: The annual conference on the Saturday before the first Sunday in March, and the semiannual conference on the Saturday before the first Sunday in October. 3. The following shall be recognized as members of the district conferences: Ministers in charge, the missionaries of the district, and all members of the district in good standing. 4. All district and branch presidents and all ministers laboring in the district not under General Conference appointment, are to report their labors as ministers in writing to the annual conferences, forwarding same to the secretary one week prior to the convening of the conference. 5. (a) All branch presidents in the district shall send a spiritual report of their branches, indorsed by vote of the branch, to the annual conference, signed by the president and secretary, which report will include the work of all the branch officers. (b) All branch presidents and district ministers shall send in a report on the blanks provided by the Herald Publishing House, on the following dates: June 30, September 30, December 31, and February 28 to the district president directly and promptly. 6. All ordinations within the district shall be approved by the branch of which the candidate is a member, and the district conference except in case of urgency, when the presidency of the district, with the consent and approval of the minister in charge may order such ordinations and report the same to the conference next ensuing. 7. The Book of Rules shall be the guide of action and the standard of appeal in all the business sessions of the conferences of the district. 8. The secretary of the district shall send a notice to each branch president, to be exhibited in the branch, stating time and place of the conferences, with the order of business, such notice to be issued one month previous to the holding of such conferences. 9. Each branch in the district is requested to take up a collection before each advertised conference to defray the expenses of the district. 10. No member shall be ordained to any office of the priesthood, within the district, who is known to be addicted to the use of intoxicating liquors or tobacco; any officer who is known to indulge in the use of either shall be suspended from duty until due acknowledgement and reformation has been evinced. 11. No alterations or amendments of these rules shall be considered at any conference except notice of the same has been given at the conference previously held (said notice to be signed by two of the members); the proposed alterations or amendments must be carried by a two thirds vote. Nine delegates were chosen to General Conference. T. L. Reese was elected assistant secretary; Jerome Wyckoff, second vice president. Conference adjourned to meet in Deer Lodge, October 5 and 6, 1912. Jerome Wyckoff, secretary.

WESTERN WALES.—Conference convened with the Aberaman Branch February 11 and 12, 1912. J. G. Jenkins, district president, and G. T. Griffiths and R. May were associated in presiding. F. Jones chosen secretary pro tem with F. Simmons as assistant; T. U. Thomas, chorister; James Evans, organist; H. Snook, usher. Minutes of previous conference read and approved with slight amendments. Ministry reporting: E. B. Morgan, T. U. Thomas, J. G. Jenkins, T. J. Picton, J. Thomas, F. Simmonds; also a report from secretary. Statistical reports read from Skewen, Pontyates, Porth, and Aberaman branches. General Recorder wrote complaining of some discrepancies in records of branches and the matter was referred to the district secretary to deal with and report. The question of boundary lines was considered and it was resolved that the presidency appoint a committee to draw out same. F. Jones, J. G. Jenkins, and T. Gould were appointed. E. B. Morgan, T. U. Thomas, and William Lewis were appointed as delegates to the General Conference, with power to cast majority and minority vote. The question was taken up and considered regarding missionaries and length of time they should stay in this country

after coming here from America. It was unanimously resolved that in view of the heavy expense incurred by missionaries in traveling to and fro from America, that in the opinion of this conference no appointment should be made for less than three to five years, and the president of the mission was requested to place this before the proper authorities. It was resolved we sustain the local and general church authorities, and a vote of thanks was tendered to the Aberaman Saints for their hospitality. Adjourned to meet at call of district president. The social and preaching services of the conference were bright, and very encouraging. Henry Ellis, secretary, 153 New Road, Skewen, Glamorgan-shire.

EASTERN COLORADO.—Semiannual conference of the district met at Wray, Colorado, March 2, 1912, at 10 a. m., E. F. Shupe, district president in charge. The district secretary being absent, Coral E. Willis was chosen as secretary pro tem, assisted by James Thomas. Reports were received from the following branches: Highland, 23; Trinidad, 50; Durango, 68; Rocky Mountain, 34; Colorado Springs, 119; Denver, 254; Wray, 133. Ministerial reports were read from F. A. Russell, E. J. Clark, J. F. Petre, Samuel Twombly, L. G. Holloway, E. D. Bullard, E. F. Shupe, O. B. Thomas, I. C. Edwards. District president E. F. Shupe presented semiannual report ending February 29, 1912. Report from bishop's agent Charles E. Everett read and approved. A petition was read from the Saints of the California Mesa Mission, requesting the conference to provide for the ordination of Burton H. Blowers to the office of priest and Roy J. Park to the office of deacon. The petition set forth that the above named brethren had been called of God through Brethren Twombly and Hubbard, and as great necessity existed for laborers, they earnestly petitioned the conference to act favorably upon their request, which was done. The following named persons were elected delegates to General Conference: Brethren J. W. Rushton, O. B. Thomas, L. G. Holloway, Samuel Twombly, J. F. Petre, Frank Russell, E. F. Shupe, Glen Broliar; Sisters L. A. Schmutz, Lillie Nudd, Louisa Fishburn, Emma Willis. With regard to the time and place of meeting of the next district conference, the following resolution was adopted: "That when this conference adjourns, it does so subject to the call of the presidency of the district, and that any resolution now upon our district record which would prevent the carrying out of this resolution be hereby rescinded."

SEATTLE AND BRITISH COLUMBIA.—District semiannual conference convened at Seattle, Washington, February 10, 1912, William Johnson and P. W. Premo presiding, and F. W. Holman at the desk. Branches reporting as follows: Seattle with a membership of 213, no change; New Westminster 36, a gain of 5; Chilliwack 36, no change; Centralia 61, a gain of 8, making a total of 341; adding the enrollment of disorganized branches, Castle Rock, Tacoma, and Nanaimo, numbering 31, 25, and 7 respectively, makes a grand total of 404 for the district, a net gain of 13 for the past six months. Bishop's agent's report (Frank Holmes, Roslyn, Washington,) showed a balance on hand of \$197.31, with sufficient receipts after having deducted an expenditure of \$878.68 to leave a balance on hand February 6, 1912, amounting to \$766.63. Ministers reporting were Elders George W. Thorburn, William Johnson, P. W. Premo, P. T. Plumb, S. P. Cox, Henry Stade, Isaac McMullen, Samuel Pope, and F. W. Holman. Priests: Leonard S. Rhodes and Josiah E. Rhodes; also teacher J. N. Sanders. Motions prevailed that a reunion be held at Centralia, Washington, and the Spokane and Portland districts be invited to join; also designating William Johnson, P. T. Plumb, P. W. Premo, F. W. Holman, and S. P. Cox as a committee on arrangements. A committee for special advertising, consisting of Sisters Jessie and Hattie Ward, Lula and Agnes Fisher, and Brethren Leonard and Amos Rhodes were elected. A petition to the Twelve is ordered, that Elder George Thorburn be returned to this district this year. Election of district officers replaces William Johnson, P. W. Premo, F. W. Holman, and Bertha Emslie as president, vice president, secretary, and member of library board respectively. Owing to the means authorized and employed to select a candidate for the approval of the Bishopric as their agent resident within and for this district, proving unsuccessful, William Johnson was unanimously recommended by the conference for the position. Delegates to General Conference elected were William Johnson, George Thorburn, F. M. Sheehy, Henry Stade, S. P. Cox, Sisters Agnes, Lula and Lizzie Fisher, with power to cast majority and minority vote in case of division. Centralia was designated as the place for holding next conference, the time being left in the

hands of the district officers, in conjunction with the reunion committee, for subsequent announcement. Leonard S. Rhodes, of Centralia, was elected book agent, to handle the church publications at the reunion and conference, with a fund amounting to \$23.68 to start in with, having been raised by subscription. The subject of "Our attitude toward the Christian world" was ably discussed by different ones, strongly advocating that of promoted acquaintance, friendship, and the living of consistent lives before them, never failing to keep them well and judiciously supplied with tracts and literature pertaining to the work. It is hoped that all of those enrolled upon the records of Castle Rock, Tacoma, and Nanaimo branches, now disorganized, will remember that letters of removal therefrom may be obtained from the undersigned, when desired, by giving name of branch which they wish to unite with. Frederick W. Holman, secretary, 4233 Bagley Avenue, Seattle, Washington.

Convention Minutes.

SOUTHERN WISCONSIN.—Convention of Zion's Religio-Lit-erary Society of Southern Wisconsin was held at Madison, February 24, 1912, President Jasper O. Dutton in charge. Officers for the ensuing year: J. O. Dutton, president; B. G. Flint, vice president; Sylva Dennis, secretary; Ezra Dutton, treasurer; Julia N. Dutton, home class superintendent. The following delegates were appointed to represent the district at General Convention: W. A. McDowell; E. C. Flint, Ira Brown, J. O. Dutton, A. E. Gratz, R. D. Davis. Sylva Dennis, secretary, Madison, Wisconsin.

Conference Notice.

Des Moines district conference will convene at Des Moines, Saturday and Sunday, June 1 and 2, 1912. Annual election of district officers will take place at this conference. Blank priesthood reports will be sent to all branch presidents for each member of their branch holding priesthood. We want reports from all. Ask your branch presidents for your blank. Let all who can, come; bringing the Spirit of the Master with them. E. O. Clark, secretary, 2500 Logan Avenue, Des Moines, Iowa.

Convention Notice.

The joint session of the Sunday school and Religio association of the Massachusetts District will convene in Haverhill, Massachusetts, Grand Army Republic Hall, Court Heights, Saturday, May 11, at 2.30 p. m., continuing over Sunday. Ora Viola Holmes, secretary; Ada Marian Lewis, secretary.

Pastoral.

To the Ministry and Members of Mission No. 1; Greeting: Comprised in the above mission are Alberta, Saskatchewan, and Manitoba, Canada; and Iowa, Nebraska, the Dakotas and Minnesota. Too large a field likely for us to entirely cover personally, but will try to do that which shall be for the most good to the work of the church.

ASSISTANT MINISTERS.

For our convenience, as well as yours, the following are placed as assistants in charge of the fields designated; Nauvoo and Eastern Iowa districts, James McKiernan; Des Moines District, J. F. Mintun; Lamoni Stake, John Smith; Fremont District, W. E. Haden; Potawattamie District, N. V. Sheldon; Little Sioux and Gallands Grove districts, W. A. Smith; Nebraska, J. R. Sutton; Minnesota, L. Houghton; North Dakota, J. E. Wildermuth; the Canadian provinces, E. E. Long.

To more properly distribute the work in Canada, L. G. Wood and Fred Moser are requested to labor in Alberta, J. W. Peterson, J. J. Cornish, F. Gregory, and J. L. Mortimer, in Saskatchewan, B. L. McKim and William Shakespeare in Manitoba, doing tent work during tent season. Brother Wilson will remain in Winnipeg while Brother Long will travel in all so far as possible. By permission Brother J. C. Crabb will labor a part of the season in Saskatchewan.

FINANCES.

As the missionary force has been quite materially augmented and this mission has received a proportionate in-

crease, we trust that all will make an added effort to increase the tithing and free will offering fund, while the ministry should be anxious to practice economy.

REPORTING.

The Herald Office will furnish you with quarterly report blanks at eight cents per dozen, and these should be filled out and sent to J. W. Wight, Lamoni, Iowa, July 1, October 1, January 1, the first to cover a period of four months, the others three months each. Prior to March, 1913, an annual report and application blank will be forwarded to each personally. Please be prompt, brethren, in reporting. Will every local man kindly report his year's work to the above address, March 1, 1913?

DIFFICULTIES.

Kindly refer all difficulties that require adjustment by the minister in general charge to Gomer T. Griffiths, 185 West Eleventh Avenue, Columbus, Ohio. This is necessary that the health of his associate may have a chance to recuperate. Please confer with him as to the needs and wants of the mission also.

PRESIDENTS.

Presidents of stakes and districts will, as heretofore, send quarterly reports to both the church Presidency and J. W. Wight. Will every one please comply?

Your brethren in Christ,
G. T. GRIFFITHS.
J. W. WIGHT.

To the Saints of Mission Number 2, comprising Kansas, Missouri, Central and Southern Illinois, Oklahoma, Arkansas, Texas, and Louisiana; Greeting: Having been appointed by the General Conference in charge of this field for the coming year we wish to make a few statements concerning the work therein.

We desire the cooperation of all Saints in the mission. You need not be a General Conference appointee to assist in this work. We hope that all holding priesthood will do what they can to open up new places and assist in caring for them. Keep busy during the year, and you will be able to rejoice, and as a result of your work others will rejoice with you.

The church is greatly in need of financial aid in order to meet the obligations it has assumed in caring for the families of the missionaries, and we hope that all who can will assist in this part of the work. Do not neglect this; it is important. But this is not all; neither the most important. This gospel must be lived to be enjoyed. Every part of God's work is important, and no part should be neglected. We have the law and the testimony on our side. We can live the gospel if we try. Everyone can succeed who will. No one should be slothful in the Master's service.

ASSISTANT MISSIONARIES IN CHARGE.

We appoint the following brethren as assistant missionaries in charge:

Lee Quick in charge of that part of Spring River District in Oklahoma, and Eastern Oklahoma District except that part in Arkansas.

R. M. Maloney in charge of Central Oklahoma District.

S. S. Smith in charge of Southeastern Illinois District.

W. M. Aylor in charge of Texas.

J. T. Riley in charge of Arkansas and Louisiana.

J. Arthur Davis in charge of the unorganized territory in Southern Kansas.

George Jenkins in charge of Saint Louis District.

Henry Sparling in charge of Spring River District, except that part in Arkansas and Oklahoma.

R. T. Walters in charge of Northeastern Kansas District.

W. E. Peak in charge of Northwestern Kansas District.

J. W. Paxton in charge of Central Illinois District.

Hubert Case in charge of Western Oklahoma District.

E. L. Henson in charge of Far West District.

W. S. Macrae in charge of Clinton, Missouri, District.

James T. Davis in charge of Southern Missouri District.

REPORTS.

Reports should be made promptly July 1, October 1, January 1, and March 1. This does not mean the tenth or fifteenth of the month. Send to the Herald Office and

secure your blanks for reporting. By agreement all reports should be made to J. F. Curtis, 426 South River Boulevard, Independence, Missouri.

DEBATES.

Do not arrange for debates without consulting those in charge of the field, except in cases of emergency.

We want you to feel free to write to us. If we can assist you, we will gladly do so.

With desires to be helpful in the Master's service, and trusting him for wisdom and strength, praying that his blessings may rest upon all, we remain,

PETER ANDERSON,
419 East Fifth Street, Cameron, Missouri.
J. F. CURTIS,
426 South River Boulevard, Independence, Mo.

To the Officers and Saints of the Eastern Mission; Greeting: By order of the appointing powers I have been placed in general charge of the Eastern Mission for another year, and have thought it advisable to arrange for missionary and local work as follows:

MARITIME PROVINCES.

Elders William Anderson and Oliver Shirk will labor in Nova Scotia during the conference year. They are instructed to immediately enter the field and as early as possible prosecute missionary work using the district tent.

EASTERN MAINE.

Elders J. A. Koehler and J. F. Sheehy will labor as missionaries in this district. We trust that these brethren will take advantage of the numerous opportunities for missionary work.

WESTERN MAINE.

Elder F. J. Ebeling, of the High Priests' Quorum, has been appointed to this district with a view to presiding therein. Elders G. W. Robley and H. A. Koehler will labor as missionaries, Brother Koehler in the eastern part of the district, Brother Robley in the western part of the State. These brethren are instructed to prosecute missionary work so far as possible during the year. Brother J. A. Baker will labor in New Hampshire and Western Maine.

MASSACHUSETTS.

Elder H. O. Smith will make Fall River his objective point; Elder A. B. Phillips, Providence for the present; Elder R. W. Farrell, Boston; Elder J. C. Farnfield is instructed to labor on the Fox Islands, Maine, during the summer months; in the fall and winter Massachusetts District.

NEW YORK AND PHILADELPHIA DISTRICT.

Elder W. W. Smith will make Philadelphia his objective point and will have personal oversight of all missionary work in the city. Brother E. B. Hull will labor for the present in the Beacon Light Mission. Brother W. E. LaRue will labor in Greater New York, making Brooklyn his objective point. Elder Tavnor Fischer will labor at Elk Mills and vicinity for the present. Elder T. U. Thomas, Scranton objective point. Brethren Thomas and Fischer will be furnished with a tent, and as early as possible are instructed to prosecute missionary work in Lackawanna County. Brother John Lentell will not reach the field until about July 1, and will then assist in the summer school work.

NEW YORK DISTRICT.

Brethren Alma Booker and R. Etzenhouser are instructed to prosecute missionary work, using the district tent, beginning this work as early in the season as possible. Brother S. W. Tomlinson will make Greenwood an objective point, but prosecute missionary work in Steuben County and throughout the southwestern part of the State. Elder A. E. Stone, as president of the district, will labor among the branches.

We trust that those appointed to missionary work will endeavor to make new openings and establish the gospel in as many new places as possible. All are reminded that the dates for reporting to the missionary in charge are July 1, October 1, January 1, and March 1. You may secure your

blanks from the Herald Office. See to this at once, that when the time for reporting arrives you may have proper blanks therefor. I shall be glad to hear from you personally at least once per month.

SUMMER SCHOOLS.

The success attending summer school work during the past few years has been such that we commend this to all our missionaries. We trust that Brethren Smith, LaRue, and Hull will arrange for this work, and that brethren in the other districts will endeavor so far as possible to prosecute this line of work.

FINANCES.

The Saints will observe that we have the largest number of missionaries ever appointed to this mission. This means a large increase in our annual expenses. We hope that every member will realize that we are colaborers together and that those who toil in the vocations of life will consecrate of their means toward the support of those who are consecrating their time and talent to the advancement of the Lord's work. Let us be fellow laborers together, so that when the Lord shall apportion us our reward we may share in the honor and glory that shall be ours.

Praying that success may attend each one in his work, and that this may be the most successful year of our ministry, I remain,

Your colaborer in the Lord,
ULYSSES W. GREENE.

WINTER HILL, MASSACHUSETTS, 16 Delaware Street.

SPRING RIVER DISTRICT.

Dear Saints: The inexorable hand of authority has again thrown us back to your fertile soils and flowery banks, where the nightingale warbles 'neath the shaded bowers, and the whippoorwill sings his nightly requiem. While our ranks have been somewhat invaded, yet our loyalty has not waned in the least, but with renewed energy we take up the work with you, determined on greater success.

Let every president of branch count his worthies o'er and see to it that every man holding priesthood shall make a record in telling the message we have to bear, and particularly I request that you shall reach out into the dark places to gladden the hearts of the uninitiated. Shun no enemy or fear no danger, yet be kind and considerate to every opinion, manifesting the Christ within. New openings, new branches, and better old ones should be the slogan of the new year. Keep in view the June conference and send your reports to me, not forgetting the reunion, to which every effort will be made for the grandest of all. Keep in mind also the new church at Scammon, on which we are needing much wanted help that we may soon be able to leave it to a rejoicing and grateful branch.

My field address this year will be Pittsburg, Kansas. All letters will receive consideration and be promptly answered. We wish to keep in touch with all the branches and all the workers.

T. W. CHATBURN, District President.

PITTSBURG, KANSAS.

Resolution.

The resolution passed by the recent Lamoni Stake conference, regarding theater going, a copy of which appeared in a recent issue of the HERALD, was concurred in by the Lamoni Branch at their regular meeting, held March 5, 1912.

CYRIL WIGHT, Clerk.

Died.

DOTY.—Earl Clifford Doty, youngest son of John and Catharine Doty, was born at Plano, Illinois, February 12, 1894, and died in Holden, Missouri, February 5, 1912, aged 17 years, 11 months, and 22 days. He was the third child in a family of six children. Baptized October 17, 1904, by Elder James Moler. Two little sisters have preceded him to the great beyond. Interment in Holden cemetery. Memorial sermon by Elder H. E. Moler, assisted by R. O. Self, February 18, 1912.

* A man must stand erect, not be kept erect by others.—
Marcus Aurelius.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:

Not an Admission - - - - - 413
 An Address by President Joseph Smith at the Closing of Conference - - - - - 414
 Notes and Comments - - - - - 416

ORIGINAL ARTICLES:

The Falling away from Primitive Christianity. —Part 2, by William Woodhead - - - - - 417

OF GENERAL INTEREST—

MOTHERS' HOME COLUMN - - - - - 423

LETTER DEPARTMENT

W. C. Hidy—Elvira Rodabaugh—O. J. Tary—Rebecca Boren—Vada Harder—C. L. Snow—A. G. Miller. - - - - - 428

NEWS FROM MISSIONS

Samuel Brown. - - - - - 429

NEWS FROM BRANCHES

Writer—F. C. Webbe. - - - - - 429

HYMNS AND POEMS

MISCELLANEOUS DEPARTMENT - - - - - 430

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

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If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

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

For advertising rates apply to the business department.

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

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

Died.

CAMPBELL.—At Wallaceburg, Ontario, Raymond B. Campbell, son of Mrs. David Campbell, died on March 13, 1912. He was born in Ronney, Ontario, in 1888; united with the church when nine years old, and was always an active worker in Sunday school and Religio. He had been employed as express agent for some time before death. Funeral service at the Presbyterian church, sermon by Elder James Davis, assisted by Reverend M. C. Tait, of Knox Church. He leaves father and mother, one sister, Myrtle, and three brothers, Lawrence, Clyde, and Darl. He enjoyed the confidence and affection of employers and all acquaintances.

KRAMER.—Jacob Kramer was born August 25, 1858, in Franklin County, Indiana; was married to Esther E. Barmore, near Birdseye, Indiana, December 23, 1890. Four children were born to this union; three sons, Alma, Elza, and Elvin, and one daughter, Nellie. He was baptized and confirmed into the church January 24, 1896, by Elder J. P. Baggerly. He departed this life near Niagara, Kansas, April 21, 1912; his death was caused by cancer of the face, which affliction was of long standing. He was held in high esteem by all who knew him. Sermon by T. J. Hicks, of the Christian faith.

Notices.

Paul N. Craig has been appointed by the First Presidency, the Ministers in Charge and the Bishopric concurring, to labor in Omaha and Council Bluffs, and we cheerfully commend the brother to the Saints of those cities.

FREDERICK M. SMITH, Secretary of First Presidency.

The appointment of Elder J. A. Tanner having been referred to the First Presidency, notice is hereby given that Elder Tanner has been appointed to the Central Kansas City Church, the ministers in charge of that field concurring in the appointment.

FREDERICK M. SMITH, Secretary of First Presidency.

Sermons on Social Service.

Did Jesus preach a social gospel? Oh, I covet that great power of the imagination that will lift you up and carry you back nineteen hundred years into the old Temple. I want you to hear—can you hear it?—that old cry, the rising and the falling of it?

Have you ever heard a mob? I have. There it is, that shout, that long cadence. And there, before the portal of the old Temple, the mass gathers, and before them they press into the Temple the shrinking form of a woman. There are high men of Jerusalem, leaders of society, masters of the game, and behind them the rabble, hungry for blood as of old.

The Master turns, as the record runs, and looks on the Temple floor and writes in the sand. I do not know why he looked at the floor; I do not know why he wrote in the sand. But I know a great many of the helpless women of the underworld. I know them in their bitterness, and I know them in their heartbreak. I know them in their vicious relationships to life, and I know them in their hungering moments after the old vision that is gone for ever. And I have sometimes thought that the Master felt at that moment the conscious sense of shame, the shame for you and me, shame for all of his sex who, through all the ages, have had a share in the downward going of every woman that has ever lost her way.

He writes upon the sand. Some strong, proud man, sure of his own personal rectitude, steps forth and says: "The woman is guilty. The evidence is ample. The law of Moses is that such should be stoned to death. What say you?"

Ah, my friends; what a trial! what a tribunal! what a cause! what a judge! And more than nineteen hundred years of time rings the most tremendous social judgment ever handed down by the greatest judge that ever spoke among men:

"Let the man that is without sin among you cast the first stone."

And you know how the record runs: "They went out, from the greatest even unto the least, leaving no one remaining."

And then: "Woman, doth no man condemn thee?" "No man, Lord."

"Neither do I condemn thee. Go thou and sin no more." Was that judgment for Jerusalem alone, or does it run with vital power and convincing truth to-day in New York

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and in Chicago? Aye, in any city where an anti-social and an unfair wage is paid to the daughters of the poor and they can not divorce themselves from vice and crime because of want and need, as their stumbling steps pass on through the hard day's toil, long hours, and little pay. Answer on your conscience. I want your thoughts, I want your hearts, if I am worthy of them.—Raymond Robins in the *Survey*.

A Study of Eloquence.

Eloquence: Thoughts and counsel on the Art of Public Speaking, by Garrett P. Serviss, is a Harper book of the week. It gives practical suggestions for the would-be orator, or the man who is called upon occasionally to make a speech before his club or lodge. The book is the result of Professor Serviss's personal experience on the lecture platform, as well as of a long study of oratory.

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Ida M. Tarbell's Sharp Rebuke to Unproductive Women.

In an article on "The Irresponsible Woman and the Friendless Child," in the *May American Magazine*, Ida M. Tarbell says:

"The heaviest burden to-day on productive America, aside from the burden imposed by a vicious industrial system, is that of its nonproductive women. They are the most demanding portion of our society. They spend more money than any other group, are more insistent in their cry for amusement, are more resentful of interruptions of their pleasures and excitements, go to greater extremes of indolence and uneasiness.

"The really serious side to the existence of this parasitical group is that great numbers of other women, not free, forced to produce, accept their standards of life. We hear women, useful women, everywhere talking about the desirability of not being obliged to do anything, commiserating women who must work, commiserating those who have heavy household responsibilities, and by the whole gist of their words and acts influencing those younger and less experienced than themselves to believe that happiness lies in irresponsible living."

Keep Your Friends.

In an article in the *May Woman's Home Companion* on the compensations that come to those who live away from great centers of population there appears the following sound advice:

"We are idly inclined to think that a real friendship, once begun, ought to survive of its own vitality; but, alas! all beauty in this world, from a rose to a human soul, needs nurture. Nietzsche speaks very scornfully of those who fancy they dare show themselves as they are to their friends. 'For your friends,' he advised, 'wear every adornment.' It is well worth while to save the highest cheer, the brightest thoughts, the gentlest attentions, for the friend. One should always keep some impersonal topics of conversation ready, so that your thoughts together should not huddle down to the sordid atmosphere of narrow spaces. Be not only the sunshine to your friend, but be a broad outlook and a wide view! Love must have space and air to thrive in.

"Human life offers us nothing else so beautiful as real friendship; not love, not prosperity, not fame, are so fair, so precious. So foster it! Let no distrust, no absence, no difference of environment, dim its luster. Let death itself be powerless to rob you of its sweetness! Never break it; never lose it: it is the sweetest touch of mortal life."

The Macmillan Standard Library.

"The Macmillan Standard Library," the first volumes of which were published last week, is to be all that its name implies. In the first place it is to consist of books which have been put to the test of public opinion and have not been found wanting, books in other words which have come to be regarded as standards. In the second place it will cover all the fields of knowledge—literature, religion, biography, history, politics, art, economics, sports, sociology and *belles lettres*—so that the person who purchases the volumes as they appear will be getting together a library complete and authoritative enough to satisfy the most particular scholar. "The Macmillan Standard Library" will never be finished; it has no fixed bounds. The intention is to include in it all worthy books possible in which there is a sufficient interest to warrant the inclusion. To this end additions will constantly be made. The volumes so far published are: *The United States as a World Power*, by A. C. Coolidge; *What Is Shakespeare*, by L. A. Sherman; *Socialists at Work*, by Robert Hunter, and *Rational Living*, by Henry Churchill King. The price of the separate volumes, which are bound in attractive blue cloth, is only fifty cents.

I am so glad! It is such rest to know
That Thou hast ordered and appointed all,
And wilt yet order and appoint my lot,
For though so much I can not understand,
And would not choose, has been, and yet may be
Thou choosiest, Thou performest, Thou, my Lord.
This is enough for me.—F. R. Havergal.

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



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

VOLUME 59

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NUMBER 19

Editorial

POPULAR CHURCHES TO SCRUTINIZE DOCTRINE.

A PRELIMINARY STEP TOWARD CHURCH UNION.

The 1910 general convention of the Episcopal Church appointed a "commission" on "faith and orders." The object of this commission appears to be to promote the cause of church union. The members of the commission have addressed a circular letter to similar commissions appointed by eighteen Protestant denominations.

This letter, according to the report found in a recent number of the *Outlook*, contains three significant suggestions. First, they advise the clergy of the various denominations to preach frequently in favor of church union. Second, they advise the clergy and laity to pray for church union. Third, and perhaps most interesting of all, they advise the clergy and laity of the various denominations to study carefully the particular doctrines and forms of church government that distinguish their particular denomination from others, to discover whether or not these differences are vital; and to examine carefully the particular doctrines and forms of government that distinguish other churches from their particular denomination.

This last is the very thing that we, as a church, have always advised people to do. We believe that there should be but one church, a united church, as the apostle expressed it: "One Lord, one faith, one baptism." It is all right to preach and pray for a united church. And it is quite proper to study doctrine and church polity carefully, with the desire to eliminate all error and discover all truth. Church union is desirable only as it is formed on a true basis of sound, scriptural doctrine, authority, and church government.

THE POLICY OF PAST YEARS REVERSED.

But this advice is quite the reverse of the policy of former years. Whereas we have always urged the importance of a careful and unprejudiced scrutiny of doctrine, we have always been told by the "orthodox" churches that this should be avoided;

that the examination of doctrine led to argument, argument to quarrels, and quarrels to division, hence doctrine should be kept in the background in the interest of unity. The new note is more in accord with the old: "Examine yourselves, whether ye be in the faith"; and, "Prove all things; hold fast that which is good."

We wonder how soon these churches will accord us a hearing and examine our doctrine carefully with a view to the discovery of truth. Probably, however, such a contingency did not enter the minds of those who outlined the program of examination. No doubt they would refuse to consider the Latter Day Saint Church as a factor in the proposed church union. But we recall that in some instances the stone that the builders reject becomes the head of the corner.

AUTHORITY; SHALL WE SATISFY OURSELVES WITH AN "IF"?

When we examine ourselves, our doctrine and forms of church government, we discover many things that distinguish us from others. First of all, perhaps, is our position on authority. We do not believe it to be proper for men to elect themselves to serve God and represent him as preachers and priests. Authority is required to fit one to preach the gospel and administer in the ordinances, and Jesus said: "Ye have not chosen me, but I have chosen you, and ordained you."—John 15:16. Again we are told: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest."—Hebrews 5:4.

We are not satisfied to waive the question, as the Christians (followers of Alexander Campbell) did, when they first confronted it, and said: "We concluded *if* we had authority to *preach*, we had authority to baptize. The work then commenced; the preachers baptized one another, and crowds came and were baptized."

BACK TO CATHOLICISM.

There are two ways of claiming authority. The first being that of succession. Jesus said that he had called and ordained certain ministers. The record shows that they called and ordained others, as di-

rected by inspiration and revelation and so on and on, for a time at least. We might assume that this authority continued on by succession, even to the present time. Yet to do so we must suppose that it survived the Dark Ages and the great apostasy that extended over so many centuries. If authority was not lost then, surely there is no possibility of losing it by transgression, or sinking so low in the mire of crime and iniquity that God will withdraw the priesthood. Yet we are told: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."—2 John 9: 10.

From the Dark Ages the Catholic Church emerged as the sole organized claimant of the priesthood. All Protestant churches are of later date, and if an attempt is made to trace their authority back by succession it will lead them to the Catholic Church. If the Catholic Church had divine authority when she emerged from the Dark Ages, she has it now, and there is no need and has been no need for the existence of any other denomination, but it is logical, and if we are not to push the matter to its logical conclusion why start the examination at all?

John Wesley recognized the lines through which succession must come, for when questioned as to the authority by which he did certain things, he replied: "By the authority of Jesus Christ conveyed by the Archbishop of Canterbury when he laid his hands on me." (See Richard Watson's History.) And where did the Archbishop of Canterbury get his authority? From the Catholic Church. Of Luther it was said: "Luther received his ordination at the hands of the Roman hierarchy, and his ordination, therefore, and that of his Protestant successors is as valid as that of the Romish priesthood at the beginning of the sixteenth century." (See History of Religious Denominations, by Rupp.)

RESTORATION VERSUS SUCCESSION.

We are not satisfied with authority by succession. The second way by which authority might be claimed is by way of restoration. This is our claim. God, through angelic ministration, and by direct revelation, has restored both the Melchisedec and the Aaronic priesthoods, and again conferred authority to preach and administer the ordinances. This idea is generally rejected by the churches, as they unanimously hold that revelation has ceased.

However, if these nineteen churches push their examination of authority to its logical conclusion, they will eventually go back to the dominion of the Catholic Church, from whence they came, or unite with the Latter Day Saint Church in a church union whose authority is found in a restored priesthood. The only other alternative is to conclude that authority does not exist; and that is scarcely an alter-

native, as we can not suppose that God would leave himself unrepresented in this the most enlightened age of the world. It is not likely that these denominations will care to push their examination to the logical conclusion, so we may expect it to come to nothing, or at most result in a church union whose priesthood will trace its authority back to the Roman Catholic Church, but inconsistently refuses to recognize the spiritual dominion of that church and declines to go back to its fellowship.

WHAT IS THE GOSPEL?

We come now to a consideration of those doctrines that are connected with the redemption of man. All denominations will agree with us that preachers should preach the gospel. But what is the *gospel*? We are told that it is the fact that Jesus is the Son of God and that he died for man. A great many preachers apparently think that when they have announced the death of Jesus on the cross for the redemption of man they have preached the whole gospel. But the fact that Jesus is the Son of God and that he died for man are but great facts underlying the gospel. When we tell the world that Jesus died for man, we merely tell them what *God* has done for *them*; the gospel is not complete until it has told them what *they* must do for God and for each other. That is the first great question that men ask after they believe in the things that God has done for them: "What must we *do* to be saved?"

Here is where we begin to differ. Some reply, "Believe in Jesus, that is all you need to do." But they already believe in him. What more?

Paul, in the sixth chapter of Hebrews enumerates six principles that he says are the foundation principles of the doctrine of Jesus. Four of these tell men what to do; two of them tell him things that he will experience later on.

THE QUESTION OF BAPTISM.

Probably these nineteen denominations are at an agreement with us on the doctrines of faith toward God and repentance from dead works. But when we approach the doctrine of baptism we find disagreement as to the mode. Historic controversy rages around the interpretation of certain scriptures regarding the mode of baptism. We hold that these scriptures are so plain that controversy is unnecessary; but to make our position more certain, we are told in modern revelation most plainly: "Then shall he *immerse* him or her in the water."—Doctrine and Covenants 17: 21.

Even those who agree with us in the mode of baptism might not agree with us as to its meaning. Some interpret it in one way and some in another; but, so far as we are aware, no one of them accepts the definite statement made by Peter on the day of

Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ *for the remission of sins.*"—Acts 2: 38.

Mostly they hold that sins are remitted, we might say automatically, when one accepts Jesus. To baptism they ascribe some meaning not at all closely connected with the remission of sins. But shall the first great sermon of the Christian dispensation to be preached after the disciples had been endowed with power from on high be dismissed in favor of other interpretations presented at later dates by a divided ministry of questioned authority?

THE PROMISE OF THE HOLY GHOST.

On the question of the baptism of the Holy Spirit there is quite as much difference of opinion. Peter went on to say: "And ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This was in accord with Jesus, who had said that men must be born of the water and of the Spirit.

We hold that the Holy Ghost is given now the same as then and that it brings the same gifts and blessings. Some deny the one proposition, and some deny both. Some hold that the Spirit is not given now, and attempt ingeniously to modify the promise that was to "all who are *afar off*, even *as many* as the Lord our God shall call," and limit it to those who were *near by* and the *few* who heard the call of the Lord under the direct ministry of the original twelve apostles. Others hold that the Spirit is given now but deny that it brings the ancient gifts of tongues, prophecy, healings, wisdom, etc.

LAYING ON OF HANDS.

The laying on of hands is another doctrine so little esteemed to-day that we have never heard it made the subject of a discourse by an "orthodox" Protestant minister. Probably it will not even be considered by these nineteen prospective candidates for church union. Yet Paul, given as an especial light to the Gentiles, named it as one of the principles of the doctrine of Christ, and Christ himself named it in his last great commission (see Hebrews 6; Mark 16: 18). It was practiced in the apostolic church for the healing of the sick, in ordinations, when blessing children, and for the bestowal of the Holy Ghost (Luke 4: 40; Acts 28: 8; Mark 10: 13-16; Acts 8: 14-19; Acts 13: 1-3).

RESURRECTION AND ETERNAL JUDGMENT.

The fifth principle named by Paul, the resurrection, is spiritualized, and is seldom considered in modern theology; to us it is literal and important. The eternal judgment as a principle is not understood by modern divines. They differ as to when it

will occur. And for the most part they consider it merely the division of those who shall be saved from those who shall be lost. They have no understanding of or conception of the different glories awaiting the saved, each man receiving according to his works. Indeed, they repudiate the idea that works figure in salvation; Jesus did it all, and the man who accepts Jesus is saved completely and at once and that is all there is to it. Those who fail to accept him are lost, and that is the end of that—there are no degrees of punishment to fit degrees of crime.

THE WIFE MURDERER WHO WENT TO HEAVEN (?).

This doctrine when applied to concrete cases exposes its own folly. There was the case of Henry Clay Beattie, so widely reported in the newspapers six months ago. He loved Bulah Binford, a woman of the streets, so took his own wife, the mother of his little child, for an automobile ride. At a deserted place he halted the machine, produced a shotgun, and killed her as one might kill a dog.

After being convicted of the crime, after an appeal for a new trial was denied, after the governor had refused to interfere, after every effort to escape had failed, Henry Clay Beattie confessed his crime and accepted Jesus. He received consolation at the hands of a minister (Methodist, if our memory is not at fault) and announced that he was prepared to die in peace, his sins forgiven. The popular idea of salvation would usher him, black-faced and strangling, from the hand of the executioner right into celestial glory and the presence of the angels. But how about his poor wife? She had no time to accept Jesus, supposing that she had not done so. She was given no warning. She must go to hell to share torment equal to that meted out to the vilest sinners. We are left to speculate as to the baby,—when he grows up, will he prefer to be at the last assigned to hell with his gentle, murdered mother, or to heaven with his brutal father?

A MORE EXCELLENT WAY.

Opposed to all this is our philosophy of reward according to works, so plainly stated in the Scriptures. We hold that God has reserved punishments adequate to the deserts of each individual who is lost, and rewards that will exactly correspond to the merits and works of each individual that is saved. (See 1 Corinthians 15: 41, 42; Revelation 20: 12, 13; Revelation 22: 12; Matthew 16: 27.) This philosophy opens up a broad field of knowledge, and gives us a high conception of the wisdom and justice of God. We can not surrender it lightly for the doubtful advantages of an alliance with others who may not accept it.

ORGANIC CHURCH STRUCTURE.

Then there is the subject of church organization. We hold that the church to-day should be an exact reproduction of the church of old, in organic form, having in it apostles, prophets, evangelists, and all the other officers named in the New Testament Scripture (Ephesians 4:11, 14; 1 Corinthians 12:28; and many other passages). Where the duties of these officers are not clearly defined in the Bible we hold that God is prepared to reveal that which is lacking so that their duties may be known.

No one of these other churches is prepared to accept such a position. We are not willing to abandon it, because we are told that God "set" these officers in the church, and we can not admit that the necessity of their existence has lapsed, or that man has a right to remove them, or that God will be pleased to accept a fragmentary imitation of the completely organized and glorious church that Christ said he would build upon the rock of his divine Sonship.

OUR CONCLUSION.

An examination of these things and others that differentiate us from all other churches tends to strengthen us in our position, and does not suggest to us that we can afford to relinquish any of the vital truths for which our fathers stood. Like Luther, we must say: "Here we stand! God help us, we can not do otherwise!"

ELBERT A. SMITH.

BEGIN NOW.

The Exponent for May contains the official minutes in full of what was done and passed at the last General Convention.

Do you want to know just what the convention did in the matter of graded lessons? Subscribe now and ask for the May issue, of which there are a limited number.

During the coming year, special helps for teachers and officers will be a leading feature. Every live Sunday school worker should take the *Exponent*. Fifty cents a year to any address. Special rates to schools.

We want all ministers under conference appointment to have the *Exponent* and *Senior Quarterly* free of charge. All we ask in return is that they read them and induce others to subscribe. Our ministry list is revised every June. If ministers want these valuable publications the coming year, they will please make fresh application to Herald Publishing House, Lamoni, Iowa, mentioning their appointment. If we do not hear from you, will take it for granted you do not want them any longer.

THE EXECUTIVE BOARD.

NOTES AND COMMENTS.

METHODIST GAIN.—The Methodist Episcopal Church is in general conference at Minneapolis, Minnesota. The following press report may be of interest:

MINNEAPOLIS, MINNESOTA, May 2.—Criticism of the condition which enabled the church to gain "less than two per cent of its membership in the last year" and charges that the church press was being used "as a free forum by the promoters of disaffection" were made in the bishop's report to the quadrennial general conference of the Methodist Episcopal Church to-day.

The report, known as the "Episcopal Address," was signed by eighteen bishops in this and six bishops in foreign countries, and is regarded as the most important document to come before the conference, as it contains the bishops' recommendations for the future policy of the church.

The report was read by Bishop Earl Cranston, of Washington, District of Columbia. Another section, upon which the bishops have been at work since the general conference at Baltimore will be delivered to-morrow.

"In the last year," said the report "the church has made a net gain of but 55,000, which is less than two per cent as the outcome of the year's activities and the outlay of many millions of dollars. The statistical paradox glares us out of countenance. It shames and humiliates us. What are honors of offices worth in any army that does not win battles? No marvel that some are proposing to reduce the major generals to post duty."

This was a reference to a proposed limiting of the activities to a local district of the bishops whose jurisdiction now is universal.

Among the reasons for the meager growth, as set forth, were a too strict application of the law of the church, demanding that all members who remove from a given community without their church letters be dropped from membership after one year.

"A fair calculation," the report said, "reveals the astounding fact that probably not less than 500,000 members disappeared from our rolls by reckless use of the 'dropping process.'"

"Nevertheless we still face the patent fact that our distinctive doctrines are not being emphasized as they once were, or where preached, are discredited for the time by a gainsaying world drunk with vain philosophies and sated with glutinous indulgence."

THE "TITANIC."—The whole world stands appalled at the wholesale loss of life in the disaster which overtook the White Star Line Steamer *Titanic*. We were unable to mention the accident when news first came because of lack of space. The *HERALD* is of course not a newspaper, and the world already knows the harrowing details and incidents of the sinking of this leviathan of the ocean when making her initial voyage. We give elsewhere in this issue a very concise and clear account of the accident and the subsequent events, as taken from that worthy weekly periodical, *The Outlook*.

In every part and corner of our life, to lose one's self is to be a gainer; to forget one's self is to be happy.—Robert Louis Stevenson.

www.LatterDayTruth.org

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."—PART 23.

BY S. W. L. SCOTT.

WHICH WAS FIRST?

On page 187, Traum flourishes his quill, and drops it onto the sheet with the following:

Further, Mr. Kelley, your church, according to Whitmer, did not have any apostles at the very beginning. It was "regularly organized" on the sixth day of April, 1830, with the elder as the highest officer in the church. This "apostle" business came later. With the church of Christ the apostles were first. In the first church they were indispensable; in the Mormon Church they are purely artificial excrescences on the body of the church. There never has been a time that they have been anything but a fungous growth. They are not indispensable even to the Mormon Church. The elder can baptize, and he can lay on hands for the gift of the Holy Ghost, and perform every act that is deemed essential by Mormons to induct a "Gentile" into the fold. And, as we shall see before we are through with the priesthood question, there is not even a "mark" of identity between the Mormon Church and the primitive church.

Indeed; "With the church of Christ the apostles were first!" Then they were not apostles until Pentecost, for the Campbellite position has been now, (unless they have been forced therefrom,) that the church did not exist until Pentecost. But, inasmuch as Traum's position is that the apostles were first in Christ's church, and the Bible affirms that "God" set them in, not under, nor around, the church, therefore the church was in existence when Jesus Christ "ordained twelve, and sent them out to preach."—Mark 3: 14. And as Jesus Christ was baptized into the church, and was a member of the same, and an anointed minister of the gospel (Luke 4: 18), it follows that the church was in existence when John the Baptist represented the claims of the same, and that, therefore, Traum better look out, or he will find that the church could be built by an officer lower than "elder"—an Aaronic priest! But does our very profound critic repudiate the *progressive* development of the kingdom of God? Does he interpret church building as he interprets "world building"? Does he say that God built the church as he built the earth? out of nothing? Let us give the Lord the same opportunity we would ask for ourselves. But the statement is *untrue*. Both Joseph and Oliver were "apostles." The section in Doctrine and Covenants, from which Traum endeavors to quote, contains the identical language that they were "apostles," in the following English:

The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April; which commandments were given to Joseph

Smith, jr., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand; and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory, both now and for ever. Amen.—Doctrine and Covenants 17: 1.

Doctrine and Covenants 103: 1 says:

Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired by the Holy Ghost to lay the foundations thereof, and to build it up unto the most holy faith.

This language is a part of the instruction given the same day the church was organized. In 1829, the Lord informed Oliver Cowdery that he would "speak" unto him, "even as unto Paul mine apostle, for you are called even with that same calling with which he was called."—Doctrine and Covenants 16: 3. Did not Elder Traum know this? If not, he has "returned from the investigation," in poor shape for an attack. He does not seem to be aware of the scriptural use of terms. Peter was "an apostle," yet he calls himself "elder," in the fifth chapter of 1 Peter, 1st verse, as follows: "The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Jesus Christ." Also the Apostle John, second epistle 1: 1, "The elder unto the elect lady, and her children (the church and its members), whom I love in the truth."

And 3 John 1: 1, "The elder unto the well beloved Gaius, whom I love in the truth." Apostles are elders, but elders are not necessarily apostles. Gold is metal, but all metal is not gold. If the elder can do the work of an apostle, then the Apostles Peter and John held an unnecessary office. The apostolic office is a *sinecure*. If "the elders" now, can perform the work of apostles, "the elders" in the New Testament times, could do the work of the apostles, and hence apostles were not needed in the church of Jesus Christ in New Testament times, and the work of Jesus Christ choosing and ordaining "twelve men" whom he "named apostles" and whom "God set in the church," some of them as "pillars," supporting the structure, was a work of supererogation. What a pity God did not take Elder Traum as one of his chief "counselors" in the building of his church! Elder Traum could have stood up in that grand council, and informed the Almighty that the "elders are the highest in authority," and they could do the work of apostles; that apostles were "a fungous growth," and "purely artificial excrescences on the body of the church"; and of course God would have been brought to terms! But the Bible does not justify the assumption of the critic. It teaches that the apostles' duties are *general*, and the elders' *local*. But if true, that the elders can do the work of apostles, then why not

reason that the "elder" is not necessary, because the apostle can do all the work of the elder? But Traum should remember, that his vain course of theorizing places God in this dilemma, and makes him responsible for this work of supererogation.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we being many, are one body in Christ, and every one members one of another. Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation. He that giveth, let him do it with simplicity: he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

DOES THE OFFICE SURVIVE?

On page 188, Mr. Traum again quotes from Presidency and Priesthood, page 45, and, as usual, disjoints the members of the paragraph. Elder Kelley is arguing concerning the *offices* of the priesthood existing "with, or without an occupant"; using the office of President of the United States as an illustration in fact. Traum says, "We are not arguing that the office does not remain after the death of the occupant," but wishes to know "the due process of law" by which anyone is called to occupy such vacancy. If Traum admits the fundamental truth that the office does not die, or expire with the death of the officer, or expiration of the term of office, he is admitting that "fungous growths," or "artificial excrescences on the church," are *perpetrated*, and at the death of that "fungous growth," or "artificial excrescence," can be filled with other growths of like character, and so we have the *constitution* of God's government,—the gospel, ordained of God, *providing* for "fungous growths," "artificial excrescences," for the same law that provides for elders provides for all the offices of the government. The Apostle James, and the Patriarch David, are nowhere with this prodigy from Hiram. They taught, "the law of the Lord is perfect." The perfect law, constitution, or covenant of "God, through Christ, was confirmed with an oath." The Almighty said: "My covenant will I not break, nor *alter* the thing that is gone out of my mouth." The words of this covenant "shall never depart out of thy (Christ's) mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, (the gospel children) from henceforth and for ever."—Isaiah 59: 21. What word did Christ use when he ordained "twelve men"? Mark you, God's "WILL" through Jesus Christ is the constitution or covenant. The *office is in* the constitution. He named the official office "apostle." Hence the "will" of God, the covenant, provides for the "due process of law" which makes apostles, and God

sets them in the church. *Diatheke* is the original word from which we get the word *covenant*, and signifies "arrangement, to set, to establish, to constitute"; hence the organization of the church in its full complement of officers, laws, and supernatural endowments, is God's "arrangement," he has "set" the "members in the body as it pleased him," i. e., "according to his will." He has established the order of "organization" and government, and the "arrangement" is never to be abolished "from henceforth and for ever."

Question. How are apostles constituted? Answer. By the unchangeable covenant—constitution—the eternal gospel—the unalterable "will of God." Proof: "Paul, an apostle of Jesus Christ," how? "By the will of God."—2 Corinthians 1:1. Proof number 2: "Paul, an apostle of Jesus Christ," how? "By the will of God."—Colossians 1:1. Proof number 3: "Paul called to be an apostle of Jesus Christ," how? "Through the will of God."—1 Corinthians 1:1.

Now it is a maxim in the Christian code, that the concurrent testimony of three is credible, hence we will adduce the testimony of Peter and Christ: "Simon Peter, a servant and an apostle of Jesus Christ," how? "Through the righteousness [will] of God, and our Savior Jesus Christ."—2 Peter 1:1. "I come to do thy will, O God," (Hebrews 10:7) with: "I have manifested thy name unto the men [apostles] which thou gavest me out of the world," also: "I pray for them which thou hast given me; for they are thine."—John 17:6-9. This is quite sufficient to show that the will of God—constitution of the church—provides for apostles. Let us note an item with respect to "secondarily prophets." Are they constituted by the will of God? Peter says: "They came NOT in olden times by the WILL OF MAN."—(2 Peter 1:21), then they came by the will of God. Proof: "Therefore said the wisdom of God, I WILL send them PROPHETS, and apostles, and some of them they shall slay and persecute."—Luke 11:49. Here it is "will" send them. Every proposition or word shall be established, and it is here demonstrated that those officials whose divinely specified and defined names are expressive of office were "set in the church" by the hand, "will" of God—the covenant or constitution.

"A POSITIVE LINE OF THOUGHT."

But as chapter 14, is summarized into eleven propositions, which Traum characterizes as "a positive line of thought," we will consider them, and determine what, if any, value may be attached to them. On page 189, this "positive line of thought" commences as follows:

First: That the apostles of Jesus Christ were never called "officers" from one end of the New Testament to the other. That they served Christ independent of any church

government is patent to him who will take pains to inform himself on the question.

Second: That Christ is the head of the church, claiming all authority in heaven and in earth.

Third: That this work had within its intention the evangelization of the world. His promise was that he would be with them even unto the end of the age.

Fourth: That this work has within its intention the evangelization of the world. His promise was that he would be with them even to the end of the age.

Fifth: That the limitations imposed by human mortality would in a few years cause the cessation of the individual labors of the men chosen for that work. So far as the united testimony of history and tradition supplies the facts, we have no reason to believe that any apostle survived the century in which Christianity was born.

Sixth: That in an earlier period of Christ's ministry he said to these same men, whom he later chose for this definite work, that he had ordained them and chosen them that they might bring forth fruit, *and that their fruit should remain*; which was not true, if their work was swallowed up in a complete and universal apostasy. According to the Mormon position, the fortunes of the church had suffered disaster, so much so that she was lost for centuries before the coming of the Prophet Joseph Smith. But Christ's promise was to these men, not that *they* should remain, but that their *fruit* should remain.

Seventh: That the gospel was of such character and based upon such facts that it required witnesses to testify to its underlying facts, and for this specific purpose were these men chosen. Their frequent assertion was, "whereof we are witnesses." Apart from their testimony, there is not a man on earth who can say that Jesus left behind him an open tomb and ascended to glory. Hence their testimony, direct and irrefutable, was indispensable to the establishment and perpetuation of Christianity.

Eighth: Witnessing being their peculiar work, its character was such that it would admit of no substitute, and consequently could have no successor. There is no amount of holy palaver or the "laying on of hands" that is able to make an apostle of a man who has not witnessed the facts upon which the gospel is based. No testimony is valid to the establishment of an objective fact that is borne by one who had not seen the very fact in question. This is so manifest as to require no further elaboration. Paul is no exception.

Ninth: That if we can be assured that the facts in question have been credibly confirmed by the witnesses originally chosen for that purpose, then we will have gained everything that direct communication with the original witnesses might have supplied us. A will once placed on probate, although witnesses who confirmed it are long since dead, will stand as long as the court having jurisdiction in the case is in existence. The New Testament is such a will, in force after the death of the testator and not before, and confirmed by men who were competent to testify, and will stand as long as the court having jurisdiction remains in existence. Hence we read: "How shall we escape, if we neglect so great salvation; *which at first began to be spoken by the Lord, and was confirmed unto us by them who heard him; God also bearing witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his will?*" That scripture contains every essential feature of our plea. It was the Lord who took the initiative; it was the Lord who delegated these men to speak intelligently and advisedly upon the facts in question, and God rendered the further confirmation by signs and wonders, gifts, of the Holy Ghost, according to his will. This was the "seal of their apostleship," and all was for the confirmation of the gospel.

Tenth: That we are warranted in our conclusion that

everything was simply confirmatory, ceased by the limitation imposed in the accomplishment of the purpose at hand; and since this, on the *one hand*, consisted of living men, apostles, who in labor were limited to their lifetime, and *on the other* of "signs and wonders, and divers miracles, and gifts of the Holy Ghost," these being no longer necessary, ceased, and this being the purpose of their having been given, added reason must be assigned for their continuance beyond the accomplishment of that design.

Eleventh: *That apostolic succession of men from the viewpoint of the gospel is absolutely impossible.* To make an apostle would require a process not essentially different in this year of grace from that required in the days of the church's establishment. And there is nothing short of the same demonstration which those men made that will show any man to-day entitled to that high station. Since, then, *apostolic succession of men* is impossible, we are driven to the conclusion that the only succession that will meet the exigencies of the case is the *apostolic succession of truth*. It is the only conceivable way in which Christ can keep his promise to be with these men to the end of the age, and that in calling them to their work he had decreed that their fruit should remain. And any pretension of any man to this office, and any claim that it has duties which he is capable of performing, or that it is an office that Christ intended should remain in the church, is as wicked as it is presumptuous, and possible only to one who has become a party to a fraud as great as Mormonism is shown to be. And we can but conclude that Kelley has one mark that the "detector" does not have, as also are there some "marks" on the "detector" which Kelley does not have, and a very strong suspicion arises that his apostleship is "man-made and spurious."

This first proposition may be set down as false, in whole and in part. A man sometimes can, by making his affirmations in his own name, without conditions or modifying clauses, succeed in persuading a great many people to take his view in certain given cases. A reliable man may stand up in a crowd and get a certain following by making dogmatic assertion based on his own observation that the moon is made of green cheese, but if he is clumsy about it and begins by saying, "Gentlemen, I have not personally examined this cheese question, but I have a friend who is out a good deal of nights, who hands me a statement, based upon the calculations of his hired man, which goes to show conclusively not only that the moon is made of cheese, but that the color of it is well defined," he need not complain if his audience loses interest in the demonstration. Mr. Traum does not believe that the apostles were officers, and are never so "called from one end of the New Testament to the other." But to establish this first proposition, he has not even evidence of the "hired man," or the "friend." The whole thing is such a species of sophistical quibbling, that it is hardly worthy of the title. We are sorry to say that he is "up against" the word of God so often, but here it is: "It is written in the book of Psalms, let his habitation be desolate, and let no man dwell therein, and let another *take his office.*"—Campbell's Translation, Acts 1:20. This term "*office*" was used by the apostles as expressive of the posi-

tion, in the church, Matthias should occupy as the successor of Judas.

The Authorized Version in speaking of Judas, says: "his *bishopric* let another take."—Acts 1: 20. Anderson's translation uses the same term, *office*. Paul says: "If a man desire the *office* of a *bishop*, he desireth a good work."—1 Timothy 3: 1. The Catholic translation renders Acts 1: 20, "his *bishopric* let another take." The 25th verse of Acts 1 says: "And they (the apostles) prayed, and said, Thou Lord, which knowest the hearts of all men, show whether of these two thou *hast chosen*, that he may take part of this ministry and *apostleship* from which Judas fell," etc. Here is something called "apostleship" from which, or out of which Judas fell. What was it? Webster defines "apostleship" as "the *office*, or dignity of an apostle."

Webster's ecclesiastical definition of the term *office*, a charge or trust of a *sacred nature conferred by God himself*; as, the office of priest in the Old Testament; and that of the *apostles* in the New Testament." Judas the apostle held a *bishopric*, and Paul says the position of a bishop is an office. The successor of Judas was to take this bishopric or an office. The Apostle Paul, when writing to the Romans 11: 13 says: "As I am the apostle of the Gentiles, I magnify mine office." How does this compare with Traum's theory that the position of the apostles was that of *no office*? Alexander Campbell is squarely against him again; in his debate with Bishop Purcell, at Cincinnati, Ohio, he says: "The third testimony on which we rely is Ephesians 4: 11. This passage sums up all the *officers* or gifts which Jesus gave the church after his ascension into heaven. "And," says Paul, "he gave some *apostles*, etc."

Again, "They were all co-elders, co-bishops, co-apostles, as respected each other, and as respected all other *officers*, the apostles were first."—Debate, Campbell and Purcell, page 14. Again, in speaking of the "Christian *system*," Campbell says: "It *establishes* the necessary *offices* for its *perpetuity* and growth." See Christian System, page 82. "It," the "system," does this.

Thus we array Campbell versus Traum again, and Traum versus the Bible. But Traum says, "The apostles served Christ independent of any church government," and this is patent to him who will "take pains to inform himself." Why, Paul says, "Christ is the head of the church; and he is the Savior of the body, therefore as the church is *subject unto Christ*," (Ephesians 5: 24,) Traum knocks the primitive apostles out of even *membership* in the church. Christ was an apostle also. Was he a member of the church? Is he an *apostle* now? Is he in the church *now*? Nay, further, the church is "the body of Christ," (Ephesians 1: 23) and if they

"served him (Christ) independent of any church government," they were not *in* "the body of Christ"—the church, and if one can not be in the body of Christ without being a member of "the church," then the apostles were operating outside of Christ, outside the church! Strange, that the "head of the church," would select, and ordain men, and commit to them the "law of the government," the power to execute, and represent the claims of the kingdom, when they were nonmembers of his government! What were these men? A twilight zone between Christ, and his body, the church? Where were they as "officers," operating with respect to the church? They were "*in the vine*," (Christ) and he enjoined them to "abide in me" (John 15: 4, 5), and were of the number to whom Jesus said: "If you continue in *my word* you are my disciples indeed; and ye shall know the truth."—John 8: 32. Traum's theory has the ancient apostles "serving Christ independent" of "the doctrine of Christ," which is the law governing the church, and hence the apostles, "abiding not in the doctrine of Christ, had neither the father nor the Son."—2 John 9-11. On page 187, he had just said: "With the Church of Christ the apostles were first, IN the first church, they were *indispensable*." But now he has the services of the apostles, *independent* of the church government." Queer! But it is useless to pursue this objection farther. The same church Traum represents, professes to believe that "apostles and prophets," are the "*foundation* on which the ancient church was built," (Eph. 2: 20) yet Traum knocks the foundation (so-called) from under the church of Christ, and sets the foundation out in an "independent" position from the building. In the face of Traum's protest, Paul's inspired language is, "Now hath God set IN *the church*,—not above it, not around it, not *under* it,—*first apostles*," etc. As showing the services rendered Christ by the apostles, as being subject to the government of the church, and in direct relationship, the Scriptures teach that the category of supernatural endowments including "*apostles*" were given "for the perfecting of the Saints," and for "edifying of the body of Christ" (Ephesians 4: 12). And Jesus committed to Peter "the keys of the kingdom of heaven," and taught, "whosoever will be chief among you, let him be *your servant*."—Matthew 20: 27. Paul addressing the church at Corinth says: "For we preach not ourselves, but Christ Jesus the Lord; and *ourselves* your *servants* for Jesus' sake."—2 Corinthians 4: 5.

How could Paul, with his associate apostles, preach Christ Jesus our Lord, and also preach that they were "*servants*" to the church "for Jesus' sake," and yet "serve" Christ in an "independent" way? What! serve Christ independent of Christ's body, the church? Paul, as well as the other apostles, were moving along in the gospel way, *with*, and *for* the

churches, and *all* were subject to Christ as the head of the body. They all were "laborers together with God" (1 Corinthians 3), and *subject* to the "law of God" which is above all priesthood, and which gave Paul "the care of all the churches for a season," put aim in a "dependent" way, directly, upon the *demands* and *necessities* of "all the churches," (local congregations constituting the general government,) so that in 2 Corinthians 11: 28, he says: "Besides those things that are without, that which cometh upon me daily, the care of all the churches."

Their official duties were *both at home*, and abroad. Why doesn't our critic read *all* the *epistles to the churches*? Has he read: "John to the seven churches in Asia"? "What you see, *write* in a *book*, and send it to the churches."—Revelation 1: 4, 11.

We can agree to propositions 2, 3, and 4, but number 5 is partly in accord with Bible teaching, and partly out of harmony with respect to the purposes of God. We can see how that mysterious sunderer of body and spirit called death, lays limiting bands on the ministrations of the gospel *in the flesh*, but we can not see how, or that it did, hinder that glorious personage to which the revelator was about to render homage (and was forbidden), to minister, even in a cooperative sense, as a "fellow servant," and "one of the brethren, the prophets." If the doctrine of angels "ministering for those who shall be heirs of salvation," is untrue, Paul made a great mistake. Hebrews 1: 14; Revelation 19: 10; 22: 8, 9. This latter quotation cited, gives the statement of the angel, as follows: "I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book." The angel did not say, "I am your *servant*," but I am your "*fellow servant*." "Fellow," is defined, 1, an equal in power, rank, and character, or the like. 2, A companion, a comrade, an associate. 3. A sharer, one of a pair, two things used together, a mate. How can one, equal in rank, power, and character to another, be that man's servant? Were the negro slaves, or servants, equal in power, rank, or character to their masters? Paul says, that Epaphras was his "dear fellow prisoner." Did he mean he was his *dear prisoner*? The angel who ministered to John as his "fellow servant" of Jesus Christ, was on a gospel mission, or he was not. Will Elder Traum inform us which?

The latter part of number 5 is rather sweeping, in that it assumes that Elder Traum has "the united testimony of history and tradition," establishing the fact of the death of every apostle of the primitive church. I don't like the statement, because I read in the gospel given by Saint John:

Then Peter, turning about, seeth the disciple whom Jesus loved, following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what

is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

Elder Traum may perform the task of asking the reliable historian, if there be any, who has written the account, if there be an authoritative one, of the death of John, the Apostle, why Jesus was sent into the world to teach, and bear witness to all truth, and did not correct the mistake of the apostles, when they had received the idea that John was to remain. Instead of correcting it, he makes it more positive by saying, "If I will that he tarry till I come, what is that to thee?" It will not do to produce as witnesses of his death, those who themselves did not live till from one hundred to seventeen hundred years after the death they record took place. Such testimony would not be accepted in any court, nor could it have weight with jurors in any trivial case.

(To be continued.)

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THE FALLING AWAY FROM PRIMITIVE CHRISTIANITY.—PART 3.

BY WILLIAM WOODHEAD.

WHAT SOME GREAT PREACHERS SAY ABOUT BAPTISM.

John Wesley says, "We are buried with him, alluding to the ancient manner of baptizing by immersion." See Wesley's Notes. McKnight (Presbyterian) "He (Christ) submitted to be baptized, that is to be buried under the water by John." See "On the Epistles," page 85.

Edinburgh Encyclopedia: "In the time of the apostles the form of baptism was very simple, the person to be baptized was dipped in a river or vessel with the words Christ had ordered." See Article Baptism.

Van Osterzee (Dutch Reformed): "History teaches that baptism at a very early period degenerated from the primitive simplicity. It was originally administered by immersion." Form of Baptism, page 119.

Mosheim says: "The sacrament of baptism was administered in this century (the first) without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font." See his Church History, volume 1, page 46.

Dean Stanley says England lays less stress on its retention of what is undoubtedly the primitive, apostolic, and was until the sixteenth century the universal mode of baptism in Christendom which is still retained throughout the Eastern churches, and which is still in our church as positively enjoined in theory, as it is universally *neglected* in practice, namely, the Oriental, *strange, inconvenient, and to us almost bar-*

barous practice of *immersion*. See Form of Baptism by Briney, pages 107, 108, (*italics mine*).

Doctor Wall looks over the pages of church history for the early practice of affusion baptism and about the most ancient case he cites is Novatian, of A. D. 251. Of Novatian's baptism, the then bishop of Rome says that Novatian was sick "with an obstinate disease and being supposed at the *point of death*, was baptized by aspersion in the bed on which he lay: if indeed it be proper to say that one like him did receive baptism. But neither, when he recovered from disease did he partake of other things, which the rules of the church prescribe as duty, nor was he sealed (in confirmation) by the bishop. But as he did not obtain this how could he obtain the Holy Spirit." See Eusebius's Ecclesiastical History, by Briney, pages 107, 108, (*italics mine*).

This is one of Doctor Wall's *most ancient* cases of baptism by aspersion, and the above is Eusebius's account of it. Novatian was supposed to be at "the point of death," and for that reason was baptized in bed by aspersion, *if*, says the Bishop of Rome, it be *proper* to say that one like him did receive baptism.

Why did bishop of Rome, whom Eusebius quotes here, question Novatian's baptism? Why does Eusebius quote this bishop with approval? Why did Novatian not partake of the other things, which the rules of the church prescribed? Why wasn't he confirmed by the bishop like others were? Why make this fuss about aspersion baptism as late as A. D. 251 if this kind of baptism had been the practice for two hundred years? Eusebius had gone through church history with a torchlight in hand, yet he, too, questions aspersion baptism. The facts are it was a new innovation about this time. Vales says "that they who were baptized in their beds (like Novatian was) if they recovered again, should afterwards go to the bishop, that he might supply *what was wanting* in that *baptism*." See Eusebius's Ecclesiastical History, page 251, note 1 (*italics mine*). Something lacking we see about aspersion baptism. They thought first that in case of deathbed repentance it *might* do, but if the sick person got well it would *not* do.

Doctor Wall makes out his case that Novatian was so baptized and that Christians approved of it, and so they did, but some Christians approved of spiritual wifery, human sacrifice, Adam God, a community of women. They condemned marriage and adored the cross, but that doesn't prove those things right by any means. The trouble is, they can prove too much about the church by this time. The church was going the wrong way in many things long before Novatian was ever heard of. And Doctor Wall might just as well have proved that Novatian was ordained to the ministry "by men that were drunk,"

and thus canonized drunkenness, see Eusebius, page 250, note 1, and third line from top of page.

Bloomfield (Episcopalian) says, "He (Christ) underwent the rite of baptism by being *plunged* into the water." See Form of Baptism, page 66 (*italics mine*).

WHY THE ORDINANCES WERE CHANGED.

Bishop Kenrick (Roman Catholic) says: "The *change* of discipline which has taken place in regard to *baptism* should not surprise us: for although the church is but the dispenser of the sacraments, which her divine spouse instituted, she rightfully exercises a discretionary power as to the manner of their administration . . . the power of *binding and loosing*, which she received from Christ, warrants this exercise of governing wisdom: that the difference of times and places being considered condensation may be used with regard to the mode of administering the sacraments without danger to their integrity." Ibid., page 116. (*Italics mine*.)

Dean Stanley (Episcopalian) says: "With a few exceptions just mentioned the whole of the western churches have now substituted for the *ancient bath*, the ceremony of *sprinkling* a few drops of water on the face, the reason of the change is obvious. . . . Not by any decree of council or Parliament, but by the general consent of Christian liberty, this great *change* was effected. There is no one who would now go back to the old practice. It had no doubt the sanction of the apostles and their Master. It had the sanction of the venerable churches of the early ages and of sacred countries of the East.

"Baptism by sprinkling was *rejected* by the whole ancient *church* (except in the rare case of deathbeds or extreme necessity) as *no baptism* at all, almost the *first* exception was the heretic Novatian" (and this was as late as A. D. 251,) "but speaking generally the Christian civilized world has decided against it" (immersion). "It is a striking example of the triumph of *common sense* and *convenience* over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a greater *change* even than that which the Roman Catholic Church has made in administering of the Lord's supper in the bread without the wine. For that was a *change* which did not affect the thing that was signified: whereas the change from immersion to sprinkling has set aside the larger part of apostolic language regarding baptism and has altered the very meaning of the word." See Baptism, What It Is, pages 60, 61. (*Italics mine*.)

Bishop Stillingfleet (Episcopalian) says: "Rites and customs apostolic are *altered*; therefore men do not think that apostolic practices *doth bind*. . . . Now let anyone consider these few particulars . . .

as *dipping* in baptism." See Booth's Pedobaptism, volume 1, page 192 (*italics mine*).

Doctor Johnson (Episcopalian,) concerning giving of the bread only to the laity, says, "They (Catholics) may think that in what is merely ritual deviation from the mode *may be admitted* on the ground of convenience, and I think they (the Roman Catholics) are as well warranted to make this alteration as we are to *substitute sprinkling* in the room of the ancient baptism." See Form of Baptism, by Briney, page 119 (*italics mine*).

No claim here we see that sprinkling or pouring was ever practiced in the apostolic age. No, no; they just enter a plea of guilty to changing the ordinances. The Master said, "He that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber." (John 10: 1.)

Again he said: "If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire, and they are burnt."—John 15: 6.

The gospel platform was made in heaven. (John 14: 24.) A great deal is said about political platforms not being binding. No wonder. If God Almighty can not make a gospel platform to please his preachers, one that they can *stand on*, what can we expect from the politicians? In the commission to preach the gospel to all the world Jesus said, "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even to the end of the world." (Matthew 28: 20.) Baptism and the communion are among the things to be observed, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Ibid., 28: 19.)

And of the communion Paul says: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it and said, Take, eat. This is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye *drink* it, in remembrance of me. For as often as ye eat this *bread*, and *drink* this cup, ye do show the Lord's death till he come."—1 Corinthians 11: 23-26. (*Italics mine.*) Paul says: "Now I praise you, brethren, that ye remember me in all things and keep the ordinances, *as I delivered them to you.*"—1 Corinthians 11: 2 (*italics mine*).

We see that the above ordinances had the sanction of the apostles and the Master. Yet these men set their own will above that of their Savior's. He said, "Observe all things whatsoever I have commanded you." We say, "All right, dear Lord; we will when

it *suits* our *convenience* and *common sense*. But that Oriental, inconvenient, and to us almost barbarous practice of immersion, we just can't stand it."

Yes; but the Oriental had nothing to do with making immersion a religious rite. The gospel plan was made in heaven. It is a message from heaven and not the Orient. Now, if the Lord's commands may be set aside, why did the Father send his Son to this world? If we can set a divine rule aside, and go our own way, the Son need not have come to this world at all. Don't the teachings of these men reflect on the apostles and the Master? What about their common sense? Was the Lord lacking in common sense when John "plunged" him in the Jordan? What about the voice from heaven that approved of that baptism? Why didn't the Lord think about our convenience and common sense when he sent men out with the gospel message, and leave out that *strange* and *to us* almost *barbarous* way of baptizing?

He says, "My doctrine is *not mine*, but his that sent me." The Father, we see, is the author of the gospel plan. Don't we see our ingratitude is rejecting heaven's divine rule, sent to us from the Father? He gave one rule, and one only; men have given us the rest.

Justin Martyr's interpreter, referring to customs used at the rite of baptism, but later than Justin's time says: "The candidate for baptism was placed with his face towards the west, the symbolic representation of the prince of darkness, and then commanded to spit at and renounce the service of his old master, the Devil, and was then interrogated 'Dost thou renounce the world and all its vanities?' Answer, 'I do renounce them.' Next he made an open confession to the bishop." See Justin's First Apology, page 74, note 1.

This spitting at the Devil, with their faces towards the west, and some other customs not noticed here, came to light after Justin's age. The facts are, as different reformers arose they found occasion to change something in Christian doctrines, rites, customs, and practices, and this appears to be the true reason why the New Testament rites are the least in number, the shortest, and the simplest of any. And thus the best adapted to all nations.

Tertullian tells us that the cross was introduced into the worship, "Not that it was imposed by the law of Christ" (notice that, please,) "but *introduced* by a pious custom as a *sensible means* to revive their faith, and remind them of the Lord, and to let the heathen world see that they gloried in their crucified Master." See Justin's First Apology, page 68, note 1.

The pagans, too, at this very time used the cross also at their baptisms at their initiatory rites into

"the mysteries of Mithria." See Tertullian, pages 217 and 218. And the addition of the cross to Christian worship was but the adoption of a *pagan* custom. Augustine later on says that "the cross and baptism were never parted." See Justin's First Apology, page 75, note 1. Thus the cross became used as a part of Christian worship without the Lord's or the apostles' approval or consent. Some of the more orthodox preachers appear to have objected to such additions, on the ground that they were borrowed from paganism. See Tertullian, page 207.

Then the church rule enjoined a fast after baptism, because our Lord fasted after his baptism. See Tertullian, page 215. They instituted a fast on Friday because on Friday Christ was crucified. See *ibid.*, 207. And this Friday fast, like the cross, is still with us. And then the church rule instituted a fast on Wednesday, "Because on that day the Jews took council to kill Christ," but then it was "unlawful" to fast on the Lord's day. See Tertullian, page 204. Thus we see how changes, additions, and rites were made and set aside, little by little, until they made an institution which was quite different from the New Testament divine plan, and as heresies grew so did the creeds. Tertullian, Irenæus, and Clement, of the second century, point out how the Christians of their day were then adopting pagan customs. And this is why John Wesley, in his sermon 99, in volume 3, pages 431 to 434, in commenting on the church in the fourth century, said that the Christians then had no more of the Spirit of Christ than the other heathens, because "the church had turned heathen again and had only a dead form left."

There were many kinds of Christians by this time. Some polygamists, or those who held to the community plan, including women, free lovers, anarchists, or those opposed to all civil law, who held that law not only created property but that it also created sin. The Marcionites, a large body of Christians, taught spiritual wifery, but they condemned the marriage relation here, but married here for eternity. Then there were Adam God worshipers, and those that taught human blood atonement. With many Christians Christ was a mere man, the natural son of Joseph, but with many he was God in the flesh, and with others he was neither, but simply a phantom; with others he was a full grown something who came direct from heaven; with others he came from some star, with a body of flesh, but not human flesh. With many he was born of Mary at Bethlehem, but with others he was not born at all. With many he suffered death on the cross, but with others he could not suffer. He could not die, or suffer. He was not crucified at all. It was Simon of Cyrene that was crucified, and not Jesus.

If Jesus were a mere man, as some Christians

say, then Christians, like pagans, deified humanity. "But whom say ye that I am?"

Later on, church and state became united, the church dictating to the state, making and unmaking kings; then some of the above customs and rites were abandoned by degrees, the church turning over the enforcement of its commands to the state, and in this way delivered over to the civil magistrates the individual conscience, which clearly belongs to the individual as a free agent and not to the church or state.

Mosheim says: "The public teachers and instructors of the people grievously degenerated from the apostolic character. They seemed to aim at nothing else than to sink the multitude into the most opprobrious ignorance and superstition to efface from their minds all sense of the beauty and excellence of genuine piety, and substitute in the place of religious principles, a blind veneration of the clergy, and a stupid zeal for a senseless round of ridiculous ceremonies. See Mosheim's Ecclesiastical History, page 138.

These are terrible indictments, to be sure, and if true, confirm the Scriptures on the falling away, or the apostasy.

The papacy came "with a mouth speaking great things"; transubstantiation, the mass, sale of indulgences, the adoration of the mother of Jesus, the invocation of saints, infallibility, the worship of images, celibacy, holy water, the inquisition, the burning of incense, and the burning of heretics to save the soul; some heretics or rebels who were not burnt to death for fear, they cursed to death; all marks of the apostasy.

Jesus said: "This gospel shall be preached in all the world for a witness, and then shall the end come." "This gospel" would be the same gospel when it got over the hills to Bethany that it was at Jerusalem, and the same when it got to Antioch, and the same when it got down to Jericho, and the same old story when it got to Rome; and at Rome Paul left a message for us, viz: "Now I beseech you, brethren, mark them which cause division and offenses, contrary to the doctrine which you have learned, and avoid them."—Romans 16:17. And to the Corinthians he said: "Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them to you." See 1 Corinthians 11:2. Have we done it? Have we kept the ordinances as the apostle delivered them to the primitive church? No, no. We declare with our own mouths that we have changed the ordinances—God's divine plan, and made it better than it was when it came from heaven, having taken some of the barbarism out of it. "Every plant which my heavenly Father hath not planted shall be rooted up."

The church was a divine institution, and beyond human amendments a human plant grafted on to church ordinances, or rites, and doctrine is but a parasite, and will be rooted up.

BARNARD, MISSOURI.

Of General Interest

BOOK REVIEW.

Seldom does an author picture more vividly and insistently true the result of priestcraft gone mad than does Zane Grey, in *Riders of the Purple Sage* (Harper & Brothers, net \$1.30). The persecution of "Gentiles" and "apostates" by the leaders of Mormonism in Southern Utah as portrayed in the book are entirely in accord with the teachings of the leading men in the dominant church of that period (1871). The shooting, fighting, cattle stealing are unpleasant, but only the natural outcome of the conduct of the men who incited it all.

The personification of the devotion and faithfulness of Mormon women in the person of Jane Witherspoon is exceptionally good and is free from the "streak of yellow" that is so commonly found in the writings on this period of Utah's history. There are pleasant and unpleasant scenes, love and hate, all thrown against a wonderful background. To those who are interested in this phase of Mormonism and who appreciate a bit of stirring fiction we can commend this latest work of Zane Grey.

* * * * *

The Tragedy of the "Titanic": the Disaster.

What was the cause of the terrible and unexampled disaster, the story of which last week filled men and women the world over with sympathy and horror? The answer may be put in a few words: Steaming at high speed in an ice zone after repeated warning. Why, after the disaster, was it inevitable that a large proportion of passengers and crew should perish? Again, in a few words: Because the *Titanic*, like most ships of her class, carried not merely inadequate, but pitifully insignificant means for preserving life, and was permitted so to do by the negligent laws of Great Britain and the United States. These and the other aspects and lessons of the calamity are discussed elsewhere in this issue. Here we state the facts as they appear from the stories of the survivors. The *Titanic*, of the White Star Line, the largest, newest, and finest of ocean steamships, sailed from Southampton on her maiden voyage on Wednesday, April 10. Among the encomiums which were published far and wide on this marvel of shipbuilding none was more prominent than that she was "absolutely unsinkable"; and the day after she sank the Line's representative in New York scoffed at the reports because he "knew" that, whatever happened, the *Titanic* would float! The one great recognized danger to a modern ship is collision, whether with another ship, a derelict, the rocks of a coast, or ice. At this time of year the danger from ice is serious, especially for westbound vessels, which, under the lane system first proposed by Lieutenant Maury, U. S. N., in 1855, take a more northerly route than those eastbound. When ice is reported by other ships or by the Hydrographic Bureau, the westbound vessels should, for safety, keep near

the southern limit of the northern lane; moderate speed, the utmost care in navigating, and the closest outlook are obvious requirements. Yet the *Titanic*, to save time, to make a maiden record, under owner's orders, and in the teeth of warnings, drove, at a speed variously put at from eighteen to twenty-three miles an hour, onto the ice region, and took the risk. On a clear, starlight night, so fine that the Milky Way was noticeably bright, and when there appears to have been no other ice near by than the one berg, at a little after half-past eleven on Sunday night of last week, the vessel struck, nearly, but not quite, bows on. The iceberg was not submerged and invisible, but it is described as from fifty to a hundred feet high. Probably the ship hit a shelf-like projection under water, was lifted up for a moment, and then, as it forced itself forward, its plates beneath the water line were ripped open ("like a great can opener," Colonel Gracie says elsewhere in this issue,) and so many forward compartments were filled that she began to sink by the head. The force of the blow was such that the deck was deeply covered with broken ice. An interview with the quartermaster, who was at the wheel, reported him as saying that the lookout telephoned twice that ice was ahead, the last time just before the ship struck, but that it was impossible to change the course in time to avoid the crash. On board were 2,340 persons; of these 940 made up the force of officers, crew, and servants, 330 were first-class passengers, 320 second class, 750 steerage or third-class. All accounts agree in stating that the shock of the impact was comparatively slight; there was no panic; a passenger tells us that at least one party of card players resumed their game after the collision; probably some of the women passengers were lost because they did not realize the danger and go on deck until it was too late. The commander of the vessel, Captain E. J. Smith, a veteran in the service, went down with his ship. Mr. J. Bruce Ismay, the head of the White Star Line, testified before the Senate's investigating committee that he came away on the last boat, and that he entered it only after a call for more women to go in it met with no response.

AFTER THE COLLISION.

It is easy to criticize what was done by men under the instant stress of impending death and in confusion and night. That there were mistakes made in handling the situation is certain; the lifeboats, which at best could hold but a third of those in peril, were not in all cases full; they were not properly manned, officered, or provisioned, and in some cases even women had to help row; some women who might have been taken off were left behind; some men who were not entitled to precedence were saved; one man is alleged to have forced his way into a boat after flourishing and firing a pistol; there are indications of hurriedness and "happy-go-lucky methods," to quote a passenger's phrase. Yet in the main the conduct of officers and men seems to have been praiseworthy; they enforced the law of the sea, "Women first"; they suppressed some attempts on the part of steerage passengers to rush for the boats; as a rule they enforced the basic law that in the presence of death all men are on a level of humanity. Accounts of the seven hundred survivors differ strangely as to individual incident, but there is abundant evidence of courage, calmness, and unselfishness on the part of passengers; many women refused to leave their husbands, as in the touching case of Mrs. Isador Straus; husbands bore calmly the parting from wives, as in the pathetic incident of Mr. George A. Harder, returning with his bride from their honeymoon trip; Colonel Astor, of New York, says a fellow passenger, helped children, bade his wife farewell calmly, and "no one could have been braver." Of many a man there, notable and unknown, it may be said that he died like a gentleman. Most of those left on board went down

with the ship; a few threw themselves overboard, and of these one or two were almost miraculously saved by the boats; there may have been one or more cases of suicide; the rumor that Captain Smith, or the first officer, or both, committed suicide, proved baseless, and the report that the ship's band played "Nearer, My God to Thee," just before the *Titanic* sank is not confirmed. It is believed that when the water reached the ship's boilers an explosion took place, and sketches drawn from memory on the *Carpathia* by a passenger of the *Titanic* represent her as having broken in two before she sank. The time of sinking is placed at 2.20—less than three hours after the vessel struck. The survivors in the boats underwent the most distressing horror of the night when they saw the *Titanic* with their fellow passengers and those they loved go down before their eyes.

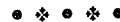
RESCUE AND SUSPENSE.

Again wireless telegraphy has saved many hundred lives, as it did in the *Republic* disaster. Out into the air in widening circles for hundreds of miles the *Titanic's* wireless flung its message of appeal (the S. O. S., three dots, two dashes and three dots), and within a few hours the *Virginian*, from Montreal, the *Olympic*, the *Titanic's* twin White Star boat, the Cunarder *Carpathia*, and other ships were at full speed to the rescue. The *Carpathia* was the first to arrive, too late to save the doomed people on the *Titanic*, but in time, thanks to the moderate sea running, to rescue the seven hundred and five persons in boats. They were suffering from cold, exposure, shock, and grief; several died on the homeward voyage. The country, and indeed the world, was almost sick with suspense and dread. The lists of survivors trickled through the wireless, and now and then there was a pathetic personal message, but not until the survivors reached New York Thursday night were many of the important facts made known. Two things should be noted: first, wireless telegraphy should be under stricter control by the Government, and amateurs should be restrained from interference; second, the very existence of wireless makes rescue of survivors in boats possible where it was not possible before, and therefore doubles the emphasis on the need of lifeboats enough to hold every passenger. These facts should be considered by the committee of Congress which is investigating the disaster, and so also should the abuses connected with the dissemination of rumors or fabrications under the guise of wireless dispatches. One such alleged dispatch the day after the disaster caused false hopes throughout the country by asserting positively that the *Titanic* was being towed stern first to Halifax by the *Virginian*. The man who was responsible for such a thing ought to be behind prison bars.

NOTABLE MEN LOST.

Among the fourteen hundred men who died on the *Titanic* many deserve commemoration; but there were three or four whose personal achievements or public services entitle them to special remembrance at this moment. Frank Davis Millet was what may be called an executive artist; he was not only an accomplished and widely known painter, but he was greatly interested in the fostering and developing of the art. His career was an adventure of the spirit. He enlisted as a drummer boy, and for more than a year saw real service in the Civil War. Then he came home and entered Harvard College. His first work after his graduation was a reporter on the *Boston Advertiser*, and later he became city editor of the *Boston Courier*. But art was drawing him, and in 1871 he went to Antwerp to study at the Royal Academy, where he won a prize in his first year. This brought him to the attention of Mr. Charles Francis Adams, who was commissioner to the Vienna Exposition for several New York journals,

traveled extensively in Hungary, Turkey, Greece, and Italy, spent a winter at Rome and a summer at Capri and at Venice, and painted his first pictures. In 1877 journalism again called him from the palette and the brush and he became the special correspondent of the *New York Herald* in the Turkish War, doing such admirable work that the *London Daily News* appointed him in place of its veteran correspondent, Mr. Archibald Forbes. His work was not only effective, but his gallantry was such that he received decorations from the Roumanian and Russian authorities. He was a member of the Fine Arts Jury of the Paris Exposition in 1878, and director of the decorations for the Columbian Exposition at Chicago, one of the most notable and influential ventures in art yet made in this country. During the Spanish War he represented the *London Times* and the *New York Sun* in the Philippines, and later published in book form *The Expedition to the Philippines*. Meanwhile his hand was not only on the pen, but on the brush. He is represented in the courthouse of Newark, New Jersey, in the Baltimore Custom-House, and in other large public buildings by large mural work; and his pictures are found in almost every museum of art in the country. He belonged to many societies, and at the time of his death was an officer of the American Academy at Rome and deeply interested in its welfare. A man of equal distinction, though in another field, was Mr. Isador Straus, one of three brothers who have made for themselves positions of great influence, not only as merchants, but as philanthropists and workers for civic betterment, and as generous-hearted citizen. He began his career in the South, enlisted in the Confederate army at the age of sixteen, served as a clerk in Savannah and afterwards in Liverpool, joined his father's firm in New York in 1865, and, with his brother Nathan, became a member of the well-known firm of R. H. Macy & Co., of New York. Mr. Straus was a man of wide reading and of tireless public spirit. He was a member of many committees and commissions for various public purposes; he was president of the Educational Alliance, which built and manages the People's Palace, one of the best known and most useful of the various institutions in the East Side tenement district of New York; he was a director in various charitable organizations. He was a man who will be sorely missed in the larger life of Greater New York. One of the most affecting incidents of the calamity was the refusal of Mrs. Straus to leave her husband. They had always been lovers and they were standing together when the ship went down. There are many people in all parts of the world who will always remember Major Archibald Butt, the President's Military Secretary, as a man of great courtesy and natural kindness; one who made what might have been a merely ornamental position of serious value by reason of his fidelity; and whose tact, judgment, and knowledge of men made him the honored aide and companion of two Presidents.—*The Outlook*.



Peru.

Nowhere else in the world will the architect of scholarly taste find as much to interest him as in Cuzco. Bigness, born of contemplation of nature's gigantic handiwork among the Andes, pervades each successive era. The cyclopean masonry of the pre-Incarial builders, the vast and more elaborate structures of the Incas, and the splendid great cathedral and churches of the colonial Spaniard, rise each upon the ruins of the other—all are ancient to our eyes and of absorbing interest to the antiquarian and architect, as well as to those unskilled in the appraisal of such merit.—From "Peru," by Harry Weston VanDyke, in *The Chautauquan for February*, 1912.

Mothers' Home Column

EDITED BY FRANCIS.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice president, 630 South Chrysler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Chrysler Street, Independence, Missouri; Mrs. M. A. Etzenhouser, treasurer, West Walnut, Independence, Missouri; Mrs. H. A. Stebbins, Lamoni, Iowa.

Mrs. Evan A. Davis, superintendent home and child-welfare department.

Vida E. Smith, superintendent literary and educational department.

Bertha Donaldson, superintendent domestic science department.

Pearl Gardner, superintendent young woman's department.

Supplementary Reading.

BOY-NAG.

The mother's influence should certainly be at its strongest during the early years of her son's life. And yet it not infrequently is spoiled by the time he has reached the age of fourteen. In talking with the mother of an unsatisfactory son I can see how anxious and thoughtful and truly good she is, and I wonder what can be the reason that her control over him is so slight. Perhaps at this juncture he comes into the room, and in a moment the mystery is solved. Almost before she has greeted him, she charges him with having inked his collar, or smashed his hat, or she assumes that he will be late for breakfast next morning. In short, she "nags" him.

Now the fact must be faced that little boys are often irritating people to live with; and it sometimes happens that the mother's equanimity is imperiled merely by the persistency in little tricks. It is easy to talk of always serenely compelling your son to obey, but if he will drum on the table with his knuckles, or make a noise when the baby is having his regular nap, something must be done and speedily.

The first thing to be sure of is, that if you "nag," you will lose your influence without curing the annoyance, the reason being very often that the boy is laboring to cure himself, and how can you expect him to continue in his effort if you give him no credit for it? Your business is to set yourself to see the beginning of good in him, and it is very probable that these very annoyances are the outcome of a vigorous vitality, one of the most precious endowments anyone can be blessed with.

To "nag" about trifles is very foolish, because you want your powder and shot for other things. As to the general problem, the first thing is to settle what you mean to stop. Make it then a matter of obedience, and come down on the violation of your orders sharply and promptly. The worst "naggers" are those who make offenses out of things perfectly innocent to the child, simply because they exasperate the elders. But "nagging" is more than foolish. It is the indication of a failure of love, and if the mother's love ever fails, whence is the boy to learn the idea of the love of God? Any display of temper by the parent, no matter how keen the exasperation, is a weakening of the bond, and the immediate conquest will be paid for afterward with compound interest. Remember you are training your son to be a man. Before you revile him, think of what you want him to be twenty or thirty years hence. Or, better still, try not to forget that it is for eternal life that you propose to be training him, and ask yourself, in view of that, if these little annoyances ought to

upset the balance of your mind. A mother who often ponders on eternity will not "nag."—The Reverend E. Lytton, in *American Motherhood*.

Any Kind o' Boy.

I don't know whether I was good,—
I meant to be,—I said I would,—
But auntie *watched* me all the way.
"Now, don't do *this*—or *that*!"—she'd say,
Before I had a chance to be
Jus' any kind o' boy, you see!

If she had given me a chance,
I *might* 'a led her such a dance—
An' been as bad as I knew how,
An' cut up—an' make an awful row!
An' then I *might* 'a tried
To make her stretch her eyes—as wide—

An' wonder boys *could* be so good!
I thought o' that—an' thought I *would*,
But she jus' *watched* me all the way,
An' "Don't do *this*—or *that*!"—she'd say.
I *wish* I'd had a chance to be
Jus' any kind o' boy, you see!
—Jessie Andrews, in *American Motherhood*.

Request for Prayer.

Brother A. Kippe, Grosslichterfelde, Germany, requests the Saints to pray for his wife, who is afflicted with rheumatism and lies very ill at the hospital.

Letter Department

LITTLE BLUE, MISSOURI, May 1, 1912.

Editor Saints' Herald: Please give me space in your columns to say to the Saints of the Southeastern Illinois District that I expect to start for my field of labor to-morrow, May 2, if not prevented. I do not know where I shall make my headquarters during the year, but for the present, mail addressed to me at Tunnel Hill, Johnson County, Illinois, will reach me all right.

I see by last week's HERALD that the district conference is to meet there June 1. I hope to be present and learn something of the condition of the work throughout the district. It is just twenty years this spring since I was transferred from that district to Southern Michigan and Northern Indiana, and hence I shall have to start in almost as a new man, so far as the condition of the work is concerned, and learn where work is most needed.

Hoping for a successful year's work, I am your brother and colaborer for the Master,

ISAAC M. SMITH.

ARTHUR, ONTARIO, March 30, 1912.

Editors Herald: As I read the precious pages of the HERALD the thought comes to me, Is there no one alive enough in Arthur to contribute a few lines to the HERALD? and then I feel ashamed of myself to let such a thought enter my head, for we have as good, faithful workers in Arthur as any have. Few, I hear some one say. Yes, few; but thankful the Lord thought of the few when he said, Where two or three are gathered together in my name, there I am in the midst of them. We realize he has not forgotten his promise; for as a branch we have come through some very hard trials, but even in the darkest hour the Lord saw fit to manifest himself

to us, and called two of our young workers into the priesthood, and encouraged our president by saying he was pleased with him as priest of the branch.

Last Sunday, March 24, we had Brother George Buschlen with us. We were pleased. We don't know why it is, but even the songs have sweeter music when Brother Buschlen comes home. We are all hoping for the time to come when Brother George will say as the prodigal son did, I will arise and go home to my father (Arthur).

We had a series of meetings lasting about four weeks in all, around Christmas time, conducted by Elder James Pycok. All who know Brother Pycok know we had the gospel preached in its fullness to us. One of the leading Methodists who attended the meetings said he heard more gospel in one night than he did in all his life elsewhere. Another Methodist, one of the head men, said we had as sure a foundation as any. Another man, a Presbyterian, whose son is a Presbyterian minister, said Brother Pycok knew the Bible; said if Brother Pycok was in the Presbyterian Church he could get two thousand dollars a year. Haven't heard of Brother Jim accepting the Presbyterian faith, however. No one obeyed, but many were reached and good seed sown. What the harvest will be remains to be seen.

We have preaching service, Sunday school, and Religio on Sundays, with prayer meeting on Wednesday night. A few outsiders attend our Sunday school, as well as other meetings; in fact, our Sunday school secretary is an outsider, and a good active worker.

We have made some little improvements in our little church, and with Brother Goulding, our young elder at the helm, along with the other officers, we feel there is a better future.

I nearly forgot to mention that while Brother Shears is trying to light the fire with his fingers half frozen, and doing the rest of that lowly yet holy janitor work, there is a big smile on his face, and no wonder. George Wilbert arrived last Wednesday.

Ever praying for the advancement of this work,

In gospel bonds,

MYRTLE LANDES.

MERIDEN, IOWA.

Editors Herald: In conversation with some, also reading articles written by others, I find a view maintained that all will be saved, even the devils or sons of perdition, which make themselves devils. (2 Nephi 6:3.) I hope that this statement is true, but will what God has revealed to us support the theory?

The writer in search for evidence upon this subject has failed to find any statement for a foundation upon which to maintain the theory. Now do not throw up your hands in horror and say God is too merciful and loving to never forgive, as I have heard some say. I realize I can not fathom the greatness of his love, but I also read that he is just. In God's dealing with man we find the two attributes go side by side, and one can not step out of its path and infringe upon the other. (Alma 19:13.) He that believeth and is baptized will be saved. He that believeth not shall be damned. Both are illustrated in this verse; the mercy by giving the plan by which to be saved; the justice by imposing the punishment for our transgressing the law of salvation. We can not say this is not a just punishment, any more than the death pronounced upon our first parents. It was for their ultimate good that the law of justice had its course after they had transgressed. So those who believe not had better be damned than saved in the condition they are in. In fact, it is an impossibility to save them in their sins. (Doctrine and Covenants 85:8.) So in our study let us remember the law of justice has its place as well as mercy.

Another point we must consider as students is, there is a qualifying clause to about every statement made. Hence we can not take one statement and build up a theory regardless of others referring to the same subject. He that believeth and is baptized will be saved, *provided he continues faithful to the end*, is the qualifying clause.

Now to the thought of this letter: We read in Doctrine and Covenants 76:4 that the only ones who shall not be redeemed in the due time of the Lord are the sons of perdition. Also we read, For all the rest shall be brought forth in the resurrection of the dead. This proves within itself there is no redemption for these by any law so far given, for if there is no resurrection, how can there be redemption? Jacob explains this very nicely in 2 Nephi 6:3, which says, "Oh the wisdom of God! His mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the Devil, to rise no more."

Our spirits have become like unto him and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery like unto himself. But I think I hear some one say, Maybe the Devil will be saved some time, and surely the sons of perdition will be saved too. Yes, we will allow them salvation if the Devil obtains it, but we read there is salvation in no other than the name of Jesus Christ, and if they are saved it will have to be through him. That would necessarily bring us to the thought, Is the atonement of Christ of any worth unto them? We read that according to the justice of God we were forever to be cut off from his presence because of the transgression of our first parents. (Alma 19:12.) Also the mercy of God could not be extended unto us without an infinite atonement. We can readily see by such quotations as this and 2 Nephi 6:2, and many others, there was a necessity for an infinite atonement. In order to bring us back into the presence of God Christ took upon himself our nature (see Hebrews 2:14), and became like unto his brethren in all things. This seems to be one of the principal points of the atonement. He becoming like us.

We have now discovered two points: First, it took an infinite atonement; and second, the infinite being had to become like us in order to redeem us from death. This atonement is extended to all the sons and daughters of Adam in the condition man is in by the first transgression, which brought about the decree of death, but we do not understand it is for any other condition.

Now these sons of perdition had known the power of God. The atonement had had its effect upon them, but according to the justice of God by doing certain things the penalty of second death is pronounced. We find nowhere in the books where there is to be an infinite atonement to redeem those from this second death, so the mercy of God could be extended unto them.

Now we ask the questions, Is death not death? If it took an infinite atonement to redeem man from one death, will it not from another? If Christ had to take upon himself our nature to redeem us from this first death, would he not have to take upon himself the nature of those who have the second death pronounced upon them in order to redeem them from that death? The Scriptures tell us of no other atonement; no provision recorded that I am aware of, so we feel safe in saying that their punishment is for always from what has been revealed to us.

I will now try and answer the quotations used to show they have a chance. In 1 Corinthians 15:22 we read, "For as in Adam *all* die, even so in Christ shall *all* be made alive." Is there not a qualifying clause in this statement? I believe there is. Except the sons of perdition! For as in Adam all

die, for by his disobedience came death, even so in Christ shall all be made alive, for by the atonement we are liberated from this death. This verse is only speaking of Adam's sin. The sons of perdition were liberated from this death, but sinned to that extent that death was pronounced upon them for their own transgression. And this verse only liberates man from the death caused by Adam's sin. So we can not apply it unto those who have had the second death pronounced upon them, for the second death is caused by a separate sin entirely.

It is in this life men become the sons of perdition, and it is in this life this second death is pronounced upon them. We read the second death is like the first. If it took an infinite atonement to redeem us from the first, will it not take the same to redeem those from the second? In Revelation 20: 13 we read, "And they were judged every man according to their work." Yes, all but the sons of perdition. But, says one, surely they have done some good and they will be rewarded for it. We will answer that by a parallel case. Surely Adam had done some good before he transgressed, but was ever doomed to destruction had it not been for the atonement. (2 Nephi 6.) We also read that the elders who fail to do their duty may be saved, but their works burnt. We see there might be exceptions to the rule. I understand by reading the statement in Revelation that it is those who come forth by the resurrection who are the ones to be judged according to their works. It can not refer to the sons of perdition, for they have no resurrection. (Doctrine and Covenants 76: 4.)

I have not read any place where the Devil is going to be judged according to their works, and if those make themselves devils by their acts, how can they expect to be judged by their works any more than Satan? I never have read of an atonement made for the Devil and his angels. I admit the statement, "Eternal punishment is God's punishment; endless punishment is God's punishment," for God is eternal and endless. But because we have this passage of scripture can we say it applies to every statement the Lord has made, including the words, "for ever," "everlasting," etc.? I admit in some cases where those words are used there is an end, but it can not apply in this case, and all the passages used to show that the words, *for ever, endless, everlasting*, have an end is nothing more than a play upon words, so far as this subject is concerned, for the atonement did not reach them.

Because it says, "the end thereof," some say that clearly shows there will be an end. Not any more than it shows there will be no end. It doesn't say there will be an end. I believe it is referring to condition and not time, for we read the end, the width, the height, the depth, and the misery thereof they understand not. If it is referring to time, then it must be referring to dimensions of misery, so we ask, How many yards wide is this misery? How many feet high does it extend? And how many feet down does it run? Now we all know this is not the meaning of the language, so it must be referring to the condition and is figurative language.

This seems to be all the principal statements that are used in opposition to the position taken in this article, so I feel safe in saying there has not been revealed to us any law showing the sons of perdition will be redeemed, but everything to the contrary.

As I said at the start, I have no objection to their being saved if God wills, but the books do not warrant us in teaching any such doctrine.

BURTON L. MCKIM.

RHODES, IOWA, March 31, 1912.

Editors Herald: I have only sad news to write, but believing the sentiment of that beautiful hymn we often sing: "We share our mutual woes, our mutual burdens bear; and

often for each other flows the sympathizing tear," I write that the dear Saints may share our great sorrow. Dear old Brother Nirk has left the little flock over whom he has had the oversight for many years. He passed from earth life to the paradise of God at 7:45 on the 25th inst. His last hours were fraught with great suffering; so great that it was a relief to his dear ones, who stood at his bedside and witnessed it when the tired spirit was released. And the next morning as we stood by his bier and looked upon that placid countenance and thought of the joyful greeting on the other shore, and how with all earth's environments removed, and the noble mind restored to its full vigor, and the spirit freed from the poor, weak, diseased body, that has so long hampered him, he could again enter upon the Master's work untrammelled, we could not wish him back. While the tears will flow, they are not for him, but for our own loss, and for the loved ones who must live on without him.

His aged companion bore up bravely, helping to care for him till the end came. All of his children except his son John, who lives in the State of Washington, were present at the funeral, four of whom were at his bedside when he breathed his last. The children, seven in all, had been home in January, when their parents celebrated their forty-ninth wedding anniversary.

The funeral services were held in the Methodist Protestant church on the 28th; Charles Butterworth preaching the sermon from, "Blessed are the dead which die in the Lord from henceforth, Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Both the Methodist Episcopal and the Methodist Protestant ministers of this place assisted in the pulpit, and a quartet from the Methodist Episcopal choir furnished the music.

For years Brother Nirk acted as president of the Des Moines District, and later as bishop's agent, traveling through the district in cold and heat without remuneration from the church. He was respected by everybody who knew him, and loved as a father by all the Saints. His death leaves the little flock here without a shepherd, and the branch without an officer. His last thought seemed to be fraught with anxiety for the work. Even after he could no longer talk intelligently his incoherent utterances were: "Assemble yourselves together; do not wait for me." We expect to carry out his wishes as best we can.

"As falls the trembling autumn leaves,
Our friends are dropping one by one;
Stern death his victims ne'er relieves,
Though we be left to weep and mourn.
The tender smile, the soul-lit beam,
That once illumed the kindly face,
No more for us will shed its gleam;
It faded at death's cold embrace."

In gospel bonds,
MATTIE HUGHES.

CONDON, OREGON, March 29, 1912.

Editors Herald: I desire to bear my testimony through your paper to the love and power of God made manifest in behalf of my companion. Her health had been failing her the last three years, until she was almost a wreck so far as her nervous system was concerned, and although she had been administered to a number of times by different elders, it seemed that she could get no permanent relief, so we decided to take the advice of our home physician and try surgical treatment. Accordingly she took her departure for Portland, Oregon, on February 7, and went to the Good Samaritan Hospital for an operation. Just prior to starting, she requested administration once more, and Brother W. A.

Goodwin, of Portland, and myself, performed the ordinance. During administration God spoke peace to her soul, and the fear and dread were all taken from her and she was told by the Spirit that she should not suffer any sickness from the anæsthetic, and that she should not suffer any pain after the operation, all of which was truly fulfilled. While she lay on the operating table three and one half hours, and was under the influence of the ether from 10 o'clock a. m. to 5.30 p. m., she had no sickness, and when asked if she was in pain she invariably answered, No.

Now she is at home and improving in health every day, thanks to our heavenly Father. Her case was a great surprise to all connected with the hospital. The surgeon and all the nurses were astonished and could not account for the way in which she came through it all. The attending surgeon stated that he had never experienced such a case in all his practice, and he told her before that she would be very sick and suffer a great deal for twenty-four hours following the operation, as it would be a very severe one. He told me afterwards that he performed four different operations all in one.

I ever praise God for blessings received, and pray him to help his people to so live that the time may soon come when the matchless power of Jesus the Christ may be manifest in the world to that degree that the powers of darkness must perforce give way.

Asking an interest in the prayers of all Saints, and ever praying and working for the final culmination of God's work,

Your brother in gospel bonds,

N. E. AUSTIN.

SCRANTON, PENNSYLVANIA, April 8, 1912.

Editor Herald: I think the readers of the HERALD would like to hear something of interest concerning the Scranton Branch. Those who are acquainted with the conditions here, as compared with those of six or seven years ago, will readily admit that there has been a marked improvement in the work. Previous to my entering the church, the congregation was very small. The Sunday school at that time, only had three classes. There were no young people here at that time, therefore the work was not very interesting to me. Brother Evan Lewis visited here occasionally while living in Wilkesbarre and was always made good use of. Finally he moved to Scranton, which was quite a help to the work. Brother Samuel Brown was sent to labor here, and did good work. To him we give the credit of introducing the Religio work here. He also was a good Sunday school worker, and was loved by the young people.

Later Brother William Lewis came here, and was given the care of the branch, which to my understanding is the duty of the high priest. Through his administration the branch was raised to a higher condition spiritually. At this time we had no priest, as Brother George Morris was at that time in Wales. Therefore it was necessary that an elder should occupy in this office. Brother William Hawkins was teacher; we had no deacon.

Our president before mentioned was indeed a kind and meek man. His sermons always displayed the love of God. I am sure he has left a warm spot in the hearts of some of the Saints here, as well as friends, and we are not surprised at his call to the patriarchal office.

We have four elders, two priests, two teachers, and a deacon. The men seem well capable of taking care of the work here, and some are able dispensers of the word. The Sunday school is far in advance to-day of what it was at the time before mentioned. The Religio also has its hand in the progress of the work. These two have been the making of the young people. If it were not for these, the young people

would not be very much at home. It is the auxiliaries that carry the work along; they have been the means of developing the talent in the young.

We have found a good president in Brother William Hawkins, who by his actions proves that he has the interest of the work at heart. Brother George Morris deserves attention. He has tried to improve the musical talent in the branch, and I believe he has in a measure succeeded, although laboring sometimes under adverse circumstances. He has done all he can for the interest of the young people here. He certainly has the welfare of the young people at heart. Also Sister Alice Morris has been a source of encouragement to the young, and is willing to associate with them, and puts before them the proper example, which can not be unnoticed. Brother Walter Lewis, who is one of our branch teachers, and a good teacher in the auxiliaries, expresses his love for the work, and is always trying to suggest something for its good.

We have meetings every week for the young people, in which prayer is offered, and different subjects are selected to talk upon, such as the good characters of the Bible and Book of Mormon. These meetings, if attended by all the young, would create much sociability, as we have a nice group of young people here. Some of us are likely to stray from the narrow way, but there is truly a tie that binds us together, and I hope that we shall in the future be more desirous of conforming to the will of God.

We had the pleasure of using our new communion set on April 7. The president called upon Brother Lot Bishop to offer the dedication prayer. Brethren William Hawkins and Richard Hawkins officiated at this service. Another item of interest was the presentation of a fine organ to the branch. Brother Clynton Hegelin, the husband of the lately deceased Sister Charlotte Hegelin, made the presentation. We have a considerable sum of money on hand towards building a church, and hope that an extra effort will be made along this line in the future, as our place of meeting at present proves to be very inconvenient, especially that of entertainments and weekday meetings.

Brother Archie Hawkins is president of Religio. The writer is superintendent of the Sunday school, with Brother Walter Lewis as assistant in both. There are others of the young people who are assisting with their musical and vocal talent. I trust that we shall move onward.

Your brother in the one faith,

WILLIAM DAVIES, *Branch Historian.*

313 SOUTH DECKER COURT.

HILLMAN, MICHIGAN, April 12, 1912.

Dear Editors: I have been a silent reader of the SAINTS' HERALD for over eight years. As a branch we are still marching onward and upward, striving to attain to the heights of perfection. Although we are not many in numbers, yet we feel that if we will put forth an effort to do the will of the Father that he will ever be ready to own and bless us.

Just at present we have no Sabbath school but have prayer meetings, preaching services, and Religio, and we enjoy these services very much. Our Religio is very small, but the few who are interested are all very enthusiastic, and each and every one is striving to gain new members. We are all working together, and our prayers are united that it may become an honor and a glory to God's name. We are living in the last dispensation of time, when the signs which are to follow them that believe are to be fulfilled. We have reached the eleventh hour, the hour in which we must prepare ourselves to meet the Bridegroom if we would be ready when he comes. When we hear that summons, if we are not prepared

we will be like the foolish virgins and will be shut out of the presence of the Lamb who for our sakes was slain.

We can not fight the Tempter alone; can not overcome all his evil and wicked devices; and so God, in his tender mercy has said, Get those who are strong to help the weaker ones. Let them have charity, which means love, and be patient, kind, and long-suffering. Those who have drifted with the tide and have wandered from the true fold of God are just as precious in his sight, and he rejoices more over them if they climb from degradation upward once more to the heights of nobility, because of their struggle and triumph, than he does over those who have always kept the narrow path, because they who have wandered from the fold and then once more returned are doubly zealous, more earnest, and are as burnished gold.

Often times a kind and gentle word, spoken in all sincerity and truth, will save a soul from plunging into the downward path, and many long, sad heartaches. Let us perform our duties so faithfully that we may have a part in the world to come.

Your sister in Christ,

MERL V. REA.

Extracts from Letters.

Sister Minnie Christianson, Marchants Grove: "There are only a few Saints in this part of the country. We have no branch here, but hope to have some day. Elder Mortimer has been here this winter; we were glad to have him with us. I was baptized while he was here, as were also three of my friends. It is so hard for the scattered Saints to live as they should when our homes are surrounded by so many different sects."

News from Branches

Independence, Missouri.

Funeral services for O. L. Goodale, who died on the 26th at his home here, were conducted at the church on Sunday at 4.30 p. m. At the close of the sermon by Bishop Hilliard, fifty members of the Odd Fellows' lodge took charge and, after the usual funeral ceremony of the order, the remains of our brother were conveyed to Mound Grove Cemetery.

Among others who have passed away are Sister Minerva Wright, who passed away on the 14th at age of eighty-four years; and Sister Bert E. Page, who passed away at the Sanitarium at the age of twenty-four.

On account of the inclement weather, only 560 attended the Sunday school. Patriarch A. White gave wise counsel to both old and young at the morning service. At the afternoon prayer meeting, at which R. M. Elvin was in charge, Pául Craig was ordained to the office of elder, J. F. Curtis and G. E. Harrington officiating. Several of the elders of the missionary force are still with us, who contemplate going soon to their fields of labor. There were several names mentioned for prayers at the prayer service.

A large number of Saints from Oklahoma were delegates at the conference, which fact contributes to the regretful feeling of our people who heard of the loss of life and property which lately occurred in that State.

Were it not for the blessings we receive from our heavenly Father through the gospel, and the hope that fills our hearts of the bright beyond, the Saints might, indeed, like faithful Jacob of old, bewail the loss of precious ones around us.

We in Independence feel somewhat lonely, since on the 19th inst. the conference of 1912 finally adjourned, and our beloved president, at its close, addressed with such calmness and kindly spirit the ministry who were about to leave for their

mission fields. The weather throughout the entire session had been delightful, and although in that large concourse of active laborers adverse and varied opinions were expressed, still peace abounded and a spirit of confidence in the work, and equanimity of purpose pervaded the assembly. The absentees were few, order and mutual respect were at all times visible, and the business sessions, the prayer and preaching services, together with the efforts of the musicians and auxiliaries, all reflected efficiency, and were thoroughly appreciated.

On the Sunday afternoon of the 21st there was a lively prayer and testimony meeting, presided over by President F. M. Smith, and there were two ordinations, two blessings of little ones, and a young miss was confirmed by G. E. Harrington and E. Rannie. A few of the eldership lingered with us, and through their prayers and testimonies we continued to be joyful in the work.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

MANCHESTER.—The business sessions of the conference were held in the East Branch meeting rooms on April 6 and 8. The morning service of Sunday was also held in the East rooms, the afternoon and evening meetings in the Lecture Palace, Longsight, Manchester. We had used the Longsight public hall for many years for our conferences, but when we applied for its use for this last occasion we were refused it without explanation. We were surprised that the town hall committee could not discriminate between us and the Utah Mormons, but we are taking action which will prevent any misunderstanding in the future. Bishop R. May was with us and presided over all the business sessions. Other visitors were High Priest J. W. Taylor, Elder J. E. Meredith, president of the Seventh Quorum of Elders, from Birmingham, and High Priest T. Taylor, of Leeds. Patriarch James Baty was associated with Brother May in presiding. Opening session called to order at 6.30 p. m., Saturday. Privilege of the floor was given to all visiting brethren. Cyril Armstrong was appointed usher. A communication from the Warrington Branch, recommending the ordination of Andrew Fleming to the office of priest was referred back to the branch, it not having been voted on by them. Summary of the statistical reports of branches as follows: Total members in 1910, 510; 1911, 493; gain by baptism 7, by letter 8, total 15; loss by removal 25, by expulsion 3, by death 4, total 32; net loss for year 17; 9 ordinations, 3 marriages. Branch spiritual reports were read from South, North, East, Northeast, Farnworth, Wigan, Warrington, Stockport, and Eccles branches. Reports of elders were read from James R. Baty, J. Gailey, T. Brien, G. W. Leggott, D. Hope, William Spargo, I. S. Grundy, W. Worth, H. L. Griffiths, W. H. Greenwood, H. Greenwood, N. J. Weate, James Waugh, G. Towers, W. R. Armstrong, James Spargo, C. H. Barton, S. F. Mather, Joseph Dewsnup, F. Bruton, James Schofield, I. Harper, F. Naden, Ed. Maloney. Priests, G. Gaydon, T. Adams.

On Sunday there were inspiring short sermons by J. W. Taylor, T. Taylor, and J. E. Meredith in the morning service; the afternoon meeting was devoted to testimony. Bishop R. May addressed the evening service, using a chart. At the Monday morning meeting elders' reports were continued from R. Murray and J. Foden. Consideration of the motion to alter rule 11, which reads as follows, was had: "No member shall be ordained to office in the priesthood who uses tobacco or intoxicating drink, and any officer using same shall be suspended." The motion was lost. Motion to alter rule 6b (referring to ordination), was deferred till the next conference. Auditors' report of the accounts of the late bishop's agent was received. The election of district officers resulted as follows: W. H. Greenwood, president; T. Brien and W. R. Armstrong, vice presidents; W. Worth, secretary; Sam Mather, assistant secretary; N. J. Weate, treasurer; James Waugh, auditor for two years. Sunday school superintendent's report read with request for release from office after a service of twenty years. Report was received and a vote of thanks was tendered Brother S. F. Mather for past faithful services. N. J. Weate was elected to the office. J. Foden was reelected musical director of the conference. At a

meeting of branch presidents held a week previous to the conference, it was decided to elect a corresponding secretary to take in hand all newspaper correspondence and act authoritatively for the district. This was submitted to the conference for approval. It was resolved, That W. R. Armstrong be elected as corresponding secretary to handle all newspaper correspondence, and all members and officers be instructed to submit correspondence to him for approval prior to forwarding for publication in the local papers. Reports of treasurer and auditors read. Religio report read. At the evening session the action of the town hall committee in refusing us the use of the Longsight Public Hall was considered. After discussion the following prevailed: "Resolved, That we the members of the Reorganized Church of Jesus Christ of Latter Day Saints in conference assembled respectfully request the chairman of the town hall committee for the reason why we were refused the Longsight Public Hall for the use of conference services, seeing we have hired these halls for many years without exception being taken to us as a religious body, and that we have no affinity with the so-called Mormons of Utah, and are opposed to their practices; and further, we respectfully request that a deputation be received to explain our views and position." The following deputation was appointed to wait upon them: W. H. Greenwood, H. Greenwood, S. F. Baty, T. Brien, Joseph Dewsnup, G. W. Leggett, W. R. Armstrong, and W. Worth. The committee were instructed to wait upon the Lord Mayor in event of the failure in the efforts with the town hall committee. A motion was made that steps be taken to reunite our district Sunday school with the General Sunday School Association. The matter was left in the hands of the district superintendent of the Sunday school and Sunday school officers. Letters of condolence were authorized to be sent to Brother Hughes and Sister Beswick. G. W. Leggett was put in charge of the outdoor work of the district. The general, mission, and local authorities of the church were sustained. Thanks of the conference were tendered to the catering committee and all who have helped to make the conference a success. A question was raised with reference to the uniting of the local branches into one large branch. It was resolved, That the secretary write the local branches for their views on amalgamation, and report at the next conference. W. H. Greenwood, president; William Worth, Samuel Mather, secretaries.

Conference Notices.

The Clinton, Missouri, district conference will convene with the Wheatland Branch at Wheatland, Missouri, May 25 and 26, 1912. All are urged to be present that find it possible to attend, as officers for the district are to be chosen, and other important business attended to. The Wheatland Branch expect to dedicate their church during the conference. Mail all reports to C. P. Welch, Wheatland, Missouri, so he will get them not later than May 23. All that are expecting to go by train will please write Brother Welch, so the Saints will be prepared with enough conveying vehicles to get you from the railroad to the church, a distance of a few miles. John Noyes, secretary, 1029 North Ash Street, Nevada, Missouri.

Nauvoo district conference will meet at Fort Madison, Iowa, on June 1 and 2, first session at 10 a. m. The Fort Madison church is expected to be dedicated during this conference. C. E. Harpe, president.

The semiannual conference of the Southern Indiana District will convene with the Louisville, Kentucky, Branch on Saturday, May 18, 1912. A good attendance is hoped for. Any information in regard to entertainment during conference may be obtained of John Zahnd, 223 State Street, New Albany, Indiana. All reports should be in the hands of the secretary not later than May 16. John Zahnd, district president; Charles H. Fish, secretary, 645 West Twentieth Street, Indianapolis, Indiana.

The thirty-third conference of the Central Illinois District will be held at Beardstown, Illinois, June 8 and 9. I hope this will meet with your approval. Walter Daykin, secretary.

Conference of the Spokane District will convene at Sagle, Idaho, on Saturday, June 8, at 10 o'clock a. m. Branch clerks please send reports to the undersigned one week prior to conference, as provided for in district resolution number 6. W. W. Fordham, clerk, South 238 Haven Street, Spokane, Washington.

Convention Notices.

The Sunday school association of Spokane District will meet at Sagle, Idaho, on Friday, June 7, at 7:30 p. m. There will be an entertainment after business session. Mary Buchanan, district clerk.

The Northeastern Illinois district Religio convention will convene at Mission Branch Friday, May 31, 1912, at 10 a. m. Secretaries please see that reports are in on time. Blanche Fairbanks, district secretary, 1528 South Turner Avenue, Chicago, Illinois.

The Nodaway district Sunday school convention will meet at the Ross Grove Church on Friday, May 31, 1912, at 2 p. m. Alma Nelson, secretary.

The Southern Indiana Sunday school district convention will convene with the Louisville Branch, at 9:30 a. m., May 18. I trust that all interested in the Sunday school work of the district may be in attendance. John Zahnd, district superintendent, 223 State Street, New Albany, Indiana.

Reunion Notice.

North Dakota reunion will be held at Logan, North Dakota, commencing July 6, 1912. Please notice particularly that the grounds are one mile out of town in a grove. The town is small, with no hotel accommodation whatever, so all must come prepared with tents. There will, however, be the usual arrangements for visiting elders. There will also be a boarding car where meals will be served at twenty cents a meal. Logan is nine miles southeast of Minot, on the Soo Railroad, two trains per day stopping each way. Those coming on the Great Northern change at Minot, which necessitates an all night stopover. Those living on the Northern Pacific can get on the Soo from the east at Valley City, and from the west at Bismark. No special arrangements have been made as yet, but we confidently look for the number of elders from below that usually visit the three points, Minnesota, North Dakota, and Saskatchewan. A very pleasant place to meet. All come who possibly can. Pasture for horses free. William Sparling, district president.

Pastoral.

Having been appointed assistant minister in charge of the State of Texas, I take this opportunity of addressing the ministry, and Saints in this State. Conferring with Brother J. F. Curtis, we decided that to get the best results from our force this year, to divide up as follows:

W. H. Mannering and Charles J. Cady, to work in the southeastern part of the State; B. F. Renfroe and John Nunley, in central and eastern parts; John Harp, Southwestern District; J. W. Morgan and G. R. Kuykendall, southwest, and west to the north line; S. W. Simmons, as appointed, northwestern Texas.

We especially request the missionaries to leave the branches for the local men to take care of, except when they want some special meetings. We want to open new places, where there are scattered members and friends, and be sure and stay long enough to do the work well; two or three sermons will not do the work.

We hope the Saints will let us hear from them and their needs, and will assist us in carrying out these plans. If you can't find the missionaries, make your wants known through the papers. And don't forget this important part of our work, tithes and consecration. The gospel can not be carried on without these. The preacher that does not preach tithing is not fulfilling his mission, and the Saints that do not pay their tithing and offerings are not doing their duty. The bishop's agents will no doubt announce their addresses, so you will know who to send it to. In case you do not know who to pay it to, send direct to Bishop E. L. Kelley, Independence, Missouri.

I have two debates on hand, one in Missouri, and the other in Oklahoma, that will prevent me getting to the field until the last of June. I would like to have the field address of all the missionaries, and hear from any others that want meetings. Address me at Independence, Missouri.

W. M. AYLOR.

INDEPENDENCE, MISSOURI, April 30, 1912.

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CONTENTS

EDITORIAL:

Popular Churches to Scrutinize Doctrine - 437

Begin Now - 440

Notes and Comments - 440

ORIGINAL ARTICLES:

A Review of Mormonism Against Itself, Part 23, by S. W. L. Scott - 441

The Falling Away from Primitive Christianity, Part 3, by William Woodhead - 445

OF GENERAL INTEREST - 449

MOTHERS' HOME COLUMN - 451

LETTER DEPARTMENT - 451

Isaac M. Smith—Myrtle Landes—Burton L. McKim—Mattie H. Hughes—N. E. Austin—William Davies—Merl V. Rea—Extracts from Letters. - 455

NEWS FROM BRANCHES - 455

Abbie A. Horton.

MISCELLANEOUS DEPARTMENT - 455

THE SAINTS' HERALD

ESTABLISHED 1860.

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Those interested in mission number four, will please observe the following instructions as far as possible:

In the Southeastern Mission Elder F. M. Slover, of Crysler Street, Independence, Missouri, will be my assistant minister in charge. His associates will be Lloyd C. Moore, Swen Swenson, A. G. Miller, and J. W. Dubose.

Elder H. E. Moler, of Holden, Missouri, will be my assistant minister in charge of southern Indiana, Kentucky, and Tennessee, and will be assisted in southern Indiana by Jacob Halb, and in Kentucky and Tennessee by J. R. McLain, J. A. Roberts, S. E. Dixon, and W. S. Shupe.

Elder Samuel Brown, of Stevenson, Ontario, will be assistant minister in charge of the Kirtland District and his associates will be Bishop J. A. Becker, C. Ed. Miller, and Richard Baldwin.

C. Ed. Miller will, during the summer months, be in charge of Kirtland Temple. Richard Baldwin will have Cleveland as his objective point.

Bishop J. A. Becker, R. F. D. 2, Willoughby, Ohio, with his assistants will care for the finances of the Kirtland, Pittsburg, and Ohio districts.

Charles Fry, Pauline Avenue, Pittsburg, Pennsylvania, will be assistant minister in charge in the Pittsburg District, having Pittsburg as his objective point, and will be assisted by Leon Burdick.

In the Virginias Elders James McConnaughy and Thomas Mills will labor. Brother McConnaughy, R. F. D. 2, Willoughby, Ohio, being in charge.

Elder N. L. Booker, R. F. D. 2, Willoughby, Ohio, will be my assistant minister in charge of the Ohio District, and will be assisted by Elder J. W. Metcalf.

The missionaries will please be particular to forward to those in assistant charge, their reports on July, October, January, and March 1. All district presidents will please forward to the assistant ministers in charge of their respective districts a copy of the report of labors done in their jurisdiction, on the dates above stated.

The assistant ministers will please notify, in due time, the minister in general charge of all conferences and reunions to be held in their respective fields of labor, that sufficient assistance may be given them, so as to obtain the best possible results.

That we may more fully harmonize our work with the will of the Lord, the local priesthood is admonished to do all that lies in their power to care for the work of the districts and branches, so that the missionary staff may the more freely "push their ministry into other fields," as admonished in Doctrine and Covenants 122:8.

Let us all as a priesthood and membership of the church, demonstrate to the world that we are a "peculiar people, zealous of good works," endeavoring to live by "every word that proceedeth out of the mouth of God," refusing, by word or deed, to take part in that which would injure others, but by lives consecrated through prayer, fastings, tithes and offerings prove that while we "are in the world, we are not of the world."

R. C. RUSSELL.

Minister in General Charge.

135 SELKIRK STREET, CHATHAM, ONTARIO.

To the Ministry and Saints of the Rocky Mountain Mission; Greeting: Inasmuch as those in charge have deemed it advisable to appoint the undersigned in charge of the work in the States of Montana, Idaho, Wyoming, Utah, and Colorado for another year, we take this opportunity of thanking all for the support and hospitality which we received last year and earnestly solicit your cooperation in the year's work that lies before us. In the field as a whole there are many excellent openings, and the prospects appear to be very favorable for a successful year. We would strongly advise the brethren to refrain from unnecessary traveling and concentrate in those places where an interest is in evidence, making the very most of such opportunities as lie immediately to hand by house to house visitation, and judicious tracting, and systematic open-air services. I am impressed with the vast opportunities which this mission affords for work of this kind, and such work can be accomplished both effectively and economically. To unnecessarily travel about the field develops the "wanderlust" and does not produce the results that we desire, and causes unpleasant comment.

We appreciate the fact that we have a most excellent staff of workers, and though far too small to meet all the demands, yet we have every confidence that under the blessing of God it is large enough to accomplish good work.

The brethren will be allocated for labor in the following manner:

COLORADO.

O. B. Thomas and H. E. Winegar in Eastern Colorado paying particular attention to Wray, Fox country, and other points in that section where interest is established.

F. A. Russell and L. G. Holloway will take care of the interest which they developed last year and at the points in Western Nebraska; by mutual arrangements with those in charge of that State these brethren will look after interests which exist in that section of the country.

T. W. Williams will make Denver his headquarters and seek to build up the work there and care for the interests in the surrounding country.

S. Twombly will have oversight of the work in the Delta country, where we trust to revive the branch and possibly organize new branches, if the Lord will.

Brethren Petre and Bozarth will care for the work in Trinidad and the points up to Pueblo, and also cooperate with Brother Twombly in proselyting work in the Delta country.

UTAH.

J. E. Vanderwood will work Ogden and Malad City and the several points lying between and around these places, but giving special attention to Ogden.

M. F. Gowell will give special attention to Provo and vicinity.

A. M. Chase will continue the work in Salt Lake City.

J. M. Stubbart and J. C. Christensen will work in other points where opportunity and circumstances may afford, and I would suggest that the southern portion of the State be carefully worked by these brethren. Brother Chase will afford whatever information he can to assist these brethren in selecting points where interest already exists.

Charles Chase will labor in any place where there may be a call for his services, in open air meetings, house to house visitation, and for work among the young people. Our brother will render excellent service, and by mutual arrangements we trust the brethren will take advantage of the ability our brother possesses in these matters. While waiting for such calls Brother Chase will join Brother Gowell and take up work there with him in tracting, open air preaching, and developing interest among the young people.

IDAHO.

John Davis will labor in and around Boise. Alvin Knisley will develop the work in the Minnedoka Valley. New Madden will cover the same ground as last year. In Idaho these brethren we trust will make their mutual arrangements for laboring together where there may be opportunity or need.

MONTANA.

A. J. Moore and L. E. Hills will cooperate as much as practicable in the southern part of the State, Brother Hills making Bozeman his objective point and concentrating there as much as may be demanded by the needs of the branch. W. P. Bootman and T. E. Fitzwater will work together in the northern portion of the State, working up those places where an interest already prevails and if possible initiating an open air campaign in Great Falls to give our work a commencement there.

Of course throughout the entire field we simply intend these instructions to be general and will leave the brethren to use their judgment and act on their own initiative in case of emergencies arising.

We respectfully ask for the support, moral and financial, of the Saints to be extended to the brethren who are devoting themselves to the work of the ministry, and we would like to urge that all remember the obligations we are under to our heavenly Father to pay our consecrations, tithings, and offerings "as he may prosper us." In this spirit of cooperation and solidarity the work will move forward to its final triumph.

We ask the brethren of the missionary staff to be prompt in reporting. Last year several were very remiss in this matter, and address all correspondence to 701 North Cottage Street, Independence, Missouri.

Faithfully yours,
JOHN W. RUSHTON.

INDEPENDENCE, MISSOURI, April 29, 1912.

Correction.

In the issue of the HERALD of April 24, appointments by the First Presidency shows the British Isles, Scandinavia, and Germany in charge of H. N. Hansen. This is erroneous in that the British Isles should have been shown in charge of William H. Greenwood and known as mission number 7; Scandinavia and Germany in charge of H. N. Hansen, mission number 8; Australasia, mission number 9; South Sea Islands, mission number 10; Great Lakes, mission number 11; Palestine number 12.

FREDERICK M. SMITH,
Secretary First Presidency.

Error.

Brother E. Rannie was appointed to Southern Nebraska— not Northern Nebraska, as shown in list of conference appointments. This was a typographical error.

Died.

ROBERTS.—Letha Holman was born October 11, 1833, at Morgan, Indiana. She joined the Christian Church and lived a faithful member for thirty-seven years. She has been sightless for thirty-eight years. United with the Reorganized Church on October 5, 1898, at Wyandotte, Oklahoma; died April 17, 1912. Funeral service held at Fairland; sermon preached by W. B. Hillen, interment in the Fairland Cemetery. She leaves one son, four daughters, forty-three grandchildren, and fifty-nine great-grandchildren, besides a number of Saints and friends.

NAKAMURA.—Kingie Nakamura was born November 15, 1899, at Honolulu, Territory of Hawaii, and was killed in a runaway on the afternoon of April 12, 1912. He was a convert from one of the mission Sunday schools, having been baptized December 25, 1910, by Elder McConley. It was hoped that he might grow up and help spread the gospel among his own people, Japanese, but the Lord has willed it otherwise. The funeral was conducted from the church, in charge of Elder Waller, after which the remains were cremated at the Nuuanu Crematory.

BENNETT.—Maud Emily Romarty was born September 30, 1879, at Burlington, Kansas. She was married to David Bennett in November, 1903; of this union five children were born, two preceding her to the better land. She was baptized into the church May 23, 1909, by Edward Tucker, who also confirmed her. After a sudden and short illness she

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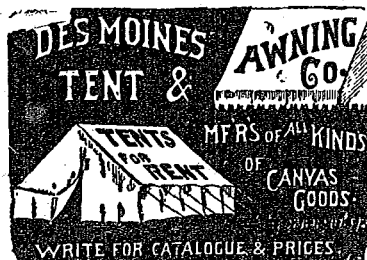
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died April 28, 1912. A husband and three children, mother and sister, share the sorrow of her premature death. The funeral was held in the church at Armstrong, sermon by J. W. Rushton. A very large gathering of Saints and friends witnessed the affectionate esteem in which Sister Bennett was held.

DUCKWORTH.—Mary J. Duckworth was born January 27, 1835, at Brookville, Cumberland, Nova Scotia; baptized February 1, 1880, at Fall River, Massachusetts; died January 25, 1912. Our aged sister was afflicted with paralysis for a number of years, yet remained patient and cheerful and died in the faith, true to her sacred covenant. Interment at Oak Grove Cemetery, January 27, 1912; funeral service in charge of Elder H. O. Smith, sermon by Elder J. W. Howlett.

SHAFFER.—Wilson J., at Lakeside Hospital, Cleveland, Ohio, March 2, 1912. He was born and raised near Warren, Ohio,

was a member of the Reorganized Church. He is survived by wife, one son, and four brothers, Albert, Newton Falls, Ohio; George, Champion; Charles and Horace in Nebraska. Funeral March 5, sermon by Elder R. Baldwin.

MCPHEAK.—Sister Melissa Eliza McPeak passed from earth on April 7, 1912, at her home at Cosmo, Sonoma County, California, at the age of 63 years, 7 months, and 12 days. She leaves a husband of fifty years companionship, five children, three brothers and one sister. Her virtues were praised most by those who knew her best. She was laid to rest on a beautiful knoll in a private cemetery, amid the enchanting mountainous surroundings near the Russian River. The services were held at the grave, consisting of two appropriate songs by a quartet, and a solo. The sermon was by Elder J. M. Terry, to a large gathering of friends and sympathizers.

COOMBS.—Gladys Dorothis, only daughter of Brother and Sister Alma Coombs, of Fall River, Massachusetts. She was born Thanksgiving Day, blessed Christmas Day, and died February 27, 1912. Funeral service in charge of Elder H. O. Smith, on February 28, 1912, sermon by Elder H. W. Howlett.

A butterfly basked on a baby's grave,
 Where a lily had chanced to grow;
 "Why art thou here with thy gaudy dye,
 When she of the blue and sparkling eye
 Must sleep in the churchyard low?"

Then it lightly soared through the sunny air,
 And spoke from its shining track;
 "I was a worm till I won my wings,
 And she whom thou mourn'st like seraph sings.
 Wouldst thou call the blest one back?"

—Sigourney.

PORTER.—Mary A. Turpin was born October 14, 1855, at Lexington, Illinois. She was baptized May 2, 1883, in Shelby County, Iowa, by Elder John Hawley. She was married to William C. Porter, October 25, 1871. To this union eight children were born, all of whom survive her. The family moved from Iowa to Heartwell, Nebraska, about twenty-eight years ago. She lost her companion, by death, August 27, 1890. She remained a widow more than twenty-one years, until called home by the messenger of death, when she passed quietly and peacefully away from the cares and trials of this present life. She was a devoted mother, and did all that lay within her power to bring up her fatherless children in the path of rectitude and right. She departed this life April 10, 1912, aged 56 years, 6 months, and 26 days. Funeral service was held at the family residence, conducted by Elder C. H. Porter. A very large concourse of people were in attendance.

Building Conveniences at Home and Abroad.

In France, in 1911, the cost of living frequently exceeded that in the United States. It was a year of high food prices, to be sure, but so it was with us, for such movements are always theoretically and in these swift days nearly always practically world-wide. In Paris the maintenance cost of the average family was as great as that of the average in New York. Moreover, there never has been any actual "cheapness" whatever in European life over the American. There has been a difference in the mode of life,—based simply and solely on the fact that Americans insist on luxury in living, regardless of the cost, whereas in Europe (until Americans began teaching it our method), price, and never comfort, was the only question asked. Europe was rather slow to learn. Even now there are but two or three steam-heated hotels in London, for example. Even now, after half a century of protest, American travelers find but few Italian, Swiss, or German hotels, apartments or private houses containing anything like the luxuries insisted on by us at home, and hence supplied (and paid for), as a necessary part of every roof-tree. There is hardly a first-class hotel in any city in America above the 20,000 mark which does not have its "rooms with baths." In American cities, for many years, houses minus every sanitary appliance save a sink-spout have been exceptional; nor does Europe yet know the sheer luxury found in workmen's houses such as those in Washington, District of Columbia, for instance, where for \$100 a year are given steam heat, hot water, a bath, cemented cellar, and electric light.—From "The cost of living in France," by James Edmund Dunning, in *American Review of Reviews* for May.

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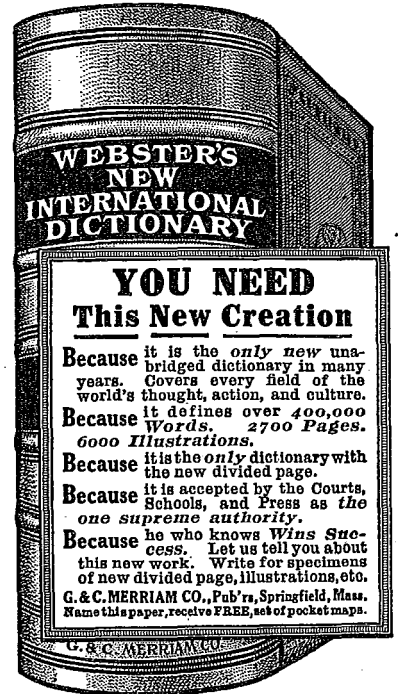
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



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

VOLUME 59

LAMONI, IOWA, MAY 15, 1912

NUMBER 20

Editorial

DANGEROUS MODERN TEACHINGS.

Not long ago the writer listened to a rather well-known lecturer, author of several books, who in the course of his lecture declared that there is no such thing as a permanent standard of right and wrong—that right and wrong depend absolutely upon circumstances. This is quite in line with the teachings of other well-known lecturers, writers, and professors, who hold that there is no power higher than public sentiment that has a right to say, "Thou shalt," or, "Thou shalt not"; that public sentiment determines right and wrong; and public sentiment of course is shaped by changing conditions, so that the thing which may be wrong in one age is right in another.

According to this reasoning murder may be wrong in one age and right in another. Polygamy may be right at one time and wrong at another. Free love may be just the thing in one era but a heinous crime in another.

It is true that circumstances have a bearing upon particular cases in determining right and wrong. But we hold that there is a supreme, unchanging Lawgiver who has a right to say, "Thou shalt," or, "Thou shalt not." On all of the leading questions involved in human conduct and morals this Lawgiver has expressed himself, and his law does not vary. To teach to the contrary is false and dangerous, and is typical of those who desire to become a "law unto themselves," impatient of divine restraints and commandments.

Convince the average man that there is no supreme lawgiver, that all law is human, and he will soon determine that such being the case he may as well make his own law to govern his own morals—this is the way toward anarchy, each man for himself.

Convince the average man that there are no fixed standards of right and wrong, that circumstances make right and wrong, and he will find it easy in most cases to convince himself that circumstances make the thing right that he desires to do—no matter how repulsive or destructive it may be as judged by the correct standards. This attitude of mind is

at the bottom of all this affinity, soul-mate business, of all this cheating in the interest of "business success," and of all this dynamiting and murder in the "interests" of oppressed humanity. These men have recourse to a false philosophy, delude themselves into the belief that circumstances determine right and that the circumstances indicate as the path of duty the very course that they wish to pursue, and make it right. So in the name of right and justice the most loathsome acts are performed and an effort made to justify them. The purblind may be convinced, but God is not mocked or deceived.

The aforementioned lecturer then argued that marriage was of purely economic origin. All that such an assertion means may not be apparent at the first thought. He said that marriage as an institution grew out of private property and inheritance. When man first began to hold private property the next step was to pass it by inheritance to their sons. Thus it became absolutely necessary that a man should know beyond the shadow of a doubt who his sons were. Consequently promiscuity was abandoned and men began to take to themselves wives with whom they might form permanent union and over whom they might as a consequence maintain a sufficiently rigorous watchcare to be certain of their movements and morals.

The lecturer had previously declared for the abolition of private property and inheritance. He did not press the matter to its logical conclusion; but granting his positions to be correct, we can see the finish of marriage. Conceding that marriage is an outgrowth of private property and inheritance, it at once follows that with the abolition of the institutions that created marriage, the institution of marriage will cease. Men no longer caring to pass property to their sons by inheritance, will become indifferent as to the identity of their sons, and society will go back to the condition that prevailed before the origin of private property—namely, promiscuity. All this, if, as urged by the individual to whom we have referred, marriage is of purely economic origin, growing out of private property and inheritance, and the further alleged fact that private property

and inheritance are undesirable and vicious institutions that should be abolished at once and are certain to be abolished at some time.

Of course such a theory leaves out of consideration the thought that God instituted marriage before private property was thought of. But this we are told is a fond delusion, one of many cherished by Bible believers but not credited by the really advanced thinkers. God, we are told, had nothing to do with the matter.

Such teaching is vicious and dangerous and tends to cheapen the marriage relationship in the minds of men in an age that already holds marriage too cheaply. To teach that marriage is purely economic in origin and that the conditions that gave it origin are temporary and will very soon cease to exist robs the institution of its sanctity in the minds of those who credit such teaching; and to them, at least, it foreshadows the imminent dissolution of our present marriage system and a return to promiscuity.

The average man who is at all inclined to become immoral or to defy wholesome conventions and restrictions in sexual matters, listening to such a discourse, feels at once that the barriers that have hitherto held him are after all merely human, illogical, transitory, and not worthy of his respect. Convince him that marriage is but an adjunct of changing economic conditions, and in no sense sacred, and he will not care to wait for the passing of these conditions and the coming of that reign of free love that may appeal to his imagination. We know of no surer way to encourage disregard for the sanctity of the home and the marriage relationship. Such teaching leads naturally to free-love, soul-mate, affinity ideals that appeal to the morally decadent but alarm the thoughtful. ELBERT A. SMITH.

TRACING THE ORIGINAL AMERICAN.

In the January number of the *World To-Day*, a leading magazine, there appeared an article by Franklin Adams, F. R. G. S., editor of the *Bulletin of the Pan-American Union*, entitled, "Tracing the original American." In the opening part of his article he asserts that scientists are now generally agreed that ancient American civilizations did not originate in America, but came here from some part of the Old World, most probably Asia. We are privileged to reproduce a part of the article, but regret that we can not reproduce the many illustrations that accompany it. Mr. Adams says:

But not in the forest lands, rather on the high, barren plateau of South America, over 12,000 feet above the sea, is the real unsolved mystery—the ruins of Tiahuanacu. If stones could speak, these ruins would reveal a story of deepest interest. The difficulty in solving the mystery is due to the present nature of this region. This city, covering a large area, was built by highly skilled masons, with the use of enormous stones, one weighing 170 tons. Apart from the

monoliths of ancient Egypt, there is nothing in any other part of the world to equal them.

The point next in interest to the enormous size of the stones is the excellence of the workmanship. The lines are perfectly straight, the angles accurately drawn, and all surfaces level. The upright monoliths have mortices and projecting ledges to retain the horizontal slabs in place. The carvings are complicated, but accurately designed and executed, affording ample proof of the advanced stage reached by the builders in architectural art. Flights of stone steps, recently discovered, prove that the ancient city, which is now several miles from Lake Titicaca, was once on its shore. Here, indeed, was a great metropolis built in a region where corn can not ripen, nor a dense population be supported; yet the vestiges of the ancient civilization silently proclaim a state of affairs entirely different.

Throughout the highlands of Peru are also found the great megalithic works—among them the hoary fortress of Sacahuana, overlooking Cuzco. This stupendous work differs greatly from the edifices of Tiahuanacu. For here the three lines of massive walls, one thousand feet in length, supporting the terraces and parapets, are composed of stupendous blocks of limestone, closely fitted, though of irregular size and shape. One of the stones is over twenty-seven feet high and fourteen feet wide. The work has remained substantially perfect through the centuries, although no mortar was used, and is, without doubt, the grandest specimen of the "Cyclopean" style in America.

Who built this fortress? Its origin is as unknown as that of Tiahuanacu. The Incas, with their list of over one hundred kings, tracing back 200 years B. C., knew nothing of its builders. It is the second great problem in the Americas for the archaeologist. These megalithic blocks mark the earliest period. Through many changes, the evolution of Andean architecture ends in the well-laid quarry stone of the later Inca edifices. We have long known of the high civilization reached by the Incas, of their perfect communal system, their knowledge of the goldsmith's and weaver's arts, their extensive agricultural system; yet it is the skill shown in the construction of their temples that has impressed itself most strongly upon the world.

Long before the Incas swept down from the highlands to conquer the peoples of the coast valleys, a culture had developed on the Pacific. The pyramids of Chimu, some of which covered an area of five hundred square feet and were one hundred and fifty feet in height, form the most remarkable feature of the ruins of a prehistoric capital.

In Ecuador, there is another riddle to be solved in Manabi. Not far inland from the coast lived a mysterious people. On the apex of their sacred hills have been found the sculptured stone seats of their high priests.

The Southern continent does not possess all the impressive monuments. The same religion fervor found expression in North America in the erecting of temples of worship. These northern edifices, interesting in the strangeness of their architecture, are even more interesting in the story that they tell of vanished races.

In southern Mexico, Guatemala, and Honduras this great civilization was called the Maya. In architecture, in sculpture, and in painting, the Mayas excelled. Their priests were astronomers of no mean ability. They had developed a calendar system and perfected a chronology that, in some characteristics, were superior to our own. Famine, pestilence, and internecine strife were doubtless the causes of the decay that overtook these brilliant builders several centuries before the Spaniards set foot in the New World.

There are over seventy ruined cities in Yucatan alone, absolutely buried in great forests. From the most elevated

points all that can be seen are islands of sculptured stones emerging from a veritable ocean of trees.

In western Honduras, a few miles from the border of Guatemala, are the ruins of Copan, the mother city of the Mayas. The hieroglyphic inscriptions on its stonework indicate that Copan was far older than the Mayan settlements of Yucatan, and had probably been abandoned many years before the rise of the more northern cities. The striking absence of tradition relating to such an extensive site as that of Copan can indicate only that its fall and subsequent desolation had outlived the memory of man even in 1530, when Cortes conquered the Aztecs.

Copan was built in a valley a mile and a half wide, surrounded by hills twenty-five hundred feet high. In its center was a great terraced plaza, three hundred feet square, having the appearance of a sunken court, surrounded by tiers of stone seats, on all sides, save one. On the open side of the court was a pyramid twenty feet in height. Looking down from its summit, a great open-air auditorium lies at one's feet, with five great monumental statues like giant sentinels guarding its sacred precincts. The use of the pyramid may for ever remain a mystery. Were the decrees of rulers proclaimed from its summit? Was it the high altar of sacrifice? Who can say?

The most interesting feature of this great plaza is the gigantic sculptured stones, showing on their faces human figures carved in low relief, the clothing and head dress displaying a profusion of ornamentation barbaric in its splendor. The sides and backs of these stones are covered with hieroglyphic inscriptions, the characteristic feature being the Mayan method of recording time. Beginning with a date, an interval is indicated, followed by a second date. This is continued throughout the entire inscription.

While these dates, when compared with those in neighboring cities, prove that Copan is the oldest of the Mayan settlements, they do not enlighten us as to its age, since we are unable to translate this mode of time-reckoning into our chronology.

The greater age of Copan is also proven by the crude technique of its carvings. Later, in the best period of Northern Mayan civilization, sculpture had greatly advanced, and was found in very high relief.

Near the Grand Plaza, a great hieroglyphic stairway was uncovered in 1892 by an expedition from the Peabody Museum of Harvard University. Rising steeply for ninety feet, its steps elaborately sculptured with full-sized human figures occupying its center at regular intervals, this marvelous work of art must have presented a striking appearance in past ages.

Lying to the north of Copan were even more important cities of the Mayan nation. In Guatemala, Quirigua, sixty miles from the Atlantic Ocean, has, because of its wonderful monoliths, become one of the most noted ruins in America. Until recent years it was forest-buried and owing to its obscurity in the jungle, escaped vandalism, that arch-enemy of earth's greatest treasures. Except for the destruction occasioned by the falling of trees and the rending power of their roots, Quirigua would have stood intact for untold ages. Seventy-four acres surrounding the famous plaza, with its eleven stelæ carved in high relief, have been set apart as a park; so one, at least, of the Mayan cities will be carefully preserved.

Probably the largest and certainly the most magnificent of the many cities of ancient Yucatan was Chichén Itza. Over ten square miles are covered with crumbling walls and jungle-ridden courts, and many students claim that this holy city of the Itzas was the most important of all prehistoric America.

Uxmal, also in Yucatan, was occupied almost down to the

time of the Spaniards; but in this once great city, teeming with its toiling thousands, "palaces and temples glisten in the sunlight, with never the tread of sandaled foot echoing through their empty courts, nor chant of white-robed priests sacrificing to offended gods. Perchance a bird may flutter through some ruined doorway, chirping for its mate, or a buzzard, circling high, soar above prospective prey. Save these, all else is silent, the pomp and glory for ever departed, and gods and men alike forgotten in the onward sweep of time!"

On the Isthmus of Tehuantepec is the dead city of Palenque, and, as in the case of Copan and Quirigua, we have no knowledge of it as a living town. One of its temples contains the longest continuous inscription as yet discovered in the Americas.

Best known by far of all the New World ruins is Mitla of the Toltecs, in southern Mexico. It has been partially restored, and is now a Mecca for tourists. As its name indicates, Mitla was a ceremonial city for the dead. The ornamentation of its edifices was mosaic work in geometric design. The number of small stones thus employed in one palace alone has been estimated as 200,000. Not long ago the most marvelous of all American riddles was proposed by chance. The ax must be laid aside and the shovel taken in hand, for deeply buried cities are coming to view. Word has just reached us that, within twenty miles of Mexico's capital, extensive ruins, eighteen feet below ground, have been discovered. This discovery was accidental. Professor William Niven, a field archaeologist, while exploring, chanced to step into a cave-in, and the result of investigation proved most startling. A city ten miles long by four miles wide was found, with houses of cemented stone and rooms of uniform height, ornamented with frescoes that show a remarkable development of the color art. It is claimed by authorities in Mexico City that these ruins, with their relics, while bearing a resemblance to those of the Tigris and the Euphrates, are new to archaeology.

This great city lay buried and unsuspected all through the period of Aztec civilization. Its extreme age seems amply proven by geological conditions. Among the relics that have come to light are pottery of a type unlike any heretofore found in Mexico; a goldsmith's outfit; rings and beads of jade; a dental cast of a human mouth, and skulls containing teeth with fillings of cement and turquoise. But the most astounding feature of this discovery is the claim that among the relics are several clay cylinders resembling those of Babylonian civilization. These cylinders, about three inches in length and an inch and a half in diameter, are covered with hieroglyphics, which are now being studied in Mexico City, where an International School of American Archaeology has recently been established. Will they prove the Rosetta Stone of the New World Egypt?

The position of Mr. Adams as Fellow of the Royal Geographical Society and editor of the *Bulletin of the Pan-American Union* gives some weight to his utterances. Students of the Book of Mormon no doubt will be deeply interested in his article. One by one facts come to light supporting the Book of Mormon account of the origin of ancient American civilizations. These facts support and corroborate the statement of the Book of Mormon that those civilizations were extensive and intensive, with great and teeming cities, with diverse religious systems, the true and the false, with priesthoods and temples of worship as well as the busy marts of commerce.

Archæologists like Mr. Adams find the mute relics of these things, but as yet the story of their development is to them largely shrouded in mystery. To us it is an open book; to them it is a sealed book. Yet we can but expect that in time inscriptions will be deciphered and translated that will give more positive and explicit support to the Book of Mormon than even the evidences of the past. The closing paragraphs of this article announce the discovery of a great ruined city only twenty miles from the modern city of Mexico. Relics such as a goldsmith's outfit were unearthed, also human teeth filled with cement and turquoise; and, most interesting of all, clay cylinders inscribed with unknown messages. An effort is being made to read these messages. Sooner or later these or other ancient inscriptions will yield up their secrets. When that day comes we shall have nothing to fear from the revelations that shall be made.

E. A. S.

METHODISTS AND AMUSEMENTS.

We quote from current newspapers the following concerning the General Conference of the Methodist Episcopal Church at Minneapolis:

DROP ANTIDANCING RULE.

UPHOLD ITS ESSENCE.

MINNEAPOLIS, MINNESOTA, May 3.—“The American people are too far advanced longer to be restricted by church rules as to what their amusements shall be. The rule prohibiting dancing, card playing, gambling, and going to theaters, circuses, and horse races therefore should be abolished.”

This is the gist of a report presented to-day to the General Conference of the Methodist Episcopal Church by the Board of Bishops.

In recommending this radical change, the twenty-four active bishops stipulated that the church should not be indifferent on these subjects, but that the people should be left to judge for themselves what is right or wrong in amusements, having before them only the injunction of John Wesley which forbade “the taking of such diversions as can not be taken in the name of the Lord Jesus.”

The bishops declared the church reiterated its opposition to theater going and gambling, but the rule in force since 1872 could not fix a point between “the turf and the stock market.”

The bishops' report was delivered by Bishop Earl Cranstons, of Washington, District of Columbia, and it formed the second section of the Episcopal address, the first half of which had been given the day before.

“We would joyfully acclaim the day when every Christian would abstain from the amusements which have been prohibited, but we can't repress our conviction that Wesley dealt more wisely with the danger,” the address says.

“The bishops therefore recommend a return to the consistent treatment of this subject by Wesley and the more earnestly because we are dealing with the American people and the intelligence of the twentieth century.

“As a church we can not approve dancing and theater-going. They are questionable amusements. To us, as to several of our sister churches, they who justify these amusements as consistent with the spiritual life seem to manifest a deplorable lack of spiritual perception.

“Again, we stand unitedly against gambling, and we recognize clearly that it is the same sin in Wall Street that it is in the lowest resort, but we have never ventured legislatively to fix the point where the race track gambler, passing from the turf to the stock market, becomes a respectable business man eligible to church membership, and the chairman of the board of trustees.

“In our absolute helplessness before this question we must continue to allow the world to suspect that the larger the stake and the more recklessness of public weal the gain, the less vicious the crime, provided the winner pays to religion or benevolence.”

The reports stated that 1,356 out of 2,057 district superintendents had declared the amusement paragraph in the church discipline was ineffective.

The bishops further recommended that the church, instead of having two temperance societies, as represented in the Anti-Saloon League and the Methodist Church Temperance Society, have only one, suggesting abolishing the church society; recommended that the church return to the limit of five years for pastorates, as was in force prior to 1900.

Denounced child labor and boycotting in disputes between capital and labor.

Indorse President Taft in his attempts to promote international peace.

Denounced any attempt by any religious bodies to interfere with the civil status of marriage of their members when performed by clergymen of other denominations.

A resolution which declared that the amusement clause in the church rules was “a source of constant agitation and unrest” and which asked for an investigation by the committee on judiciary, was lost. This was taken to mean that the full conference itself desired to act on the proposed change.

An attack on Secretary of Agriculture James Wilson for attending the International Brewers' Congress in Chicago in October, 1911, resulting in the adoption of a resolution condemning him.

After naming President Taft as having been asked to prevent Secretary Wilson's presence at the congress, the resolution declares that “those in authority have forfeited all claim on the future franchise of the Christian and sober manhood of the nation.” Secretary Wilson's explanation of his action was described as “a most frivolous, fallacious and stereotyped excuse.”

DOCTRINES AND DOGMAS OF MORMONISM.—In the first line of the text of this valuable little book, page 212, below the subheading “Hymenial,” the date of the marriage of Henry B. Jacobs to Zina D. Huntington should read March 7, 1841, not 1844. Also on page 223, second line, the figures 1843 have been transposed, so that the date erroneously printed is July 12, 1834, instead of July 12, 1843. Those who own a copy of *Doctrines and Dogmas of Mormonism* should at once make these corrections in them. All copies now within our publishing house will be so corrected. In order to understand how these errors can creep into a carefully edited and proof read volume such as the one in which these occur, one must understand not only the various mechanical processes of printing, but also the shortcomings and limited possibilities of the human mind; for while both of these errors are purely mechanical in their conception, one of them was overlooked by all authors, editors, and proof readers through whose hands it passed.

Original Articles

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER HENRY GREEN.

HOW AND WHY I BECAME A LATTER DAY SAINT, AND AFTERWARD BECAME A SO-CALLED APOSTATE; LATER UNITED WITH THE REORGANIZED CHURCH OF LATTER DAY SAINTS.

Returning home from Sunday school one afternoon in the summer of 1848, through the town of Llanelly, South Wales (where I was born), I saw a crowd of people in the market house, as I passed by, and I went and joined the crowd to learn what was the cause of the gathering of so many together on the Sabbath day, and in such a place. I soon learned that it was the Latter Day Saints' preaching meeting. I had heard in our church and otherwise of such a people, who claimed to be saints; but, oh, how that claim to be a saint while on earth was ridiculed, and considered as being a great sin.

Just as I joined the crowd a young man began to talk, after the preaching was done, in part as follows:

"The majority, if not all of you, know that I was baptized into the Baptist Church about two years ago, and I continued to worship with them until a short time ago. During that time I enjoyed a good conscience towards God and all men, doing what I understood to be my duty in serving the Lord. And I often heard in the church and other places about the false prophets and deceivers that had appeared in our midst and was warned with others not to be deceived by them; that if anyone claims to receive any manifestation from God in these days that he is a liar and a deceiver, etc. I came in contact with a Latter Day Saint elder, who knew where I stood religiously, for he had been a member and a deacon in the same church, and he explained to my satisfaction from the Scriptures that the claim of the Latter Day Saints to spiritual gifts was scriptural. I could not continue as heretofore with a good conscience to worship God in the Baptist Church, and I became a believer in all of the doctrines of Christ and his promises.

"I now testify to you all that a great change has come to me in my experience religiously, and I testify before you this day that the signs follow the believer according to the promise of the Savior, and that the gifts of the Holy Spirit are received and enjoyed by the Latter Day Saints."

What the young man said and the testimony he bore were so impressive that it sounded to me as a revelation from God, and I soon began to read and study the Scriptures, as I had never done before, although I had been for some time a teacher of the Bible class in Sunday school. It was not long before I was convinced that the Bible did not teach infant damnation, election, predestination, and the bap-

tism of only the seed of the church, as I had been taught to believe in the church of my youth, and I left that church with tears, mixed with joy and gladness. In time I got the Book of Mormon, also the Book of Covenants, with other literature published by the Latter Day Saint Church, and I read them all with many prayers, and I became convinced, without a doubt, that the Latter Day Saint Church was "the church."

In July, 1850, I obeyed the command to "be baptized for the remission of sins." I was confirmed and in a short time ordained to the office of priest, and at the quarterly conference that followed I was ordained an elder, and was put in the circuit to go around preaching. Our appointment on Sundays sometimes would be ten miles from home. It was done cheerfully, until in 1853, when the purported revelation on polygamy was published in the church papers. I read it and reread it, and compared it with the Book of Mormon and Doctrine and Covenants, and I came to the conclusion that to accept the revelation I had to discard the teaching of the books and reject the purported revelation. I was not slow to tell some of the brethren about it; some said that I was too narrow-throated to swallow great things, for my exaltation in the "celestial glory."

"Well, brethren," said I, "I shall be satisfied to be as the angels in that world which is to come, when that glory will be revealed."

My faith was not shaken in the divinity of the latter day work, but for a short time I could not help but believe at times that possibly Joseph had given the revelation, though I did not believe the revelation. In a few months after this missionaries came from Utah to Wales, and Elder Thomas Jeremy came to our town and a special meeting was called and held in the chapel, in Llanelly. There was a large gathering from all the branches, to hear the good news from Utah. He began his talk by telling us of vegetables and melons that grew in that country and the many advantages that were there for a poor man to make a living, more than he could possibly have in Wales. But that was insignificant with the privileges of coming in contact and association with the leading men of the church, that we might be taught more perfectly the way of a full salvation, to know more of the mysteries of the kingdom of heaven; and he said that they in the valleys had come to the knowledge who is God, whom we worship. He said: "I shall not be surprised to see it in print one of these days that they are saying in Salt Lake City, in their prayers, 'Oh, Adam, our Father and God.'" At that time I had already heard that this was coming, and searched the Scriptures and came to the conclusion that I could not with a sincere heart

worship a creature, however good the man may have been.

After this I set my heart on coming to the United States, that possibly I might learn something more about the church. I arrived in America in March, 1854, and came straight to the Ohio River to work in the coal mines.

There were many Latter Day Saints along the river, and there was a branch in a place called Minerville. I united with that branch and continued a member in it until late in the summer of 1855, when Elder John Banks, on a mission from Utah, came to visit the Saints and to inform them that they had to be rebaptized, everyone, that the command had come from the headquarters in Salt Lake that the members of the church everywhere had to be rebaptized. I rebelled against it and was not rebaptized. I gave my reasons for it, and Elder Banks agreed to it. Elder Banks and I (in our house, the night before he left for the West) talked together for a long time. I placed before him how I viewed the condition of the church at that time, that the darkness (corruption) that had begun with the Twelve (see Doctrine and Covenants 105) was going gradually down to the whole church, and that I could not follow any further. The brother said: "I know the Latter Day Saint work is of God, and he will bring all things right in his own due time. I am at present a missionary from Utah and I shall fulfill this mission. What I shall do after, I am not able to say now." (He was killed with Joseph Morris not long after that.)

In a few months after Elder Banks left Ohio, he sent me a copy of the *Luminary*, published in Saint Louis and edited by Erastus Snow. In it was a paragraph (which was marked) written by Eliza Snow in answer to many inquiries. She said: "I am still a virgin, never was the wife of any man." That removed all doubt from my mind concerning the revelation on polygamy; that is, as well as Adam God worship, originated in Utah. It was talked so much about Eliza Snow being a wife of Joseph Smith. A short time after, two men from Beaver Island came to our town, as missionaries under J. J. Strang. They produced their credentials as ministers of the gospel, also a copy of a letter written by Joseph to Strang (or purported to be), by which he appointed Strang to watch over the flock until young Joseph would come to take his father's place at the head of the church, and that Strang had already visited Joseph and ordained him to that office.

In our conversation I told them why I left Brigham's church, and they said it was very wrong and wicked in Brigham having so many wives, etc., and contrary to the Scriptures, and I understood them to mean to say that they did believe in one wife only. They went into the country, so they said, to work a

while for the farmers. They returned in about a month to visit us again, and in our conversation at this time one of them said that Brigham had gone over the boundary of the law with his plurality of wives, that seven was the limit, and I became an apostate the second time. The names of these men were Lorenzo Tubbs and Lovell Kidder. They were apparently fine men and very zealous in their faith, but I was left in the cold again.

In the midst of darkness and deception I was sorely tried. I, with thousands of others in the British Isles and scattered abroad, could not indorse and fellowship the various conflicting factions of the Latter Day Saint Church, for they had all departed from the faith. Often at the fireside, in company with those that had received the gospel in my native land, prior to the dark and cloudy day that came upon the church, because of evil-doers, we would speak of the glorious time we had in the early days, when the Spirit of the Lord was so richly enjoyed and the gifts and blessings and wonderful manifestations of the power of God were made known, and hundreds were baptized every month. I am of the opinion that had the Saints in Wales continued in the unity of the faith as delivered by the angel to Joseph the Seer and had rejected the evil abominations of Brighamism that were taught, first privately to those in charge, afterwards published in the *Millennial Star*, about the year 1853, that the true Latter Day Saint Church would have had the largest following of any church in Wales to-day.

Prior to the doctrine of polygamy being publicly taught in Wales, the church was accused of teaching polygamy secretly, and in reply to this accusation the church in Wales distributed thousands of tracts from door to door, and proclaimed from the public stand that the church of Latter Day Saints could not lawfully teach or sanction the doctrine of polygamy, the law from the church books was cited as authority; wherein it says that one man should have but one wife.

At this time John Taylor was holding a debate in France, when he too had to meet the accusation presented by his opponents accusing the church in Utah of teaching and practicing polygamy. This, I think, was in the year 1851; but in strong terms Elder Taylor denounced the charge as being false, and he read from the Book of Mormon and Book of Covenants wherein the law forbids the teaching of the abomination. To us in Wales this was good news, for Mr. Taylor was a member of the leading quorum, an apostle, and certainly was authority to be relied upon. Strange as it may seem, nevertheless true, this man with others in authority, were guilty of teaching and practicing this evil abomination, and they went to their graves unrepentant.

For a short time after this period the church was

not accused of this evil, and the gospel was gathering its hundreds, so that in the little land of Wales there had been baptized over thirty thousand in a few years. But at last false teachers visited our shores from Utah, and very cunningly they did their work. They knew that it would not do to publicly announce faith in polygamy, for the church in Wales had met and settled that question by the law; so they taught it secretly; first to the presidents of the districts and branches. Notwithstanding the law forbade it, it fastened itself in the minds of men that had great influence with the Saints, and they were taught to believe that the priesthood were the living oracles of God and that they (the Saints) were to give heed to their teachings and trust in them. Spiritual gifts were even discouraged; the church was given to understand that they had been fed on milk, but that the time had come to go on to perfection by obeying counsel and asking no questions. Like a wet blanket, Brighamism covered the work in Wales. Thousands got out from under it, and drifted out into the world, like sheep without a shepherd.

In the year 1860 I had the following experience: I dreamed that I was to meet Brother Elias Thomas at a certain place. He was a very dear friend of mine; often we talked about the sad condition of the church, and wondered what was in store for us. The dream was so impressive that the next day I went as directed, and there I met Brother Thomas, and to my joy he had received a similar experience the night before, and was present as directed. We had talked much about the church and were very anxious to learn of its whereabouts. The place where we met was on a hillside near Minersville, Ohio, where there was some timber. We agreed to take the matter to the Lord in prayer and seek for needed light. After doing so a messenger appeared to us, and said, "Send for Isaac Sheen; he will give you needed information." We had never met Brother Sheen, but on inquiry we learned there was a person by that name preaching in the Ohio Valley. We invited him to come to our neighborhood and related to him our experience, and with joy we listened to the words of life and the claims of the Reorganization.

We both were baptized, Brother Thomas and I. I was shortly after ordained an elder and did considerable labor. In 1861 I was appointed by General Conference to go to Wales on a mission; but circumstances were such that I did not go.

And now, in conclusion, being of a sound mind, and realizing that ere long I shall pass on to the spirit world, and shall have to give an account of all my works, I take pleasure in saying that I know that the Reorganized Church of Jesus Christ of Latter Day Saints is recognized of God, and in harmony with the church of the New Testament in organiza-

tion and doctrine, gifts and blessings, and that all who will do the will of the Lord shall know for themselves of the divinity of the same.

Respectfully,

NETAWAKA, KANSAS.

HENRY GREEN.

[Note.—Brother Green was a true follower of Christ. He died January 3, 1911. His manuscript to the above was placed in my hands to send to the HERALD. William Lewis.]

* * * * *

CHARITY.

Charity being the greatest of the graces of God it is worthy our attention for a moment, and in considering it we desire to draw out a few thoughts that may tend to cultivate the grace a little more in our daily intercourse with those around us. It matters not what our attainments or qualifications may be, if we lack charity we will make failure in our manly structure.

We purpose to deal with the word here as denoting "the pure love of God," and not merely almsgiving. Charity, the apostle says, "preventeth a multitude of sins," and it is obvious that the person who is possessed of the pure love of God will be able not only to prevent but also to overcome a great multitude of sins.

Charity does not condone sin, but it deals mercifully and justly with the victim of sin, and considers the conditions and causes of people's failures; it reaches out to the individual who has faltered, and does not pass judgment hastily and harshly upon the impulse of the moment; it does not condemn unjustly, but patiently looks upon the motive actuating the desire of the heart and metes out love and justice to all.

A person who is possessed of charity will not run without tidings; will not condemn anyone unheard; will not lie in wait to catch men; will not think evil of anyone; and will never be harsh in denunciation. A charitable person is never dogmatic or overbearing, he will never ask for anything he is not ready and willing to grant, and will never insist on others being more perfect than he is. He will never condemn another as guilty of crime because he has been charged with it, but will see that justice is meted out in every case. He will not busy himself about looking for the failings and shortcomings of others, but will look well to his own precept and example; he will remember that other people's errors are only a slight reflection of his own, and will endeavor to lead, and not drive humanity to higher goals.

"Charity suffereth long and is kind." It is obvious, therefore, that unkind deeds are not charitable deeds, therefore if charity crown the life of man it will develop within him the pure love of the divine Master, and will ennoble and uplift the character and life of the individual, and all with whom he comes in touch. The most charitable person that

ever graced the footstool of God was he who said: "I came not to judge the world, but to save the world." Therefore, if we are charitable we will not try to destroy another with our unkind denunciation, because he has erred, but will seek to save him, and preserve his life from a repetition of his error. And we will not attempt it with harsh, unmerciful, and unkind criticism, but in a spirit of meekness, love, forbearance, kindness, gentleness, and by this means overcome the evils and errors of the individual, melt the stony heart of sin and unbelief, and purge out the dross that is in his nature by kindling within his breast the fire of celestial love.

The nearer we approach unto the Christ life, the greater degree of charity will we exercise in dealing with our fellow men,—the more good will we see in them, and the less need will we have for unkind criticism; but the more will we see the need of kind, gentle, tender words of encouragement, that will tend to stimulate, build up, and emancipate the victim of wrong environment. The greater will be our desire for good; our aspirations will brighten, our love for God and man will increase, and true charity will be operative in all our dealings with our fellow men. We will consider more carefully the motive and incentive, and will be affected less by outward manifestations, but will see more readily the good in all, and by kind words and loving deeds will we lead the way to eternal bliss.

Fraternally,

J. E. VANDERWOOD.

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A REVIEW OF "MORMONISM AGAINST ITSELF."—PART 24.

BY S. W. L. SCOTT.

The Bible teaches that there is such a power in Deity to prolong life, whether Elder Traum recognizes it is another question. But one evidence for this faith is recorded in Isaiah thirty-eighth chapter. The Lord commands Isaiah to warn Hezekiah to "set his house in order," for he "should die and not live." Hezekiah turned his face to the wall and plead his life work to the Lord. "He wept sore." The Lord sent his prophet back again with the message: "Thus saith the Lord, the God of David thy father, I have heard thy prayers, I have seen thy tears; behold I will *add unto thy days fifteen years.*"—Isaiah 38:1-8. The sun "returned ten degrees," and the shadow of the degrees were turned, "backward," in the sun dial of Ahaz, as a witness that God would perform that which he had promised.

In the tenth chapter of Revelation and eleventh verse, we read the following: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

This gives the Apostle, Seer, and Revelator to the church of New Testament times, a more extended

mission than he filled in Asia Minor, A. D. 94-96. Now we can not believe the apostles would have been allowed to entertain the view concerning John had it not been a correct one, nor would Jesus have confirmed a false impression with reference to the this prolongation. What! Accuse Jesus of complicity with deceit? Elijah and others, who were never permitted to taste death, will *be living* when Jesus comes, though doubtless they will have undergone a change in their conditions of life or life forces. Jesus informs his disciples: "Verily I say unto you, there be *some* standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom."—Matthew 16:28. "*Some,*" means more than *one*, and less than *all*, and would be meaningless, if reference was had to the day of Pentecost, as the time when Jesus would come "in his kingdom," for they were all there save Judas, at that time, and *his* successor was present. We are told by Apostle Paul that a number will be living at that time who will be changed; others, the Bible informs us, whose lives will be prolonged to the "age of a tree," and who, though they should die, will never sleep. Our Eternal Father is the *source* of life. He can prolong life, or change its conditions. The sixth proposition involves the text recorded in John 15:16, as follows: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

In this proposition Traum assumes that the church, or gospel, is the "fruit" these original Twelve were to "bring forth." Instead of the apostles producing the church, just the opposite obtains. Isaiah 66:8 says: "For as soon as Zion (the church) travailed, *she brought forth* her children." It was through the church "Zion," that God chose the apostles. God set the numbers everyone of them in the body as it pleased him. The apostles could *preach* the gospel, *live* the gospel, and *enjoy* the gospel, but they could not *make* the gospel, or *produce* the gospel, but could manifest the *fruits* of the gospel in *their lives*. Jesus Christ assumed not to make the church, nor its law. He says: "My doctrine is *not mine* but *his that sent me.*"—John 7:17. Again, "My kingdom is not of this world."—John 18:36. Its laws were not produced here in this world. Legislation here in this world never originated a gospel ordinance, or a gospel law. "As it is written in the volume of the book, Lo, I come to do *thy will, O God.*"—Hebrews 10:9. "I came not to do mine own will but the will of him who sent me."—John 6:38. The fruit of the gospel borne by the apostles could not be different from the fruit borne by any others of the church. The church of Jesus Christ does not bring forth different sorts of fruit. The apostles

were not alone in bringing forth fruit, for "He that abideth in me and I in him the *same* bringeth forth much fruit."—John 15: 5. Jesus would be no more solicitous for, the fruit of the apostles to remain, than for the *fruit of any other "branch"* that "abides in him." He sent these apostles out in the world to teach the children of men the peaceable things of the kingdom; to teach with that wisdom that cometh down from above, "which is gentle, full of mercy and *good fruits.*" (James 3: 17.) "The fruit of righteousness is sown in peace." (Verse 18.) Paul says the fruit of death is brought forth by "*the law,*" Mosaic, but the Roman brethren had been "married to another, even him who is raised from the dead, that we should bring forth fruit unto God" (Romans 7: 4, 5), and by this *law* of God, the gospel, the "aliens" who knew not God, and were "strangers to the commonwealth," could be "created in Christ Jesus unto *good works,*" and thus show forth "good fruits." But the law, the church, was the *means*, the agency in the hands of God, of producing the good fruits. But suppose we substitute Trau's definition of "fruit" in the text, thus: "He that abideth in me and I in him, the same bringeth forth much *church.*" Beautiful, isn't it? The fruit produced by the church—the apostles, could "remain," when the church was swept from its original foundation, after the apostles' death. The question of fruit remaining has nothing to do with the apostasy of the church. Every man is accountable to God, individually, for the results of his conduct, or for the fruit borne by him. "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." The apostles' fruits would "remain," be "left," and treasured up in the casket of divine remembrance, to reward the individual men in the day of judgment, along with the fruits of all the prophets, wise men, and seers, with the rank and file of the people of God in every age, as the "*works* which follow the dead, who have died in the Lord," and yet the "falling away," predicted by Paul (2 Thessalonians 2: 3-10), the "departure from the faith," (1 Timothy 4: 1,) the "denial of the power of godliness," (2 Timothy 3: 1-6,) the "departure from sound doctrine"; the installation of false teachers; the abandonment of "the truth" for fables, "cunningly devised," (2 Timothy 4: 3, 4,) the ushering in of damnable heresies," "denying the Lord," "presumptuous, self-willed," fighting, opposing, speaking against, slandering God's "dignitaries,"—men who fill God's offices,—"forsaken the right way," "gone astray," following "the wages of unrighteousness, "wells without water," "clouds tossed by tempest," "scoffers, willingly ignorant," (2 Peter 2: 1-17; 3: 3-5.) "Antichrists," denying the "unction" that "reveals the Christ," (1 John 2: 18-21,) the appearance of "grievous wolves" "destroying the

flock,"—the church,—"drawing away the disciples," "perverse teachings," (Acts 20: 29, 30,) the "kingdom of heaven suffering violence, and the *violent taking it by force,*" (Matthew 11: 12). The "same horn making war against the saints, and prevailed against them" and "wore them out." (Daniel 7: 21, 25,) the "casting down of the truth to the ground," (Daniel 8: 10, 11, 12,) the existence of "*the night,* where *no man could work the works of God,*" (John 9: 4,) the time when "men slept," "the tares sown," by "Satan," (Matthew 13: 24-26,) the "woman"—church—flying into the wilderness of darkness, (Revelation 12: 6,) breaking the divine "covenant" by her union with the beast, political power, (Isaiah 24: 1-6, Revelation 17: 3,) her consequent apostate condition, and subsequent decoration in the scarlet draperies of "mystery Babylon," (Revelation 17: 4, 5,) be *scriptural facts*, attested by competent historical testimony, and the observations of mankind.

Trau's illustrious church founder, Alexander Campbell, saw this apostate condition. On page 3 of Preface to Christian System, he says: "While Protestant hatred to the Roman pontiff, and the papacy continued to increase, a secret lust in the bosoms of Protestants for ecclesiastical power and patronage worked in the members of the *Protestant popes*, who gradually assimilated the new church to the old. Creeds and manuals, synods and councils, soon shackled the minds of men, and the spirit of reformation gradually forsook the Protestant church, or was supplanted by the spirit of the world."

On page 180, Mr. Campbell argues the apostasy as being completed, thus:

If Christians were and may be the happiest people that ever lived, it is because they live under the most gracious institution ever bestowed on men. The meaning of this institution has been buried under the rubbish of human traditions for hundreds of years. *It was lost in the Dark Ages*, and has never been, till recently, disinterred. Various efforts have been made, and considerable progress attended them; but since the *Grand Apostasy was completed*, till the present generation, the gospel of Jesus Christ has not been laid open to mankind in its original plainness, simplicity, and majesty. A veil in reading the New Institution has been on the hearts of Christians, as Paul declares it was upon the hearts of the Jews in reading the old Institution towards the close of that economy.

On page 178 of Christian System, his description of the apostasy is given in more graphic language and compact expressions as follows:

Under the present administration of the kingdom of heaven a great apostasy has occurred, *as foretold by the apostles*. As the church, compared to a city, is called "Mount Zion," Babylon the type, "Mystery Babylon" the antitype is to be destroyed by a Cyrus that knows not God. She is to fall by the sword of infidels, supported by the fierce judgments of God. The "*Holy City*" is still trodden under foot, and the *sanctuary is filled with corruption*. It is, indeed, a *den of thieves*, but strong is the Lord that judges the apostate city. Till that great and notable day of the Lord comes, we can not, from the prophetic word, anticipate a universal return

to the original gospel, nor a general restoration of all the institutions of the kingdom of heaven in their primitive character, and consequently, we can not promise ourselves the universal subjugation of the nations to the scepter of Jesus.

From this testimony it is evident that Mr. Campbell did not believe the fruits of the apostles to be "the church," or believing it, did not recognize the text as teaching that it "should remain," but that the *intention* was to have it remain. In either case, Traum is against Campbell again. We have statements from Campbell, additional, and Scott, Stone, Mathes, Moore, Martin (of seven thunders fame) and many others of Traum's particular affiliation, but they are all too lengthy for insertion here. But a brief excerpt from Reverend J. L. Martin will not be out of place. He says:

The Lord save us from trying to go back to trace up a *line of succession* from the apostles until now, to prove that we are the true church, because the church was lost as an organization, and not measured by the Bible for twelve hundred and sixty years. . . . No, the true church of Christ went off into the wilderness, and became a corrupt church.—Voice of the Seven Thunders, page 191.

Again:

All the divisions of Christendom that are governed by uninspired men, belong to the same family, and make up the Babylon, and will all go down together.—Ibid; p. 248.

It may not be charitable, but from the evidence adduced from their own lips, and pens, our critic is not in the faith. Campbellism is against itself again.

Elder Traum failed to quote the text on which his *number six* was based. We append it in full:

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that *your fruit* should remain: *that whatsoever ye shall ask of the Father in my name, he may give it you.*—John 15: 16.

The purpose of thus "choosing" and "ordaining" the apostles,—establishing the priesthood in the church,—was to *connect* the church with the fountain of divine revelation, "that whatsoever ye shall ask of the Father in my name, he may give it you." Does Elder Traum accept this conclusion? "The kingdom of God is not in word, but *in power.*"—1 Corinthians 4: 20. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."—Romans 14: 17. Has such relationship been transmitted, uninterruptedly, down the ages, and lodged, by *succession*, in the church Traum represents? Or, in any one, or all of the churches claiming "SUCCESSION OF TRUTH"? He must answer in the negative. Proposition number 7 is equally fallacious in the conclusion reached. That the apostles were made witnesses of what the Campbellites call the "*three facts*" of the gospel, we will not deny, but should it develop that there is *one more fact*, which the apostles never witnessed with physical vision, then what? Just this, that apart

from the testimony of those who *did* see it, there is not a man on earth who can say Jesus was ever "*born*"! They have manufactured the idea of only the "three facts," namely "death, burial, and resurrection of Jesus Christ," and *deny* the testimony of angels, that affirmed, "We bring you glad tidings of great joy," (Luke 2: 10,) and included within the *gospel* ("glad tidings") the *birth* of "Christ the Lord."—Verse 11.

But why did not Elder Traum quote *the text* that affirms "whereof we are witnesses"? Here it is:

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.—Acts 5: 32.

In the face of this declaration that "the Holy Ghost" is a witness also, and that God gives it to them that obey him; and in the face of the express teaching of Jesus, that the Holy Ghost "will *teach* you *all things*," "shall *take of mine*, and shall *show it* unto you," and "shall proceed from the Father," and "shall *testify of me*,"—in the face of all this, proposition number seven looks like a zero "with the rim knocked off."

The apostles' duties are given by the head of the church in the great commission: "Go ye into all the world, preach the gospel to every creature."—Mark 16: 16. In Matthew 28: "Go teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." But before they entered upon this work Jesus told them:

But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.—Acts 1: 8.

This statement proves that they were witnesses in the sense Jesus required, until they had received the Holy Ghost; that *only* by the revelation of God can any man know the Christ. It argues that auricular and optical illusions might be possible, and physical vision did not demonstrate him to be the Christ. This is borne out by the fact that the great majority of those who did (physically) see him remained *enemies*, and at the same time those who were his disciples, were not simply his disciples by virtue of seeing him. Their *knowledge* of the Christ came to them by the power of the Holy Ghost, or by revelation from God. Hence Paul affirms: "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Corinthians 12: 3.

Notwithstanding all the association, and intimate terms of fellowship, personal familiarity, and intercourse with Jesus; notwithstanding they witnessed, in the sense of physically seeing the stupendous miracles, the apostles were not qualified as witnesses until "endued with power from on high." As for

witnessing the *fact* of his resurrection, as to the apostles *seeing him rise from the dead*, Elder Traum fails to inform us which one of the apostles was present. If seeing him rise from the dead qualifies for the office of apostle, the Roman guards stationed at the sepulcher were eminently apostles. They *sensed* the presence of angels, and in the imperial labarum, experienced that that paled their cheeks with fear, and stretched them lifeless on the ground—"they became as dead men." But when they arose and fled, it was to tell, that true to his words, he had broken the stern empire of death, and encompassed humanity with the light of life, and theirs was the *first* testimony of the fact, until bribery fastened upon their lips the unfeasible lie, that "his disciples came and stole him away while they slept."

Very early in the ministry of Jesus the following incident occurred:

When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.—Matthew 16: 13-19.

The idea is established that no man can know Christ, but by the revelation of God. "Flesh and blood can not reveal" this unto man. Christ confirms this same speech in Matthew 11: 27, as follows:

All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

These statements manifest that whenever and wherever the Holy Spirit reveals the Christ, or that "Jesus is the Christ," *men* are *eligible* to be chosen, and ordained as special witnesses, for the Holy Spirit is to "testify of Christ," and "take of *mine*, and manifest it unto you," (John 16). And in this sure testimony, "If *any man* will do the will of the Father, he shall *know* of the doctrine' (John 7: 17), and need not depend upon the testimony of any other witness than the witness from God to himself, and shall *know* that "Jesus left behind him an open" and vanquished tomb!

But the dead "give-away" in this, and other of the propositions, Mr. Traum, is, these men were chosen, and ordained, and were apostles *before* they were witnesses. Hence, if they could be constituted apostles before the facts transpired, witnessing the *facts*

is not indispensable to being apostles afterward. But Jesus Christ made this mistake. Can not this *modern inconoclast* break up some other parts of the image of Christ? Of one thing we can be assured; that is, our critic will never receive the encomium "We know that thou art a teacher sent from God," as long as he is at variance with the one who was recognized as such, in the language uttered nineteen hundred years ago.

(To be continued.)

Canadian Mirror

THE QUESTION OF CHURCH UNION.

For some years past there has been considerable agitation in Canada in regard to church union. This eventually resulted in the formulation of a proposal for the organic union of the Methodist, Presbyterian, and Congregational churches. The proposed basis of union received the indorsement of the conferences of these bodies by votes from ten to one to about six to one. The question has been further submitted to a vote of the membership of the churches affected, with the result that the Congregationalists voted eight to one in favor of union, with the Methodist, though yet incomplete, standing ten to one in favor of the amalgamation, and the Presbyterian vote complete is almost three to one in favor of organic union upon the proposed basis.

In spite of these immense majorities in favor of the proposed union it is almost unanimously conceded that the minority in the Presbyterian Church opposed to the move are too strong to permit a satisfactory carrying into effect of the proposals. A majority of at least eighty per cent favoring union is generally regarded as a necessity to its successful working.

On this point Reverend S. D. Chown, general superintendent of the Methodist Church for western Canada, says:

Personally I do not think it would be wise for the three bodies to unite unless a vote of at least eighty per cent is recorded in favor of union. To serve the purpose which the movement has in view there must be substantiated unanimity. In my opinion, unless the vote in favor is at least eighty per cent of the total, union would result in a condition no better than that which exists at the present time. It would mean that while we would have one large church resulting from the union, there would still be outside that a body of the church that have voted strongly against it. There would still be many churches where we want but one.

Though the Methodist and Congregational churches greatly exceeded this eighty per cent majority, it is not likely that any action will be taken to bring about a union of these two until the Presbyterians increase their majority. The responsibility of the present situation rests with the Presbyterian Church, and their final decision will be made at the General Assembly which meets in June.

Chancellor Burwash, of Victoria University, says:

It is extremely unlikely that the Methodist and Congregational churches will essay a union if the Presbyterian Church declines to enter the coalition. Such a course would draw many adherents of the Congregational Church to the Presbyterian. It is likely that a new basis of union will be formulated.

Among the arguments used by those opposed to the proposed basis of union are these: 1. Denominational oneness is not an essential doctrine of the Christian religion. 2. The proposed union would prove destructive of connexionalism, being a movement towards a cold and disintegrating form of congregationalism. 3. The proposed basis presents an ambiguous creed, affording practically no protection from false teaching. 4. To vote for the basis is inconsistent with the covenant made by each minister at his ordination.

Regarding the latter two of these propositions, we quote a clear-cut argument by Reverend D. N. McCamus, a Methodist of London, Ontario, as follows:

To vote for the basis is not consistent with our doctrinal covenant. Every minister is under a sacred promise to "believe and teach all our doctrines." The general conference is prohibited altering, changing or revoking any article of our belief. This covenant exists chiefly for the sake of the people. It is intended to protect our pulpits and colleges from false doctrines. The proposed basis removes that protection, and exposes our people to the preaching of doctrines not in harmony with our standards.

The basis presents to our people an ambiguous creed. It has been said that the nineteen articles of the creed permit the preaching of "the whole gamut of Methodist doctrine." Yes, and also the whole gamut of Presbyterian doctrine and all the doctrines of the Congregational churches for which there is no gamut. The creed was constructed for the very purpose of permitting the preaching of all the varieties of doctrine found in the negotiating churches. It is not a harmonizing of beliefs but a toleration of differences, however great and conflicting. The Congregationalist says that "a definite subscription to a creed is not required." The Presbyterian says: "You must distinguish between the thing and our interpretation of it." "Ambiguity in religion is fraught with more mischief than ambiguity in anything else."

Organic unionists, forced to admit that the creed affords practically no protection from false teaching in our pulpits and colleges, have replied, "It is not orthodoxy that we need but life." This is a statement about as senseless as to say, "It is not pure air, wholesome food, or clean water that we need, but health." We can not secure or nourish true life without sound doctrine.

This effectually exposes one of the great difficulties lying in the way of union of the popular churches, that of finding a creed which will harmonize all beliefs. So far they have succeeded, as Reverend McCamus points out, only in evolving a creed that tolerates great and conflicting differences,—doctrinal differences among a group of organizations which call themselves and one another "orthodox"! How soon shall they become true to name?

R. J. FARTHING.

Of General Interest

ONSET, MASSACHUSETTS.

The *Onset Courier* recently used the following letter from Brother James L. Edwards:

THE LATTER DAY SAINTS.

The Latter Day Saints have come to Onset to stay, and it is only fair to the citizens of the place that they should know something about them.

They are a misunderstood people, and have been ever since the death of the founder of the church, June 27, 1844, when Brigham Young took the lead of a part of the disorganized church, and introduced, contrary to the organic law of said church, the doctrine of polygamy, that damnable heresy and doctrine of devils, and discarded many of the pure principles of the gospel of Christ, and thus made the name of Joseph Smith odious, who in his lifetime discouraged and fought against everything that was not in strict accordance with the pure law of God as found in the Scriptures.

The church remained in a disorganized condition from 1844 to 1860, when it was reorganized with the martyr Joseph Smith's son as president, whose name is also Joseph, who had just come of age, from which time until now they have suffered reproach and scorn, the uninformed classing them with the Mormons or Brighamites, so called, who are unjustly using the name of "Latter Day Saint," to which they have no legal right, as they have departed from the original faith.

The Reorganized Church has no connection with the Utah people, only in sending missionaries amongst them to try and win them back to the original faith, which is nothing more nor less than the pure, simple gospel, as taught by Christ and his apostles.

JAMES L. EDWARDS.

ONSET, MASSACHUSETTS.

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CURE FOR DROPSY.

By request we republish the following:

Put two heaping tablespoonfuls of cream of tartar into a bowl, pour a pint of boiling water on it, then stir it, and let it settle until it is cold. Drink all the water when going to bed, but leave the sediment in the bottom, and pour more hot water on it to drink the next night. Take a dose of jalap in the morning. It will carry all the water off from the body. Repeat the dose of jalap the second morning.

Republished by request from HERALD of July 25, 1891.

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"TOLEDO BLADE."

The *Toledo Weekly Blade* recently published the following item:

LATTER DAY SAINTS.

Please give an account of the church known as the Latter Day Saints.—N. J. F., Belle Center, Ohio.

The Reorganized Church of Jesus Christ of Latter Day Saints is a continuation of the church which was organized at Fayette, New York, April 6, 1830, with six members. It was an antipolygamist organization and was effected by Joseph Smith, Oliver Cowdery and others. Joseph Smith was chosen president. From this time of the organization the church rapidly increased. After the death of Joseph Smith, Brigham Young became his successor. While at Winter Quarters, near Council Bluffs, Iowa, in December, 1847, Young assumed the presidency of the church and led his followers to Salt Lake Valley, where he introduced such

doctrines as Adam-God, blood atonement, and polygamy. None of these had been accepted by the church or taught by its authorities during the life of Joseph Smith. In 1851 a number of persons and local organizations, some of whom had stood aloof from all factions, started a movement that resulted in a conference at Beloit, Wisconsin, in June, 1852. This conference renounced all allegiance to Young and others. The church has always been aggressive in its fight against polygamy. The organization has a membership of about fifty thousand. It is prosecuting missionary work throughout the United States, the Canadas, Australia, New Zealand, Society Islands, Sandwich Islands, the British Isles, Scandinavia, and other countries.

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Death of Sidney Rigdon's Son.

John W. Rigdon died at Salt Lake City April 6, aged eighty-two years. He was a son of Sidney Rigdon, who at one time in the early history of the Mormon Church was first counselor to the Prophet Joseph Smith, and resided in Nauvoo in the house now known as the "Nimrick place" in the first ward. John Rigdon was baptized in the City of New York, September 8, 1904, and immediately went to Utah, where he has since resided. He devoted much time some years ago to the lecture platform, and was generally recognized as an able writer and speaker. The testimony of John Rigdon concerning his father's relationship to the Book of Mormon was of peculiar interest. Recently he was interviewed as to his knowledge regarding the truth or falsity of a statement made by some parties as to alleged help given by his father, Sidney Rigdon, in assisting the Prophet in writing the Book of Mormon, and as to his knowledge of the Spalding story in connection therewith, and he stated that his father told him on his deathbed that he never knew anything about the Book of Mormon, nor of its translation until he received a bound volume of the book from the hands of Parley P. Pratt.—*Nauvoo Independent*, April 13, 1912.

"It is well enough, in a way, to advise young men to be industrious, to labor hard and to stick to the task before them, but the generalization of rules may work injury, for you can not lay down regulations that will fit all individual cases.

"What helped me more than anything else at the beginning of my career was a habit which I formed, or possessed naturally, of being willing to do those things which others did not care to undertake, or which they felt were not worth while doing. I endeavored to perform these labors as earnestly and enthusiastically as if I expected to be generously rewarded, and yet there was no such reward in sight.

"I remember a job in my early days which others said could not be done. I undertook the task when failure might have been a serious disappointment and discouragement. I simply took the chance, gave it the best thought and energy that I possessed—and I did not fail. It might have been a case of luck, or perhaps the sun was shining on me that day and my star was in the ascendant that night, but however that may be, the trial and its achievement did me an immense amount of good."—Timothy E. Byrnes.

Mothers' Home Column

EDITED BY FRANCES.

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Ole Mammy Cheerful.

"Oh, de Lord am good, an' de skies am bright,
An' my soul is filled wid de heavenly light,
As I trabel on de King's highway!
He supplies my wants, an' He holds my hand—
While he leads me on to de promised land
At de ending ob de King's highway.

"On de King's highway; yes, de King's highway;
Oh, my faith am strong,
An' I sing my song,
As I trabel on de King's highway."

Each note and word of the song rang out clear and sweet, and as musical as a running brook, and harmonized with the beauty and gladness of the spring morning. As the singer, a colored woman, came around a bend in the road, a broom in her left hand and a basket on her right arm, her old face was all aglow with the faith and brightness of which she had just been singing, and was a picture well worth looking at. Hardly had the last note of the song died away, when a young lady standing on the wide porch of an old-fashioned mansion blithely cried out:

"Good-morning, Mammy Cheerful, and three cheers for the 'sweet singer of Israel!' Here is the best and easiest chair about the house waiting to be filled by the dearest old mammy in the world, and you come right up and fill it."

After a warm embrace, the old woman was ensconced in the big, comfortable rocker, a veritable embodiment of contentment and happiness, and ready for the rapid fire of questions she knew she might expect from her beloved foster-child.

"Well, Mammy Cheerful, what brought you here this morning?"

"What brought me here, Miss Annie? Why, bress your heart, 'tain't no secret, an' if 'twas I could trust my honey wid it; 'twas my faithful old feet what brought me."

The old woman's sides shook with merriment and her laughter was as musical as the song of a meadowlark. Miss Annie joined in the laughter heartily and then said:

"I am sure you have some good news; pray tell me what is up."

"Up, dearie? Why eberyting am up; my Lord am up, and love am up, and heaben am up, an' eben de corn my ol' man planted yesterday was up before I left home dis mornin'."

"Planted yesterday and up this morning! Why, mammy, how was that possible?"

"Well, yer see, honey, Uncle Eph thought, what wid de sunshine an' rain, it mought come up in a week or ten days, but he hadn't reckoned on dem pigs a bustin' froo the fence in de night an' givin de corn a lift he hadn't counted on."

Again Miss Annie and her mammy made the whole neighborhood ring with peals of merry laughter.

"I say, Miss Annie, I dun a heap of thinkin' about pigs as I come along dis mornin'. I used to tink dat pigs wid dere curly tails and dere squealin' was de cutest things dat eber was, but I made up my mind that all a pig thinks about is to make a hog of himself while makin' a hog of himself, an' doin' all he can to turn his squeal into a grunt, an' den roll in de mud an' thank goodness dat he's a hog. He don't want to be a man, but jes' a hog, an' it's all right, for dat's his nature. But, honey, dear, can you 'splain to me how a man, born to trabel in 'de King's highway' under de blue sky, an' among de flowers, an' hear de birds sing an' to lie down in green pastures, an' to open de windows ob his soul to let de love shine in, gits tired ob bein' a man, an' goes in de saloon, an' comes out a hog, an' jes' wallers in de mud wid de four legged members ob his family? I dun tol' my ole man, dat I'd rather de pigs bust froo our fence an' make hogs ob demselves out de seed corn, dan to have some boys bust froo de saloon door an' make hogs of demselves. Oh, Miss Annie, yer asked about de good news, an' I's sure got some. De oder day dey voted to make our town dry, an' quit makin' hogs out ob de boys, an' I ain't done much but shout an' sing eber since."

"Oh, Mammy Cheerful, but that is good news! And I understand now why it was your singing, as you came down the road this morning, sounded sweeter than ever. See here, mammy, do you ever get blue?"

"Blue, chile! what for I get blue? Isn't my heavenly Father de King ob kings, an' isn't I his chile? De place fer de blue is in de sky, an' de place fer love is in de heart, an' I keeps de blue an' de love in de place whar dey belong. Dar am two things I couldn't get along without; one ob dem is a broom and de oder is faith. Wid a broom I keeps de dust and dirt out ob my way, an' wid de faith I keeps de cobwebs out ob my sky. Bress the dear Lord for brooms and faith!"

Here the old woman with smiling face sang softly, so softly that it sounded like a humming bird:

"On de King's highway; yes, de King's highway;
Oh, my faith am strong,
An' I sing my song,
As I trabel on de King's highway."

Tears were in the eyes of Miss Annie as the music ceased and very earnestly she said: "Oh, Mammy Cheerful, I wish I had your faith, and I have always wished it ever since I was a child in your arms. You are just the dearest mammy and the best Christian I ever knew. But, forgive me for not sooner asking about your rheumatism. Is it better?"

"Rheumatiz! Well, dar; I dun forgot all about habin' it, fer yer see, honey, I has so many blessings to think about, dat I don't git time to think about little troubles. I has enough twinges for de rheumatiz to remind me dat I is not yet in de promised land, but grace enough to keep me from totin' out a thing like dat, when I's got my soul full ob de love of God. Some folks enjoy bein' misable, an' so trots out dere

aches an' pains an' troubles, as dough dey was de greatest tings in de world. No, no, honey dear, what for should I hand yer a weed, when I can gib yer a rose; or a cloud, instead ob a sunbeam; or talk to yer about rheumatiz when I can tell yer about love. I's all right."

"Well, mammy, what have you got in your basket? I am sure it is something nice."

With a chuckle the old woman said:

"So yer done noticed de basket at last, has yer? Well, I's been spectin' to hear yer ask dat question. In dat basket is some ob de nicest an' freshest eggs dat eber a hen laid, or a rooster crowed about. I say, Miss Annie, did yer eber notice how much a rooster is like some men? De rooster does his biggest crowin' when de hen has laid an egg an' some men does dere loudest crowin' ober something dere wife has done. Dar's that lazy fellow ober in our town, Mose Simmons; when some one asked him what he done for a libin' he says, 'My old woman goes out washing,' an' den all day long he holdin' down a chair in front ob de saloon an' tellin' what a smart woman his wife am. An' say, Miss Annie, yer ought to hear dat same Mose shout in revival time; my, my, yer done tink he was de good Lord's chosen disciple, when everybody knows dat all de religion he's got is in his wife's name. But dar, honey, how yer old mammy's tongue does run on! It does my soul good ter see yer, an' I jest couldn't stay away any longer."

"Well, Mammy Cheerful, you are welcome over and over again, and I was hungry to see you and hear your sweet voice once more. I get more help out of your simple, child-like faith and preaching on everyday things than I do out of all the sermons down at the old church, where you held me in your arms the day I was christened. I hope you are going to make me a good long visit, and we will turn those lovely fresh eggs into the nicest things we can make for you to eat."

The eyes of the old woman were swimming with tears, while her old black face shone like a morning sunrise, as she said very softly, "Dear Lord, I wants to thank yer dat I still has a warm place in the heart of my honey lamb, an' dat she don't turn her back on her old black mammy. Miss Annie, I was going back home to-night if my old feet got rested enough after walkin' nine miles dis mornin', but now I'm gwine to stay until to-morrow."

"That's lovely, Mammy Cheerful. If it were not for Uncle Eph, you should never go back. You shall have the best bed in the house, and to-morrow I will send you back in the carriage."

As Miss Annie went into the house she heard the old saint humming:

"On de King's highway; yes, de King's highway;
Oh, my faith am strong,
An' I sing my song,
As I trabel on de King's highway."

—Reverend C. H. Mead, in *Christian Herald*.

I want a warm and faithful friend
To cheer the adverse hour;
Who ne'er to flatter will descend,
Nor bend the knee to power.
A friend to chide me when I'm wrong,
My inmost soul to see;
And that my friendship prove as strong
To him as his to me.

—John Quincy Adams.

There is no friendship between those associated in power; he who rules will always be impatient of an associate.—Lucan.

Letter Department

CEDAR CREEK, MISSOURI, April 22, 1912.

Dear Saints: We are among the isolated ones who love the gospel and long for a messenger to help spread the glad tidings in this part of the country. The field is large, but the gospel workers are few. We wish to be placed at once on the home class list with the Sunday school and Religio workers, for my heart's desire is to ever live faithful to God and the gospel. Hopefully, your sister,

MRS. LILY B. STEARNS.

SACRAMENTO, CALIFORNIA, April 25, 1912.

Editors Herald: "Who was Melchisedec?" The Lord has made quite clear (to the mind of the writer, at least for the present) in modern revelation that *Melchisedec was not Shem*, which the following will show clearly, I think: "Esaiaas also lived in the days of Abraham, and was blessed of him, which Abraham received the priesthood from Melchisedec; who received it through the lineage of his *fathers, even till Noah.*"—Doctrine and Covenants 83: 2. (Italics are mine.)

The word *fathers*, plural, and *even till Noah* show Melchisedec to have been a more distant relative than son of Noah. This, then, is more sure than "tradition" or any "Bible Dictionary," and if I understand the meaning of the text, for ever precludes the possibility of Melchisedec being the son of Shem, or a direct son of Noah. As to whose son he was I can not say, in the light of the above, but I am in line for more light on this, and all matters of interest.

2710 D STREET.

T. J. LAWN.

WOODBINE, IOWA.

Editors Herald: We are going to reside in Perry again. If there is an elder anywhere near Ferguson, please call on Mr. and Mrs. Cunningham, as they and their two daughters are about ready for baptism. Their daughters are the public school teachers there. Ferguson is close to Marshalltown; also close to Tama. Call very soon, as one of the girls will soon change her place of residence. Mrs. Cunningham said that she once heard a Mr. Kelley debate with a Campbellite and could never forget his sermon, although she was young at the time. The debate occurred in a schoolhouse close to the Cunningham home, and she always believed that Mr. Kelley was right. At present they are Restitutionists, but are not satisfied.

There are others investigating. Their names can be had by writing to me, and stamps will be sent to cover the expense of writing.

NELLIE MARTIN.

EAST PERTH, WESTERN AUSTRALIA, April 3, 1912.

Editors Herald: For the first time since giving obedience to the restored gospel I take this opportunity of writing you. We are in a far country out here, eighteen or nineteen thousand miles away, but nevertheless we are thankful that we enjoy branch privileges as in other parts of this work. You very seldom hear from Western Australia, but we are glad to say that we are all as Saints trying to uphold the gospel banner in this part of the world.

We have been organized as a branch about six or seven years, and never have we received greater help from the Lord than at the present time. We can see his mighty hand is over us, though we are few in number. We have thirty to thirty-three members, but are sorry to say that all do not attend as often as they might. We have a great uphill struggle to keep the work rolling here.

When first preaching on the streets of Perth we used to have some lively discourses, but the people pretty well know

us now. We have some very attentive audiences now, and many come regularly to hear us.

We have five Utah missionaries out here, but I can not see for my life how they can stay so long, as they get very little interest on the street. We have set the people on very plain ground as far as the difference between our church and the Utah Mormons. They refuse to debate church rights.

I was baptized into this work in England by Brother Gomer T. Griffiths about 1902, and since giving obedience I can say it has been the happiest part of my life. The Lord has been good to me and I can truthfully say he is a loving Father; he has blessed me far above what I deserve, and now I can see traces of his hand in leading me in days gone by.

We had a pleasant time when Brother F. G. Pitt and wife stayed here. We all felt greatly blessed and strengthened by the spiritual food he imparted and were loth to lose him, but he had to move on to other parts, after promising to return to open our church if ready in time.

We keep the Saints' time occupied as much as possible in the work here. We have prayer and testimony meetings every alternate Sunday; also every Thursday evening; while we have Book of Mormon class on Wednesday one week, and Religio class the next week.

We are expecting Brother Davis when on his way to America to stay six months with us and help us along.

I am anxious every week for the arrival of the HERALDS; they impart much spiritual food, and strengthen my faith in the living God, who alone can save.

I am striving to do the will of the Master, and my aim is to please him. I want to sow to the Spirit at all times, that I may reap life everlasting.

We can see the Lord's approach is near at hand, and how the world is groping in blindness, knowing not whither to go. To see how living humanity is retrograding and going down hill many times saddens my heart, seeing the pitiful plight they are getting into.

May we all as Saints be able to live this life faithfully, doing our best for mankind, so that when we are called home we may receive the reward that is laid up for those who diligently serve him and keep his commandments. I pray that his work will grow and reach the honest in heart, and that the redemption of Zion will soon dawn upon us, that we may all be united and enjoy that perfect bliss that comes from above.

Yours in the work of Christ,

17 GLADSTONE STREET.

JOSEPH BROADWAY.

MCPHERSON, KANSAS, May 7, 1912.

To the Scattered Members, and Those of Northwestern Kansas District that have not Sunday School Privileges; Greeting: Dear brothers and sisters, we have all for life enlisted in this latter day work, we trust for no other cause than the uplifting of the brotherhood of man. That this may be accomplished we are all agreed that we "must start right," then keep right. That this may be done let us properly educate our dear little children along gospel lines, so that when they reach the years of accountability they will enter into the "fold," of their own free will, gladly. And if properly instructed and our lives are a living correspondence to that which we teach, they will indeed be wise, and there will be no necessity of them wandering away, neither will they, for they shall know the truth.

Now, I have appointed superintendent of the "home department" work of the Sunday school for the Northwestern Kansas District. Brothers and sisters, let me hear from you; let me tell you what the home class work has done for others, and let me assure you that it will do as much for you and

your children. It will put them into the church, where they rightfully belong.

Anyone knowing where we can find those that have not Sunday school privileges, please write me, at McPherson, Kansas.

Yours in the faith,
T. COMER TURPEN.

ATLANTA, MICHIGAN, April 18, 1912.

Editors Herald: A history of the work in this place may be of interest to some. Nine years ago this spring three Saints, Brother Arthur O. Starks and wife, Sister Lilly and Brother Noel S. Starks, with Sister Starks's two nieces, Hazel and Pearl, moved into this region of the swamps and mosquitoes from Antrim County. They united with the Hillman Branch, but soon finding out Elder G. W. Burt and others at Comins, Brother and Sister Hogle moved here temporarily in the fall, moving out in the spring. A prayer meeting was started which, though it has been dropped at times, has been started again as often.

Winter brought another family: the writer, wife and three children. The following spring Brother Burt preached several sermons and two more were added, Brother and Sister Widdis. A year or two later a few more sermons resulted in a neighbor's daughter, Golda Sample, also Walter and Emmitt Widdis and Hazel Ferris being baptized. Several others have been baptized.

Several attempts at organization were made, but on account of the officers being needed in the Hillman and Comins branches, it was not realized. Sunday school and Religio were kept up for some time, and quite an interest at one time on the part of outsiders.

Brother Noel Starks having returned to Antrim County in order to care for his mother and father, after his mother's death and sale of his place here, came back to us, bringing wife and boy with him. This was four years ago. Brother Arthur Starks soon moved to Hillman, selling out to Noel. The next year he left Hillman, moving to Alpena and later to Onaway, where he has done a good work. This left Hillman without an elder, so the writer was asked to assist there, which he did, Comins having two other elders at that time. This continued till last February when Brother E. O. Banks was ordained an elder, and elected president of branch the following evening, February 12, when Brother T. P. Atkinson also was ordained a teacher. South Hillman has a full officership, with Brother Roy Atkinson priest, and Brother R. Moran deacon.

On his return here, Brother Noel Starks united with the Comins Branch, and was ordained a priest over a year ago. He was ordained elder at the two-day meetings held at his home in October of last year, which meetings were well attended and of much spiritual benefit to the Saints. About this time the Lord began to speak to us, through Sister Starks and among other very precious things made known, was the calling of our young brethren, Brother Albert Danks to the office of priest, which was fulfilled April 7, 1912; Brother Percy Pushman to the office of deacon, which took place at Hillman, February 12, 1912, and another young brother not yet ordained.

Thus when we were about discouraged of having a branch organized, the Lord was calling and preparing men to fill offices in it when the time would come. So in the closing of the month of January, receiving intelligence from the Lord, his servants wrote to Brother Goodman, district president, and he and Sister Goodman were soon with us; first at Hillman February 11, 12, and on the 17th organized our branch to be known as the Clear Springs Branch. The officers are Elder Noel S. Starks, president; Sister Jessie Danks, sec-

retary; Albert Danks, priest; Elder A. S. Pushman, acting teacher; Percy Pushman, deacon; Sister Starks, chorister. Number of members, nine.

Since branch organization we have revived Sunday school and Religio studies, and will be glad to see district officers of these auxiliaries any time, to put us in good order. We feel like saying with one of old: we will "attempt great things for God and expect great things of God," being encouraged by his word to us from time to time; and the good times we have had in our meetings of late; in which we have been made to rejoice under very depressing conditions. But we know that the Lord tries his people, and sometimes we have the blues and the writer especially is afraid he does not put forth enough energy in the work. But I think all nine of us are desirous of living so as to be among the number of those John saw who had "washed their robes," etc.

Having been shown that my work now must be more to the world, for as the Lord said, "the harvest truly is great but the laborers few," I am endeavoring to present the gospel to the people of Atlanta and vicinity. In a little, new settlement southwest of here I found some hungry souls, and preached eleven sermons in the schoolhouse, but Satan got the dishonest ones busy and had us shut out. Just now I am renting the town hall, Atlanta, Sunday evenings, and have meetings Sunday afternoons in the Edwards Schoolhouse. Though there are no requests for baptisms, and generally the people are indifferent, yet I want to leave them without excuse.

I remain yours for the work,
A. S. PUSHMAN.

HILLMAN, MICHIGAN, R. F. D. 1, Box 38.

PERRY, IOWA, May 4, 1912.

Editors Herald: I am a very new member of the church and I am prompted to write you through some press notices.

I note that Sister Nellie Martin, formerly of this place but for the present of Ferguson, Iowa, and Doctor Gogwell are the new members of the advisory board from their district of the Children's Home in Des Moines. We congratulate Des Moines on securing her services; she is one of Iowa's best educated women, and is so acknowledged. Her knowledge and memory of the Scriptures are simply overpowering, and her home shelters many notables of fine arts and literature lines. She was once asked in public, "Is there anyone you deem ahead of you in the knowledge of the Scriptures and history?" She replied, "Yes, sir; a full fledged Latter Day Saint preacher; he has authority from on high and can make me feel as a candle compared to the sun. He speaks by inspiration; I depend on my knowledge and memory of books."

It was Sister Martin who brought the gospel message to our family; also several others who are now members of the true church, and this is why we watch with interest her work. I was a stenographer in the city for years; I would often go to churches, feeling I wanted to know the plan of salvation; I would return to my boarding place disappointed, so never joined. After returning to Perry I became Sister Martin's secretary and heard the gospel talked daily in her studio to pupils, friends, callers, agents, and questioners. I have never heard the Latter Day Saint side lose out, so after hearing sermons from Brethren Roth, Clark, Salisbury, Reiste, and others, I was ready to obey and was baptized last spring.

We believe we will soon have a little church here where we may all worship without being obliged to climb a long, dingy stairway.

Yours in the faith,
ALICE ISENHART.

HIGHMORE, SOUTH DAKOTA, April 30, 1912.

Dear Editors Herald: We have been thinking for some time of writing and telling how we appreciate the HERALD and *Autumn Leaves*. Of all the papers we take and read I believe, of their class, they far excel all others. The articles are most timely and thoroughly written, and are very comprehensive and definite. The review of Traum's Book, *Mormonism Against Itself*, is surely worth putting into book form. The contributions to the *Leaves* are surely grand, and as I read them it makes me feel that Joel's prophecy is literally being fulfilled, and that Moses' wish had come true, that all were prophets. As we look upon the world and the sectarian churches we can not but have a feeling of sorrow, because we see so plainly what they are denying themselves. How often we try, and in various ways, to introduce the "angel's message" and to see the ways or means employed to forestall its introduction is a wonder.

In our town we have the Methodist Episcopal, Christian, Congregational, and Catholic; all are quite active. The three first mentioned are quite friendly, and very often one congregation visits another, and have their churches filled. But we never hear a gospel sermon. How fearful they seem. They are aware that I am a Latter Day Saint, but it does not matter how courteous or mild we may be, they will not be drawn into a conversation on religion.

We have lived in Highmore since the 17th of February, we had lived twenty-six miles north of town, and on February 14 our house burned to the ground—only saved a few things. My wife and six little ones were all alone. It burned about 10 o'clock in the morning. I and our two oldest boys were twenty-five miles away. It seemed the last straw. Last year we had in nearly three hundred acres of crop and it was a total failure, and year before not half a crop, with sickness and our house burning simply wiped us of the farm. The Saints at Crescent City, Iowa, remembered us substantially, which encouraged us greatly. They sent us bed clothing and clothes for our children and fifty-three dollars in money. My brother at Modale sent us ten dollars; our Sister J. N. Boyd, of Lenora, Kansas, sent us aid for which we feel very thankful.

I have been sick for over a month with chronic appendicitis, or neuralgia of the bowels, some call it; unable to work. We humbly request the prayers of the Saints that we may recover. It seems so necessary that my life be spared at this time.

Yours in gospel bonds, with a prayer for the redemption of Zion.
C. F. PRATT.

EDMONTON, ALBERTA, CANADA, April 29, 1912.

Editor Herald: I think it was stated by our worthy Prophet, at one time, "Never write until you have something to write, then write." Now I think I have something to write about. The work in this district is looking very bright. Many calls for elders to come and preach for us.

My labors since the first of the year have been as follows: I was sent by the conference at Vanscoy to Shellbrook, to ordain Brother Sims to the office of priest. I remained there for a month or more, preaching every night, and baptized four while there. There is a good interest in that part of the mission, and I believe others are near the kingdom. About the tenth of March, I was requested to come to Edmonton, by the president of the district. I did so, and preached my first sermon on the 17th of March, in a little hall that the few Saints had rented. There were only ten Saints here then, and to-day there are twenty-nine, and some three or four ready for the water.

We have one elder, one priest, and two teachers; and to-day we have one of the best halls in the city for Sundays, from 2 p. m. until 9 p. m. It costs twenty dollars per month,

but the collections pay all expenses. There is talk of changing the three-day meeting that was to be at Millet in July, to Edmonton, as a number of Saints are moving away from Millet.

I wish to say to the Saints in general, there was a request put in HERALD and *Ensign*, asking the Saints for money to help carry on the work in this city. I believe it was to be sent to one George W. Winn, of this city. Now, I notify the Saints not to send any more money to that address. The way it was written, the Saints were all poor. It is a fact they are not millionaires, nor are they in poverty. I am sending tithing to-day to the Bishop's agent from the Saints here; and I expect to be able to send hundreds of dollars of tithing before the close of the year.

Our congregation is getting larger every Sunday. I never canvassed a town or city as I have this. I have distributed thousands of dodgers; went from house to house and placed them right into the houses; and we have canvassed with the notice of our meetings on the corners of the streets, and in the front of hall; also an ad in the papers of this city.

I might say for the benefit of any that might be coming to this city: it is a good place for a working man. We hold our services in the Mechanics Hall on Third Street. Sunday school at half past two in the afternoon, and preaching at half past seven.

Saints, if you have any friends in or near this city, please invite them to come to our meetings, and you will oblige

Your brother in the gospel of Jesus Christ,

J. L. MORTIMER.

BREWTON, ALABAMA, April 14, 1912.

Editors Herald: Thank God I am yet alive in this glorious work. I became a member of this church in 1881, and I have never regretted being in this church. I love the cause of Christ, and do know the work is true. All we have to do is to live up to God's law, and keep his commandments. I request all Saints to pray for me that I may become stronger in the faith. I have two boys seventeen and fifteen years old, both of whom belong to the church.

Your sister in Christ,

ELIZABETH BOOKER.

CHERRYVALE, KANSAS, May 4, 1912.

Editors Herald: Seeing Mrs. A. Mellon's request in a late HERALD for prayers for her brother-in-law who was afflicted with sciatic rheumatism, I am sending for publication a receipt for rheumatism that I know to be good for other kinds of rheumatism; and I also know a man who has used it for sciatic rheumatism and he threw away both of his crutches.

RECEIPT FOR SCIATIC RHEUMATISM.

One half pint of alcohol, four ounces turpentine, two ounces, dry measure, cayenne pepper, half ounce gum camphor, half ounce oil of cedar, half ounce oil of sassafras, half ounce oil of pennyroyal, ten drams oil of hemlock. This should be well mixed, letting it stand for twenty-four hours, then filter and it is ready for use. Apply and rub vigorously with the hand until dry; bathe three or four times a day.

This cured as bad a case as I ever knew, one that baffled the best physicians of the country.

Wishing the sufferer much relief, I am,

914 EAST FIFTH STREET.

MRS. D. W. DOOP.

Next in importance to freedom and justice is popular education, without which neither freedom nor justice can be permanently maintained.—James A. Garfield.

News from Branches

Chicago, Illinois.

FIRST BRANCH.

Those closely associated with the work in Chicago, especially in our branch, agree in the fact that there has been a marked degree of development during the last two years. It is a very peculiar thing, too, to notice the change of faces during a certain period; new ones come and others go, always a current of old and young bound for different fields, and thus human beings associated with an organization, act very similar to atoms of material, integrating and disintegrating, always radiating a certain force or power.

Another very prominent feature is that the burden of the responsibility has been placed upon young shoulders. We feel very thankful here that the Father has such an efficient and earnest corps of young workers.

At the present time we are enjoying a season of peace and good fellowship, which bids fair to develop to a condition of unity and fruitfulness. A few cases of sickness have come to our attention, but all seem to be doing quite well. Our prayer meetings are not as well attended as they could be, but those who put forth the effort to attend are generally well repaid.

To-day's meeting, being our regular sacrament Sunday, was very well attended, and a good number took an active part in prayer and testimony.

The preaching of late has been done by the local brethren, and we have every reason to feel quite satisfied with their labors.

FRANK F. WIPPER.

1518 SOUTH TRUMBULL AVENUE.

Independence, Missouri.

On the first of May the little children were busy gathering and distributing the perfumed lilacs and wild violets, and scattering sunshine, as usual, everywhere. So after a long and tedious season of wintry and strenuous experiences, now come to our ears the sweet songs of the birds, and upon the senses fall the soft, prophetic breathings of balmy spring.

At the prayer meeting on Wednesday, the first day of May, there was the wonted gathering at the church, and a goodly number of the young were present, who had the opportunity to listen, and to engage in the fervent prayers for the sick, and the many faithful and earnest testimonies borne. Among them, our gifted brother, C. Ed. Miller, in his usually spirited and impressive manner, gave an excellent talk on the subject of Kirtland, its revered and beautiful temple; and he spoke also of the efforts being put forth by the few faithful workers engaged in that historic place.

In the annual conference minutes, as published in the church papers, one may see the evidences of the important and voluminous work done at that great gathering through the devoted labors of the servants of the Master, both of the leading ministry and the missionary force of the church, not excepting the noble women who have with true, consecrated spirit been so engaged.

It may not go into history, all the uplifting and inspiring instruction that was imparted at those meetings, but the recorder may perhaps be able to touch lightly on some of the impressive words spoken. We remember the sermon of Elder F. J. Ebeling, on the evening of the fifteenth, presenting so clearly the high moral standard of the gospel; and how joyful were the Saints to hear our brother say, "Nothing is more clearly perceptible than the greater endowment of the Spirit to the ministry of Jesus Christ." And the speaker gave a fitting tribute to the noble work being done by the church,—the erecting of the homes for the aged, and for the

children, the establishing of the Order of Enoch for the welfare of Zion, of the Sanitarium and of Graceland College, for all these institutions, he said, afford opportunities to help in giving true service to the church.

Then how intent were the Saints in listening to the address of Elder W. W. Smith on the evening of April 12, and how we longed that the same devoted and consecrated spirit of the Savior might be diffused among the anxious and aspiring poorer classes, in all the large cities of the Union, as was displayed in the noble work of the vacation summer school of Philadelphia.

But we may say, of a truth the glorious work of the latter days is moving on apace. The Religions continue to be wide-awake, and so, also, is the Sunday school. We have now a mothers' class in the first primary department, presided over by Sister Horton, and the Sunday school executive have decided to devote Friday afternoons to a more extended study of the senior lessons. Another indication of progress among the workers is that there is to be a study class instituted by the Woman's Auxiliary; and, while we indulge the thought of the expansion of our intellectual forces, we hope by consecration of spirit to reach a unity of "faith and hope and love" that is sure to bring the blessing of our heavenly Father.

Although on Saturday, May 4, the Saints were called to bid farewell to the loving presence of Sister L. Crick, and it was a tearful occasion, yet on Sunday the Saints again met and were edified through the word spoken by Elders Elvin and E. C. Briggs.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

NAUVOO.—District conference convened at Burlington, Iowa, February 3, 1912, Charles Harpe presiding. Statistical reports were read as follows: Burlington 157, Keokuk 67, Rock Creek 92, Farmington 70, Ottumwa 76. The following elders reported: O. R. Miller, James McKiernan, Charles Harpe, George P. Lambert, C. E. Willey, W. T. Lambert, and F. M. Cooper. The visiting brethren were given voice and vote and asked to take part in the business of the conference. District treasurer George P. Lambert reported a balance of \$43.93 on hand. Bishop George P. Lambert reported a balance of \$1,091.60 on hand December 31, 1911. Conference adjourned to meet at Fort Madison, Iowa, June 1, 1912. W. H. Thomas, secretary.

MOBILE.—District met in conference at Bay Minette, Alabama, March 9, 1912, at 10 a. m. Opening exercises in charge of Brother Warr. Brother Slover was chosen to assist Brother Warr in presiding. Edna Cochran chosen secretary; Nora Warr, organist; A. R. Miller, chorister. Branches reporting: Bay Minette 322, Three Rivers 144, Bluff Creek 127, and Theodore 120. All visiting members were given voice and vote in the conference. Ministerial reports: Seventy: S. S. Smith, F. M. Slover. Elders: N. L. Booker, Frank Stiner, A. E. Warr, A. G. Miller, G. W. Sherman, F. P. Scarcliff, and O. O. Tillman. Priest G. W. Bankester; teacher D. W. Sherman. Bishop's agent's report: On hand at last report, \$44.25; collected, \$72.25; paid out, \$109.75; on hand, \$6.75. Report was audited and found correct. Treasurer's report was also audited and found correct. Secretary's financial report read, and committee appointed to solicit means to pay balance due secretary. The tent committee were requested to report to next conference. Delegates to General Conference were chosen, to report at the next conference. The next conference will meet at Theodore; time and place for same to be left in the hands of the district president and missionary in charge. Edna Cochran, clerk, Escatawpa, Mississippi.

BIRMINGHAM, ENGLAND.—The annual conference of the above district convened in the Saints' chapel, Priestly Road, April 6, 7, and 8, 1912, Brother Ecclestone in the chair. Resolved, That Francis Smith and Edmund Norton be deacons of conference. G. A. Walton was appointed organist, and

Edmund Norton, chorister. Statistical reports from Stafford, no change; Summerfield, gain 2; Leicester, gain 3, Priestly Road, gain 2. Spiritual reports from above branches were read. The financial report of district treasurer, G. S. Greenwood, presented: Total income, \$7, 98, 9¼d; total expenses, \$6, 58, 2¼d; balance on hand £1, 48, 7d. The report was received and referred to auditors composed of Brethren Cope and Arrowsmith, and to report at Monday's session. Sunday services as follows: Morning, preaching by Brethren Schofield and Edwards; afternoon, sacrament meeting, followed by prayer and testimony, which meeting was richly enjoyed by the Saints. In the evening, preaching by Brethren Hendrick and W. Ecclestone. Next morning Brother Breckenridge in charge. Resolved, Brother J. W. Taylor be associated with the district president in the chair. The auditors' report of district treasurer's accounts was read and accepted as correct. The ministry who reported are as follows: High priest, J. W. Taylor. Elders: W. Ecclestone, Charles Walton, G. S. Greenwood, E. A. Webb, J. E. Meredith, Joseph Ecclestone, Kemp, and John Schofield. Resolved, That the recommendation of the district president re the ordination of Brother Hendrick to the office of elder be acceded to, subject to the vote of Summerfield Branch. Resolved, That the authorities of the district be authorized to draw up a rota plan, and consult with the branch presidents, and put plan into operation as soon as possible, for six months. Resolved, That Brother Ecclestone be sustained as district president for the ensuing year. Resolved, That Brother John Schofield be reelected as secretary for ensuing year. Resolved, We sustain the district president's counselors, Brother Charles Walton and Brother G. S. Greenwood for the ensuing year. Resolved, The secretary be instructed to forward to the late treasurer of district a copy of the auditors' report and further, The secretary and president express our heartfelt thanks for his services in this office for the last nine years. Resolved, That the best thanks be given to Brother Tabbiner for his late services to the district, as secretary, and for his gift. Resolved, Brother Herbert Smith be appointed as treasurer for ensuing year. Resolved, That the general authorities of the church be sustained; also local and missionary authority. Resolved, That best thanks be accorded locating committee and catering committee. Resolved, We adjourn to meet the last Saturday in September. The place left in the hands of the district president. John Schofield, secretary.

Convention Minutes.

MOBILE.—District Sunday school and Zion's Religio-Literary Society met in convention at Bay Minette, Alabama, March 8, 1912. Prayer service at 9.30 a. m., business at 2.30. Schools reporting: Three Rivers, Bluff Creek, Theodore, Bay Minette, Indian Springs, Robertsdale, and Perseverance. The secretary of the district was authorized to confer with local secretaries and make all necessary corrections. The district voted unanimously in favor of graded lessons. The school at Whistler, Alabama, was enrolled as a school in the district. Delegates to the General Convention were elected. Officers were elected for one year; those for the Sunday school are: A. E. Warr, superintendent; A. G. Miller, assistant superintendent; Edna Cochran, secretary and treasurer; Callie Warr, member library board, and superintendent of the home department. For the Religio, the officers are: A. E. Warr, president; Jason Booker, vice president; Edna Cochran, secretary and treasurer; James Parker, member library board; Callie Warr, home department superintendent. The report of the Religio local at Bay Minette was read and approved. Convention adjourned to meet at 2.30 p. m. on Friday before the convening of next conference, and at the same place as the conference. Edna Cochran, secretary, Escatawpa, Mississippi.

Conference Notices.

The Southern Michigan and Northern Indiana district conference will convene with the Galien, Michigan, Branch on Saturday, June 8, at 10 a. m. A full attendance of the ministry of the district, as well as the Saints in general, is desired. F. A. Smith, missionary in charge, expects to be present. Branch presidents are requested not to forget the collection for district and secretary expenses, which should be taken up the second Sunday before the conference, or May 26. Send collections, as well as branch and ministerial reports, to the district secretary, 737 Loomis street, Jackson, Michigan, if possible by Wednesday, June 5. Let us all come

prepared to make this one of the best conferences ever held in this district. G. A. Smith, president; W. P. Buckley, secretary and treasurer.

Kentucky and Tennessee District will convene with the Foundry Hill Branch, June 1, 1912, at 10.45 a. m. Would be glad to see a good representation, as election of district officers will be held at this conference. All the local officers are requested to send in their reports as per resolution of last conference. Send all reports to W. B. Cobb, secretary, Paris, Tennessee, not later than May 27. J. R. McClain, president.

Pottawattamie district conference will convene at Carson, Iowa, at 10.30, May 25, 1912. Please send all reports to the undersigned not later than May 20. J. Chas. Jensen, secretary.

Kewanee district conference will convene at Millersburg, Illinois, June 1, 2, 1912. Those expecting to attend should notify the Millersburg branch clerk of the time of their arrival, as it is necessary to meet the trains at Aledo. Please send all reports to me at the address given below, so that they will reach me not later than Wednesday, May 29, that I may thus be able to compile a complete report of the district work. Mary E. Gillin, secretary, 103 South Madison Street, Peoria, Illinois.

District conference of the Eastern Oklahoma District will convene at Haileyville, Oklahoma, June 1, 1912, at 10 a. m. A. Z. Rudd, secretary.

Quarterly conference of the Clinton District in Missouri will be held at the Wheatland Branch, May 24 and 25, 1912; those coming by railroad stop at Gerster, (on the Frisco Railroad) where you will be met by conveyance by notifying C. P. Welch. Come on Thursday, May 23. All must write in due time as there will only be conveyances for those who notify C. P. Welch, Wheatland, Missouri, R. F. D. 1, box 79.

Eastern Iowa district conference will convene at Muscatine, Iowa, June 15 and 16, 1912. It is desired that everyone holding the priesthood send a report of their labors as early as possible, and all branch presidents and clerks are requested to see that all statistical reports are sent in good time to reach J. B. Wildermuth, Muscatine, Iowa, before the above mentioned date. It is desired that all holding the priesthood will be in attendance, as matters of importance will come up. Robert Smith, secretary.

The Northern Nebraska district will convene at Decatur, Nebraska, June 8, 1912, at 9 a. m. Hope that Gomer T. Griffiths and J. R. Sutton can arrange to be with us, as well as the Saints of the district. All expecting to attend please notify J. E. Butts, Decatur, to meet you at Tekamah, Nebraska, or Onawa, Iowa. Conventions meet on the 6th. J. M. Baker, president.

Convention Notices.

The Sunday School Association of the Des Moines District will meet all day Friday, May 31, 1912, at Des Moines, Iowa, for institute work. Pearl Shannon, secretary.

Gallands Grove district Sunday school and Religio will meet in joint convention at Coalville, Iowa, June 6, at 8 p. m. Coalville is six miles south of Fort Dodge. Take the train to Fort Dodge on the Illinois Central, the Chicago Great Western, or the interurban to Gypsum; Coalville is only two miles from Gypsum; a committee will meet you with teams at that place. Floy Holcomb, secretary.

The Clinton, Missouri, district Sunday school association will meet in convention May 24, 1912, at 10 a. m., at Wheatland, Missouri. The Religio association will also meet at same place and date in the afternoon. Election of officers for the year. Hope to see a good delegation present. Zora Lowe, secretary.

The Sunday school and Religio conventions of the Northern Nebraska District will be held at Decatur, June 7, 8, 1912. Mrs. M. A. Peterson, secretary.

Reunion Notices.

The Central Oklahoma reunion will be held at Ripley, Oklahoma, August 16 to 26. The district officers are to act as committee, with power to select assistant. The district conference will convene at the same place, August 24 and 25, 1912. C. T. Sheppard, secretary.

The Eastern Michigan District of the Reorganized Church of Jesus Christ of Latter Day Saints will hold their annual reunion at Port Huron, Michigan, June 14 to June 23 in-

clusive, in the grove at the west end of Thomas Street, four blocks west of the Pine Grove depot.

Tents may be had for the ten days as follows: 10 by 12, \$2.50; 12 by 14, \$2.75; 14 by 16, \$3.50; and a 14 by 21, 6 foot wall tent divided into 5 rooms, \$6.00. Send all orders for tents to Arthur Allen, 57 Selden Avenue, Detroit, Michigan, before June 5. Meals will be served at the dining tent, at 15 cents each or seven meals for \$1.00; children under eight, half price.

We expect the following named speakers will be with us: Elders F. A. Smith, W. A. McDowell, David Dowker, William Grice, H. C. Muir, and Patriarch Arthur Leverton.

Conference will have its business session on Saturday, the 22d. Branches are requested to see that their reports are in hands of the secretary before that time. Services through the day, and every evening at 8 o'clock local time.

All are invited to join with us and have an enjoyable time.

Notice to the Saints of Central Nebraska.

We take this method of notifying the Saints that it has been decided to purchase a new top for the district tent. We will need about sixty dollars for this purpose. You are invited to send whatever you may feel like donating to the treasurer of the committee, Levi Gamet. Should you not be waited upon by the solicitor of your branch, do this as early as possible.

LEVI GAMET, of the Committee.

INMAN, NEBRASKA.

Notices.

We are trying to locate the following members of our church. Kindly advertise the names in the HERALD for addresses: David L. Bethel, Helen M. Buxton, Walter H. Webb, Lucy Ann Robbins, Lulie C. Pearce, Charles E. Peck, Lydia A. Eccles, formerly members of disorganized branch at Plainville, Massachusetts.

Also please try to find out the date of the death of the following: Thomas L. Greene, Lucinda Fuller, formerly associated with the disorganized branch at Plainville, Massachusetts.

We will thank you for any information regarding the above.

Your brother in Christ,
EDMUND M. BROWN, Branch Clerk.

The Bishopric.

To the Saints of the Seattle and British Columbia District; Greeting: Our primary object in writing this notice is to inform you of the change in the bishop's agent's address. You are already informed of the change in the agent. We appeal to you for a continuation of support in this very important branch of the work. You in the branches please honor the subagents and place your tithes and offerings in their hands, taking receipts for the same, the Saints in the scattered condition please send to the following address.

WM. JOHNSON, Bishop's Agent.

SEATTLE, WASHINGTON, 3618 Evanston Avenue.

Pastoral.

To the Saints of the Southern Missouri District; Greeting: Having been placed in subcharge of this field, and feeling and seeing the great needs of the work, I call upon one and all to come to the help of the district. Everyone holding the priesthood can do something; and we are anxious to assist them to put on the whole armor of God; and thus fulfill the office whereunto God has called you and the elders ordained you. Let it not be said of us, "You have hidden your Lord's money; Bind the unprofitable servant, and cast him out."

Now, brethren, if any one of you have made up your mind that you can't do anything, you have made it up to a mistake. God never called anyone that he did not give one talent, or more. The church needs your help; the world needs the message that you are called and ordained to preach. God requires your "reasonable service." Will you "render to God the things that are God's"?

We are anxious to hear from all those holding priesthood in the district; and will be glad to assist them in any way that we can. I assure you that you have a godspeed from

me to go on, and do all you can to build up the work of the Lord.

Each lay member can do much to advance the cause of Christ; and their work is very essential. Live right, pay your tithing, and thus send the life and light of Christ to the world.

We shall be glad to hear from any who want meetings, and will do all we can to reach you at the proper time.

Saints, remember that we are living in a day "of sacrifice for God's people," and none are excused. "All are called." So let us be "diligent to make our calling and election sure."

Oh! how we love to sing: "'Tis a glorious thing to be in the light." And indeed it is, "if we walk in the light as He is in the light."

May success and glory crown all the Israel of God through the blessed name of Christ Jesus our Lord.

In gospel bonds,
WEST PLAINS, MISSOURI, Box 4. J. T. DAVIS.

To the Saints of the Des Moines District; Greeting in the Lord: Another conference year brings with it many old and several new responsibilities, a proper consideration and fulfillment of which will bring reward, but the neglect of which will add to our condemnation.

Those in charge of Mission number 1, or the Lamoni Mission, which includes the Des Moines District, have assigned as a part of my responsibility the looking after the missionary interests of the district, and to look after other interests that fall to the lot of an assistant minister in charge.

Associated with me in the general ministerial work in the district are Brethren S. M. Reiste, and M. M. Turpen, with a part of the labors of Patriarch C. E. Butterworth. Those who have special work for the patriarch will make such arrangements with him, but those desiring special missionary work or tent work may correspond with me, and every request will be given due consideration and attention.

The district has come to the help of the financial arm of the church excellently, especially during the first part of this year, but only a few have done this. Having been requested by the bishop to act as his agent for this district, I am anxious that all may receive a reward, and all meet the conditions as required in the law: "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming)." By rendering a legal account of your stewardship you are entitled to an especial blessing from God, both of a temporal and spiritual nature, and there will be sufficient in the storehouse of the Lord, so that the prayer oftentimes repeated that "more laborers" may be sent into the vineyard may be answered, and the widows and orphans may have no need but what is satisfied.

Consider well the appointments of the Lord, and give proper respect to each in his place, and let not the feet be misled into wishing or trying to direct and control those who are chosen to be over you in the Lord. By thus working together there will arise no "strife and contention," but all working together will glorify God, and peace like a river unmolested will move to its desired end.

Cases of long standing should be looked after at once by the local officials, according to the law, and thus remove iniquity out of the church, and prune the vine of all dead and cumbersome material, as advised by the Master.

May grace and peace and power be multiplied unto you.

Your coworker in Christ,
J. F. MINTUN, Assistant Minister in Charge.

DES MOINES, IOWA, 1205 Filmore Street.

To the Saints of the Utah District; Greeting: Having been made choice of by the appointing powers this year, in Ogden, Utah, and Malad, Idaho, and intermediate points, I take this means of communicating with you, trusting it will serve as a means to an end in enabling us to better understand your needs.

I expect to be in the field on or before May 10 and will be pleased to hear from all those who may especially desire our services.

Having confidence in the Saints there, and a longing desire to see the work advance, feel sure we will, by a united effort, and the Spirit of divine love, be able to give impetus to the work there.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:

Dangerous Modern Teachings - - - - 461
 Tracing the Original American - - - - 462
 Methodists and Amusements - - - - 464

ORIGINAL ARTICLES:

Leaves from Life, Autobiography of Elder Henry Green - - - - 465
 Charity, by J. E. Vanderwood - - - - 467
 A Review of Mormonism Against Itself, by S. W. L. Scott - - - - 468

CANADIAN MIRROR - - - - 471

OF GENERAL INTEREST - - - - 472

MOTHERS' HOME COLUMN - - - - 473

LETTER DEPARTMENT - - - - 475

Mrs. Lily B. Stearns—T. J. Lawn—Nellie Martin
 —Joseph Broadway—T. Comer Turpen—A. S. Pushman—Alice Isenhardt—C. F. Pratt—J. L. Mortimer—Elizabeth Booker—Mrs. D. W. Doop.

NEWS FROM BRANCHES - - - - 478

Frank W. Wipper—Abbie A. Horton.

MISCELLANEOUS DEPARTMENT - - - - 478

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. A. Smith, Managing Editor.
 Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

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

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

Earth's shadows shall grow bright as heaven, the while
 A web of glory round thy life is wove.
 —The British Congregationalist.

Considering our holy calling, let us labor as becomes Saints, leaving off the carnal weapons, and taking up the instruments of peace and love, and becoming skilled in their use let us conquer the world thereby. Let us remember that the great and good man is he who will sacrifice the present pleasure for the future good.

I trust, therefore, your hearty cooperation and support will be accorded me, that thereby I may be able to render the best possible service and thus accomplish all that is anticipated.

Mail sent me either at Malad, Idaho, or 1509 Washington Avenue, Ogden, Utah, will reach me, and I will be glad to hear from all who are in need of my services, and especially do I desire to keep in touch with the local workers in that field.

Feeling encouraged in the work, and trusting we will have a pleasant and profitable year with you, I remain,

Your servant for the sake of the truth,

May 1, 1912. J. E. VANDERWOOD.

Greetings and esteem to our fellow workers in the Pacific Slope Mission: The above is composed of British Columbia, Washington, Oregon, California, Nevada, Arizona, New Mexico, Mexico, and Hawaii.

The General Conference just passed is marked as one of the best ever held by the church. The extension of our work into the increased auxiliaries, employing greater variety of talents, making more room for service, is inspiring "for the accomplishment of the work intrusted to all."

To facilitate and equalize our privileges the following outline is suggested: In British Columbia Daniel Macgregor will be stationed, and as opportunity affords will conduct Sunday school work at such reunions as he may be able to reach.

In Eastern Washington, including the Spokane District, T. C. Kelley and Oscar Case are placed; let T. C. Kelley be considered in charge. In the western part of the State, Brethren Thorburn and Plumb will give special attention to new work, laboring together as much as is possible. Brother Johnson may attend to the duties of the district presidency as heretofore, while P. Premo can be subject to call as needs direct, by the district president. Brother C. E. Crumley may take charge of Southwestern Oregon District, as well as radiate into unorganized territory adjacent. Brother M. H. Cook and Brother A. V. Closson associate according to the needs of Portland District. H. J. Davison in such parts as health may permit. Patriarch E. Keeler accordingly as circumstances permit. Brethren P. M. Hanson and E. A. Davis work the tent in the Southern California District, with view to new openings. D. R. Chambers and J. D. Stead take the tent of the Northern District and operate in the San Joaquin Valley, trying to weld the fragmentary parts of that region. The tent is stored at San Jose, under the care of C. W. Hawkins, 615 Spencer Avenue. Fresno, Madera,

Ceres, and Tulare are points to be noticed. Brother Deuel will labor as health allows, following up places already started by him last year, as well as new openings. Mahlon Cannon to continue his labors in Northern California and Southern Oregon. Brethren L. W. Fike and T. J. Sheppard try the "two by two" process for New Mexico, while Brethren Condit and J. E. Kelley may be governed as to their associate work in Arizona by the condition of Brother Kelley's health. In Hawaii let the good work already done by Brethren Waller, McConley, and Barrett continue; Brother Waller having oversight. The uncertain state of things in Mexico at present prohibits Brethren Pender, Mannering, and Cady from entering there. Brother Pender will stay in Iowa until his health recovers sufficiently for active labor. Brethren Mannering and Cady do what they can for the present among the Spanish speaking people along the border of Mexico, so as to keep in use of the language until a more favorable time to continue their work in the Republic of Mexico.

My field address will be 281 Castro Street, San Francisco, California, from which point mail will be forwarded.

Hoping for a continuation of cordial relations and an increase of vigor and wisdom necessary for our duties under the leadership of the Prince of Peace, I am,

Fraternally yours,
 F. M. SHEEHY.

INDEPENDENCE, MISSOURI, 903 Waldo Avenue.

Resolution of Condolence.

Whereas, it has pleased Almighty God, the divine ruler of the universe, in his infinite wisdom to remove from our midst, and from the midst of her family, one of our members, Sister Bertha Ellen Davis, therefore be it

Resolved, That we, the members of the Woman's Auxiliary of Oak Hill, though we bow in humble submission to the will of the almighty God, deeply deplore the loss of our honored and respected sister, and extend to the bereaved family our heartfelt sympathy at the loss of a wife and mother, and trust the divine Providence will in his compassion soften the bitter grief caused by this affliction; and be it further

Resolved, That a copy of these resolutions be presented to the bereaved family, and entered upon our minutes, and also a copy be sent to the HERALD for publication.

PATIENCE C. REMINGTON, *President.*
 EMMA L. MAHER, *Secretary.*

SAINT LOUIS, MISSOURI, May 6, 1912.

Died.

PARKS.—Brother James B. Parks died on May 2, at Kalamazoo, Michigan. He was born in Joliet, March 6, 1861. On September 22, 1892, he married Miss Augusta Neil, who died January 2, 1900, leaving two children, Arthur James and Agnes Margaret. He married the second time at Bangor,

Michigan, to Miss Allie Bresley of that place. Besides his widow and children, he leaves his mother, Mrs. Agnes Parks, three brothers and two sisters: Alexander A., William M., Frederick E., and Mrs. Margaret Frederick, and Mrs. Rosa Parks Pitt. He was a member of the Reorganized Church, and was baptized by Elder F. M. Cooper, 1909; confirmed by Elder F. M. Cooper and Elder John Midgorden. Burial at Lawrence, Michigan.

ARMSTRONG.—At Kansas City, April 30, 1912, Brother Archie V. Armstrong, of spinal meningitis. He had moved his family to Kansas City from Atchison only a couple of weeks before; and was engaged in business with J. C. Severin, while in Atchison. He took an active part in church work, and was ordained a priest by S. Twombly and F. Cool. Brother Armstrong leaves a wife and two little daughters to mourn, besides many relatives and friends. He was priest of Atchison Branch, and teacher of senior Bible class at time of his death. Brother Armstrong was born in Bond County, Illinois, July 14, 1882.

TYRRELL.—At Lamoni, Iowa, April 30, 1912, Sister Elizabeth M. Tyrrell, aged 74 years, 3 months, and 5 days. A stroke of paralysis came April 20. She was born in Buffalo, New York, in 1838, married A. H. Tyrrell in 1858, and received the gospel in Michigan in 1869, being baptized by Elder E. C. Briggs. Came to Lamoni in 1884, and her husband died in 1909. Her life was one of the best in sincere and true devotion; and in the enduring qualities of heart and soul. Funeral sermon by Brother H. A. Stebbins, assisted by Brother A. S. Cochran.

MINTEER.—Joseph Minteer was born near Cadiz, Ohio, in 1832; died at the home of his son, near Millersburg, Illinois, April 27, 1912, being 79 years, 4 months, and 15 days of age. He joined the Latter Day Saints in 1878, and has been a highly esteemed brother and citizen. Funeral was held from the Presbyterian church in Millersburg, April 29, at 11 a. m., conducted by Elder O. E. Sade, assisted by Elder M. D. Murdock. Burial in the Duncan cemetery.

HOLLI BAUGH.—Brother Alexander Hollibaugh was born in Shenango Township, Mercer County, Pennsylvania, November

23, 1853, and was baptized May 10, 1909, by his brother, Elder Jonathan Hollibaugh. He died May 2, 1912, at Kremis, Pennsylvania. Funeral on Saturday, May 4, 1912, conducted by Leon Burdick, assisted by Lamont McDowell. He was a member of the Baldwin Branch, New Hamburg, Pennsylvania.

Choosing One's Life Work.

While it is impossible for our colleges to make great men out of indifferent raw material, it is possible to assist undergraduates to discover their inherent bent or capacity. Until the student has made such a discovery, the elective system which is now general in our American institutions is something of a farce. . . . It is a common remark among American undergraduates, "I wish I knew what I was fitted for." The college is under deep obligation to serve the nation not merely by presenting a great number of excellent subjects, which, if properly selected will land the young man in positions of leadership and usefulness; but it may and must go beyond this negative education, and assist the student actually to form his life purpose.—From Clayton Sedgwick Cooper's "The American Undergraduate" in the *May Century*.

Every voluntary transgression argues a real contempt of the legislator's authority; and in such contempt there is found the seed of every sin that can possibly be committed, in opposition to his express command. All the commands of God, whether they be great or small, have no other sanction than that which consists in his divine authority, and this authority is trampled under foot by every petty delinquent, as well as by every daring transgressor. Those which we usually esteem trivial sins are the more dangerous on account of their being less attended to. They are committed without fear, without remorse, and generally without intermission. As there are more ships of war destroyed by worms than by the shot of the enemy, so the multitude of those who destroy themselves through the ordinary sins exceeds the number of those who perish by enormous offenses.—From John William Fletcher's "A Portrait of Saint Paul."

One Hundred and Twenty Acres.

3½ miles from Lamoni. ½ mile to school, same distance to L. D. S. Church. House of 7 rooms, large barn, corn crib, 2 good wells and windmill; fine orchard. Land lies well. 100 acres under cultivation, 20 acres pasture some good timber on. \$90 per acre with good terms. Address G. W. Blair, Sec. Lamoni Land and Loan Co., Lamoni, Iowa.

MAPLETON, KANSAS

Saints wanting reliable information concerning Mapleton, Kansas, write to B. C. Gifford. Inclose stamp.

GENERAL CONFERENCE RESOLUTIONS from 1852 to 1910. Contains all resolutions passed by the body during its sittings. You need this book,
Cloth, No. 198.50c
Paper No. 197.35c

Beautiful Osage Valley.

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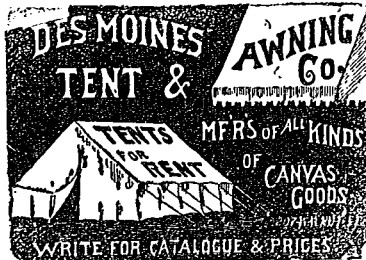
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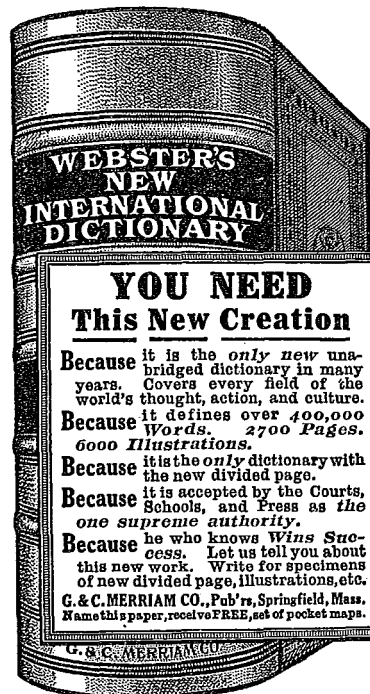
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



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

VOLUME 59

LAMONI, IOWA, MAY 22, 1912

NUMBER 21

Editorial

OUR STANDARD OF EXCELLENCE.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Ephesians 4:13.

It is necessary to have standards by which to measure progress, as well as quantities and values, in the spiritual as well as in the material world. In the material world we have adopted such standards of measurement as the pound, the foot, and the dollar. Men readily admit the importance of these standards—especially of the latter. By it they not only measure their calico and silk, their coal and diamonds, their fire wood and mahogany furniture, but too often themselves as well. They sell themselves or their influence or their vote for a dollar, or for fifty thousand dollars, according to their position, and consider that a good bargain has been made. But while a man may properly use the dollar with which to measure his hogs or his hay, he makes a terrible mistake when he uses it to measure himself. He is using a material standard by which to measure things of the soul. No man should set a monetary value upon his honor.

A DOUBLE STANDARD IN SPIRITUAL THINGS WRONG.

In all things it is important to have a true and unchanging standard.

The law of Moses said:

Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have.—Deuteronomy 25:14, 15.

This language referred to material weights and measures, but will also apply to spiritual standards. There are many homes, professedly Christian, where there are two standards—one derived from Christ, which governs profession, and another acquired from the world, that governs practice. "Thou shalt not have in thine house divers measures."

IMPORTANCE OF THE MEASURE INCREASES WITH IMPORTANCE OF THING MEASURED.

The importance of the standard of measurement increases with the value of the thing measured.

When potatoes sold for fifteen cents per bushel the farmers did not give particular attention to the measure; but now when we give ten or twelve times as much for potatoes the grocer weighs them very carefully. If there are one or two medium sized potatoes in the measure more than he thinks we should have he removes them and sells them to some other poor fellow who is trying to meet Twentieth Century prices with a Nineteenth Century income.

When land sold for five dollars an acre, or could be homesteaded, or a rifle might be traded to the Indians for as much territory as one could ride around in a day, men were not very careful to measure land exactly. But now when land sells in Los Angeles or in New York City for \$866.55 per square foot, as it did recently at Thirty-fourth Street and Broadway, New York City, it must be measured with a rule that is scientifically exact. The seller will not accept a standard that has thirteen inches to the foot. The buyer will not tolerate a measure that is even a quarter of an inch short. The importance of the standard increases with the importance of the thing measured.

When, therefore, we consider things of eternal import, the growth and development of the human soul, questions of doctrine and morals, right and wrong, the relationship of man to God and to his fellow man, we must concede that it is of the greatest importance to have standards that are exactly correct. We must not have a double standard. We must not have a false standard. But a just and a true standard we must have.

FALSE STANDARDS KILL THE POOR.

It is said that some months ago United States Government inspectors threw into the harbor at New York in a single day twenty tons of false weights and measures that had been taken from the shopkeepers of New York City.

During the month of March Professor G. W. Stewart, who is state superintendent of weights and measures in Iowa, read a paper before the Baconian Club of Iowa City, in which he set forth conditions in five leading Iowa cities, as revealed by govern-

ment inspection. In one of these cities 33 per cent of the scales tested were incorrect, and the weights false. In another 64 per cent were wrong. The other cities ranged between these two. The amount that customers were cheated varied from six to twenty-eight cents on the dollar. These findings are perhaps typical of the country at large and the world over, excepting that conditions are worse in larger cities; and the very poor who buy in minute quantities suffer most from this kind of fraud.

There is more than dishonesty in this, in its effect upon the very poor. Prices are so extremely high and their income so very low that they are already below the standard of comfortable living, even when they get all that they pay for. And when they are cheated a little on every pound of meat, on every loaf of bread, on every sack of coal, on every pint of milk, it is not their money alone but their life that is taken. Cruelty and murder are added to dishonesty. False standards kill the poor.

It is equally true that the world is full of false standards in spiritual things. The law of God says that as a man sows so also shall he reap. But the world has its own false standard, widely accepted, which says that young men, and old ones too, if we must admit it, must sow their wild oats, and that medical science will find a way to cheat God so that they will not need to reap the harvest.

This is only one among many false standards. It has ruined thousands of young men and women, blighted thousands of homes, and brought needless suffering on many innocent people. False spiritual standards kill the people. They destroy men physically and take from them eternal life.

Jesus was given as the perfect standard by which a man should measure himself and his progress toward perfection; by which he should govern his beliefs and his morals.

THE AGE OF THE "TITANIC."

This is a wonderful age—the age of the automobile, the flying machine, and wireless telegraphy. Our fathers were content with the ox cart. We put the value and speed and power of a hundred ox carts into one automobile, and put one automobile to every twelve persons in a little city like Redlands, California—one to every eighty in an agricultural State like Iowa. It is an inspiring spectacle to see two or three hundred automobiles, or more, in double column formation, parading city streets on a gala day. It is a splendid contrast to the barbaric processions of the days of old when conquering monarchs paraded city streets dragging vanquished monarchs at the tails of their chariots. The one represented the triumph of man over man; the other represents the triumph of man over the forces of nature.

It is an inspiring spectacle to see eight or ten air-

ships in the air at one time performing their daring evolutions; or to see one of these airmen flying at night with his wings tipped with red fire—a great winged, blazing demigod flying in the midst of heaven, challenging the attention of men from below and angels from above,—fitting personification of the spirit of the age that would cut loose from the earth and challenge the very heavens, but still ignores the forces that put one in touch with heaven, and so at the end falls to the earth bruised and broken.

This is the age that builded the *Titanic*, largest and most palatial vessel ever built, whose hulk from stem to stern would stretch across two ordinary city blocks, and launched her forth across the Atlantic in the face of death, with orders to smash all speed records. Exalted dominion carries with it grave perils. He who holds exalted dominion must be ever vigilant or pay the penalty. So when for a single moment the hand of man relaxed its grasp upon the forces of nature, when for an instant the brain of man relaxed its vigilance, sixteen hundred lives were forfeited in the cold waters of the north Atlantic. But even in this great calamity the spirit of the age asserted itself. Scarcely was the shock felt ere the wireless telegrapher leaped to his keys. The lightnings flashed and crackled from the transmitter of the *Titanic* into the darkness. And unseen and mysteriously a message flew across the tossing waters until it found the receiver of a friendly vessel, and seven or eight hundred lives were saved as a tribute to the genius of Marconi and Tesla and the spirit of the age.

This is a wonderful age, but with all its tumultuous striving, with all its mentality, and invention, and achievement, and study, and philosophy, it has not produced and can not produce a character that will take the place of Jesus as the standard of human excellence, or a system that will take the place of his gospel as the gauge of human belief and morals.

This age is great in material things. It is not great in spiritual things. It ignores the source of its own greatness, the inspiration of God that always quickens every generation to which is given the opportunity to hear the gospel message. A persistent refusal to accept God will be followed by a withdrawal of light and a lapse into darkness and decay.

"HEAR YE HIM."

It is our highest duty to recognize Jesus as our standard and to preach him to the world. We need no false worldly standards by which to measure our doctrines or ourselves. No greater message can be sounded than the message that was given to Joseph Smith during his first vision that April morning

over ninety years ago: "This is my beloved Son. Hear ye him."

The religious world had been saying: "This is Pastor Brown, learned in many languages; hear ye him." Or, "This is Parson Jones, D. D.; hear ye him." Or, "This is Reverend Johnson; hear ye him." But here came a man who sounded the message: "This is Jesus Christ, the Son of God; hear ye him." That was our message, is our message, and should ever continue to be our message. Our doctrines should accord with his doctrines as set forth in his word. Our lives should conform to his life as it was lived among men. In all things we should measure ourselves by him, growing up into his likeness, until we reach the perfect stature of manhood in Christ Jesus.

PUTTING OTHERS IN THE PLACE OF JESUS.

It is a mistake for us to put anyone else in the place of Jesus. We do this sometimes when we wish to do right. We select some good man in whom we have confidence, and think that if we could only be like him we would be satisfied. We make him our model in all things. We do as he does, vote as he votes, and think as he thinks. But there comes a time when the judgment of our hero leads him into error—and we follow him. Or, being human, he is tempted and falls. Then our faith in God and in humanity and in the church is shaken. Our standard is gone. This could not have happened had we made Jesus our standard. He never changes and never errs. Our faith can abide in him, no matter how many men go astray.

Again we make a similar mistake when we wish to do wrong. In this case we select some bad man, and think if we are no worse than he we will be all right. We argue, perhaps, that he is a member of the church, and if he does certain things that are wrong we can do likewise. But God has never said that we shall be rewarded because we are no worse than some one else who is bad. We should resolve to do *our* duty whether *others* do theirs or not. Jesus did his duty, that is enough. Like him, we must do ours, if we are to follow him.

In short, we should heed the admonition to grow toward perfection in him, becoming like him in all things, until we acquire the perfect stature of manhood in Christ Jesus, the highest manhood the ages can produce. He is the standard by which we should measure those most important things, belief, conduct, character. In him we have a standard of measurement that is scientifically and scripturally exact.

ELBERT A. SMITH.

Benjamin West was sixty-four when he commenced his series of paintings, one of which is "Christ healing the sick."

EDITORIAL SELECTION.

A DECLINE IN ILLITERACY.

The figures of illiteracy given out by the Census Bureau furnish material for both encouragement and discouragement. They show that during the decade, from 1900 to 1910 there was a decided improvement for the country as a whole, the percentage of illiteracy being reduced from 10.7 to 7.7, but at the same time they reveal the rather disheartening fact that, owing to the heavy influx of foreign immigrants, comparatively little headway is being made in the Eastern States, which have so long prided themselves on being the centers of culture and intellectual illumination for the hinterland. Indeed, Connecticut, that land of steady habits, the home of Yale and many other colleges and educational institutions, has actually retrograded, alone among all the States of the Nation. The loss is slight, but the fact remains that while 5.9 per cent of the population was illiterate in 1900, in 1910 the percentage was 6. Pennsylvania made a little progress, reducing her percentage from 6.1 to 5.9, but New York, which has to bear the brunt of the incoming rush of immigration, remained stationary at 5.5. This showing can not be called a cheerful one in view of the enormous sums now expended for popular education.

The West, which of recent years has been growing much more slowly than the East, makes a much better showing. It is interesting to note that Iowa, which was the only State which declined in population from 1900 to 1910, has the lowest percentage of illiteracy, 1.7. This is because her population is largely rural, there being no big industrial centers. Illinois, Ohio, and Indiana also make excellent showings in view of their large urban populations, their percentages being respectively 3.7, 3.2, and 3.1, all material reductions from 1900.

A discouraging feature of the statistics is revealed by comparison with the figures of some foreign countries, showing how far we have still to progress. Most European nations, of course, make a much worse showing in illiteracy than the United States, but in the most advanced a remarkably high standard of general education has been reached. In Denmark, for instance, the percentage is but two tenths of one per cent, in Sweden and the German Empire three tenths of one per cent, in Switzerland five tenths, in Finland 1.5 per cent, in Scotland 1.6 per cent, England and Wales, 1.8 per cent, etc. It is evident from these figures that we have nothing to boast of. Still it is a consolation to know that we are making progress. The figures for 1900 were better than those for 1890, and doubtless those for 1920 will show an improvement on 1910. With our large negro and foreign population, among whom

illiteracy is principally found, the problem promises to be a serious one for many years.—*Philadelphia Press.*

Hymns and Poems

Selected and Original

The Missionary's Wife.

I spend the hours in working, watching, waiting,
While far you roam on mission of the Lord,
The precious truths of Jesus' gospel stating
In righteousness according to his word.
God's peace attend thee,
His loving Spirit ever more be thine.
Oh! may he lend thee
Aid to make thy path with virtue shine.

I hear thy voice when the pale evening shineth
And thy loved presence near me seems to stand
When the blessed sun upon the hills reclineth,
While gentle thoughts of thee like flowers expand.
Good men befriend thee,
May shelter, raiment, and food be thine.
Angels attend thee
Cheering thy spirit with a light divine.

When thy work is over homeward mayest thou hasten
Unto the loving heart waiting for thee.
Great is thy sacrifice, and great thy blessing,
Joyous and thrice happy shall our meeting be.
My love I send thee
Through the long weary distance far away.
Meekly I bend me
Faithful and true, for thy welfare I pray.
—D. H. Smith.

Address of the Missionary's Wife to Her Absent Husband.

Thou hast gone forth, but not to war,
To lift the sword against thy kind,
The image of the Lord to mar
In battle's tumult madly blind,
Thine impulse is a kinder zeal,
God's word thy sword, his trust thy shield.

It is to liberate, not bind,
To bear the purifying ray
Of truth, unto the willful blind
Who walk in darkness in the day.
To preach the gospel, pure and true,
And open joys of hope to view.

God bless thee, though 'tis sad and lone
To wait thine absence from the hearth;
I know that thou art true, mine own,
So in full hope and strength go forth,
Nor would I call thee to our home
Until in honor thou mayest come.

And may the souls you chance to meet
Give aid and shelter to thy form.
Oh! may none evilly entreat
But speak in mildness kind and warm.
So may God's blessing on them pour
Increase their shelter and their store.

God keep thee from the lawless tongue
That seeks to tarnish virtue's name,
That like an asp rare flowers among
Poisons and withers up the same.
From treachery's dark hidden power
Oh! may he guard thee every hour.

God keep thee from the ruthless hand
That in the darkness fain would strike,
Because in open strength you stand
Proclaiming liberty and light.
In short, from every evil thing
God keep thee safe, and homeward bring.
—D. H. Smith.

The Saints' Herald.

To the HERALD all success,
Harbinger of righteousness.
Each and every page contains

Some of truth's melodious strains;
Affording comfort to the weak;
Inspiration to the meek.
Nescience also is expelled
Through thy light,—doubt is dispelled.
Science* in exquisite strain,

Heralding the truth amain.
E'en the golden from above—
Righteousness—the power of love.
Ancient truths now teach—Amen—
Liberty to man. So then,
Dear HERALD, come again.

REES JENKINS.

The Arrow and the Song.

I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song?

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.
—Longfellow.

Has the pearl less whiteness
Because of its birth?
Has the violet less brightness
For growing near earth?—Moore.

*The gospel—the true science; all others being subsidiary.

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 25.

BY S. W. L. SCOTT.

SUCCESSORS TO APOSTLES.

Proposition numbered "eighth," is more erroneous and shallow than others. That "apostles as witnesses can have no successors."

If to see *Christ after his resurrection*, is that which constitutes the apostles *witnesses*, then the original apostles as witnesses surely had successors. See Acts 1: 20, 24 to 26:

And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. Let his habitation be desolate, and let no man dwell therein: and, his bishopric let another take.

Campbell's translation, with the Authorized Version and the Revised, as also Anderson's all render it, "and his *office* let another take." If they have no successors, how could another take his office? Here is Traum against the Bible again. Alexander Campbell says:

While the college of apostles was necessary, we see that succession was fully carried out. Therefore the chair of Judas the traitor demanded a successor, as well as that of Peter.—Campbell-Purcell Debate, p. 50.

This puts Traum against Alexander Campbell "some more." Nay, I shall bind the rope that hangs this theory still tighter. Elder Traum says:

Witnessing being their (the apostles') peculiar work, its character was such that it would not admit of a substitute, and consequently could have no succession.

Having established the fact that Judas as an apostle did have a successor, and Campbell affirms that "while the college of apostles was necessary, succession was fully carried out"; this being true, the apostolic office includes *their commission* as inseparably connected; therefore, the successors of Judas, Peter, James, or any others of the twelve, are invested with *all the qualifications, powers, and authority* of their *predecessors*; and as the predecessors are admitted to have had the peculiar work of witnessing, therefore witnesses as apostles, or apostles as witnesses have successors. To this we summon Alexander Campbell as witness:

Successors must be successors *in full*, or they are not successors at all. To illustrate this, Does not the existing President of the United States inherit all the power and authority of George Washington by virtue of constitutional succession? Does he not possess the same power, in all length and breadth, its height and depth, as did his predecessor, from the first to the last? This is true of every constitutional office in the civilized world. All the power which any predecessor can have, belongs to every incumbent: so in the church if it

have constitution at all. If the apostles have successors, they have *successors in full*.—Campbell-Purcell Debate, p. 51.

Now Campbell was called "Apostle of Jesus Christ," November 20, 1900. *The Christian Evangelist* for December 6, 1900, contains an address delivered by J. S. Lamar, before the Georgia State Convention at Augusta, held on the jubilee anniversary of the introduction of the reformation in that State. In this address, he pronounced this expressive encomium on the founder of the Disciple Church:

Venerable patriarch of the clean heart and of the silver tongue! Faithful servant of God and apostle of Jesus Christ. The world did not know him. The churches whom he lived and labored to bless did not know him. Nor will they know him until, by the grace of God, they meet him before the throne, clothed in white raiment, and with palms in his hands.

If Mr. Campbell was an "apostle of Jesus Christ," he knew he was a "*successor in full*," to some other apostle. At any rate, his statement that "successors must be successors in full," lays Elder Traum's proposition that "apostles as witnesses can have no successors," to rest beneath the mold. Mr. Campbell did not indorse this proposition of Elder Traum's, for he believed "succession was fully carried out while the college of apostles was necessary." Elder Traum is not in the faith! But we are not quite done with this popular error as yet. It has been the cause of so much obscurity, that we devote a few spaces more to unmask the Campbellite deception.

If making a man a witness to the resurrection of Christ, necessarily makes him an apostle, then, the original twelve were *not apostles until after the resurrection was an accomplished fact*. Again Traum's theory charges Christ with making a blunder; for we read:

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.—Luke 6: 12, 13.

The following chapters give their short commission to the "lost sheep of the house of Israel"—their ministration of the gospel, as apostles with power, and authority adequate to their limited mission, and *sometime* before the tragedy was enacted on Calvary, and the repose of Christ in the silent tomb; and the destruction of the citadel of death by his resurrection, which to be apostles they must see!

Paul was a successor to one of the original eleven. He says:

Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.—1 Corinthians 9: 1, 2.

Paul affirms that he is an apostle, and has seen Jesus Christ our Lord. He is a witness then. He is

a successor to some other *witness* or else seeing Jesus Christ is not absolutely indispensable to being an apostle.

But there were other *succeeding witnesses* to the *resurrection of Jesus*, and Paul used them as *witnesses*:

And that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.—1 Corinthians 15: 5-8.

"Five hundred brethren,"—witnesses,—to this one proposition, and if because some apostle saw Christ after his resurrection, Traum concludes that no one can be qualified for an apostle without seeing him, then because *five hundred brethren saw him*, it follows that *no one* can be one of the brethren without the same privilege!

The Messiahship of Jesus Christ, that he was "God manifest in the flesh," is the great proposition, the great truth, that man can know *only* by revelation, either *before* or *after* the resurrection of Christ:

And without controversy, great is the mystery of godliness: *God was manifest in the flesh*, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—1 Timothy 3: 16.

"God was manifest in the flesh." "Thou the Christ, the Son of the living God." "Blessed art thou, Simon Barjona, for *flesh* and *blood* has not revealed this unto you, but my Father which is in heaven." (Matthew 16: 17.)

To this proposition the apostles had *both successors* and *predecessors*:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.—Isaiah 9: 6.

And she shall bring forth a son, and thou shalt call his name *Jesus*: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name *Emmanuel*, which being interpreted is, *God with us*.—Matthew 1: 21-23.

Does Elder Traum deny that the apostles had predecessors, as witnesses to this proposition? Let us see:

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.—Acts 10: 43.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference.—Romans 3: 21, 22.

"The law," and "all the prophets" *witnessed* the "righteousness of God, by faith of Jesus Christ unto all, and upon all them that believe." "The righteous-

ness of God without the law," the law, and prophets *witnessed!*

To these prophetic witnesses, the Apostle Peter appealed, to prove to the Jews, the Messiahship,—*"God is with us,"—of Jesus Christ:*

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day, therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.—Acts 2: 29-31.

The power and authority by which these olden prophets witnessed to Jesus Christ is thus set forth by the apostle:

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.—2 Peter 1: 21.

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.—1 Peter 1: 11.

From the foregoing scriptural affirmations, this made up theory is stranded, and our Disciple friends will be obliged to harmonize one with another, and *all* with the Bible.

FIRST RULE OF EVIDENCE DISREGARDED.

Proposition marked "Ninth," is of a piece with those preceding it, and equally faulty. To reply to it would be to ask, How can we, or how can any man or woman, become "*assured*" that the facts in question have been confirmed by the witness? Is there any other way of confirmation of the gospel than God's way? Traum uses Hebrews 2: 1-4, and argues that as the "great salvation" "spoken by the Lord," was confirmed once "by them who heard him," and that as "God also, bore witness *once*," "with signs and wonders, and divers miracles, and gifts of the Holy Ghost according to his will," therefore, apostles are not necessary in the church! Reader, there is a wee mite of a rule in logic, that our student from Hiram has overlooked. It is this: "The evidence must partake of the nature of the proposition." Can you see the necessary connection existing between the proposition and the evidence he has adduced?

"Our gospel came not unto you in word only, but also in power, and *in the Holy Ghost*, and *in much assurance*."—1 Thessalonians 1: 5. The assurance or confirmation of the gospel is individual, and to "all whom the Lord our God shall call," upon obedience to the requirements of the gospel (Acts 2: 38), and Paul says with reference to the "gifts," "signs," and "miracles" which witness the truth of the proclamation, that "all of these" are wrought by that "one and selfsame Spirit, dividing to every man severally,

as he will." God's "will" is, to confirm "every man." (1 Corinthians 12: 11.) Alexander Campbell says: "But supernatural facts require supernatural confirmations. Hence when the confirmation of the gospel is spoken of in the apostolic writings, it is resolved into the doings, or works of the Holy Spirit. Demonstrations of the Holy Spirit are the confirmatory proofs of the gospel. When Paul delivered the testimony of God, or the testimony concerning Jesus to the Corinthians, he says, "It was confirmed among them." And if we examine into the confirmation of the testimony as Paul explained it, we shall find that he makes the spiritual gifts, or those extraordinary and miraculous powers which the apostles themselves displayed, and which so many of their converts also possessed, an assurance or confirmation of what he promulgated. (Christian System, pp. 119, 120.) According to Traum's illustrious predecessor, the spiritual gifts or the demonstrations of the Holy Spirit were the "assurance," the "confirmation" of the gospel, the testimony. So the first part of proposition "ninth" is disposed of, on the ground that we can not be "assured" of the credibility of the testimony without demonstration of the Holy Spirit. Hence in Mark 16: 16-20, when Jesus sent his ministry into all the world, these "confirmatory" signs shall follow the *believer*, "in all the world," of "every creature,"

So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.—Mark 16: 19, 20.

This "confirming of the word" continued right along through the first century of the career of the church individually, as "the manifestation of the Spirit given to *every man to profit withal*," and when we leave the ground that the New Testament history occupies, secular history of the church, "reveals" the *fact*, that these "confirmative" "signs" followed the faithful child of God up in the second, third, fourth, and fifth centuries, after the apostles were dead. See Irenæus, Tertullian, Origen, Saint Cyprian, Eusebius, and others. In the *ordinary way*, these latter saints in the days of Irenæus, Tertullian, et al, could have had the testimony of the alleged original witnesses confirmed unto them with far better facility, with newer, fresher, and living testimony, than we, the people of nineteen hundred years *since*, yet the "confirmation" came to them right along. It was never intended that the confirmatory power was ever to leave the church, any more than it was intended that the "Spirit which bears witness with our spirits that we are the sons of God," was to leave the church, or "baptism for the remission of sins." Alexander Campbell says, on this point: "To those desirous to understand this subject, an

examination of this first letter to the Corinthians can not fail to be most instructive; for it most clearly, and unequivocally teaches us that the visible, audible, sensible demonstration of the Spirit and of power, was that supernatural attestation of the testimony of Christ which made it credible, so that NO MAN could have acknowledged Jesus of Nazareth to be the Almighty Lord, but by this demonstration of the Holy Spirit. *Thus* was the testimony *confirmed*,—thus was Jesus demonstrated to be the only begotten Son of God,—and thus, and *thus only, are men enabled to believe in him.*"—Christian System, pp. 120, 121. This puts the matter in tangible shape, but it also puts Elder Traum in another embarrassing attitude. That God intended the gospel, and its confirmatory power to be coetaneous, coextensive, and coexistent is susceptible of the clearest demonstration. "Confirm" is defined, "to strengthen, settle, establish, ratify, make sure, to continue to perform; to fulfill; accomplish; make good." Hence when the gospel has been received by us, on the ground of its "righteousness," God sends the Holy Spirit on the witness stand of the heart, and this *independent and distinct witness confirms* the testimony we have received, by "*signs following the believer*," and that it, the "confirmatory" power, was to continue in and with the church in every age, when the church is true to God, Paul gives indubitable evidence, and authority as follows:

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.—1 Corinthians 1: 4-8.

The testimony of Jesus Christ was confirmed in the Corinthians, and the same testimony is to be confirmed to those who receive the testimony in the "time of the end," just before the second coming of Christ in glory.

If it be said that the apostle had no reference to others except the Corinthian saints, or the saints of the first century, and that his promise of confirmation extends no further, then we reply, that the promise is to confirm *them twice*, for his language is, that "the testimony of Christ *was* confirmed in you" in past tense, and that "Jesus Christ *shall* also confirm them in the future, unto the end." This gives the same individuals a *re-confirmation*." How different the theory of Elder Traum, and the sublime plan of the Father to all the children of the kingdom revealed in the following:

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If

we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.—1 John 5:7-9.

(To be continued.)

* * * * *

CONFIDENCE.

"In the fear of the Lord is strong confidence, and his children shall have a place of refuge."—Proverbs 14:26.

"But Christ as a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Hebrews 3:6.

"Beloved, if our hearts condemn us not, then have we confidence towards God."—1 John 3:21.

The word *confidence* is defined by Webster, as follows: "The act of confiding, trusting, or putting faith in, as in the reality of a fact, or the integrity and veracity of another; trust; reliance; belief. Also by the Apostle Paul: "Faith (confidence) is the assurance of things hoped for, the evidence of things not seen."

Confidence is the cement of society, deprived of which the social fabric would speedily fall into decay and crumble to ruin. Confidence, in a crisis, is salvation. It is strong as death, yet sensitive as the magnet. It can exist to diffuse its blessings only in peace. It dispenses with locks, bolts, and bars. It is expansive as eternity; progressive in its character, when cherished, it gathers strength with age. It originates, plans, builds up, establishes, beautifies, adorns, exalts, delights in order, and upholds legal authorities. It is a living chain that binds the brotherhood of man to the fatherhood of God. Happy the people where confidence reigns supreme, who fully confide in each other. Peace and prosperity attend them. They are one; undivided in aim and destiny. Their lives are calm as a summer eve, their spirits and actions are independent, unfettered, and free. The arts, sciences, and commerce flourish, enriching with their blessings. The virtues prevail with irresistible sway, and spread their genial influences around. Onward progress is sure. None can hinder.

When confidence disappears, green-eyed jealousy, cruel as the grave, assumes its place invariably, with dissimulation, envyings, confusion, strife, violence, wars and murders, rushing in its dark, sinuous train.

Drive confidence from the family, the city, the nation, the institution, or the people, and their inevitable doom is written and sealed as by the finger of God or the hand of fate. The withdrawal of confidence brings evil surmisings, creates dissensions, dissolves society, outrages humanity, chills the warmest feelings, withers the fondest hopes, checks the noblest aspirations, cools the loftiest desires, cramps the most splendid efforts, quenches the most

sublime thoughts, destroys the brightest specimens of ingenuity. Cursed are the nations, people, or world, whose confidence is thoroughly destroyed.

If the righteous are to be caught up into the air, and their works do follow them, truly might the Savior ask, "When the Son of Man cometh, shall he find faith (confidence) upon the earth?" In view of all these things, shall not the Saints of the latter days increase their faith and confidence? that they may with approval pass their probation creditably, and individually receive the rewarding mandate of their God, "Well done, good and faithful servant, enter into the joy of thy Lord." Shall we not respect and honor those whom the Lord has called to teach the revelations, as they have so graciously been given to the church? or by reason of our lack of confidence, shall the Lord have to chide us again as he has done so often in the past? As late as the year 1894 he said, "Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members."—Doctrine and Covenants 122:1. Continuing this same thought, he says in the 13th paragraph: "The Spirit saith further, The twelve should remain at Lamoni and continue in council with the Presidency and the Bishop and his counselors if practicable, a sufficient time after the adjournment of conference to counsel together, and agree on the things of the law and the general affairs of the church, so that when the traveling council shall separate for their several fields there may be no longer reason for distrust, suspicion, or dissension, and if these officers will so counsel together in the spirit of moderation and mutual forbearance and concession, my law will be more perfectly understood by them and a unity of sentiment and purpose will be reached by them. It is the will of your Lord and your God that this should be done. It should have been done before, but the adversary hath hindered, desiring to prevent the success of my work in the earth."—Doctrine and Covenants 122:13.

Still the need of increased confidence is expressed by the Lord when again he says, "If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they can not expect the riches of gifts and the blessings of direction."—Doctrine and Covenants 125:14.

Again the Lord spoke as late as 1909, reminding his people of their remissness, in that confidence had more or less become a thing of the past. The Spirit saith further, "The attention of the church is called to the consideration of the revelation, given in answer to earnest supplication, with regard to temporal things. The word has already been given, in agreement with revelations long since delivered to the church that the temporalities of the church were

to be, under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for; and disbursing the contributions gathered from the Saints of moneys and properties under the terms of tithing, surplus, free-will offerings, and consecrations. The word which has been given at a late period should not have been so soon forgotten and disregarded by the church or any of its members. I am God, I change not, has been known to the church and the eldership since the coming of the angel with the message of restoration. Under it the church has sought the Lord and received from time to time that which was deemed sufficient for the time to govern the church and its ministers, both of the spiritual and temporal divisions of the work. The church has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which had been before given, the church can not receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and the pure in heart."—Doctrine and Covenants 129: 8.

Again the Lord spoke through his servant, Elder Joseph Luff, and part of the communication is as follows, which is very pointed: "Behold, saith the Lord, I have heard and do hear the petitions of those who are called my people. My ear is not heavy, neither is my arm short. My covenant with Israel is not forgotten, nor is my will slow to perform; but to whom shall I speak, and by whom shall my counsel be observed? Behold I am wedded to my covenant and am jealous of my agreement with those who are thereunder. Once I have spoken! yea, twice have I declared that the set time to favor Zion has come; but my army is not yet very great, and their weapons, many of them are yet carnal. Nevertheless my word shall not fail, neither shall my purpose be changed, notwithstanding my people are slow to perceive and the confidence of some has failed."

The latter part of it continues: "Behold, and consider: If my weapons are not sufficient for your faith, shall these things give them increase? or shall ye add that which is carnal to make effective the work for which my Spirit hath been given? Shall I be content while this doth pollute my estate? Behold, the brick that is not burned and the mortar which is not tempered, yea, and the material which I have not selected, shall not find permanent place with that of my choosing, for my fires shall consume and my floods shall overwhelm and men within and without my church shall yet learn that but one

pattern hath been given by which ye shall build. If I shall accept your labor, and but one line hath been given by which to measure, and whosoever shall not gauge himself thereby and crucify himself to the world, shall yet be gauged thereby and shall lose his all; for 'whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall it shall grind him to powder.' Live ye, therefore, and labor in love, not so much that ye may obtain, but that ye may make effective my law and exemplify my life. In this ye shall find riches and your peace shall not fail, and then I shall have delight in those who not only say but do according to the purpose of my gospel."

Confidence then is something that ought to be carefully cultivated, rigidly watched, and guarded from inroads, so that we may breathe a healthy, moral atmosphere, favorable for the formation, growth, and development tainted of the generous virtues, better feelings, and fullest capabilities of our being. Shall we not love and confide in our God, our brethren, and our sisters, that we may be one in all things, that we may escape all things that shall come to pass, and be accounted worthy to stand at the coming of the Son of Man? JOSEPH ARBER.

* * * * *

LITERATURE.

ITS IMPORTANCE AS A MEANS OF EDUCATION.

Paper presented and read by Brother A. E. Jackson, at Improvement Class, Priestly Road, Birmingham, England.

Everyone is convinced that it is necessary to take food in order to live; it is a demonstrated fact that fire burns, and rain makes one wet; but there are facts quite as important to know and understand that can not so readily be demonstrated, and one of these facts, to my mind, is that a knowledge of literature is necessary to the living of a well-balanced life. Mind you, I do not say that one can not live such a life without it, but it is necessary to read and to understand what one reads before one can be said to grasp the numerous details and intricacies of everyday life and what is going on around us.

The body would soon die if it were not fed, and so would the mind if mental nourishment were withheld from it.

It is not difficult to prove that food for the mind is as essential as food for the body, and what better means have we of acquiring that food than reading some of the best authors? I don't mean all present-day authors, as I believe, in fact, I am sure a great deal of benefit can be and is derived from reading the older books. You all know that a man well-fed bodily and starved mentally, advertises his condition as soon as he opens his mouth.

Reading a book, or books, and immediately forgetting all about them is not much use; none in fact,

and this is a point worth remembering. You have no doubt all heard that well-worn dictum of Bacon's, "Read not to contradict or confute, nor to believe or take for granted, nor to find talk and discourse, but to *weigh* and *consider!*" This, in a few words, is the advice of the truly great man to whom is attributed most of the works of Shakespeare. (By the way, I am a native of Shakespeare's birthplace, Stratford-on-Avon, and am naturally very fond of his works.)

You will notice that Bacon said, "Not to find talk and discourse." Now I disagree with that, for what is finer and more educative than to pull to pieces, so to speak, any subject that it is thought necessary to bring up for discussion, and so get thoroughly to the very rock bottom of the matter. Take for instance, the questions and answers which are a feature of this class; they are an education in themselves and I, for one, am surprised at the greater knowledge of things spiritual, (and temporal,) which I possess since I became a member. As regards the latter portion of Bacon's remarks; that is, to "weigh and consider"! In order to do this, a certain amount of discretion is necessary, and the question then arises as to what are the best books to read to yield up the desired results. I, and no doubt many of you also, have at one time or another been very fond of reading just for reading's sake; but the time eventually comes when one desires something that is going to be of some use and benefit. When that time comes it is not really a very difficult matter to choose that which will be most instructive, although one will find a most bewildering list on nearly every subject under the sun. Now, I don't propose to reel off a list for your consideration, as tastes differ in this as in many other things, but I should like to know that my few words on the subject have been productive of some good.

I think it was Emerson who said, "Never read a book that is not a year old, and then nothing but famed books"; and again, "Read nothing but what you like." Now I am reading a book that is a good many years old; is also a famed book, and is also one of which I am very fond. There you have a combination of all three, and no doubt Emerson knew what he was talking about. The book I refer to is the Book of Mormon; (this book was presented to me by Brother J. E. Meredith on the morning of my baptism, September 17, 1911). I have read it through once, carefully, and I am on my way through it again, and I shall keep on going at it until I get as good a knowledge of it as some other books I have read. I think it is a splendid book, and taken in conjunction with the Bible, you have two of, or shall I say, the two finest books you can read and find educative and instructive. I consider I was ignorant until I commenced to study these two books, and I

am learning more and more every day; and so you see the truth of what I say as to the necessity of discretion.

A gentleman friend told me the other day that he commenced some time ago to attend classes on elocution and literature, and the very first thing the teacher told the class was to study the Bible, as that is the best book in existence; a splendid example of educational worth. Isn't that convincing testimony?

It is not my intention to praise book learning indiscriminately; there are much nobler things than to be rich in the lore of the world; but, be a man ever so well endowed in all the attributes of good character, he will still be the better man by some measure of acquaintance with the treasures of literature.

One naturally asks, At what age should reading seriously be commenced? Those of tender years can not be expected to weigh and consider; it is not to be thought that they could; they read for pleasure, and rightly so. But just as we all put games and so forth behind us when we are well on in the teens, we should then, at that time, read for a different purpose, that is, the culture of the mind, education again!

I am going to quote again, this time from Johnson, who said: "A man should read as inclination leads him, for what he reads as a task will do him little good." I am rather in accord with the latter part of that remark, as it is no doubt a fact that a great many of us find a thing much less interesting when it is in the nature of a task, than when done with a free will. One is apt to treat it with a "don't-care-so-long-as-it-is-done" sort of feeling, and pay less attention than if one's inclination were in that direction. Never skip a preface; it is usually, if not always, the key to the whole book; no matter if the book is on romance, fiction, philosophy, science, or art, the preface is as much a part of the book as a door is part of a house. Besides that, it is unfair to the author. Some prefaces, I know, are painfully long and dry, but I always make a rule of going through with them and it is really surprising what a difference it makes.

Now, a final word. When a subject is to be mastered, have your whole mind entirely free to grapple with it, and try to thrust out all other thoughts.

So then the year is repeating its old story again. We are come once more, thank God, to its most charming chapter. The violets and the mayflowers are as its inscriptions or vignettes. It always makes a pleasant impression on us when we open again at these pages of the book of life.—Goethe.

It's always safe to feel generous when your pocket-book is at home.

Mothers' Home Column

EDITED BY FRANCES.

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Woman's Auxiliary Reading for June.

ADOLESCENCE; THE GIRL.

A prominent writer on child culture has used these words in reference to the adolescent period: "What one has been is here revealed; what one is to be is here decided."

It is true that the problems pertaining to the girl who is passing through adolescence are less serious or grave as correct habits have been formed or neglected to have been formed in previous years. It is equally true that in the years which follow, a woman's health, happiness, and usefulness may largely depend upon the care and wisdom which were exercised in her behalf during the time which has aptly been termed the "storm and stress period," "the re-making period," "the time of physical, mental, and spiritual new birth." As the horticulturist hangs with keen interest upon the expansion of each new bud of rare variety, so do loving, intelligent parents observe with fascination and secret satisfaction the passing of their daughter through this subtle development of three-fold nature, which delicate process transforms the girl into the woman.

Nor are parents the only ones who are interested in the problems and education of the growing girl. Prominent educators—psychologists, sociologists, eugenists,—men who are interested in the betterment of the human race as a whole, are expressing themselves freely and enthusiastically on the subject.

"Woman is nature's supreme instrument of the future," says Caleb W. Saleeby, of London. "The eugenist is therefore deeply concerned with her education, her psychology, the conditions which permit her to exercise her great natural function of choosing the fathers of the future, the age at which she should marry, and the compatibility between the discharge of her incomparable functions of motherhood and the lesser functions which some women now assume." Sir Francis Galton has expressed the opinion that "there is nothing either in the history of domestic animals or in that of evolution to make us doubt that a race of sane men may be formed, who shall be as much superior, mentally and morally, to the modern European as the modern European is to the lowest of the negro races."

And our own G. Stanley Hall in his chapter on "the education of girls" in his book called *Youth* declares himself as not alone in his tender declaration of being "more and more passionately in love with woman as she came from the hand of God. . . . She has been an object of adoration all these years because she glorified womanhood by being more generic, nearer the race and richer in love, pity, unselfish devotion and intuition than man. . . . But with all this love and hunger in my heart, I can not help sharing in the growing fear that modern woman, at least in more ways and places than one, is in danger of declining from her orbit; that she is coming to lack just confidence and pride in her sex as such, and is just now in danger of lapsing to mannish ways, methods, and ideals, until her original divinity may become obscured."

When leading scientists are recognizing the possibilities of the development of the human race by means of education, may we as mothers never underestimate or neglect the earnest, intelligent cultivation which is necessary to be given the adolescent girl; let us remember also the excellent advice of a late writer on child culture when she emphasizes the fact that besides the tending and cultivation which are necessary to the boy and girl, they should be left alone a part of the time to grow. The period of adolescence is considered by most writers to be bounded by the ages of twelve and twenty, or even later. The enlargement of the bones and muscles, with a corresponding awkwardness and self-consciousness, the changing of the features, the development of the reproductive organs, are some of the physical changes which occur at the dawn of puberty and the beginning of adolescence. Nor is it strange that with this increased physical growth the vitality should sometimes become low, and weakness, laziness, and dullness ensue; in the normal girl, however, this extreme lassitude is often replaced by periods of unusual activity.

Along with these physical changes there comes too a mental upheaval, and we note indifference, irritableness and crankiness in the temperament of the once amiable girl. These tendencies, too, are often accompanied by acts which afford one glimpses into a character of self-sacrifice, loving helpfulness, and true womanliness; indeed, the various peculiarities incident to adolescence should not ordinarily be considered abnormal. The wise parent will refrain from frequent inquiries which might cause an undue introspection or the attention to be centered upon one's self, since such mistakes have been known to help bring about anemia, hysteria, and in some temperaments despondency amounting almost to melancholia. A happy, wholesome life must be sought for the individual, suitable young companionship encouraged without too great or long continued intimacies, especially of the opposite sex; and good books must be supplied under a wise supervision. Study to make the home pleasant and attractive in every respect, and many of the vexatious questions may be solved if you are successful in these efforts.

Emma V. Fish, who speaks with authority on the subject of Adolescence, has this helpful suggestion: "Girls' love of reading inclines more toward stories of daily life, to descriptive writing, to stories embodying moral precepts, to poetry and to love stories. All these should be encouraged, especially the reading of noble, beautiful poems, for these give healthful range for the imagination and have a refining and elevating influence. Love stories should be allowed only in moderation. Those of the silly, unnatural type which give false ideas of morality and depict sensational happenings should be avoided entirely. But books of healthful tone containing the love element as a natural part of human life are helpful and indeed almost a necessary branch of reading in order that true romantic feeling may be developed in a right and normal way."

In regard to the tendency to brag, the smart age and other disagreeable outcroppings, due to the fact that new powers are at work within, processes of mental growth which are not fully appreciated by the child or even properly understood by the parent in every instance, Miss Fish has hinted that the wise parent will check this conceit by a few "takings down," which will cause this "bumptiousness to ooze out gradually." She insists, however, that self-confidence must not be destroyed, since it is essential to the proper development of a strong character.

There is no reason why a girl or boy should not be told frankly of the physical and mental functions which are disturbing their equilibrium, and a definite understanding and confidential relationship held between parents and the youth; in fact, there is every reason why these explanations should be made intelligently to them, resulting in family councils being held occasionally, and then every effort should be put forth by both sides as regards the proper adjustment in the matter of liberties, ultimate decisions, obedience, etc. Never for a day should a young girl feel that she has not the keenest sympathy of her parents; and yet the humoring of every whim and caprice is not kindness to the girl. She should have had the habit of self-control well established when a child, and the increased necessity for the continuance of it during adolescence is apparent.

Doctor William Lee Howard, in one of his books, has a chapter entitled, "Nerves and the nervous girl." He says, "The nervous force in woman, including the brain, is the last to become fully developed, but it should be the first to be considered in your training. It means self-control, and there is no better evidence of good birth, well-poised personality, and perfect physical health, than control over one's impulses and words. To get self-control you must go at it in the same systematic manner as you do physical exercise."

I presume we have all been impressed with the emphasis which the psychologist lays upon Habit. It is Professor James who tells us that "while between the ages of twenty and thirty is the critical time for the formation of intellectual and professional habits, that the period below twenty is more important still for the fixing of personal habits." We must insist upon the attention to cleanliness of person and dress even in details such as the teeth, nails, etc. The habits of carelessness and slovenliness may follow a person indefinitely. James speaks of the fact that "hardly ever can a youth transferred to the society of his betters unlearn the nasality and other vices of speech bred in him by the associations of his growing years." And we all have observed for ourselves the tremendous effort which is required to reestablish good habits in the way of slang, correct grammar, etc., when once the wrong habit has been established. Parents must not fail to direct the youth so far as possible into habits of right living, right thinking, and right speaking.

According to good authorities among teachers, physicians, and those who work with the young, there are numerous cases of those who drift into habits of evil practices which wise instruction and careful watching would have prevented. Judge Porterfield, of Kansas City, and Judge Lindsey, of Denver, have expressed themselves alike on this subject. Judge Lindsey has said that "countless young people would be saved from lives of shame if the parents themselves would only instruct them properly and protect their morals at the critical, curious age."

Doctor Mary Wood Allen, who devoted years of study to the problems of the youth, urges the importance of this instruction. "Each child should receive from parent or friend the instruction which will make clear the physical significance, so that he may escape the dangers which lie in wait for the

unwary and ignorant, and will give him the comprehension of his true value to the race."

Mothers should therefore consider it a duty to first inform themselves if necessary, and then teach their daughters the important physical and moral laws pertaining to sex.

Physicians have repeatedly emphasized the necessity for girls wearing proper and sufficient clothing. The need for a careful protection against damp feet and colds, especially during menstruation, these and other details as to dress and health are, it would seem, too well understood to need emphasis here. Besides guarding against careless habits which will materially affect the health of a girl and later the woman, it is during this impressionable age that a wise mother will endeavor to instill into her daughter both by precept and example the advantages to be derived from good taste in dress and manners. This does not mean that a girl should not wear pretty and becoming clothes, but she should be instructed that neither extravagance in dress nor affectation of manner are the indications of true culture, but that quiet, refined manners, neatness and appropriateness—which is good taste—in dress is a good rule to be followed through life.

This education will, if heeded, allow girls and women many spare hours for self-improvement, recreation, or possibly travel without necessarily interfering with that inexorable law which demands that women must be neatly and becomingly dressed at all times.

An abundance of restful sleep, with fresh air, plenty of work and play, are essential for the girl and young woman. The physical and mental turmoil are best and most naturally calmed and directed by these provisions. Tennis, skating, boating, swimming, all such games may be participated in by the healthy girl, and for those not so strong more quiet games must be provided. It has been urged that the exercise of housework, besides encouraging the housewifely instincts and accomplishments which are always admirable in a girl, are really valuable in affording muscular development and exercise. The wise and tactful mother will manage that a girl does not feel that she is overburdened with labor, but in this working together for the upkeeping of a clean, comfortable, happy, and when practicable a beautiful home, there will come rare opportunities for the exchange of sweet intimacies and confidences, with moments for the impression of valuable moral teachings which otherwise might never be found. Each mother must study the nature of her girl or girls, with its peculiar weaknesses and temptations, and teach and train accordingly. The moral training which a girl receives during these years may result in her living a happy, contented, and useful life, or the opposite.

Let no mother fail to impress her daughter with a dignity and sacred regard for sex and motherhood. Happy are the conditions when the intimacies of childhood have been so extended that intelligent women may impress upon the mothers of the future the knowledge that shall fit them physically and morally for marriage, and to whom children will bring a state of happiness for both husband and wife.

Under present economic conditions, coupled with the fact that this seems to be the era of woman's opportunities, we must not teach the girls that there are not many happy women engaged in business and the professions; but shall we err conspicuously if, as a part of our educational process during these plastic years of adolescence, we shall impress upon the woman of the future the fact that after all "home keeping hearts are happiest"? May the following significant figure, as applied to adolescence, sink deep into our consciousness.

"The flowing stream that meets with frequent obstructions, frets and boils and overflows its banks and does much damage through its impetuosity. The same stream, flowing undis-

turbed, can be curbed and restrained within bounds by banks which guide its course but do not impede its progress." And if, perchance, because of our watchful, intelligent guidance we shall see our daughters evolve from the pure, delicate budding of girlhood into the perfect flower of true womanhood, what greater reward or happiness can be ours?

LIST OF SUGGESTED READINGS.

Girl and Woman, by Doctor Caroline Wormeley.
 Confidential Chats with Girls, by William Lee Howard.
 Youth, Educational Problems, Initiations into Adolescence (Proceedings of the American Antiquarian Society), by G. Stanley Hall.
 Boy and Girl, Adolescent Period, by Emma Virginia Fish.
 Psychology, advanced course, by James. (Chapters on Habit, The Emotions, Will, etc.)
 Parenthood and Race Culture, by Saleeby.

RUTH L. SMITH.

Request for Prayer.

We ask the prayer union and the Saints in general who may read this to pray in behalf of our daughter, who is sorely afflicted, that if it is God's will that she may be healed.

E. W. AND ANNA HERRON.

HUMBLE, TEXAS.

I desire an interest in the prayers of the prayer union, as I am sorely afflicted. I am not a member of the church, but I know the work is of God. I would like to be administered to if an elder could come here.

MRS. JULIA WILLIAMS, Honor, Michigan.

Letter Department

INDEPENDENCE, MISSOURI, May 12, 1912.

Editors Herald: I will leave for my mission field, Southern Nebraska District, this week, and through your columns I wish to say a few things to the Saints of that field, especially the isolated ones. It is very important that we cooperate so that our efforts will be the more successful in spreading abroad the gospel message. If it has done you good and made the present life more pleasant and desirable, and the hope of the future one filled with brighter hope, it will do the same for others, if they get an opportunity to hear it and accept it.

It is my desire to reach new places, or where little preaching has been done, that the stranger to our faith may become informed and the isolated one encouraged and made stronger in the truth he has accepted. Encourage the missionary by giving him an invitation to come at what you think will be the most favorable and opportune time. I will do my best to respond at the most convenient time, to benefit you and others.

Please don't treat this as a trifling matter; it is important that we be about "our Father's business," and working together with him for the good of others. Address me at Wilber, Nebraska, or as above.

Your brother in gospel bonds,

EDWARD RANNIE.

MOBERLY, MISSOURI, May 13, 1912.

Editors Herald: We are a few here in this part of the vineyard of the Lord, and we are not lost in things of the world, and hope that we may yet leaven some of this part of the world. While we have no branch here, we hope that the time may soon come when we will.

Ever praying for the prosperity of this latter day work.

Your brother,

516 REED.

GEO. W. FREY.

CLITHERALL, MINNESOTA, May 12, 1912.

Editors Herald: We enter another year of gospel labor in Minnesota hopefully. The work seems to be moving on comparatively well here. The Minnesota annual reunion will begin June 22 at Clitherall, and we hope for a pleasant time for all who can attend.

In gospel bonds,

L. HOUGHTON.

HONOR, MICHIGAN, May 11, 1912.

Editors Herald: We love to read the news from the fields and branches, and the letters from the brothers and sisters, and thought it would not be amiss to let you know that the work has prospered in these parts the last year. We belong to the Inland Branch. W. D. Ellis has put in good work with the branch, and at Bendon, and has been permitted to see part of the fruits of his labor, having baptized over twenty, and more are convinced of the truth of the work and say they are going to obey. We are about eight miles from the church and have no team, so can not go as we would like to. They have a good Sunday school, and a splendid Religion, and when there is no one to preach they have prayer and social meetings after Sunday school. We are sorry Brother Ellis had to leave for another field, but we pray God's choicest blessings to be his.

Mrs. Williams, whose request for prayers we sent in, has been a neighbor all winter. We have loaned her reading and she has heard a few sermons at our house. She believes and is worthy of our prayers, that if it is God's will she may have strength to go through her trying ordeal and be raised up to health to raise her family. We think if she is spared and has a chance she will obey the gospel call.

Your brother and sister,

D. E. AND M. DUNSHEE.

SWEET LAKE, LOUISIANA, May 7, 1912.

Editors Herald: Will you please spare me room in your valuable paper, as I earnestly desire the prayers of the Saints to aid me to undergo some operations, that if it is the Lord's will I may be spared to raise my children, as I know they need a mother's care, and my desire is to teach them to do good and to love the Lord and obey and keep his laws. If the Lord is willing to spare me I have a full determination to live up to the very best of my understanding; and by the help of the loving Father I hope and pray to hold on to that I have which is good. I have been bedfast eight months and I have learned a great deal I never knew; all because I had never tried to turn away from earthly things.

Dear Saints, if there are any in this condition it is best to turn loose before affliction takes you, and turn all your heart to God with all good works. I am of a broken heart, for I never paid tithing. Now it is sad to think that I have nothing and am anxious to do something and can not. It is an awful sin and a shame to rob God, for what we have is not our own.

Oh, I do pray that everyone who loves the Lord will prove it by his works. Let us all get right, as purely and perfectly as we can; then the good Spirit will come and be with us. I intend to do my very best; pray for me that I may fulfill my promises to God.

JOSIE HELMS.

COLUMBUS, KANSAS, May 12, 1912.

Dear Herald and Readers: While reading your pages and meditating on the condition of the world around us, we breathe a fervent prayer for those who, so wisely, cheerfully, and willingly manage, contribute, and otherwise aid in sending you out to the thousands who do and may receive much strength, comfort, and consolation by an earnest perusal of

the subjects, themes, and topics contained in your columns each week. Truly, how ignorant the world at large is in regard to the Christ and his gospel! some honestly, some willfully; but all equally in need of the blessings to be obtained and enjoyed by an earnest and faithful obedience to the great plan of salvation instituted and consummated by God and his Son, Jesus Christ.

My prayer is that we will put forth an effort that will enable us to secure God's aid to a degree that we will be successful standard bearers of the truth; that we may be strong, unyielding, and courageous when storms of trial and temptation threaten to engulf us, and thus be able to let our light shine, and our conduct be a testimony to those about us of the goodness and mercy of God to those who will fear and obey him. In our daily labors among those who do not really believe in Christ and his teachings, we can not fail to note the almost universal and fatal mistake of shirking individual responsibility.

The theory and belief advocated by many that we are governed and controlled by surrounding conditions and circumstances; that we can not do right and have to do wrong, is born of a spirit adverse and converse to the Spirit of him who said, "Follow me; I am the way, the truth, and the life." Let us as Saints and followers of the meek and humble One come out from among the world, that we be not partakers with them of the evils around us, but give more thought and earnest heed to seeking first to build up the kingdom of God and to establish his righteousness.

Ever praying for his Spirit to lead, direct, and strengthen us, and thus we be able to aid others while saving ourselves.

C. C. RANDALL.

SOUTH HAVEN, MICHIGAN, May 12, 1912.

Editors Herald: There are several churches here, but there are hardly the husks to feed upon when one is looking for the Spirit to guide and direct and encourage along the pathway of life. How I wish I had the chance to go and hear a good sermon this morning! When I think of the grand sermons and prayer meetings I have attended, it makes my heart ache to get where there is a branch of God's people. I am trying to do this, but the things of life seem to hold me back. I have epileptic fits, and they keep me from doing what I would like to do. I am looking, hoping, and praying for God to heal me, and I ask the Saints to remember me in their prayers that I may be healed. My faith in God grows stronger day by day, yet it is hard to keep his commandments and live as one should when away from church privileges which are so beneficial, uplifting, and strengthening.

I hope the time is not far off when I may have the blessing of going where there is a branch.

Ever praying for the Saints, that they may be prayerful, obedient children, I subscribe myself a lonesome brother,

A. R. FRANTZ.

HILLSBORO, IOWA, May 15, 1912.

Editors Herald: We sincerely desire the Saints and prayer union to fast and pray on Sunday, May 26, for my beloved sister, Sarah Prisa. She has been afflicted with nervous prostration, and is growing worse right along. She is a member of the church and but twenty-four years old, and has two little children, and in her worst spells is pleading that God will spare her for her little ones and husband, and she keeps saying that the destroying angel is going to take her. Oh, dear Saints, pray that God will bless and rebuke that evil spirit from her and pray that God will take away all imaginations out of her heart and mind so she will get strong, to fill her mission here on earth, if it be God's will, and I believe it, for she has a great work right in and around her

home, and she has only been a member for about three years, and her trials have been many, as her husband was opposed to her coming into the church.

Also pray for my dear mother, who is now taking care of her, to have strength in this another time of trial.

MRS. ZULIAH CLAWSON.

TRINIDAD, COLORADO, May, 1912.

Dear Editor: We now have a branch here in Trinidad, of some fifty-two members, and they are a very thriving little branch. However, there are several absent. We have sessions of Sunday school, Religio, and a sister's aid society, which are all doing nicely. We also have preaching by H. W. Berry. We hope the Lord will continue to bless us, and that we may live humble and prayerful lives, and that we may gain the prize.

Sincerely yours,

121 WEST JOHNSON.

NORA HAMMOND.

MALAD CITY, IDAHO, May 3, 1912.

Editors Herald: Some one may be wondering what has become of the Saints of Malad, or whether we had any real Saints. I will say we have some real Saints that are doing as best they can, and others that seem to be somewhat indifferent; but we hope the good Lord will be merciful with the latter, and that they may see the necessity of serving their Master.

I consider it one of the greatest and grandest privileges given to man to labor with Christ in establishing righteousness upon this sin cursed earth. I realize that when we say to the world that we are followers of Christ and are Latter Day Saints, we must convince them by our good works, for saying and not doing is fruitless. I am sure the work in the West is looking up, and I hope that the present year may be a successful one, for we have lots of good people in this part of the Lord's vineyard. They have been blinded by false leaders, and the eye is a very tender spot; when once closed it must be handled very carefully or it is ruined for ever. That is the condition of these people.

Your brother for the good of the work,

ELIAS E. RICHARDS.

SAN FRANCISCO, CALIFORNIA, April 24, 1912.

Dear Editor: I wish to say I know this "angel message" to be of divine origin, and wish to do what I can to advance it. I enjoy reading the HERALD, as it contains subjects that feed the soul. As I can not attend church services, being engaged in car service, I must work when I would like to be at church, my comfort is in this valuable paper, and books of the church. How I wish the Saints would put forth every effort in a financial way to build up Zion.

I was thinking that if the Saints would bank their money with the Bishop instead of the banks of the cities, and let the Bishop use it, and when necessary draw on him, God would be pleased, as a revelation was given to the church to "bring in your surplus to the storehouse, for this is the beginning of tithing."—Doctrine and Covenants 106. In other words, if I have a thousand dollars deposited in some bank, to draw it out and bank it with the church, asking no interest; the Bishop could then buy up all the State of Missouri in a short time. Just think of sixty thousand Saints averaging ten dollars each month to bank with the Bishop! If six hundred thousand dollars were deposited with the church, how much good the Bishop and his counselors could do with it! They could put up a half million dollar plant and give employment to thousands of Saints; we could all be co-workers together and ship the goods produced to all the branches in the world; we could buy and sell among our-

selves. I realize that the Bishop is handicapped because the Saints sleep on this all-important question. I suggested this to a brother at a reunion last year, and told him I gave my surplus to the Bishop instead of the bank. He was surprised. He asked, "Can a man do that?" When I told him that he could, he replied, "I thought that when the Bishop got hold of the money I would never see it again." I told him that if he banked it as surplus with the church he could draw it again, but if it was tithes and offerings he could not get it, as that belongs to the Lord. He thought it a grand idea. I feel that my money is safe when deposited with the church, as I know "it will never be thrown down, nor given to another people."

When I receive my pay I give one tenth to the church; that is, one tenth of my salary, not one tenth of my surplus. I read where Jacob made a vow unto the Lord and said, "Of all that thou shalt give me I will surely give one tenth unto thee."—Genesis 28: 20, 22. After my living is taken out of the nine tenths I deposit the surplus, and the Bishop receipts me and marks it surplus. If anything happens to me I know the Bishop will see that my people will get the surplus unless I will it to the church. I know I will not be robbed of it. My heart and soul is in this work. "Where your treasure is there will your heart be also."

A short time ago a brother in the flesh said to me: "Suppose a man was only getting fifty dollars a month, and had a family of three or four and it took all of it to live; how could he pay one tenth to the Lord?"

I replied: "Suppose 'all' the Saints were getting only fifty dollars a month, and it took it all to live; then the ministers' families would have to go hungry. How much better it would be to say to the family that the Lord was hungry all last month; had nothing to eat; now can we not sacrifice a little this month and live on forty-five dollars while the Lord (ministers and their families) and his family live on five? I think we could. Why should we be selfish?"

We are told that this work is a work of sacrifice. I don't wonder that the Lord rebuked the Saints in this age of the world, claiming they had robbed him. (Malachi 3.) I know they rob him; I have done so myself in times past. But henceforth I will keep the celestial law in order to obtain celestial glory. "Man shall live by every word that proceedeth from the mouth of God," and not by what suits him. "The world is the Lord's and the fullness thereof"; "I am bought with a price"; I am his steward. Picture in your mind a man employing a cashier and bookkeeper and giving him orders to keep his accounts straight, pay all bills, and then for him or her to cheat the employer and hold out or embezzle a thousand or two and buy an automobile. In my opinion he would soon be behind prison bars. Do the Saints want to look through prison bars when they pass beyond, or do they want to be as the "angels of heaven"?

May God awaken the slumbering virgins of modern Israel.
1273 UNION STREET. BENJ. F. PARKS.

CENTRALIA, WASHINGTON, Box 71, May 12, 1912.

Editors Herald: We feel that perhaps the Saints of our district and the Portland District are beginning to look forward to the time when the reunion will be held, as a time when we shall be permitted to enjoy the society of the Saints, hear the word of God, and to feel the purifying influence of his Spirit. We, too, are beginning to feel the spirit of activity urging us to prepare for it by prayer and by doing all that we can to make it a success in spirituality and in numbers, both from within and without the church. Already the young people of our branch are making preparations for it by holding choir practice, by prayer and testimony, and by planning to give it a thorough advertising.

The reunion will be held in Centralia, Washington, beginning August 9, the second Friday in the month, and lasting ten days, or until the 19th. Further announcements concerning board, expenses, location, speakers, tents, etc., will be made from time to time through the *HERALD* and *Ensign* by the reunion advertising committee; so watch for them, Saints, and plan to attend.

We wish the Portland District Saints to remember and feel that this is just as much their reunion as it is the Saints' of this district; for they were invited by our last conference, and their last conference voted to accept our invitation. We hope to see the Portland District well represented at the reunion.

Ever praying for the welfare of Zion, I am,

Your brother in Christ,

LEONARD S. RHODES, for Advertising Committee.

OWENSVILLE, INDIANA, April 21, 1912.

Editors Herald: We are in good health and enjoying the Spirit of the Master. That would be a blessing for us all if we could only be blessed every day, but while living in a wicked place and having no church privileges at all, there is something tempting us once in a while, trying to overcome us; but thanks be to God, there have never been enough of them to overcome us. We have many trials and temptations in this old clay world, but we ever pray that we may be able to overcome them and be prepared to meet the dear Savior when he sounds his trumpet.

We will be very glad when it gets so we can have an elder come and have meetings here again, as we have not heard any preaching here since Elders Jacob Halb and E. O. Byrne were here last August.

We would have written to some one to come here before now, but we have been surrounded by water for the past six weeks, and it makes it very unpleasant at the present time. Farming here will be very late, and perhaps not very good if the wet weather continues much longer; but we must put our trust in the good Lord that he may provide for us. Let us not be disheartened and pray that the dear Master will be near us and work in our behalf. I bow my head in silent prayer to him as I believe he died for me.

Ever praying for that beautiful home beyond this vale of tears,

Your brother and sister in the one faith,

LEWIS AND MARY J. THOMPSON.

Sociological Conditions in San Francisco.—A Letter from the President of the W. C. T. U.

"For the Son of Man is come to seek and to save that which was lost. . . . And greater things shall ye do, for I go to my Father."

I wish all Saints who read this would set apart the first Sunday in April for a day of fasting and prayer for the homeless working girls of San Francisco, who are trying under adverse circumstances to live pure and honest lives.

The cost of living is so high here that they can scarcely exist on the wage that is paid to them; then, when they are thrown out of employment, an immoral life is the only one open to them.

At the end of the busy season and on Christmas Eve sixty girls were discharged from one shop in this city, and this is only one of hundreds of such places. These girls had been earning \$4.50 a week, paying \$2 and \$2.50 for a room, and dividing the rest between food, clothing, car fare, doctor bills, and a dozen other expenses. Some of them were alone in the world; others were helping a widowed mother to support the younger children. What became of them after their discharge, who can say?

An unwelcome Christmas gift, you will say, but the only

one many of them received. In my zeal to assist them I called on a prominent member of an *avid society* (so-called) and asked for them the articles left over from a bazaar the society had been holding, but her answer was, "What have you done to benefit us? We can dispose of these things in our next sale, or sell them between sales; besides, what do the poor want with pretty cushions and aprons and the like?" Saints, pray that human hearts may be more in touch with human needs. Pray that I may have more strength and courage to meet with such rebuffs.

Some of the so-called Christian churches are almost devoid of human sympathy, and the leaders lack truth and honor, but the greatest mistake of the members lies in their thoughtlessly being overruled by unscrupulous leaders.

A short time ago a woman in this city died at the birth of twin babies, leaving them and three other tots with the father, who soon had the added misfortune of losing his job. Their case was heartrending. I went to the nearest church and asked for a collection to be taken up for the twins. The minister did not object and the members gave liberally, but when the collection was placed before him the true character of the minister asserted itself and he arose and commenced giving reasons why the money should not be given to them, covering from his audience the fact that the money had already been given and could not lawfully be taken away. When after the service a member called his attention to certain false statements he had made in his reasons, he smoothed the matter over by promising to take a collection for the babies the next Sunday, which promise he has been forgetting every Sunday since.

We have received much help in our work from the lectures given by Martin Myer, a Jewish rabbi who understands the situation of white slavery and its causes and remedies. He does not claim Christianity, but like Ben Adam of old, he wants to be placed on record as one who loves his fellow man, and if among our speakers he shall receive according to his works, we may find that, like Ben Adam, the rabbi's name leads all the rest.

Then, too, we have had some oil poured on the troubled waters of selfishness by an evangelist, Gypsy Smith, who does not preach any creed, but opens his Bible to the life of Christ and tells of his love and requirements of us in language so simple and plain that all can understand him. A large skating rink was turned into an auditorium and every afternoon and evening the rink was filled and many were turned away for want of room. He touched thousands who had never cared for the right, or their Bibles, or anything else but money and pleasure; and since he has gone I find he has left a smoothness not felt before. Some of the clubs have taken up and are agitating the question of an eight dollar minimum wage for girls. *Pray that it may go through.* And pray that the cost of living may not raise in proportion. With this a decent living may be assured and a little saved to carry one through a siege of job hunting.

But after all, this will benefit only the fittest. Many are too delicate to earn it, and for these, dear Saints, let us pray. Have you ever noticed the girl behind the counter and seen the lips smile while the face is drawn with pain? When questioned she will say, "Oh, I'll be all right in a few days, but to-day I can hardly stand on my feet or keep from screaming." What a grand thing it would be for women of the wealthy and middle classes to form a relief committee and announce their willingness to relieve a delicate girl at such periods. Pray that we may have a committee of this kind.

My great desire is to build a large rooming house for homeless and delicate working girls, close to the business centers of San Francisco, where they can get plain, well-ventilated rooms, with plain and wholesome meals, where they will not

be turned into the street if they happen to fall sick or lose their job, and where they will be in charge of a refined, respectable matron. Dear Saints, fast and pray on the first Sunday in June (2d), that we may some day realize this wish.

I have spoken of this to our W. C. T. U., but in this society we are as busy as we can be. Our women labored from house to house in the cause of suffrage, and having realized it, are now establishing courses of lectures in different parts of the city, for the purpose of teaching the new citizens their duties and powers for good. Then there is the temperance cause, and we are bound that some day California will be dry; so this work for the girls is a side issue for which we have neither time nor money in the W. C. T. U.

But, Saints, pray that it may be accomplished. Pray fervently June 2 that our girls may be saved. I will not try to advance the question much until after your prayers have ascended. And pray for me that I may be given knowledge and strength and courage. I am no public speaker, and am very timid and weak and poor in purse. Pray that I may find speakers, publishers, money, influence, advice, encouragement, anything needed to accomplish this great work. All can pray, and if any will give advice or other encouragement, address me at 4587 Eighteenth Street, San Francisco, California. If you wish to know the kind of person I am, write to Bishop E. L. Kelley, or Bishop C. A. Parkin of this city, 235 Third Avenue. I am not wholly without honor, save perhaps in my own little Nazareth.

I am vice president of the W. C. T. U. here and treasurer of the Woman's Political Study Club, and you have all met me in an article entitled, "Why does white slavery exist?" as published in the Mothers' Home Column of HERALD for July 19, 1911. This article was read from the HERALD before a meeting of the W. C. T. U., which is composed of members of many churches, orders, clubs, and other societies. Many of our women asked for copies of it, and I collected all the HERALDS of that date that I could obtain from the San Francisco Saints and gave them out, and it was read before all of these audiences that could get a copy. Since then I have not been quite so much alone in this work, but often feel the touch of a shoulder as I lift. *And say! that touch is bracing!*

MARY BEBBY HAWLEY.

Does Daniel 2:44 Refer to the Church?

In a late HERALD a brother says, "No"; but believing that it *does* refer to the church, and not having seen any reply to the above article, I would like to present my reasons for so stating.

The article referred to argues that the above quotation means the United States of America; but it seems to me we can hardly accept that definition, for the following reasons: In the first place, the United States is not a kingdom; secondly, we read that the stone was cut out of a mountain, and in looking where this mountain would be we are obliged to go outside of the territory occupied by the image; and as the toes represented the various powers of Europe, we are led to conclude that it is the land of America that is referred to. This, I think, will need no argument to prove; this being so, can we not see that if the text referred to the United States it would be the "mountain" that would strike the image and break it into pieces?

The brother goes on to say that the United States is doing the work. In what way, brother? and why should it?

(Doctrine and Covenants 98: 10 is quoted to prove that the United States is the "kingdom" referred to: "And for this purpose have I established the constitution of this land, by the hands of wise men whom I have raised up unto this very purpose, and redeemed the land by the shedding of blood.")

What purpose? If we read the whole of paragraph ten we see the "purpose" of God in the above action. Notice: "Therefore it is not right that any man should be in bondage one to another. And for this purpose," etc., etc. Here we see the reason why God inspired men to form this "constitution," and was this not the reason why so much blood was shed; because the principle was not in force? We think so.

Further, the above quotation totally destroys the brother's claim, because the "stone" was cut out of a mountain *without hands*, whereas the Constitution was established; (cut out) by the *hands* of wise men raised up by God for this very purpose. The kingdom referred to by Daniel is a heavenly kingdom, set up by God himself, and as the stone might easily be cut out of the mountain without being missed or observed, so the kingdom of heaven cometh not by observation, but nevertheless it shall roll forth and none shall stay it until it has filled the whole earth. This kingdom, we are told, is to break in pieces and consume all other kingdoms, and stand for ever. Surely we can not seriously think that the United States will fill this description. We shall see later, however, that the church can and will accomplish this work.

To try and make his position secure, the brother argues that the church was practically overthrown. Let us see if that is correct. In Doctrine and Covenants 64: 7 we have the Lord saying to the church: "The willing and obedient shall eat the good of the land, and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land." Here we have a promise of blessing to the obedient, and a threat of banishment and cutting off to the rebellious; and although this threat was carried out, involving a large number of the members of the church, yet that did not invalidate the promises made to the obedient. The rebellious were cut off, (performing that operation themselves when they were rebaptized into the church having at its head Brigham Young,) but the obedient, never; and they were entitled to the blessings of which we read in Doctrine and Covenants: "Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain (after the scattering), and are pure in heart, shall return and come to their inheritances, they and their children, with songs of everlasting joy." This seems to be the official view of the church upon the matter. Conference resolution number 5, adopted June 12, 1852, says: "Resolved, That we believe that the church of Christ organized on the sixth day of April, 1830, exists as on that day wherever six or more Saints are organized according to the pattern in the Book of Doctrine and Covenants." So we see that the church (kingdom), was not destroyed, nor given to other people.

The brother says that sometimes Doctrine and Covenants 65 is referred to as proof that the church is the stone cut out without hands, and he quotes, "And from thence shall the gospel roll forth unto the ends of the earth, as the stone cut out of the mountain shall roll forth until it has filled the whole earth." And he says, "If there is anything in this claim, the gospel is the stone." Now what I would like to ask is this: How are we to separate the "gospel" from the "kingdom"? When we speak of the "kingdom" we refer to the organization, consisting of its "king," "officers," "subjects," and "territory," but all this is inanimate with the "gospel," which is the gospel (or good news), of the kingdom, the power whereby it grows, the means whereby it rolls.

The officers go forth "preaching the kingdom of God," and men press into it, and this shall go on until the knowledge of the Lord covers the earth, as the waters cover the deep (Isaiah 11: 9). And as no man can say that Jesus is the Lord but by the Holy Ghost (1 Corinthians 12: 3), we can

see that obedience has been rendered to the commands of God whereby this knowledge has been obtained; then shall the kingdoms, and all other forms of human government, of this world, become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever. (Revelation 11: 15.)

We invite the student to carefully note the whole of Doctrine and Covenants 65, to see if this view is not supported. For brevity we quote: "The keys of the kingdom of God are committed unto men on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth." I think we are justified in observing that both the kingdom and the gospel are referred to in this quotation. The gospel rolls forth from "thence." Where? we might pause to ask. Doctrine and Covenants 58: 15 answers the question: "For verily the sound must go forth from this place (Independence, Missouri,) into all the world, and unto the uttermost parts of the earth—the gospel must be preached unto every creature, with signs following them that believe, and behold the Son of Man cometh." This is accomplished *as* (or simultaneously with) the stone or kingdom cut out of the mountain without hands rolls forth until it has *filled the earth*. The latter part of section 65 supports this view; listen: "Yea, a voice crying, Prepare ye the way of the Lord . . . pray unto the Lord; call upon his holy name; make known his wonderful works among the people, call upon the Lord that his kingdom may go forth upon the earth, that the inhabitants may receive it, and be prepared for the day to come in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God, which is set up on the earth; wherefore may the kingdom of God go forth that the kingdom of heaven may come, that thou, O God, may be glorified in heaven, so on earth that thy enemies may be subdued, for thine is the honor, power, and glory, for ever and ever, amen." (See also 1 Corinthians 15: 24, 28.)

Surely this can refer to none but the church. This explains why, although Jesus established the kingdom of God on the earth, he taught his disciples to pray, "Thy kingdom come, thy will be done on earth as it is in heaven."

That God's Holy Spirit may be ever given to guide us into all truth, is the prayer of your brother,

JOHN BAILEY.

MANCHESTER, ENGLAND, 45 Rochdale Road, Harperhey, April 11, 1912.

News From Missions

Oklahoma.

Please say to your readers interested in the work of Oklahoma that another year finds the writer in his old district with new helpers; Brethren F. C. Keck, J. E. Hughes, and A. H. Christensen are in the Western District and ready for labor. I am the only one living in the district of the mission force so appointed, so please address me at Kingfisher, Oklahoma, 224 West Wyatt Street. As assistant minister in charge and bishop's agent, I make a special appeal to the Saints to help; the local force can do much if they will try. Brother T. P. Powell, of Calumet, is the district president, and H. F. Durfey, of Ivanhoe, Oklahoma, is the assistant; Sister R. M. Maloney, of Seiling, is the district secretary.

The reunion will be held at Calumet, July 19 to 28. We hope to hear from many of the Saints desiring tents for that meeting. Address A. W. Sanders, Calumet. All come who can; pasture free for horses; plenty of water and shade. The cooperative boarding tent will be run as cheaply as possible; there is an abundance of vegetables, and crops are fine.

The Lamanite camp will be a special attraction, as they are now coming into the church, and many are much interested.

I see by the pastoral letters, that a special appeal is made to the Saints everywhere to come to the rescue on the financial department. As bishop's agent I want to thank the Saints for their liberal help during the hard years, and now that the rain is so profuse and the prospects are so good, please send to the writer as the agent for the Bishop here, and you shall have the receipt by return mail. "Ye are coworkers together with God, ye are God's husbandry, ye are God's building." We all want to do our humble part, so here is your opportunity.

Your brother and coworker,

HUBERT CASE.

KINGFISHER, OKLAHOMA, May 10.

News from Branches

Philadelphia, Pennsylvania.

It was just before our pastor's departure to conference and we reported our desires that he would return. He himself seemed none too confident of his future assignment, but he was resigned and assured us that they would "probably send us a better man." Then it was that the memorable thing occurred, the thing which we plead in vindication of this anecdote,—for one of these men, gloomily nodding his head, answered, "I don't know; they've been sending us worse ones every time."

Philadelphia, however, fared better than that, for Brother Smith has been returned to us for the ninth consecutive year, and Brother Hull is again to labor here in the mission. His success has been very encouraging: it was on Easter Sunday that he baptized seven into the church—the results of his labors there. The Sunday school, too, is in a thriving condition, and indications are that before long they will have established a branch there; at least we are praying for it.

Our delegation to Independence returned on April 20, some two weeks ago, so that last Sunday was our first sacrament Sunday and we now record another baptism; that is only eight since April 1, but then the year is young yet, and we've only started work.

We are announcing the closing exercises of the North Philadelphia Institute on May 27, and it is going to be one of the red letter days of the year. On Thursday, July 11, our daily vacation bible school opens, and that, too, is to be one of the red letter days of the year. In addition to these there looms before us Children's Day and the district conventions—all red letter days. It might be better to print the whole calendar in ink; then there will be a bright year before us—which shows how optimistic we are here.

MAY 6, 1912.

"JUDGE."

Independence, Missouri.

Among the old and young of the Saints in Independence there seems to be every indication of its being a very busy season this coming year.

The sisters of this branch are a helping force for good in many ways, and we take pleasure in noting the many avenues now opening for usefulness, not only in domestic and civic circles, but also in the consecrated service of the church.

On last evening, the 14th, the Ladies' Aid Society gave an entertainment at the hall, at which refreshments were served, and the usual social features were provided; and again to-day quite a large number of the fifty-five, which is the total membership, are engaged in quilting, for the purpose of helping to liquidate the church debt.

This society, under the faithful leadership of Sister H. O. Smith and an efficient corps of assistants, is prepared to fill

orders from anyone for all kinds of plain sewing; also work on comforts and quilts. At the close of the Aid Society meeting on the 8th an afternoon session of the Woman's Auxiliary, with which are now affiliated the Aid Society, the Laurel Club, and others, was held in the upper auditorium for the purpose of electing local and general officers for the ensuing year, and Mrs. M. A. Etzenhouser, president, with her assistants, forming the executive, were chosen by those present. The plans and objects, in view of the Woman's Auxiliary, with its constitution; and the statement and address made by its noble and efficient president, Sister B. C. Smith, should be well considered by all who are privileged to peruse the church papers, in which these things are fully set forth.

We are glad to learn that so many of our sisters, one of whom is Sister Alvin Knisley, are in full accord with their companions in the missionary field, accompanying, and thus helping them on in the work of the Master, in making more easy the burden, and thus lending cheer and encouragement to the laborer.

There are many families, some with little ones, here, who miss the paternal counsel and care of beloved ones enlisted in the church's strenuous and spiritual warfare, who are faithful to the sacred trust. These are young and devoted mothers and oft seen (like Sister J. W. DuBose, and Sister Lake about to go on her mission to the islands,) in the Sunday school and Religio; and the very young mothers and the older ones toiling at home, all need our sympathy and prayers.

Then there are mothers like Sister George DeTray, president of the Sunshine Band, and Sister Minnie Warnock, one of the vice presidents of the popular and great-souled Humane Society, who are organizers of bands engaged in the betterment of society—who are dispensing sunshine and the Spirit of the loving Savior everywhere.

Sunday, the 12th, was Mother's Day, and it was made one of uplifting and inspiring thought through the efforts of a few who rendered a pleasing little program of song and recitation. Also the usual morning sermon was substituted by a very instructive address by President G. E. Harrington, on the subject, "The wondrous works of God." This was supplemented by an excellent discourse in the evening by Elder R. Etzenhouser.

The participants in the Mother's Day program were Sister Altha Deam, who read, "Rock me to sleep, mother," and Sister M. A. Etzenhouser and R. C. Smith, son of President Joseph Smith, who read poems also appropriate to the occasion. They were fine. The juvenile chorus pieces under the direction of Sister B. M. Anderson were well rendered.

A young mother, only a little over forty years of age, who was well known and beloved in our midst, was recently taken by the grim reaper, death, leaving a companion and family to mourn her departure.

Sister Lydia Tankard's funeral obsequies took place on the 11th at the church, and Brother J. C. Foss preached the sermon before a goodly number of relatives and friends who are left to emulate her many virtues.

The Saints here are desirous of your prayers in behalf of some of our brethren and sisters who are sick and afflicted, and rejoice also in the goodness of our heavenly Father, by which some, having passed through much suffering, are convalescent. Also remember the aged ones.

Your sister in the covenant,

ABBIE A. HORTON.

"Back of the loaf is the snowy flour,
And back of the flour, the mill;
And back of the mill are the wheat and the shower,
And the sun and the Father's will."

Miscellaneous Department

Conference Notices.

The Minnesota district conference will convene at Clitherall, Minnesota, June 29, 1912, the last Saturday of the reunion. By action of the last conference all members of the priesthood in the district are requested to send or bring written reports to each conference. Hallie M. Gould, secretary, Clitherall, Minnesota.

Conference will convene June 1, 1912, at 10 a. m. with the Ross Grove Branch, at the Pleasant Hope church, seven miles west of Maitland, Missouri. The district Sunday school association will meet the day before at 2 p. m. Ministry and committees will please forward reports to the secretary previous to the sitting of the conference. Branch clerks will also forward statistical reports and delegate credentials. All come with the Spirit with you. W. B. Torrance, secretary, Bolckow, Missouri.

Western Maine district conference will convene at Stonington, May 25, 1912. Business session the 25th at 2 p. m. Send all financial reports to J. H. Robbins, chairman auditing committee, Stonington. All other reports to the secretary. There will also be a business session of the district Sunday school association following the conference business session. W. A. Small, secretary, Mountainville, Maine.

Gallands Grove district conference will convene at Coalville, Iowa, June 8 and 9, 1912. Branch clerks and ministry, please take notice and mail your reports to Mrs. C. J. Hunt, Deloit, Iowa, assistant secretary. There will be an election of district officers at this conference. We hope for a good attendance. Coalville is six miles south of Fort Dodge. Take train at Fort Dodge on the Illinois Central, Chicago and Great Western, or the Interurban to Gypsum, which is two miles from Coalville. Saints from Coalville will meet you at Gypsum. Nellie Hall, district secretary.

The conference of the Northeastern Illinois District will convene with the Mission Branch, Saturday, June 1, at 10 a. m. Please send all branch reports to W. E. Williamson, whose post office address is R. F. D. Marseilles, Illinois, Route 57. Those who expect to attend from a distance will also please notify Brother Williamson and conveyance will be provided to meet you at either Sheridan or Seneca. We would be pleased to have a good attendance and to see the district well represented. Branch clerks please take notice and have your branch official reports in on time. Chas. H. Burr, district president.

The conference of the Fremont, Iowa, District will convene with the Tabor Branch, Tabor, Iowa, June 22, 1912, at 2.30 p. m. The Religio and Sunday school conventions will convene just preceding, as is the usual custom, but the exact time will be given by the district officers. The Saints at Tabor hope to have their church moved into town and fitted up for occupancy by the time conference is to convene, and we hope to see a full representation from the several branches at the conference. Let this be the beginning of a good work there. T. A. Hougas, president.

The conference of the Little Sioux District will meet at Sioux City church at 610 Center Street, June 1, at 10.30 a. m. James D. Stuart, clerk.

Convention Notices.

Northeastern Illinois district Sunday school convention will be held at 2 p. m., Friday, May 31, 1912, at Mission, Illinois. All schools please have reports and credentials in on time. La June Howard, secretary, 12055 Parnell Avenue, West Pullman, Chicago, Illinois.

The Western Maine district Sunday school convention will convene at Stonington, Maine, same time of conference, May 25, 1912, at 10 o'clock a. m. Hattie A. Thompson, secretary.

The Sunday school convention of the Little Sioux District will be held at Sioux City, Iowa, beginning Thursday, May 30, in joint prayer service with the Religio. Will I be there? Esta Stuart, secretary, Mondamin, Iowa, May 10, 1912.

The Zion's Religio-Literary Society of the Des Moines District will meet in convention at Des Moines, Iowa, May 31, 1912. Sarah M. Rodgers, secretary.

The convention of the Eastern Oklahoma district Sunday

school association will convene at Haileyville, Oklahoma, May 31, 1912. D. O. Harder, secretary.

Sunday school convention of the Nauvoo District will meet at Fort Madison, May 31, at 10 a. m., Mrs. J. H. Lanbscher, 801 1/2 Third Avenue, Rock Island, Illinois.

Religio convention for Kewanee District will convene at 2.30 p. m., May 30, in the Saints' church at Millersburg, Illinois. Mrs. H. R. Cady, district secretary.

The Kewanee district Sunday school association will meet in convention at Millersburg, Illinois, May 31, at 10 a. m. Delegates should be elected and credentials forwarded to the undersigned not later than May 27. Those intending to attend the convention should come to Aledo Thursday evening and should notify Brother J. L. Terry, at Millersburg, of your coming. Let all come who can and let us make this convention a success. There will be election of officers. Mira Cady, secretary, Joy, Illinois.

Reunion Notices.

The Kirtland, Pittsburg, Ohio, and West Virginia districts will hold their joint reunion at Kirtland, Ohio, August 15 to 25. The prices governing the reunion will be as follows: Meals; breakfast, 15 cents; dinner, 25 cents; supper, 15 cents. Tents, \$2; cots, 50 cents each. Rooms (only a limited number available), \$3. These prices for rooms and tents are based on the ten days or fraction thereof. Every effort will be made to care for the transient visitor, but only meager facilities are available for such. Those intending occupying tents must take bedding with them. Transportation from Willoughby to Kirtland, 25 cents each, trunks 25 cents. Advise R. C. Russell, Willoughby, Ohio, R. D. 2, when you expect to arrive and over what road, so a conveyance will be in waiting. Engage your rooms and tents as far in advance of the reunion as possible, from the undersigned, who will cheerfully furnish any information possible. Bishop R. C. Evans, of Canada, is expected to be with us during the gathering. C. Edward Miller, R. D. 2, Willoughby, Ohio.

The reunion of Spring River District will be held in beautiful Lincoln Park, of Pittsburg, Kansas, August 9 to 19 inclusive. Prices of tents, board, and any other information will be published in due time. The committee requests the Saints to make preparation now, to enable them to be in attendance and help to make this year's reunion the best ever held. Otto Hempel, secretary of committee, 407 North Fairview Street.

Pastoral.

To the Saints of the Kirtland District: Having been appointed associate minister in charge of the above district, I hope to have the cooperation of all, so that success may attend our efforts for the advancement of the Master's cause, so precious to us all, and the salvation of our souls. We are commanded to be diligent in the charge intrusted to our care. It is the desire of your servant to do all in his power for the advancement of Zion's redemption; also hoping to hear from any or all as to where labor can be done. As associates in the warfare, Brethren J. A. Becker, R. Baldwin, and C. Ed. Miller need no recommendation, as they are known to all, and will do all they can for the best interests of the work.

Not forgetting the local officers, I trust to have their assistance when convenient, and I will do what I can to assist them in their work.

Praying that the blessings of the heavenly Father will be with us all, I am yours in gospel bonds,

STEVENSON, ONTARIO.

SAMUEL BROWN.

To the Saints and Friends of Virginia and West Virginia; Greeting: By action of General Conference my field of labor for this year is the Kirtland District; it being considered for the best. As to this, we elders are supposed to be resigned to where our lot is cast, so I trust the change will be for the best interest of the Master's cause. However, when one is associated with Saints and friends for a period of three years there is an attachment to each other in the gospel work so that when the separating time comes it causes a feeling of sadness when we think of our pleasant associations together in worshipping God; the enjoyment of his Spirit, and the fellowship of Saints. When shall we meet again? There is one

thing certain: if faithful we shall meet in a better land, where separation will not be known. I trust that we all shall do our duty, so as to be worthy of that rest prepared for the good and the true.

I feel grateful to the Saints and friends for their kindnesses to me during my association with them, and their acts of kindness will be rewarded by the Giver of all good, and shall not be forgotten by me. In conclusion, may the choice blessings of the heavenly Father be theirs to enjoy.

Brother James McConaughy being my successor, I bespeak for him your faith and confidence, trusting that his labors may meet with success in building up the kingdom of God.

I remain as ever your brother and colaborer in gospel bonds,
SAMUEL BROWN.

To the Saints and Friends of the Northern Nebraska District: As I have been appointed to labor in this district outside of the city of Omaha, I take this opportunity to address you, and tell you that as soon as I can arrange to be in the field I will be. I have some temporal matters that demand my attention, and the health of Sister Baker demands that I arrange for her location where her daughter is, before I feel justified in leaving her alone. But I am now in hopes that at least for the present this can be done by the first of June. So that any that would like to have my service, either to make you a visit or to hold a series of meetings in your vicinity, please let me know at once, and as to the time that you would think best for such service. Until June I write me at 2914 North Twenty-fifth Street, Omaha, Nebraska. After that date write me to 700 West Fifth Street, Sioux City, Iowa. Now please do not put this off until to-morrow, but write me at once as to the opportunities, and your needs, and I will try and arrange my plans accordingly. This is the work of God so far as we will permit it to be. And we must cooperate with him and each other, so let me hear from you. If you do not see your way clear just now, write me anyway and let me know where you are and the conditions, and perhaps by so working together we can help each other.

Yours for work and the salvation of the world as far as it is possible for us.
J. M. BAKER.

To the Saints of Eastern Oklahoma; Greeting: I am glad to be associated with you another year. I hope all will feel that we are colaborers together in this great work. We have the same corps of missionaries that we had last year; for which we are glad. The only thing we regret is that we haven't more men, but we have a number of good local men, and feel quite well equipped. Let us as missionaries keep busy. I hope the local men will preach as often as they can without neglecting their business. I hope all the Saints will see to it that their names get on the bishop's books. Make all you can consistently. There is no harm in making money; the wrong is in *loving* it so well that we will not give the Lord his part; one tenth.

Remember the reunion at Wilburton commences August 2. Let all begin now to get their business in shape so they can go. We are looking forward to this being one of the best reunions we have ever had in the district. Come to Haileyville to the conference. Most all, if not all, did well last year; may we all try to come up higher this year. My home address will be Mapleton, Kansas.
LEE QUICK.

To the Saints of the Pottawattamie District; Greeting: Having been appointed minister in charge of that field, and also being a stranger, I desire the cooperation of all the Saints and friends. The harvest truly is great but the laborers are few, so let us all labor together with our mights so we can accomplish the most good.

I understand there are only three counties in this district, but there is only one other missionary besides myself, so assist us all you can, brethren, and we will do likewise.

I expect to be at the district conference at Carson, which is to be held May 25, at 10.30 a. m., and there we can arrange for the work before us face to face.

May the blessings of heaven rest upon all of us is my earnest prayer.
N. V. SHELDON.

Dear is the work He gives in many a varied way;
Little enough in itself, yet something for every day;
Something by pen for the distant, by hand or voice for the near,
Whether to sooth or teach, whether to aid or to cheer.
—Havergal.

Notice.

To whom it may concern, this is to certify that Elder H. E. C. Muir has been released from mission appointment for the conference year, and Brother Samuel T. Pendleton has been appointed in his place, to labor in the Eastern Michigan District.

Very respectfully,

FREDERICK A. SMITH,

Minister in charge Great Lakes Mission.

The First President concur in the above release and appointment.

Very respectfully,

FREDERICK M. SMITH,

Secretary of the First Presidency.

Two-Day Meetings.

There will be a two-day meeting held at Coleman, Michigan, June 8 and 9; everybody is invited to come. Good speakers will be in attendance. George W. Burt, district president.

The Saints of Uniopolis Branch (Ohio) will hold a two-day meeting on June 15 and 16. They will dedicate their church on the 16th. All are invited. Special invitation is extended to Brn. R. C. Russell and J. A. Becker. We are counting on the elders of the Ohio District, Samuel Brown, C. Ed. Miller and others. J. M. Bartley.

Information Wanted.

We inclose you a list of names of members of the Louisville, Kentucky, Branch. We are unable to get any information pertaining to these parties, as we have written several of them, others we do not know where to locate, but the branch has authorized a committee of three of us to investigate the standing of such members and if no satisfactory information can be gotten on them that the same be dropped from our membership at our regular business meeting the first Thursday night in June. A list of these names is also in the hands of the presiding teacher of the branch. From anyone interested in the membership of any on this list or who can give us the whereabouts of same, we will be glad to receive any information that can be given.

JOHN ZAHND,

GEORGE H. FERGUSON,

LILLIAN MERRIFIELD,

Committee.

Chester L. Metcalf, Pius Metcalf, Hattie Metcalf, Hattie McCubbins, John W. Oliver, Elizabeth Oliver, Frank Oliver, Richard Oliver, Harriet Oliver, Mary Bell Phillips, Marion Perkins, Noah Richardson, unknown, John A. Ruber, John M. Resch, Julia A. Ross, James E. Riggle, unknown, Minnie Riggle, unknown, Benjamin F. Short, unknown, Harvey Spears, unknown, David C. Sampson, James Willham, Robert James Taffee, Susan Whitehouse, Mary Macey Wells, Nora Berry Ackon, Elizabeth B. Copeland, unknown, Hezekiah C. L. Crabtree, Mary Mattie Crabtree, John B. Graham, unknown, Walter Gamble, unknown, Oliver Logan Hartman, William Arthur Hartman, William B. Hardy.

Died.

HOUCK.—Mrs. Maintaima Hohanshelt was born at Hanover, Wisconsin, December 16, 1843; died at the home of her daughter, Mrs. C. W. Butler, in the town of Rock, March 20, 1912. Was married to George C. Houck in 1859 and in 1863 moved to Prairie du Chien, Wisconsin, and in 1866 she united with the Reorganized Church of Jesus Christ, and has remained a constant member until her death. To this union were born four children, two boys, and two girls, William H. passed to the beyond in 1896; since that time she has made her home with her children. She always tried to live an honest, Christian life. The elders always found a home with her when in the vicinity of her place. She was baptized by Samuel Ackerly, and confirmed by Samuel Ackerly and Charles Sang, in 1866.

QUIGLEY.—Sister Isabel Quigley, aged 78 years, died March 19, 1912, at her home in Vancouver, British Columbia. She was the youngest daughter of Abraham and Matilda Cosgrove, who in their mature years chose to follow truth as they saw it and were immersed into the Baptist Church, having before been members of the Church of England. With the same love of truth Sister Quigley accepted the message of the restoration, first carried to her by Brother and Sister Burton, and was baptized into the Reorganized Church by H. J.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:
 Our Standard of Excellence - - - - 485
 Editorial Selection - - - - - 487
HYMNS AND POEMS - - - - - 488
ORIGINAL ARTICLES:
 A Review of Mormonism Against Itself, Part 25,
 by S. W. L. Scott - - - - - 489
 Confidence, by Joseph Arber - - - - - 492
 Literature, by A. E. Jackson - - - - - 493
MOTHERS' HOME COLUMN - - - - - 495
 Ruth L. Smith.
LETTER DEPARTMENT - - - - - 497
 Edward Rannie—George W. Frey—L. Houghton
 —D. E. and M. Dunshee—Josie Helms—C. C.
 Randall—A. R. Frantz—Mrs. Zuliah Clawson
 —Nora Hammond—Elias E. Richards—Benja-
 min F. Parks—Leonard S. Rhodes—Mary Beeby
 Hawley—John Bailey:
NEWS FROM MISSIONS - - - - - 501
 Hubert Case.
NEWS FROM BRANCHES - - - - - 502
 "Judge"—Abbie A. Horton.
MISCELLANEOUS DEPARTMENT - - - - - 503

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

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

One impulse from a vernal wood
 May teach you more of man,
 Of moral evil and of good,
 Than all the sages can.—Wordsworth.

Davison in 1893. The gospel authorized by Jesus Christ to be preached won and kept the love and admiration of her whole soul, and truly she felt that she had gained a hundred fold by obedience to it. Now she is realizing the last part of the promise, "life everlasting" for she "endured to the end." Her husband and four children and nine grandchildren are left behind; one child and two grandchildren had gone before. Rich indeed is the heritage left to her family: the memory and influence of her life. Her message to the Saints was "Be faithful."

CAMERON.—Sister Sarah C. Cameron was born December 2, 1853; died April 29, 1912, at the home of her daughter, Mrs. L. L. Gouldsmith, Nevada, Missouri. She has been sick for a number of years and bore her suffering patiently; was a true Saint to the last. She leaves a husband, two sons, and two daughters to mourn her loss. The funeral was conducted from the house of her daughter. Sermon by Elder F. C. Keck.

HAWKES.—Mrs. Emma Abby Hawkes was born at Machias, Maine, June 10, 1854; died at her home at Anoka, Minnesota, January 25, 1912. She leaves to mourn a husband, two sons, one daughter, seven grandchildren, three brothers and one sister. She was a loving wife and mother, and a faithful worker in the gospel and Sunday school. She came to Minnesota with her parents about 1857. Married to Henry Thomas Hawkes April 21, 1873. They lived in Minneapolis until 1880, then moved to Ottertail County, Minnesota. United with the Reorganized Church in the town of Scambler, Minnesota, July 27, 1890. They came back to Minneapolis in 1893. Funeral from Saints' church, sermon by Elder B. F. Lambkin, assisted by Elder Shakespeare. Interment in Lake-wood Cemetery, Minneapolis, Minnesota.

WILDERMUTH.—At Osterdock, Iowa, Evelyn Mary, daughter of Mr. and Mrs. J. B. Wildermuth, passed away May 5, 1912. She was born June 5, 1911. She remained with her parents just eleven months, when after an illness of three months and five days our heavenly Father, in his mercy and love, took the darling babe to its place* of heavenly rest. Sermon by Elder J. A. Bronson, of Belvidere, Illinois.

PAGE.—Mrs. Minnie May, born January 13, 1889, at Fulton, California; died at Independence, Missouri, Sunday afternoon, April 28, 1912. Her maiden name was Minnie May Scott. She was married to Mr. Bert E. Page, Santa Rosa, California, November 12, 1904, Elder Columbus Scott officiating. To them three children were born, two survive her, Iolene and Iola. The youngest, an infant, passed over on the other side prior to the mother. The husband, two daughters, with the mother, Mrs. Sarah A. Whisler, of Santa Rosa, California, and a sister, Mrs. Laura Brown, of Alameda, California, two brothers, William Scott, of Alameda, and Otto Scott, of Santa Rosa, with other relatives, are the chief mourners. Sister Page united with the Reorganized Church

at Santa Rosa, February 20, 1898, baptized by Elder William Newton. At time of death she was a member of the Independence Branch. Services at church in Independence, by George E. Harrington and E. L. Kelley. Interment in Mound Grove Cemetery.

MARTIN.—Judson Hector Martin was born in Lake Eunice Township, Decker County, Minnesota, December 28, 1873, and died March 7, 1912, near Troy, Montana, aged 38 years, 2 months, and 10 days, death being caused by injuries received from a blast while working in a mine. He was a son of Doctor T. J. Martin, well known to the Saints of Minnesota. The remains were brought back to Detroit, Minnesota, and laid to rest in the Lake Eunice Cemetery, near the old home. Funeral discourse by L. Houghton. A large number of former neighbors and friends attended the service.

MOOSER.—Samuel Mooser was born in Norway, October 13, 1873; died in the Northwestern Hospital at Moorhead, Minnesota, April 18, 1912. Death was caused by a cancer of the stomach. Brother Mooser came to America in his early years, being left an orphan when quite young, and by faithful industry was able to earn life's necessities. He leaves a wife and five small children to mourn. He heard the gospel only a few years ago, and after investigation soon obeyed it and was a faithful, earnest man till death. He had been called and ordained and did some labor in his office in the Fargo Branch. Funeral service was held at the home in Moorhead, Minnesota, April 21; discourse by L. Houghton. The body was laid to rest in the Riverside Cemetery, Fargo North Dakota.

PLATO.—Jason H. Plato, who died at his home in Berlin Township, April 5, 1912, at the age of 51 years and 23 days, was born in the Township of Bertie, Welland County, Ontario, March 13, 1861. At about the age of twenty years he left the farm where he had lived with his parents and took up railroad work at Niagara Falls, Ontario, where he remained till about four years ago, when he removed with his family to Michigan. He was married in May, 1892, to the wife who survives him. A son and two daughters also mourn the loss of a kind father. He was reared in the faith of the United Brethren Church, and became a member of the Reorganized Church of Latter Day Saints about eighteen years ago, being baptized by Elder John Shields at Niagara Falls, Ontario. In this church he held the office of deacon. Funeral services were conducted at the family residence Sunday, April 7, he being buried in the Hoover Cemetery.

FLETCHER.—Mary A. Miller, born in Philadelphia, Pennsylvania, June 12, 1837, died April 24, 1912. She was the eldest child of Edward and Clarissa Miller. They moved to Nauvoo, Illinois, where she united with the Latter Day Saints' Church at the early age of eleven years. She was married to Calvin G. Fletcher on September 22, 1854. After the death of her husband in 1900, she moved to Shenandoah,

where she died. She leaves to mourn three sisters, Mrs. Clare Eaton, Idaho; Mrs. Hayse, Kansas, and Mrs. Cox of Shenandoah; seven children: Mrs. Bercaw, of Norwich, Mrs. Ida Rice of Riverton, Mrs. Sadie Mace and Oral Fletcher, Kansas, Edward, Henry, and Elmer of Shenandoah; eighteen grandchildren and fifteen great-grandchildren. Funeral services Sunday, April 28, in the Saints' church, conducted by Elder Baker of Omaha, and J. B. Bartley.

ARMSTRONG.—Archie V. Armstrong passed from this life at his home in Kansas City, Missouri, April 30, 1912, at 7.30 a. m., aged 29 years, 9 months, and 16 days. He was born in Bond County, Illinois, on July 14, 1882. He was baptized on Easter Sunday, 1907. Two years later was ordained a teacher, and the following year ordained a priest. On May 18, 1908, was married to Miss Alice Severin. Three children were born to them, one boy and two girls. The boy preceded his father to the better world, during infancy. Funeral sermon by Elder J. Arthur Davis, of Pittsburg, Kansas, assisted by Reverend Smalley, of the Presbyterian Church. Interment in the Columbus, Kansas, cemetery. His faith in the gospel was strong, and his last testimony was that the work was of God.

Pastoral.

ORDER OF EVANGELISTS AND ALL OTHERS WHOM IT MAY CONCERN.

Dear Brethren: The conference is a thing of the past and we are now entering upon the important duties of another year. In harmony with the law of progress, which is the only way of safety and success, and which law applies to us as does every other class of ministers in the church, let us ardently hope and trust that with more carefulness, deeper humility, an increased supply of the wisdom which comes down from above, a keener and greater supply of spiritual discernment, more knowledge, more faith, more love; and last, but not least, more *gospel inspiration*, which comes only from the "*one Spirit*," even "*the Spirit of truth*," we may continue our work for another year.

Eight members of the order were present at the late conference, and we certainly had a peaceful and profitable time together. Not only the unity of the Spirit characterized our business sessions, but with one possible exception, so far as I know, unity of belief also. This was encouraging and caused us to wish that all the members of the order could have met with us.

We believe that some steps were taken in the right direction, and that the interchange of thought and experiences had in the prosecution of our work, were truly profitable. A committee was chosen to arrange for a short program to be rendered at our next General Conference; hereafter, the annual reports must be sent to the secretary of the order, instead of the president. His address is, C. E. Butterworth, box 6, Dow City, Iowa. We call special attention to the action had concerning the giving of the second blessing to the same individual, as published in the HERALD, and as will appear again when the minutes are published more fully.

Is it not, dear brethren, the reasonable duty of every patriarch to keep track of all these things for himself, when they have been once published in the SAINTS' HERALD, without having to be notified again and again? We think so.

It seems to have been so ordered that your acting president is left in charge of the Order of Evangelists for another year. During and within the past year, we have noted what to us have been hopeful signs of success in this important department of church work. We are pleased to believe and state that, in our judgment, in a general sense at least, due progress has been made, and we hope at the end of another conference year, we shall have still greater cause for rejoicing.

But be assured, dear brethren, that the enemy of all righteousness is not dead nor sleeping. There is nothing can suit him better, or afford him a stronger guarantee of success, than for one or more of our number (the larger the number the better it will suit him) to make repeated mistakes of such a character that, when made apparent to the Saints, they will bring our work into disrepute.

I do not affirm at this juncture of investigation, that such mistakes have been made, but my own eyes have beheld that which has caused a degree of anxiety and alarm. If it should be discovered, by further investigation, that this anxiety and alarm are not well founded, no one will be more pleased than your president, and he can and will, by the grace of God, rejoice in the fact that a greater gift of prophecy has been given to our brother, or brothers, than to his or their brethren. We can well afford to rejoice in the superior gifts and qualifications of others, but we can not afford to rejoice in that which destroys faith and brings the work of God into disrepute.

In this connection permit me to say, that my previous fears and suspicions have been confirmed, rather than allayed, by information which has been presented to me. Part of this information was official, and all of it came from those who are not only friends to the work, but to those patriarchs who are supposed to be, to some extent, in error.

Right here we wish to say that, in our opinion, it is the duty of the Twelve, and other missionaries in charge (when they know of anything being done or taught, which in their judgment will prove injurious to the cause), to take cognizance of all these things, and when need be, stop or correct the wrong at once. In this respect, patriarchs can be no exception to the rule. But we also believe that so soon as practicable the president of the Order of Evangelists should be made acquainted with the situation and be permitted to cooperate with the missionary in charge in an effort to correct the supposed wrong, or reach a final settlement. The president of the order will be glad to try to do his part, but he is just as willing that others should do their part as he is anxious to perform his own. At the risk of all consequences, he would be glad of a fuller and closer acquaintance with the Twelve in particular, and so far as our work may require it, all other missionaries in charge in general.

Permit me to say to my brethren of the order, what I have said in substance several times before, that in my judgment, and in the judgment of the Order of Evangelists, as witnessed in their indorsement and publication of the "*Patriarchate*," prophecy is not an essential part of a valid patriarchal blessing. Neither the character nor purpose of a true patriarchal blessing require it. It may, or may not enter into its composition. When the prophetic word is spoken by the patriarch, it should be borne in mind that it is far safer and better to be a slow and true prophet, than a fast and false one. The first confirms and increases true faith in the true God; the second, (with some classes especially,) has a strong tendency to destroy true faith in the living and true God. All true inspiration comes from the Spirit of truth, which is the Spirit of God, and everywhere and always guides "*into all truth*." So, when predictions clearly fail, we know they have not come from this Spirit.

There is, we know, another side to this question, which must not be overlooked. All individual and gospel promises are conditional. Even though not expressed in the blessing, they apply just the same. Now it is possible, and too frequently occurs, for the individual to fail to observe the necessary conditions, in which case, of course, the promises will fail. But the binding character of gospel conditions will not justify us in accounting for every apparent failure on the grounds of unfaithfulness, when, in fact, we do not know whether the individual has been faithful or unfaithful. Hence,

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without this knowledge (which is often very difficult to secure), it should be left an open question, *unless* it can be properly disposed of by evidences of a different character.

There is a great lack of ability to interpret patriarchal blessings correctly, proceeding, we think, from a lack of spirituality. Some, too, who are inclined to condemn, interpret very much as the skeptic and infidel interpret the Bible. This we expect from our opponents—for we are accustomed to it—but when indulged in by members of the church, it reflects no credit upon those who do it.

The improper and unwise use made of some parts of their blessings, by some, is responsible for a degree of darkness and misunderstanding. Efforts have been made by here and there an individual, to justify certain practices which were unwise and wrong, in part, if not altogether. As a rule, this is done by using certain parts of the blessing, whereas, the blessing as a whole does not justify the contention of the individual; nor does the part used when interpreted in harmony with the general tenor of the whole document.

It is important, however, that certain facts and truths should not be overlooked. As a rule, to which there are few if any exceptions, we are not plenary inspired. We receive the Spirit by measure, and sometimes the measure is very small, while at other times it is larger. The rule is, too, that the thoughts or sentiments only are given by the Spirit, while we are left to express them in our own language and style of expression. This accounts for the different styles of expression among the ancient prophets and apostles, as exemplified in the Bible and Book of Mormon. All this, too, should teach us the important necessity of making our language as free from ambiguity and misleading words and phrases as possible.

We need not tell you that when we are blessed with a greater degree of the Holy Spirit we can, if we wisely perform our part, express ourselves more clearly and perfectly than when the greater blessing of the Spirit is withheld. But if we fail to comprehend the wide latitude of our agency, and that we are in very deed "*workers together with God,*" we may speak rapidly and carelessly, and at the same time egregiously blunder, even while under the influence of the Spirit. This has been done in the preaching of the word, administration to the sick, the blessing of children, the word of prophecy in the social service, confirmations, ordinations, and, possibly, in the giving of patriarchal blessings. The important lesson before us requires us to learn how to correctly interpret the mind and will of the Spirit, and to properly use the power of agency given to us, *as ministers for God.*

We are all fallible and, therefore, should be watchful, prayerful, very humble, and pure in thought and act. It is important, too, that we constantly cultivate true faith in the living and true God, and that charity which is "the pure love of Christ." These virtues, with freedom from personal ambition, (this is very important,) are excellent safeguards against harmful mistakes and the perpetuation of those which we unwittingly make. We certainly have a right to ask and expect that the same degree of leniency and charity be extended to us that is, or should be, extended to every other class of ministers in the church.

The president of the Order of Evangelists is satisfied that the prevailing desire among the patriarchs is to honor and magnify their high and holy calling and, so far as possible, avoid imperfection and mistake; nor is he prepared to affirm one single exception to this desire. But it may be well enough to state that, in his opinion, the time to know very much about just what our work will be in the other and better world, has not yet come! and for us to make a special effort—an inspirational effort along this line, is to expose ourselves to the attacks and counterfeit work of the adversary. My thought can be best understood, perhaps, in the light of that wise and true statement made by the Apostle John:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3: 2.

All the wonderful and soul-cheering revelations, given to this same John on Patmos Isle, are in harmony with this statement.

Dear brethren, it is not necessary that we should continue to make mistakes to the injury of God's work, especially that class of mistakes which has such a strong tendency to destroy confidence in us and faith in God; but when we have made such mistakes (if we should ever be so unfortu-

nate as to make them), let us manfully face them, and not seek to evade by the use of any subterfuge statements.

We know that our work is true and important, and your president is glad to express the hope that due progress will be made during the present conference year. Progress, as applied to us poor mortals, means development in the truth, and the removal of that which is false and imperfect. In other words, progress means more than change, it must be an exchange of error for truth, wrong for right, the imperfect for the perfect.

May the rich blessings of God's wisdom and the inspiration of his Spirit rest upon us all, that we may rejoice and do good, is my prayer.

J. R. LAMBERT,

Acting President of the Order of Evangelists.

LAMONI, IOWA, May 17, 1912.

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



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

VOLUME 59

LAMONI, IOWA, MAY, 29, 1912

NUMBER 22

Editorial

TRADITIONS REGARDING ENOCH, THE SEVENTH FROM ADAM.

In the King James Translation of the Bible the Book of Genesis devotes four short verses (Genesis 5:21-24) to the history of Enoch. But the book of Genesis in the Inspired Version gives a very complete history of the man, occupying the greater portion of two long chapters (Genesis 6 and 7. Most of chapter 7 is identical with Doctrine and Covenants 36).

Was the character and work of Enoch such as to justify this extended notice? We believe that this question should be answered affirmatively, and that the record of his life contains some of those plain and precious things that were said to have been taken from the Scriptures, and which have been restored in the Inspired Version through the inspiration of God to Joseph Smith the Martyr.

Brief though the mention of Enoch is as found in the King James Version, it shows him to have been a remarkable man. It is said that he "walked with God: and he was not; for God took him." This is understood to mean that he was in constant close communion with God, and that he did not die, but was translated. This is confirmed in Hebrews, where it is said, "By faith Enoch was translated that he should not see death . . . for before his translation he had this testimony, that he pleased God."—Hebrews 11:5. Jude also mentions him as one who prophesied of the coming of the Lord with ten thousand of his saints.

Jewish tradition also bears out the idea of the greatness of Enoch and the importance of his work. Furthermore there are certain books in existence that claim to contain the teachings of Enoch, that, though probably distorted and garbled and corrupted by coming down through many generations, may contain some germs of truth founded on the teachings of Enoch as handed down by tradition or in the written word. Certainly in some points these books are in accord with the history of Enoch as found in the Inspired Version.

JEWISH TRADITION REGARDING ENOCH.

In A Dictionary of the Bible, a five-volume work, edited by James Hastings, M. A., D. D., published by Charles Scribner's Sons, in 1905, this comment is found in an article by R. M. Boyd:

In Jewish tradition many fabulous legends gathered around Enoch. He was represented as the inventor of letters, arithmetic, and astronomy, and as the first author. A book containing his visions and prophecies was said to have been preserved by Noah in the ark, and handed down through successive generations."—Vol. 1, p. 705.

The Jews were the natural custodians of traditions handed down from antediluvian times through their progenitors, Abraham and Noah, back even to Enoch. Enoch seems to have had force of character sufficient to impress himself on the memory of his people for many hundreds of years. Tradition usually has a root of truth.

THE BOOK OF ENOCH.

A history of the Book of Enoch may be found in most encyclopedias and bible dictionaries, but the one to which we now wish to refer is the one already mentioned, in which R. H. Charles, professor of Biblical Greek, Trinity College, Dublin, who is recognized as the leading authority on the subject, devotes several pages of volume 1 to an account of the "Book of Enoch" and the "Book of the Secrets of Enoch."

Concerning the first named book the following facts appear: It was accepted alike by Jew and Christian as an inspired and genuine record until the first century A. D. At about that time it was rejected by the Jews because of its reference to a coming Messiah, thus supporting the claims of Christians. With the early fathers and apologists of Christianity it "preserved its high position till about the close of the third century."

Finally it fell into discredit and was lost to the world until a manuscript containing a version in Ethiopic was discovered in Abyssinia by the noted traveler, Bruce, in 1773. This was first translated into modern language by Lawrence in 1821. The original was supposed to have been in Hebrew or Aramaic, from which it passed into Greek, and then into the Ethiopic. This, according to Charles, and

other scholars, is the book to which Jude refers (see Jude 14, 15) when he mentions the prophecy of Enoch. Scholars seem to unite in assigning it a date of origin not earlier than two centuries before Christ. But it is quite possible that the book, as it comes to us now through this Ethiopic version, may contain many true traditions of very remote antiquity that came down possibly from Enoch himself, or were taken from books of a very early date, now lost.

According to Mr. Charles, in the Book of Enoch several titles are given to the coming Messiah. We note particularly what he says in the following:

The last title, "The Son of Man," appears for the first time in Jewish literature in Enoch, and is historically the source of the New Testament designation.—Vol. 1, p. 708.

A little further on he says: "Matthew 19: 28, 'When the Son of Man shall sit on the throne of his glory,' is from Enoch 62: 3."

From this we gather that the term, "the Son of Man," as applied to Christ in the New Testament, is first found in Jewish literature in the Book of Enoch; and that Jesus himself quoted from the book in Matthew 19: 28.

It is perhaps more than a coincidence that the term "Son of Man" appears in the record of Enoch in the Inspired Version in at least six different places, as for instance, the following: "And, behold, Enoch saw the day of the coming of the Son of Man, even in the flesh."—Genesis 7: 54.

We now quote from the Dictionary Cyclopedia, volume 13, regarding the Book of Enoch:

The fourth (part) represents Enoch beholding, in prophetic vision, the course of divine Providence till the coming of the Messiah.

The Encyclopedia Britannica, volume 2, page 175, old edition, has this:

The fourth part describes two dream visions shadowing forth the history of man, from his origin to the completion of the Messianic kingdom.

This is quite in accord with the account of Enoch's visions as found in the Inspired Version. The record is too lengthy to quote; but the following extracts will suffice:

And he beheld the spirits that God had created, and he beheld also things which were not visible to the natural eye . . . and he [God] said unto me, [Enoch] Look, and I will show unto thee the world for the space of many generations . . . and Enoch saw Noah also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation. . . . Enoch saw the day of the coming of the Son of Man . . . and the Lord showed Enoch all things, even unto the end of the world.

BOOK OF THE SECRETS OF ENOCH.

This book is distinct from the one previously considered, and is not mentioned in encyclopedia and bible dictionaries of early publication, for the reason that it has but recently come to light. Of it R. H. Charles says:

This new fragment of the Enoch literature has only recently come to light through certain manuscripts which were found in Russia and Servia. Although the very knowledge that such a book ever existed was lost for probably twelve hundred years, it was nevertheless much used both by Christians and heretics in the early centuries.—Dictionary of the Bible, vol. 1, p. 709.

It seems that Mr. Charles first learned of the existence of the Slavonic version of this book in 1892, and a translation was completed in 1896. He does not assign it a date of origin beyond the first century before Christ, but the remarks made concerning the Book of Enoch in this connection will apply to the Book of the Secrets of Enoch.

Of it he says:

The book opens with a short account of Enoch as "a very wise man" whom "God loved and received, so that he could see the heavenly abodes, the kingdoms of the wise, great, and never changing God." In chapter 1 two angels appear to Enoch, and bid him to make ready to ascend with them unto heaven.

The account then goes on to tell how he was taken to the first, second, third, fourth, fifth, sixth, and finally the seventh heaven. He saw the abode of the saved and the place of the damned, and the spirits of those who had rebelled under Lucifer. In the seventh heaven he saw God, and God revealed to him the mysteries of creation.

To quote again directly from Charles: "The corruption of the earth and the deluge are then foretold, and the preservation of Noah."

Enoch was then permitted to return to earth for a short time only, to instruct his sons. He instructed them particularly regarding their "duty to the needy," quite in line with the character of Enoch as revealed in the Inspired Version, as a man who built the city of Zion, in which there were no poor; and one who no doubt would be concerned about the poor and needy that he knew would live after his departure and would need the care and aid of the charitable.

Most of this is strikingly in harmony with the account of Enoch as found in the Inspired Version of the Bible as translated and corrected by Joseph Smith. In this version it is written of Enoch:

And it came to pass, as I journeyed from the land of Cainan by the sea east, I beheld a vision; and lo, the heavens I saw, and the Lord spake with me.—Genesis 6: 44.

And Enoch was high and lifted up, even in the bosom of the Father.—Genesis 6: 31.

That which he saw and heard regarding Noah and others we have already briefly outlined.

CONCLUSION.

We do not wish to be understood as presenting these books as inspired and correct records, worthy of a place in the canon of scripture in their present form. As we have said, scholars do not trace them back to the second century before Christ. In their present corrupted form they probably contain much that is not true. But we are inclined to think that they may be based on true records and correct traditions now lost to the world. And they contain items of truth regarding Enoch that confirm the account of him that is contained in the Inspired Version. Those who have access to good libraries may with profit continue this investigation further. If it is possible for any of the brethren to obtain English translations of these books it will be worth while to read and review them.

ELBERT A. SMITH.

NOTES AND COMMENTS.

THE GOSPEL MESSENGER is a new book of 529 pages, by J. S. Roth, containing a series of thirty-seven sermons and articles, in which the Old Jerusalem Gospel is set forth in an entertaining manner. Brother Roth has been a successful missionary for more than thirty-one years. By reading these sermons you will readily see wherein was his success. Number 248a, cloth, seventy-five cents.

INDICATIVE.—An interesting item from the Methodist Episcopal General Conference was the fact that one of the delegates from Italy was Miss Italia Garibaldi, granddaughter of the liberator of that country.

At the age of eighty, Nunez, born in Valladolid in 1470, engaged in making a collection of Spanish proverbs with explanations.

Hymns and Poems

Selected and Original

Slumber Song.

Sleep, little one! The Twilight folds her gloom
Full tenderly about the slumbering Day,
And all his gilded hours of light and bloom
Like toys are laid away.

Sleep! sleep! The noon-sky's airy cloud of white
Has deepened wide o'er all the starry plain,
And, trailing through the leaves, the skirts of Night
Are wet with driving rain.

But rest thou sweetly, smiling in thy sleep,
With round fists tossed like roses o'er thy head,
And thy glad lips and eyelids kissed with gleams,
Of rapture perfected.

—James Whitcomb Riley.

The Gospel for All Nations.

Hark! all ye people, now to me,
Both rich and poor, both bond and free,
While I relate God's plan to save,
And snatch the victory from the grave.

Christ came from heaven to do God's will,
And all his holy laws fulfill,
His chosen servants he sent forth,
To preach the gospel on the earth.

In Hebrews sixth, the way's made plain,
Whereby salvation you may gain,
No other plan has been made known,
For beggar low, or king on throne.

Have faith, repent, and be baptized
In water, so that you may rise
To a new life in Christ our King,
Laying on of hands doth the Spirit bring.

When by the door you've entered in,
Freed from the law and cleansed from sin,
Accept the joys, or chastening rod,
Live by all words that come from God.

So onward to perfection go,
With face to Zion, fear no foe;
Some gospel gift is yours to claim,
Let holy zeal your heart inflame.

In these last days the power is given
To represent the Lord of heaven,
To a living prophet his will's revealed,
And holy office on him sealed.

And no man can this honor take
Unto himself, nor preacher make;
The work is God's; 'tis His to call
An Aaron, Peter, James, or Paul.

But in this age, the pastors say,
The gospel gifts are done away;
In former days those things were heeded,
But now they are no longer needed.

To the Ephesians Paul wrote it quite plain,
How long the gifts were to remain;
Not for that age alone to be,
But till in one faith all do agree.

The sects to this have not attained,
Not much unity have they gained,
By infidels they are derided,
Who ask like Paul, Is Christ divided?

But men have made another way,
Believe, and you'll be saved, they say,
Each ordinance they have discounted,
The Pentecostal plan's surmounted.

We are living in a fearful time,
When laws of God, so grand, sublime,
Are set aside by his own creatures,
As out of date, so say the preachers.

Only one church did Jesus place
Upon the earth, to save the race,
And only one he owns to-day,
The one who all his laws obey.

God asks his children, one and all,
To come and reason, hear his call;
Prove all things, to the good hold fast,
That no one lose his crown at last.

MELROSE, MASSACHUSETTS.

JAMES L. EDWARDS.

"All Roads that Lead to God Are Good."

All roads that lead to God are good,
What matters it, your faith or mine?
Both center at the goal divine
Of love's eternal brotherhood.

The kindly life in house or street,
The life of prayer, and mystic rite,
The student's search for truth and light,
These paths at one great junction meet.

Before the oldest book was writ,
Full many a prehistoric soul
Arrived at this unchanging goal,
Through changeless love that led to it.

What matters that one found his Christ
In rising sun, or burning fire,
If faith within him did not tire,
His longing for the truth sufficed.

Before our modern hell was brought
To edify a modern world,
Full many a hate-filled soul was hurled
In lakes of fire by its own thought.

A thousand creeds have come and gone,
But what is that to you or me?
Creeds are but branches of a tree,
The root of love lives on and on.

Though branch by branch proves withered wood,
The root is warm with precious wine;
Then keep your faith and leave me mine;
All roads that lead to God are good.

—Ella Wheeler Wilcox.

In peace, Love tunes the shepherd's reed;
In war, he mounts the warrior's steed;
In halls, in gay attire is seen,
In hamlet, dancing on the green;
Love rules the court, the camp the grove,
And men below and saints above,
For Love is Heaven, and Heaven is Love.—Scott.

Blessings of the Year.

I count up in this song of cheer
The blessings of a busy year.

A roof so low I lose no strain,
No ripple of the friendly rain;
A chimney where all winter long
The logs give back the wild bird's song.

A field, a neighborly old ground,
Which year by year, without a sound,
Lifts bread to me and roses sweet
From out the dark below my feet.

The tree toad that is first to cheer
With crinkling flute the green o' the year;
The cricket on the garden mound,
Stitching the dark with threads of sound.

The wind that cools my hidden spring
And sets my corn field whispering;
And shades across, to lightly blow
Green ripples down the apple row.

The shy paths darting through the wheat,
Marked by the prints of little feet—
Gray squirrels on their thrifty round,
Crows condescending to the ground.

That leafy hollow that was stirred
A hundred mornings by a bird,
That sang at daybreak on a brier,
Setting the gray of dawn afire.

The lone star and the shadowed hush
That come at evening when the thrush
Ravels the day, so worn and long,
Into the silver of a song.

The tender sorrow, too, that came
To leave me nevermore the same;
The love of memories, and the wild
Light laughter of a little child.

Thoughts of the wonder that awaits
The soul beyond the darkened gates,
That old, old mystery that springs
Deathless, behind the veil of things.

This is my rosary of hours, inwoven of the snows and
flowers—

The year that runs from young to old, a glint of green, a
glow of gold.—Edwin Markham.

Every day is a fresh beginning,
Every morn is the world made new.
You who are weary of sorrow and sinning,
Here is a beautiful hope for you;
A hope for me and a hope for you.
—Susan Coolidge.

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 26.

BY S. W. L. SCOTT.

A LEGAL QUESTION.

The latter part of this "ninth" proposition has a statement in it of "a will being on probate and witnesses who have confirmed it, being long since dead, the said will stands as long as the court having jurisdiction in the case is in existence." In an abrupt way, What court *has* jurisdiction in this case? Who are witnesses of the "*will*" in this case, and when will it cease being *probated*, or tried? What does the will in this case provide for? In the first place, the principal witness to this "*will*" or covenant is *not dead*,—proof:

For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them.—Hebrews 10: 14-16.

This witness is "*set in the church*," performing the twofold office of "*testifying of Christ*," the testator, "*on earth*" and "*bearing record*" in heaven. The covenant or constitution of the divine government of God, being ratified by the blood of Jesus, is committed to the world through officers provided for, by *the will*, appointed to *declare* the terms of eligibility by the *covenanter*, God. We arrange the compact as follows:

"The everlasting gospel" is the "everlasting covenant"—the constitution of the kingdom—"the will of God."

As the foundation of the universe is its constitution—the will or word of God is the constitutional law of the universe—"upholding all things by the word of his power" (Hebrews 1: 3), and as the foundation of this Republic is its Constitution, so the foundation of the kingdom (church) of God, is its constitution—the covenant—"the will of God."

And, as in the foundation—Constitution—of this Republic its offices, authorities, and powers are *therein* expressed, specified, and defined, so in the constitution—covenant—of the kingdom (church) of God, are the *offices*, authorities, and powers expressed, specified, and defined. And as that constitution—covenant—"will of God"—is unchangeable, it follows that the offices, authorities, powers, and blessings are unchangeable. And if unchangeable, then it logically follows that the same offices, authorities, powers, and blessings "*set in the church*" of God, through Jesus Christ two thousand years ago, must, *must*, MUST, be set in the kingdom (church) in this age, or else the constitution—"will of God"—has never been carried out in this age,

and "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes."—Luke 12: 47. Now what is the essential idea of "covenant"? Answer: There are three radical or general ideas connected with "the everlasting covenant,"—"the gospel of our salvation."

First. The Covenanter, the divine personage who originates it.

Second. The stipulated articles of agreement—the instituted propitiation whose blood ratifies and atones.

Third. Covenantees, the parties who *accept* the stipulated articles—the gospel—the propitiation.

Now, the *parts* of the covenant are as immutable (unchangeable) as the covenant itself. We then deduce the following:

First. God, the Father, *originating* the covenant.

Second. Christ, the Son, *executing* its ratification—the great propitiation.

Third. The Holy Spirit *promulgating* its terms—law of life in Christ.

Fourth. The Holy Spirit affixing the seal to the heirs in Christ.

Hence in the distribution of official agencies:

The Father originates all.

The Son executes all.

The Holy Spirit consummates all.

First. Eternal "*will*," belongs to the Father.

Second. The mission of reconciliation, to the Son.

Third. The mission of sanctification, to the Holy Spirit.

So when Jesus set up the kingdom of God in old Judea, the announcement was, "Lo I come to do thy will, O God."—Hebrews 10: 7. "For I came down from heaven not to do mine own will, but the will of him that sent me."—John 6: 38.

The apostles chosen, are not to be placed in the relation of God, to this constitution. They were not the framers, but the *means* as provided for, in the constitution, or covenant, of *teaching* it to the world. They are not the ratifiers of the covenant. The covenant, or constitution, provides for a line of officers, and the *blood of Christ ratified*, as "*a surety*" of the covenant, all of its parts and provisions. The Holy Ghost affixing the seal to the heirs in Christ constitutes the *church*, as a whole, a witness for God. Hence we read, "He that will do the will of my Father shall know of the doctrine."—John 7: 17. Will our critic please inform us of the "*due process of law*," by which the witnesses, as such are *ordained*? The angel that ministered to the revelator was a witness; proof:

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.—Revelation 19: 10.

John saw the souls of them who had suffered martyrdom for this same testimony or witness:

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.—Revelation 20: 4.

It is most surely an established fact that the members of the church possessed this witness. But Mr. Traum must admit that the record of the will was composed of manuscripts widely scattered, written at different times, added to, by those who subscribed. Yes; Paul says, "A testament is of force after the death of the testator," but how? The apostles were not *executors* of Christ's will, or testament. Webster defines a *testament* to be a solemn, authentic instrument in writing by which a person *declares* his will as to the *disposal* of his *estate and effects* after his death. A testament, to be valid, must be made when the testator is of sound mind, and it must be subscribed, witnessed, and published in such manner as the law prescribes. The word *executor* is defined to be "the person appointed by a testator to execute his will, or to see it carried into effect." We note by these definitions that the will relates to the disposal of his estate or effects after his death, and an executor is one appointed to dispose of his effects. Now I am glad that the Campbellite interpretation of the text is not the standard. Elder Traum's entire blunder is made by adopting the wild theory that the twelve apostles are the *executors* of the testament or will of the Lord Jesus Christ. Now, is it a fact that the Savior appointed the twelve to dispose of his effects? If so, we must look to them to apportion us our part of the estate, or in other words, we must look to the twelve for the reward of obedience. This will not do. We are informed that Christ Jesus is the *executor* of *his own will*. Proof: "And behold I come quickly and *my reward is with me*, to give to every man as his works shall be."—Revelation 22: 12. "For the Son of Man shall come in the glory of his Father, with his angels; and then shall *he reward every man* according to his works."—Matthew 16: 27. Here it is shown that Christ *himself* will judge, reward, and punish. The ministry are empowered simply to *publish* or *declare* the *terms of eligibility*, hence we quote: "And *he commanded us to preach unto the people*, and to testify that it is *he* which *was ordained of God* to be the Judge of quick and dead."—Acts 10: 42. Christ did not give up the power which the Father had given into his hands. He did not give them power to *execute* his will—i. e., the instrument. He gave them power to *publish* his will, and this agrees with the Websterian definition before us, that, the will to fulfill the law, must be published. The human family

by nature was not in a condition to receive the reward, or apportionate of his estate, and the conditions of eligibility or of heirship to the estate had to be made known; published to fallen man showing them that they could become sons and daughters of God, by complying with the terms of the covenant—by the laws of *adoption*, and then heirs of God, and joint heirs with Jesus Christ, and if faithful to the end, the estate should be divided, and the "effects" of our Lord bestowed upon his children. Christ appointed the ministry to "subscribe" to, witness, and publish the will, and it is folly to assert that the will or eligibility to its effects could not be published before the legal death of testator. It is in direct contradiction to the Bible which affirms that the gospel—"will" was "preached to Abraham." (Galatians 3: 8; Psalm 105: 8, 16); to the "Israelites in the wilderness" (Hebrews 4: 2), and to the Jews before the crucifixion (Matthew 4: 23; 11: 5; Matthew 24: 14; Mark 1: 1, 4; Mark 6: 12, 13; Mark 3: 14, 15; Luke 4: 18, 19; Luke 9: 1, 6).

When the will is probated, the heirs are entitled to their legacies, and the *promises* we are entitled to, and one of these promises was the Holy Spirit, the "seal of our adoption" into his family, without which the *will* can not be *confirmed to us*. Without which we have no assurance of the final, glorious bequeathment, when he comes to apportion the estate,—to reward every "man as his works shall be."

The Holy Spirit was to "show us things to come," (John 16) and *reveal* the things of God. It was to be God's *seal* placed upon us, as his redeemed property, having been "translated from the kingdom of darkness *into* the kingdom of God's dear Son," a transfer of allegiance,—a new coin with a different stamp. Receiving it by being cast into the gospel, or *apostolic mold*, hence the "seal,"—impression, of the authorized government, and passing current, is no counterfeit.

The apostle says, "Grieve not the Holy Spirit by which ye *are sealed*," and the "heirs," he affirms, are entitled to this seal "until the redemption of the purchased possession," or the resurrection of the dead. It is the "pledge," the "deed," executed by divine authority, of the estate, or inheritance to come by will, or testament, to the legal heirs, when the testator shall come to apportion the same, "every man according to his works." If Elder Traum will comply fully with the terms of that "will," God will do his part. The testimony of Jesus being "the Spirit of prophecy," Paul affirms the privilege of the church in the words: "Ye may *all prophesy one by one*." Of the faithful ones, in the days of tribulation possessing "the testimony of Jesus," we read:

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.—Revelation 6: 9.

After the apostles were dead, the "remnant of the church" was "warred against," and their characters are delineated as follows:

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.—Revelation 12: 17.

The "will" itself, *witnesseth* against this untenable theory, by *providing* for continuous living *witnesses*, wherever and whenever the great tribune court authoritatively constitutes authority of men to proclaim terms of heirship, adoption into the family among which the estate is to be apportioned.

Proposition marked "tenth," is an assumption. Everything was simply confirmatory, ceased by the limitations imposed in the accomplishment of the purpose at hand, assumes that the *purpose* for which apostles, and gifts of the Holy Ghost were given, *was accomplished* during the first few years of the existence of the church, whereas the Bible affirms them to be given "for the perfecting of the saints," (not that apostles perfected the law, they had a perfect law, and it provided for apostolic offices, and occupants,) "for the *work of the ministry*," (apostles regulated the affairs of the church among all nations, baptized, ordained other ministers, and *perfected* the saints, and educated the body of Christ,) "for the edification, (building up in general,) of the body of Christ. The *commission* given to the apostles was *unlimited succession* to office by divine appointment of God himself. The apostolic *commission* can not exist apart from the *office* with which it is *inseparably connected*. If the *office* expired by an act of limitation, then the *commission* expired, or run out by an act of limitation, and as a consequence, of eternal certainty, the baptism of the Campbellite Church is without *office*, *authority*, and *commission*. Its foundation is an unauthorized fraud. Campbell says, "Successors must be successors in full," and if the office ceased, their *commission ceased with it*, and inasmuch as Elder Traum and his church deny immediate and direct revelation from God, calling and authorizing men in the ministry, to-day, therefore their assumption of authority from the *written word* is a pretentious fraud,—the *commission* which they claim from the written word having expired *with the office*.

Again, since the "will" itself *provides* for the existence of both "apostles on the one hand," and "signs and wonders, and divers miracles and gifts of the Holy Ghost on the other hand," it logically follows that where and when the "will" is operative, the *provisions* of the "will" will be carried out by the court having jurisdiction, and since Elder Traum and the so-called church he represents do

not accept of the *provisions* of the "will," they have declare the court's ruling null and void.

The further fact that Elder Traum can not produce an authoritative codicil to the will, abrogating the previous, original provisions of the "will," it follows that his effort to *break the will* and *testament* of our Lord and Savior Jesus Christ, is an act of rebellion against the court having jurisdiction, who has ruled, "my counsel," "will," "*shall stand*, and I will do all my pleasure," (Isaiah 46: 10) and "frustrateth the tokens of the liars, and maketh diviners mad, that *confirmeth* the word of his servants, and perfrometh the counsel for his messengers."—Isaiah 44: 25, 26. Also, "he doeth according to *his will* in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—Daniel 4: 35. And "though it be but a man's covenant, if it be confirmed, no man disannulleth or added thereto."—Galatians 3: 15. "Who worketh all things after the counsel of his own will."—Ephesians 1: 11. "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."—Psalm 33: 11. "But though we, or an angel from heaven, preach any other gospel," constitution or covenant, or "will," "unto you than that which we have preached unto you, let him be accursed."—Galatians 1: 8.

In another part of this review, we have proved that the necessity, call, and ordination of apostles are *provisions* of the "will." The design of God in setting apostles in the church as stated in Ephesians 4, "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: *till we all come in the unity of the faith*, and of the knowledge of the Son of God, *unto a perfect man*," (*church*), is that all? Nay, unto the *measure* of the *stature* of the *fullness of Christ*," shows that God adapted the officers in the church, as a *means* to the *end* to be accomplished, and having once ordained and set in the spiritual government these *official means* to such end, he will never abrogate the *means* in the church to bring about the results, the object, the end purposed, any more than he would abrogate the sun, the moon, the stars from *heaven's* brilliant constellation, when he has ordained, and "*set*" those orbs, *for* the end to be accomplished.

(To be continued.)

Kindness, as a grace, is certainly not sufficiently cultivated, while the self-gravitating, self-contemplating, self-inspecting parts of the spiritual life are cultivated too exclusively.—Frederick William Taber.

SERMON OF F. A. SMITH.

(Delivered at Chicago, Illinois, July 31, 1911. Reported by Mrs. A. Morgan.)

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

We have read, this morning, the 12th chapter of Romans, reading the full chapter. One of the most excellent admonitions of the Apostle Paul that we have in all his writings, touching so many of the different features of life and experiences that we have to meet in this life, that it is almost difficult to read it without being conscious of the thought that the apostle was writing to us, so applicable is it to the conditions under which we live, and that's one of the very peculiar and strange features of the statement, the fact that it was made nearly two thousands years ago, and yet finds its application so completely and perfectly in harmony with the conditions that we have to meet to-day; that beyond question stamps it as one of the peculiar instructions of the Apostle Paul that can lay claim to divinity. Now, as a text this morning, I want to call your attention to a statement found in the 6th chapter of Luke, 46th verse: "And why call ye me Lord, Lord, and do not the things which I say?" It is a short one, and I think you can remember it. This little statement, made to the Jewish people, possibly

would be extreme, but should have its application, in the fullest sense of the term, to the people to-day; and yet we can readily understand that the thought expressed by the Master is just as true to-day as it was two thousand years ago. It is just as applicable to us as believers now as it was to them. They pride themselves in the thought that they were the children of God, the special children of God, the favored children of God, and of all the people in the wide world they had the best right to call him Father. Under these circumstances, the Master was justified probably in presenting the matter he does in so clear and concise a way. "Why call ye me Lord, Lord, and do not the things which I say?" If it was improper, if it carried with it the thought that to call upon him and make a profession of his name, to make an attempt to claim that they were God's people at that day, and fail to do the things that God required at their hands, was to bring upon them the disfavor of God, it would be equally true now. I don't care what particular age we may live in, this statement of the Master, so far as the application is concerned, is just as applicable to one age as another; just as true for one people as any other people. As a consequence it would be folly, I think the most of us can concede, for us to call upon the name of Christ and say Lord, Lord, and make a loud pretense or profession of belief in the following of him unless we are willing to keep his commandments and do the things that he says. Now he makes a little further application here when he says,

Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Now here are the illustrations that carry both sides of the question, illustrating for us the consequences that must necessarily follow under either condition. In presenting a thought of that description, I am conscious of the fact that we are bringing it directly home to us, and if we can gather from it the lesson God has seemingly sought to instruct these people over there we will probably have gained something in our effort to-day. If we have come prepared to receive some word of encouragement, some word of instruction, some word of correction that we can apply to our lives here that shall help us to better our conditions and improve the situation that we are under, we have accomplished something; we have done good in coming. To fail to do this, to neglect to do it, is simply to

put ourselves in the position of the individual that, without a foundation, built his house on the sands. We don't want that. I don't believe there is a soul that is anxious or desirous under any condition to lose the effort he may have put forth here, nor do I think anyone is desirous of building along the pathway of this life, as he shall live, only to have it dashed into destruction because of the fact he so failed in that building to recognize the peculiar requirements of the law essential to its strength and safety.

Our people built a church in a certain place, I shall not give the name, and while they were building it they were told it was necessary to get a permit. The inspector came around, he looked it over carefully and said they must have two supports for that roof, and specified what kind they should be. It was quite an expensive piece of work and they demurred a little bit, and sought to get out of it. "All right," he said, "do just as you please, either put them in or stop your building." They finally had to consent to recognize the peculiar features of the law that demanded that these supports go in, and they put them in. When they made an effort, some time after, to put in an increase of the seating capacity to the building, a gallery, the inspector said, "You can not put any gallery in here. The walls are too light and they won't permit it." Now, as a consequence of their building without proper consultation, without possibly the careful estimate of what they might want to do in the future, they were put to expense, as they thought, to comply with the law; they had to change their plans in consequence, and then could not do with their building what they wanted to do. While the building has not gone to destruction, at the same time because of a failure to recognize these requirements of law, they are not in a position to extend the seating capacity in this building, and if they need the extra room they will have to build a new building. They can not use that any further; and to some extent it means a loss; a failure. There are these same features presenting themselves in the lives we are living. It becomes absolutely necessary for us not only to talk about the things that Jesus has said, to delve deep into the mysteries of these creations and things he has given in the world, but into all the peculiar doctrinal features that may be presenting themselves and may be intensely interesting to us so far as it has to do with the organization and setting up of the church, but there are those peculiar features that teach of the interior workings, if you will allow me to use that expression, in the peculiar consideration of the characters of the individuals that are the component parts of that work, that must be looked after, and to my mind the law of Jesus Christ that is given us in connection with that of

the doctrinal features, that relates to our lives, our social life, our association together, our recognition of the rights of each other and of all those things that go to make up the life and character of the individual, are just as essential and necessary to us to study and put into operation as the organic law by which the construction of the church itself was made possible, for as the apostle expresses it, we are all members one of another, and as the Christ has put it in another place, when one suffers they all suffer together. All feel it and can not help it. As much as we might like to throw the consequences or failure of an individual and all its effects and consequences upon the individual, himself or herself as the case may be, and let them suffer those consequences only, we are made conscious of the fact that in a greater or less degree every individual connected with the matter, is and must be affected to a greater or less extent. While it may not affect us individually, so far as our actual individual interests are concerned, as an integral part of the body it does, and just to the extent that we are interested in the body itself, to that extent we must suffer, in consequence of this error. I don't care who the individual is. It may be the humblest member of the church, or one of the most important ones, the fact remains that the scar must remain.

Now, in view of that fact, it becomes evident to everyone of us that there devolves upon us a special and peculiar obligation that requires our recognition of the special application of the laws of God to ourselves. Not your neighbor, nor this brother, nor this sister, but ourselves. I think I am perfectly safe in making the declaration that there is no one so hard to control, that there is no one will give us more trouble, that will be harder to bring into subjection to the divine will, if we study that divine will and attempt to follow it, as that individual we call self, and you know how easy it is to gratify self. It is easier to gratify than to resist, sometimes. It is far more easy to yield to this, that, or the other, and slide along with the tide without any effort on our part, than it is to row against the stream and refuse to do those things that otherwise we might enjoy. Now that very condition confronts us in the work we have to do here. Selfishness is one of the peculiar evils that is contaminating the world, and I don't know but I am safe in making that declaration. It has made itself felt; its influence and effect is being manifested everywhere around us, until we are reaching conditions that are startling; conditions that are actually waking up some of the world, with all their carelessness, to the fact that something must be done to stop it; got to be done. We see it manifesting itself in all sorts of forms and variations. I shall not attempt, this morning, to

undertake to illustrate or enumerate them, for when we look around us we see them everywhere. If you travel much on the railroad, you discover there are some of these things making themselves felt. Sometimes a woman, sometimes a man esteem themselves a privileged character. I don't like to say lady and gentleman in this case, because they don't act that way. You will see them coming in and occupying two or three seats, spreading their baggage around, while others are obliged to stand, and they never see them. That's one of the conditions that presents itself. They consider themselves entitled to all the space around them and they make themselves as comfortable as possible, while the rest stand up. That's one little manifestation of selfishness. Anyone who has traveled on the train knows that's true. They will push, jam, and run over anybody to get to their seats and fix themselves comfortably, they and their friends, and let the rest stand up, or push them out, just as they please. Then there's that peculiar disposition; the part of humanity to seek after the things of the world. They are going to have enough to make themselves comfortable and their families, no matter who suffers as a consequence of their getting it. We find that manifesting itself to an alarming extent. They have little downright, genuine humanity, with the sympathy that belongs to it. We see it cropping out in other forms. You take the man with an automobile, and he thinks everybody ought to get out of the way because he has a machine that runs with gasoline or steam, and other people have no business on earth. They ought to get out and give this man a chance. The same thing applies all the way through, until it reaches that position that it shows in our dispositions and creeps out in our feelings toward each other in the church. That's the thing. Everybody ought to see like we do; see out of the same eyes, use the same colored glasses, and we can not see why anybody can oppose us and not see as we do. As a consequence we divide up into factions and get everything in a turmoil. Now, sooner or later, we are going to wake up to the fact that that kind of work isn't going to do. We are going to become conscious of the fact that fighting for our opinions along these lines is going to put our foundation on the sands. It will do it. It has been a detriment in many places and in many ways, and I never forgot the statement made by one of the chief representatives of the church a few years ago; addressing a body of the ministry in a General Conference, he advised them to hold their differences of opinion in good feeling and good humor. That's the point, and that we should not present our opinion and our difference of opinion and seek to establish that to the disparagement of somebody else, because we can not hope to build on the wreck and ruin of some one

else we have torn down. But often has it been true that that has been the case, but in this work there are these peculiar features that develop and manifest themselves from time to time of this character that has become alarming, in some cases, and in some instances has really wrought the ruin that some have sought to prevent. In other words, some individuals have been so tenacious of their positions, and determined on their being carried out, that they have brought about the very thing they were afraid was going to be done by the other party,—they have destroyed the work. I have as good a right to my opinion as any other man. He has as good a right to his as I have. We have no right to insist on any man's accepting our opinions regardless of his own feeling, no more than he has. That right doesn't exist. It isn't there. There should be an effort on the part of every individual to recognize the medium ground upon which they can work together, and as the brother said at one time, *If you can not agree, lay your disagreement to one side and work along the lines where you do agree until time shall arbitrate the question and decide which was the better.* That's been one of the lessons Jesus sought to teach us when here. A lesson that was seemingly hard for the apostles to learn, for we discover that these apostles of the Jewish faith who had come out of the Jewish church were disposed to stand tenaciously along some of the lines they had held as traditional teachings all through their lives, and insisted every man who came into the church must subscribe to these peculiar ideas, while there were others who took the special ground that the old law didn't apply to these individuals, and finally they applied to the general conference that they send these men down to Jerusalem to decide the question before they could go on with their work as missionaries.

But, as a people professing to believe in God and accepting the declaration of Jesus Christ, we are confronted with this thought: Shall we remain in the same ruts that others have fallen into and bring shipwreck because of it? and by so doing fail of that which God has designed we shall occupy? Shall we hold our grudges and our hard feelings, and gratify our selfish desires along different lines until we shall shut ourselves away from that pleasing Spirit of God, and leave us to flounder in the midst of darkness? That's the thought we want to impress upon your minds.

Now, the apostle has given us that idea in his illustration. We should not think more highly than we ought to think of ourselves, but think soberly. If you are going to think soberly, seriously, you are going to find yourself thinking over the conditions that are confronting you, and you may eventually realize that you probably haven't done everything just as the law has directed it. Under these circum-

stances there arises a difficulty; how can I get back into line? and right there we meet the obstacle that nearly all of us have to meet, and it is nearly always an obstacle too; we don't like to do it. We don't like to yield. It is a difficult thing to say I am wrong. If it were necessary, we could say you are wrong before the whole world. It wouldn't be hard at all. We could say it with all the freedom in the world; but when it comes to saying we ourselves are wrong we can hardly bring ourselves to say it. You would rather allow it and keep still. I know it is a hard thing to do; but if we are going to present our bodies holy, acceptable unto the Lord, we have to come to it. Oh, well, says one, what have our bodies got to do with it? Can you present your body holy and acceptable when you know that you are doing wrong? Can you? Oh, no. Now I see several shake their heads, and I am one. Of course you can not. It is an utter impossibility, and the apostle has presented the thought that that's a part of the duty that devolves upon us. We should present ourselves a living sacrifice.

We talk about sacrifice, and how are we going to make a living sacrifice? It may be possible that it is a sacrifice for some of us to give of our means to the interests of the work. It may be possible that some of us would count the time we have to devote in the interest of this service, whether we have means or not, a sacrifice. We might conclude that to give up our association is a sacrifice. We have to sacrifice the approval of the world and the higher classes of society where we would like to move. We look at different things along this line and count them sacrifices. Some even count it a sacrifice if they have to get up early Sunday morning to go to church at eleven o'clock. Let me ask you to stop a moment; there's one we haven't named; the sacrifice of our own feelings in order to subject ourselves to the law of God itself is the living sacrifice that really calls for sacrifice; to bring ourselves into subjection to that law; to lay aside our feelings and worldly conditions, and eternally keep the brakes on our tongues and expression of what we would like to say becomes a real, living sacrifice, but we should make the effort to keep ourselves in harmony with the divine pattern of Christ, and when the apostle made the declaration to us he made no mistake. He presented the thought that it will be a sacrifice for every individual who attempts it; a sacrifice of selfish interests, of selfish ideas that have a tendency to burden the individual and injure him in his spiritual development that God said was essential to his very existence here and hereafter as the child of God.

Now, in order to do that we have to cultivate,—I say cultivate because it is true—not only the spirit

of bringing ourselves into subjection to the spirit of making allowances for the mistakes and errors of others; the disposition to feel for them and become conscious of the thought that there should go out from us a feeling of love and companionship, and a disposition to help instead of kicking down, for that's the tendency of the world to-day, and if a man's down give him a kick and send him farther down. If a woman starts on the downward path she ought to be put out of the way; but that's not the gospel principle, and it requires sacrifice and effort on our part to reach the position where we can exercise that peculiar spirit of grace that reaches out the helping hand and seeks to lift up, to strengthen and help. That's the work of Christ. That means sacrifice, a living sacrifice; that's the thought. When you reach that position, friends, you have something to you.

We are conscious of the fact that everyone of us is confronted with weaknesses. There isn't a single soul but what has some to overcome. I may have a weakness that you don't, and where I have to struggle and fight to maintain my integrity you move along with perfect ease and comfort. Where you are required to fight daily in order to resist that peculiar weakness that you have existing within you and maintain your integrity I have no difficulty whatever. When we reach that point, and recognize the thought that there are individuals who are making fights we know nothing about, and are struggling against conditions that we have never had to meet, then is when our hearts can go out and our sympathies can be made manifest, to some extent, at least, in the interest of the struggling soul that seeks to get out of the depths into which he may have plunged, and live the higher life. You think of it, friends, and you will begin to discover what the apostle meant when he said that we should offer our bodies a living sacrifice. They offer something whenever they make the effort they have to make in keeping in mind all the time that they must keep the physical in subjection; but whatever we may cultivate along that line is sometimes lost because the physical and moral side of the effort has come in and destroyed it. We can not escape that. We can take the most talented person in the world, desired in society everywhere, and let him fail to recognize the moral side and it is only a little while until his talents are absolutely lost and useless to the world. Unless we realize this as part of the gospel of Jesus Christ when made applicable to the human family and keep the physical and moral within the divine lines God has marked out for us, we can not possibly hope to reach the end that we have sought to accomplish, the design of God, and bring ourselves up to the full realization of a man in Christ Jesus. It is simply out of the question

for us to do it. We discover this gives an opportunity for individual work, and sometimes it is a difficult one. It is far easier, as I know, by experience, for one to drift with the common tide; far harder for one to take a position and stand against anyone else than it is to say, just wait patiently and let time decide. But as long as we recognize the peculiar features of the work of God, and the principle of unselfishness that makes us willing to be friends, and recognize their efforts as our own, then there comes to us that peculiar condition of helpfulness that enables us to reach out a helping hand, recognizing the weakness, seeing the wrong, yet lending that encouragement to the struggling one that will tend to overcome the evil. That's Christlike, and all the peculiar efforts of this work are to make us like Christ; more like him all the time. Now the apostle goes a little farther. He knew we had to bring ourselves to that condition, and reach that point, but he says it is our reasonable service. Ah, there's a reasonable service. That word *reasonable* comes in there and ought to reach everyone of us and set us to thinking. It is a reasonable service that we render unto God and to our fellow beings when we bring ourselves into subjection to the divine law, and stand in a position like Christ, so we can manifest and exercise the spirit of forgiveness, being willing to help everyone that needs to be comforted, strengthened, which shall help them to overcome their peculiar weakness and trials. Read the Apostle James's statement where he makes a declaration:

Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James 1: 18-25.

Now, in this presentation there is a thought or two I want to get before you this morning. He presents an idea or two that is interesting, for he says plainly, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." Our text says, "Why call ye me Lord, Lord, and do not the things which I say?" It is in perfect accord, then, with the thought the apostle expresses here, and he carries the idea that if we don't hear and do the word of God we deceive ourselves, to be a hearer of the word and not a doer,

etc. Now this application comes to us clearly. I think the most of us, anyway. Now we have an object in looking in the glass. It isn't often that any of us are so handsome that we do it because of the beautiful picture that presents itself; not many of us. That feature doesn't come in. We look in the glass for another purpose. What is it? Well, you may want to see if your face is clean, your dress on straight, if your tie is in front, or down under your ear, or something about the dress or features you want to see. And some of our lady friends hold two glasses, if they want to be real sure about it. Now take, for instance, Sunday evening; along in the evening you will see them begin to look in the glass, examine themselves very closely; when some young lady is looking for a certain young man to make a call the glass is used and there is no mistake about it. She would like to appear, in the presence of that young man, at her best. She wants everything done that she can do to give her the best appearance, and if you were able to watch that young man you would probably see something going on along the same line. There is some primping there, too; oh, yes; the boys have got it as bad as the girls about that time. I am sorry that some of them forget it after they get each other a little bit too quick, but now, what was the object? To make their appearance just as nearly perfect as they could. That's the thought. Suppose the young lady found a black streak down across her face and some of her hair coming down, and had gone on with her fixing and forgotten about it, and when the young man came he would be apt to look at her curiously, and wonder what she meant by going out so careless of her appearance; and if he should tell her her face was dirty she would feel ashamed, wouldn't she? I won't try to express her feelings, but suppose she used her glass and saw that dirty streak, would she be apt to forget it? Would you forget it, girls? Honestly! No; you would go right back to the wash basin and wash your face, and then you would arrange that hair and tuck it in if it took you half an hour. Suppose the young man's tie had got around behind his ear, and some of these stand-up collars can get it that way without much trouble. Suppose he was in a hurry and forgot it until some one called his attention to it, would he not feel mortified over his neglect? Would he forget it? Just as soon as you go away from the glass you forget what kind of a person you are, having accomplished your object in looking in the glass; but if you have forgotten it, it will come to you after a while, or somebody will tell you about it and that will mortify you, and you will feel hurt.

He that looketh into the perfect law of liberty and is a forgetful hearer is like the man who beholdeth himself in a glass, for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But

whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

That's the thought. Now what are we going to meeting for? To study the Scriptures is the object; that we may perfect our characters and make them like Christ's. If there is anyone in the universe that we would like to be at our best before it is the Son of God. Are there black streaks on your character, wrinkles on your morals, and this wrong and that, that you want to get right, and mistakes you discover,—what ought you to do? Whenever we see our character reflected in that perfect law of liberty the thing for us to do is to correct it. That's the the thought right away; correct it. Have it right. That's the only thing to do. In doing that we are perfecting our bodies before God, making them holy, acceptable unto him, which is our reasonable service.

Now I ask you to think over these things, and study them thoughtfully and carefully. Put them into operation in your life, and may all of you realize the peculiar necessity of obeying them! We should forgive all men. It is our business to forgive, and our business to help and encourage, lift up, bind up the brokenhearted, strengthen the weak and help them in the great struggle that lies before them in life. Suppose they do commit an error and fall, should we go away and leave them, and go on and try to feel satisfied that we are all right in doing a thing of that kind? Can we do it and justify ourselves and feel right? I say no, and the more you study the question and think of it the more you will recognize this.

There's that prayer that has been given by our heavenly Father that is sometimes called the Lord's Prayer:

Our Father which art in heaven, Hallowed be thy name; Thy kingdom come, thy will be done on earth as it is done in heaven. Give us this day our daily bread, and forgive our trespasses as we forgive those who trespass against us.

How do they do in heaven? Shall we ever learn that prayer? Think seriously of it, for God's going to forgive us as we forgive the trespasses of those who trespass against us. Just the same way. That's what you are asking for, as you forgive others.

Now, in presenting these thoughts I ask you to think them over; to study carefully and get the text before you. "Why call ye me Lord, Lord, and do not the things that I say?" Study yourselves; not your neighbors, yourselves; and decide carefully whether you are calling on him in vain or whether you are doing the things that God says. That's the thought. We must build our own character.

Now I want to impress just this one thought and then I will let you go to dinner. Don't know whether you are hungry or not, but will let you go, anyway.

We are very jealous, sometimes, of our reputations. Very! We are jealous of our character, as we call it; but I am going to ask you to just stop a moment and distinguish between these two. They are not synonymous; they are separate things. Your reputation is what your friends or your enemies may make for you. Your enemies will give you a bad one, and your friends will give you a good one. If you are among friends, your reputation stands well. If you are among those that are enemies they haven't anything good to say of you; your reputation is gone. Your character is what you actually are. What you *actually* are. Your friends nor enemies can neither make nor destroy your character. There is but one soul in the world who can do that, and that is yourself. You are absolutely the architect of your own character. It is what you do, what you are; that's what your character represents, not what somebody says you are, or thinks you are, whether it is friend or foe. So when you think these things over carefully and begin to study from that standpoint, remember that when we stand before the great judgment bar of God and answer there for the mistakes we have made and the errors committed and the good that we have done here in this world, our characters are the things that are going to count up there, and not our reputations. It will be what we actually are, and I have always thanked God for that thought. It don't make any difference what my friend or enemy thinks of me, God will read my heart: the life itself, the acts, the struggles, the thoughts, the difficulties, and all that. He will know the good desires and intentions and purposes, all will be before him, and I am glad that we can trust him. Put our confidence in that love and leave the great final judgment to the arbitration of time and to himself. I have no fears, so far as that is concerned.

Now, may the Lord bless you; may the influence of his Spirit be with you and help you.

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HAVE FAITH IN GOD.

Perhaps a few lines on the above subject might not be out of place, although possibly no new thoughts may be presented. Our minds revert to the time when Jesus was with his disciples, before his crucifixion, and when going from Bethany to Jerusalem he cursed the fig tree, and the next day when passing the same place the disciples noticed it had withered away. When they questioned the Savior, one answer was, "Have faith in God."

The first principle of the gospel is faith, and that principle develops or grows, as we develop in the Christian life. First, we have faith that there is a God, that he hears and answers prayer; that the Bible is the word of God; and believing these things

we in time have faith in the gospel and step forth in obedience to it. Then we find faith is a gift from God, and we constantly grow in faith until in time we are willing to consecrate our lives, if it be necessary, in the service of God. We realize it is from the hand of God that we receive every blessing; we have found there is nothing impossible with him. We have seen marvelous things brought about by having faith in him, and we realize it is the same God that rules the universe now, that created the heavens and the earth in the beginning. We wonder not that the world can not comprehend the birth of Christ, or his resurrection from the dead; neither can they comprehend the restoration of the gospel, or the translation of the Book of Mormon. The simple reason they can not comprehend these things is because they know not God as he is.

I sometimes think, we who have the fullness of the gospel, many of us at least, do not realize the wonderful power of God, and what could be accomplished if we only had faith in him. I believe that in order for us to be under divine favor we must learn his ways, and be willing to walk therein. It is not enough for us to say, "I pray to God and my prayers are answered." Those who have not the fullness of the gospel do that also, but there is a higher plane which we should reach. We should have his Spirit to guide us in our daily walks of life. We should be in such close communion with him that he would help us to overcome all that is not pleasing to him in ourselves.

It is true, the height is not gained in a single bound, but we learn line upon line, precept upon precept. If we were living close to God, seeking to learn his will, if we were proud, he would cause us to see it. If we were not merciful or were impatient, little by little he would cause us to see these things, and help us to overcome.

The carnal mind can not discern things that are spiritual, and that is why we often have faults and can not see them. A brother or sister might tell us of these things, but unless we were living humbly before God, we would probably be in the spirit of the fault, and could not see it. But when we have learned to be guided by the Spirit of God, and we are impressed or shown that something is not pleasing unto him, then asking for his help, we can overcome.

In the exercise of faith the evil power is usually at hand to try to defeat the purposes of God. How often, when we are sick and trying to exercise faith in God, some one will say, "Why don't you do something?" I remember at one time those words were spoken to me, but I am thankful my faith failed not. I trusted in the Lord and was healed. Something seems to constantly try to keep us from being humble. We are persuaded to absent ourselves from

church and from prayer services, to fast only once in a great while when the church calls a fast, to not pray too often, but if we would live very close to God for a while, then cease to do these things, we world lives. If we could only remember how we are called to come up higher, to be more humble, we would rejoice indeed in the gospel work. May we all increase in faith in God.

EMMA V. DAVIS.

Mothers' Home Column

EDITED BY FRANCES.

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Baby.

Miss him? Why, heaven bless yer, Bill,
There warn't a corner in my heart
That 'ere baby didn't fill.

Now that he's gone an' we're apart,
The nights is long an' days seem bleak,
An' lumps keep comin' in my throat
That choke me so I k'n hardly speak;
I'm restless, too, as yer kin note.

I know his mother's pinin' 'way,
But won't give in when I'm aroun'
An' I spruce up when she 'pears gay
To try to keep her feelin's down.
He's better off, yer say? Yer' right,
The God that give him he knows best?—
But, Bill, I sorter wish't he might
Hev left him in his little nest.

A teeny nest it was; yer know
I made it 'jes afore he cum;
'Twarn't much at fust in way of show,
So mother had to fix it some;
Couldn't tell 'xactly what she done,
But, with a few ribbins here an' there,
An' other things, there warn't a one
Of them 'ere cribs as could compare.

I'm rough an' all that sort o' thing,
 But when, as over him I'd kneel,
 He'd crow while I was whispering
 Some baby talk to him, I'd feel
 Jes' like a little child again—
 Fer then, his eyes would search me through
 An' 'pear to grieve at every sin
 They seen I'd done, and still might do.

From somewhar in a golden land
 I'm sure he's lookin' still at me,
 An' tryin' with his baby hand
 To p'int the way, to make me see.
 Mebbe—perhaps, it wouldn't annoy
 The Master, if I asked of him
 To take an' put me near the boy
 An' never let me stray from him.

—A. L. Dunphy.

The Molding of Character.

There is no thing truly great in the world but man, and nothing great in man but the unseen something that he calls his soul. The thing that makes man great is something that can not be thrown into a scale and weighed by the pound. There shall come a time when the keepers of man's physical temple shall tremble; when his shattered shell shall crumble and his days on earth be numbered, "for the things which are seen are temporal, but the things which are not seen are eternal." The man who gave utterance to the truths of the text is no narrow-minded fanatic. He sums up in a few masterful phrases the strain and tumult of life's struggle. He gives to the world a creed of life to be lived by those who recognize God and are seeking a more enduring realm than that of sense and sight.

The great outcome of a man's life is not a title to gold and acres. It is character which he acquires and carries with him. If the unseen is eternal, then with reference to man his greatest concern ought to be for the culture and the formation of his character. The same man who declared the truth of this lesson said also, "Let every man take heed how he buildeth." Genius alone will not make a man great. His character is most symmetrical whose head and heart are in equipoise. What we need is not less intellect and more heart, but more of both.

"Let knowledge grow from more to more,
 But more of knowledge in us dwell,
 That mind and heart according well
 May make one music as before,
 But vaster."

In this age of Shylock exactness we have come to place a commercial value on culture, and have made of men's brains a marketable commodity. But wisdom does not consist alone in shelved facts which can be sold by the yard to the customer. One may be skilled in the realms of learning and yet have missed that education of the heart, that discipline of character, which makes him a full-orbed man in the sight of God. The symmetrically developed man is the one with both sight and insight. He knows that wisdom and philosophy are understanding, but he knows also that neither will meet the requirements of human nature, nor satisfy the longings of the human soul.

Study books, study science, study philosophy, study nature, study man, study God, but keep before you the truth that the seen is temporal but the unseen eternal.—Reverend William F. Hovis.

Request for Prayer.

We desire the prayers of the Saints for the healing of our baby, which is less than three months old. His name is Harmon. The physicians seem to do him very little good.

Your brother and sister in the one faith,
 C. H. DRISCHE, Chilton, Texas.

Letter Department

PERYEAR, TENNESSEE, May 13, 1912.

Editors Herald: At this time many are moving Zionward and seeking places where there is less opposition. Very frequently some who go up to Zion return about as swiftly as they went, feeling disappointed because things were different than had been expected.

People make the towns and cities; the towns and cities are just what the people make them; nothing better nor worse.

When we think of moving to Zion, let us examine ourselves and see if we would benefit the place and the people that we expect to benefit us. Zion, the pure in heart; are we that? If so, it might be well for us to seek that kind, by looking "for the beautiful and the true."

Let us see if we can't make our surroundings like unto Zion, and what Zion means, by living clean and holy lives, thus assisting others, by precept and example, to come up higher. Letting our light shine before men, that they may see our good works and glorify our Father which is in heaven.

If we would, before going to Zion, be sure that we are equal to what we expect to find there, we would not fail to find that which we seek; and thus we would be satisfied to remain there, and save ourselves and others much bitter disappointment. We forget that we can have a little Zion right here in our home and branch if we choose to do so. Anywhere the pure in heart exists, whether they be few or many, there Zion can be realized. Let us come together and try for a season to make our abode a Zion, and if it proves to be good, let's continue, by the help of God, and "hold fast to it."

Let our daily lives be "living epistles, read of all men," putting away all malice, hatred, envy, jealousy, that bring strife and confusion among the Saints of God, by loving one another, praying for all men, and "letting brotherly love continue."

Those of us, have never truly repented, that hold to one or more "pet sins," such as chewing, smoking, drinking whisky, that lead to public drunkenness and disgrace. Swearing when angry, bringing reproach on the church of Christ, backbiting, speaking evil of one another to outsiders, tattlers, etc.

Some have expressed themselves that it was no one's business but the one involved in bad habits when he was guilty of any of the above, but I fail to see it like that. Most all the above-mentioned sins are against our civil law. If a man is even caught spitting "tobacco juice" on the floors or walls of many of our public buildings he is fined. Then, shall we permit the house of God to be used in a way that we would not have a public building used? In this age, if any person swears, or gets drunk publicly, he is fined, because it is against our civil and moral laws, and detrimental to good citizenship.

What shall we say, then? Swearing and drunkenness are against the law of Christ. "Swear not at all," "Be temperate in all things," are the words of inspiration, commandments given to govern the people of God, to help them come to a full knowledge of the truth.

Now, will the watchman on the walls of Zion see the com-

mandments of the great Lawgiver broken, and refuse to declare the whole counsel of God?

We are taught that "all scripture given by inspiration, is profitable for doctrine, for reproof, for correction," etc. Yes; we as Latter Day Saints believe that and aim to "live by every word that proceeds from the mouth of God."

Do we accept the last phrase? If so, let us abide by the law Christ has given us, and each of us keep the law of God as well as the laws of the land. Let us not hide behind some pitiful excuse, and cry aloud, "Am I my brother's keeper?" Each of us, as rational men and women, are accountable to the laws of the land, if we transgress them; the officers of the civil laws are held accountable if they fail to execute the law under which they are bound.

No law was ever greater than the law of God, no lawgiver greater than Christ. Each of us, as subjects of his law, are, and shall be held accountable for all we do, or do not do, under "the perfect law of liberty." The officers of this lawful kingdom shall be held accountable at the judgment bar of God for failing to execute the law of God. Each of us shall give an account of our stewardship before the "Judge of the whole earth," whose judgment is true and just.

Let us make our tabernacle clean, and live as God would have us live. We have an influence over others, either for good or bad; let that influence from now on be for good, by keeping ourselves from unlawful acts, treading the straight and narrow way, and we will be helping others by our example. Some one must be a leader; it's easier to follow than to lead; therefore there are many followers and few leaders.

Be sure you are leading in the right way, or else you will fall into the ditch, and all your followers with you. "Strive to enter in at the strait gate. For strait is the gate, and narrow is the way that leadeth to life, and few there be that find it." Let each of us strive to be one of the few mentioned here.

Too many of us are baptized without repentance; have hands laid upon us, our names enrolled on the branch record, and "continue in sin," in the same old path we trod aforetime, and expect the elders to preach for us, to think for us, to pray for us, and let us enjoy our "pet sins," expecting to be blessed with God's choicest blessings which are only promised to the faithful.

Saints where are you at and what are you doing? You are either marching onward or going backward. Now let us examine ourselves and see if we are in the faith. If ye continue in my words ye are my disciples indeed; ye shall know the truth; and the truth shall make you free. If we judge ourselves we shall not be judged. Let's not grow weary of well doing. He that endureth till the end, the same shall be saved.

May we all so live that we may be counted worthy of eternal life at the end of our race, have a right to the tree of life, and enter through the gates into the city.

Yours in the gospel,

LOUISE A. WALL.

TRAVERSE CITY, MICHIGAN, May 17, 1912.

Editors Herald: This morning I wish to let your readers know that the Saints in Traverse City are striving to do their Master's will. We have been greatly blessed as a branch. The Lord at times has spoken words of cheer and consolation to us.

Some few years ago we were spoken to by the power of His Spirit saying: If we would but be faithful, many would come into the fold. Our church would be filled. We have lived to see this fulfilled. Many have been added and others are very near.

We have had Brethren F. S. Brackenbury and R. D. Weaver

with us for the past few weeks. They have been greatly blessed of God and have preached some wonderful sermons.

They have made many friends with those outside and much prejudice has been removed, one being baptized and others seem very much interested.

Before leaving the city, while in conversation with a man outside the church as yet, but very much interested, Brother Weaver told him that the Evil One would do all in his power to keep him from obeying and would try to make him believe there was not anything in this latter day work. He replied it would take more than Satan to make him believe that this work was not of God.

I thank God for the power that was given while preaching the word, so that this man, though an outsider, could not but feel that work was of God. Though the brethren have gone on their way, we feel much good has been accomplished.

May God bless these brethren, that they may continue the good work and bring many into the fold.

Ever praying for the welfare of God's people,

In gospel bonds,

MRS. N. KAPNICK.

ALPENA, MICHIGAN, May 5, 1912.

Editors Herald: In the last Sunday school *Quarterly*, in lesson one, the statement is made that, according to Genesis 7: 64, Inspired Translation, those spirits who received the gospel in the prison when Christ presented it there, arose at the time of his resurrection.

I don't understand it that way, as I fail to see where they received baptism for the remission of sins. I understand the saints who rose with him to be saints who had obeyed the gospel at some time from Noah to the resurrection; however, if I am wrong I would be glad to be put right. Will you please answer through the columns of the *HERALD*? You may publish this if you wish, along with your answer. I am very young in the work and anxious to learn.

S. W. RUDD.

PANAMA, OKLAHOMA, May 14, 1912.

Dear Herald: I have been reading the church papers. I was thinking of the Saints that did not have the privilege of attending church that some have. While myself and wife are among those who live where there is no church, we are blessed much by reading the church papers. Wife is bedfast; afflicted with fever, and no elders to call in to administer to her, but we can ask the heavenly Father to remove the cause if it be his will.

We have just moved here, and of course I had to tell what church we belonged to. The cry that arose was, "Mormon," and for that reason we have no friends. Bless the good Lord, we can stand by ourselves by standing on God's promises. We do not feel a bit discouraged. If we will keep faithful to the end we will come out conquerors. My prayer is that the isolated Saints will have many blessings come to them.

I will ask the Saints to pray for my wife that she will be healed if it is God's will. Your brother in the true gospel,

FRANK NORTH.

TRAVERSE CITY, MICHIGAN, April 20, 1912.

Dear Herald: I am still alive and trying to do my Master's will. Having enjoyed some wonderful blessings of late, and realizing that when one member in the body rejoices all rejoice with him, I feel that I should give them the benefit of my experience.

I was baptized into the church June 29, 1907, by Elder George M. Shippy, and soon after I received a testimony that the work was indeed true. I tried hard to live as a Saint should and often while enjoying blessings from my

heavenly Father I would exclaim in the ecstasy of my soul, "I'll go where you want me to go, dear Lord; I'll be what you want me to be."

On October 28, 1907, I received my patriarchal blessing under the hands of J. J. Bailey. The Lord reminded me of my promise, and told me that if I would be true in keeping my covenant, great would be my blessings; and that under the influence of the Spirit I would have an experience like one of old when he said, "Whether in the body or out of the body I know not, God knoweth." I was also told to prepare myself for a life of usefulness; that if faithful I would be a power to discern between right and wrong.

On April 5, 1908, God spoke to me in the gift of tongues, calling me to the office of priest. I was at once ordained and my work as a minister for Christ began. I met with some discouragements, and I felt that I would never be of any worth to the church.

Elder C. C. Whitford, of Port Huron, was in our neighborhood, and went with us to prayer meeting, and while there he arose and spoke to me by revelation. I was told that if faithful there was a great work for me to do, and many beautiful promises were made to me. No sooner had he stopped talking than the Spirit returned to him and he repeated what he had said nearly word for word, and so I felt sure that God had chosen me to do a work for him, and I was very happy indeed.

I tell this to show how God makes promises to his people, and how Satan will try to overcome those to whom the promises are made.

In June, 1910, Elder J. W. Wight asked me to go on a mission to Wisconsin, and I told him I would go. I fully intended to go, but when I got home and told my parents they felt they could not spare their boy. The time came when they wished I had gone, as I now feel sure God wanted me to do. The more I thought of leaving home, the dearer it became. My courage failed, and I remained at home, forgetting the promise I had made that I would go where God wanted me to go. Brother Wight wrote me a nice letter, telling me that delays were dangerous, and that he felt sure I should enter the work as a missionary.

We must always remember the promises we make our heavenly Father, and try to keep them, for if we do not we must suffer for our disobedience.

In the winter of 1911 I went to Otter Lake, Michigan, and preached for some time, and in this spring I was called back. I baptized three noble people. One, Brother Edward Jones, had been in the Catholic Church all his life. Never will I forget how happy I was as I led them into the water. My soul was filled with joy to know that I had opened the door of the kingdom of God and admitted three precious souls. I earnestly prayed they might be the first of many.

But soon I was taken sick, and Satan tried to overcome me. His power is not limited in these latter days. Some tell us he is bound now, but if that is true I do not want to be near when he is let loose. In my boyhood I was led into many things that boys should never know, and now Satan held up my sins that had been committed before I knew the gospel. Like David of old, "my sins were ever before my face," turn where I would. Satan is a great artist, and he painted my past in brilliant colors and held it up for me to look at, day and night. What I suffered no one but God in heaven knows. Often I would wander to the woods and beg for death that I might not be a disgrace to the work I loved dearer than life. Some one told me to drown my sorrows in drink, but I told them, "Never." Sleep fled from me, and I fully believed that my soul was lost for ever. Only those who have passed through like trials can understand the anguish of my soul. Some may think it only fancy, but I

know that Satan can make one suffer more than words can express, when he has a purpose in view.

One night about a week after my trial I threw myself down on my bed and exclaimed, "O, Father, give me that peace of mind that I have enjoyed for four long years in the church." A voice spoke to me as plainly as a voice could speak, and it was the sweetest voice I ever heard: "Know ye not that the blood of my Son was shed for the sins of such as you? Know ye not that there is more joy in heaven over one sinner that repents than over ninety and nine who have no need of repentance? I have seen you in your sin; I have seen you in your sorrow; I have seen you in wickedness; I have seen you in tears; I spared you before for a purpose; I spare you again."

Some will not believe that I heard that voice, but I testify before God that I did; and some have received a witness of the Spirit that my testimony is true. It would seem that a blessing so wonderful should have given relief at once, but no sooner had the blessing come than Satan redoubled his efforts. To make things worse, I was taken down with that dread disease, diphtheria. I suffered physically and mentally, but my faith in the work never failed—God had spoken. I learned that a true Saint is one that is a friend in time of need. There was a two-day meeting at Valley Center, nine miles away, and my father was there. He was sent for and Elder O. J. Hawn was impressed to go with him. Laying hands upon my fevered head, he earnestly plead that God would send me peace. In the morning Brother Hawn administered again. God, who is rich in mercy, heard his prayer and I suffered no more physical pain. He carried the news back to Valley, and the Saints there remembered me. Brother Etzenhouser made a special prayer in my behalf. I also want to mention the kindness of Elders William Davis, William Grice, C. C. Whitford, and F. S. Brackenbury, of South Boardman, who stood by me for weeks, cheering me on.

The weary months passed till October came, and with it conference at Marlette. While there Brother F. A. Smith, of Lamoni, took me unto himself, and if ever a father talked to a child, he did to me. He encouraged me much, and finally asked me to take a field. When I thought of my condition I earnestly prayed that I might know regarding the matter, and on the night of the 12th of November, 1911, a voice spoke to me in a dream: "If you humble yourself in the depths of humility there is a great work for you to do." I tried to be humble. I came to western Michigan with the idea in mind of doing all I could in the Master's work.

I began preaching in a little town called Orono, and I removed much prejudice and made many friends; so much so that on my return there in January they made me a present of a fine suit of clothes and other clothing.

Though Satan opposed I kept on trying to tell the gospel story. Once I started for home, but God ordered otherwise, and I stopped off the train at Lake Station. Brother J. W. Burgett met me. It was a great surprise to us both. When Brother Burgett awoke that morning something told him to go to Lake. I went with him, and we began holding meetings in a schoolhouse. Brother and Sister Burgett were kindness personified. I stayed there about six weeks and preached night about with Brother Burgett. I baptized seven as a result, and I think he baptized four.

I returned to Orono and preached for some time. Baptized two there and left many interested. Brother Brackenbury joined me and we have been together ever since. He has been a father to me and when I would give up he was always ready to lend a helping hand, telling me the time would come when I would look back and say that trial was the greatest blessing of my life. I would reply, "You may think so, Brother Fred, but I don't. I can't." Then he would say, "I

know it; and so will you." Many were the prayers offered in my behalf, and the Spirit often bore testimony that all would yet be well.

Time wore on till we reached South Boardman, and there on March 31, God came to my relief. Brother James Davis had been laboring in Canada and God told him if he would return home before going to General Conference he would bless him. He came home; then to Traverse City. He was asked to stay over Sunday and tie the fatal knot for a brother and sister, but again he was impressed to return to South Boardman. He came, and on Sunday, in a priesthood meeting of the church, the long hoped for blessing was given.

I had been fasting for some time, and God in his mercy spoke to me through Brother Davis in the gift of tongues—the grandest gift I ever heard. While we were yet upon our knees in prayer, the gift came to Brother Davis, and arising to his feet, he spoke to Brother John Hanson and told him regarding matters he had prayed over; then he started toward me, and as I heard him coming I felt my prayers were being answered. Laying his hand upon my head, he spoke to me in the gift for a few minutes, then passed on to where Brother Brackenbury was kneeling, and spoke to him; then to the priesthood in general. When he had ceased speaking in the tongue, some of us prayed again, and the interpretation was given. It was wonderful beyond description. When he had told Brother Hanson the desires of his heart he came to me just as he had done while speaking in the tongue, and again laying his hand on my head, he spoke to me. The import of it is as follows: "Verily, Thus saith the Spirit unto my servant, R. D. Weaver, Your fastings and your prayers have come up before me, and behold the angels of heaven have rejoiced over you. Inasmuch as you have been troubled over your sins and transgressions of the past, I say unto you that as they were committed before ye knew my gospel they are forgiven you; but Satan has desired to have you that he might sift you and overcome you, knowing that there is a great work for you to do; but be encouraged, for the time is near when those thoughts will be taken out of your mind and you shall become a polished shaft in my hand for the accomplishment of much good, and will bring many into the fold." It confirmed the promises made years before to me through Elders Whitford and Bailey.

I am happy in the gospel work, and am trying to magnify my calling as a representative of the grandest work that was ever given to man to defend.

I baptized one here Sunday, making ten since I came into this field, and fourteen in all in a few weeks over a year.

In conclusion let me say that by experience I know that there is no trial so great that God can not bring us out of it if we are faithful and do our duty as Saints should. I was given to know once while preaching that all who will finally wear the crown will have their Gethsemane to pass through; their cross to carry, and their Calvary to climb, but after the clouds pass over the sun shines brighter than ever before. I have heard people say, "I am my own boss; I will do as I want to"; but the answer comes back to us from God, "Ye are not your own; you were bought with a price."

I wish to express my gratitude to all the dear Saints who have befriended me in my hour of trial. Words can not express my love for them, and I sincerely hope that by God's help I may be able to at least partially repay them some time.

I love God and Christ more to-day than ever before, and I thank them with all my soul for having permitted me to suffer in order to make a better man of myself. My all is on the altar of this work, and I can truly sing, "I'll go where you want me to go, dear Lord; I'll be what you want me to be." It is nearly six months since I left home, and I have no

desire to return, but would rather stay in my field and labor for the Master.

I am returned to Western Michigan for another year, and I hope to accomplish much good. I have never yet asked the Bishop for help, and I can say with the disciples of old, when asked if they had lacked anything, they replied, "Nothing, Lord." At one time I did not have a cent in my pocket, but I had enough to eat, and I was content, and ere long I had plenty.

When I started this letter I said I would send a few lines, but I think that you will think that my conception of the word *few* is far greater than that of Peter.

Praying God to bless all his Saints, I remain,

Your brother in bonds of love,

R. D. WEAVER.

BISBEE, ARIZONA, May 13, 1912.

Editors Herald: Since the Saints have seen fit to make me their secretary I am going to write about the branch here. Our branch is not fully organized yet. Brother T. W. Davis is our priest; also our president. The writer is teacher, and brother John Farley is deacon. Elder D. W. Davis, late of Seattle, is staying here; he is a very spiritual man. He is also a good worker and has never yet, so far as I know, refused to do anything that he has been asked to do, and he has decided to bring his family here, which will add to our numbers very materially, and our gain will be Seattle's loss.

Brother Duthridge, late of Inman, Nebraska, is also visiting here. He is sick and has come here in the hope of regaining his health. He is the guest of the branch. He has been with us over three Sundays. He was administered to in our sacrament service last Sunday, and was told that he would be healed if faithful. Let us pray that he will be faithful. He is improving. The Lord is surely blessing him spiritually and physically. Truly God's Spirit is brooding over this branch.

We are enjoying the fruits of the Spirit—every Latter Day Saint knows what they are, and we are trying to exercise charity, which Saint Paul says is greatest of all. We have not always been thus. It was prophesied to us long ago that Satan would try and overthrow the work here. Thanks be to God, the Saints have gained the victory; the large, black cloud has lifted; the light of God's love has broken through. Our last two sacrament services were meetings long to be remembered.

We have also a Sunday school here, and a corps of officers that we are proud of. Our school has always been good, but lately it has improved very much. Brother D. L. Evans is the teacher that we have reelected for the senior grade. If there is a better one in the church we would like to see him.

Brother James Farley is our superintendent. We also have a Religio. Sister Hannah Farley is our president, and is certainly a power for good. She has more power over this branch than any other one person that I know of, and I pray that God will bless her with the Spirit of wisdom so that she may be enabled to so rule over this part of the work as to meet with his smile and approbation.

I try to do the little things that the Lord has for me to do with as good a grace as I can. I was ordained to the office of teacher on March 5, 1911, and have tried to preach in the church seven times. The Saints gave me their attention, and if I ever do make out to be a preacher there will be whole lots of credit due the Saints of Bisbee, for the manner in which they listened to my feeble efforts and encouraged me all the time. I gave a fifteen minute talk on one of our principal streets on March 3, 1912; not a very great deal for a whole year, but then we had two missionaries here part of the time, one elder and two priests. I have been an instru-

ment in God's hands in bringing three into the fold. My sister was first. Of course Brother Knisley was the one to really bring her in, as I did very little talking, but she saw by my life from day to day that I was not what I used to be; then I got married and my wife came into the church. My partner that I work with also came into the church and is now back in Sweden trying to convert his family of six. Several more are investigating. Thus the good work goes on.

Praying the good work may go on and that God will bless the work in this part of the vineyard, I remain your brother and servant for Jesus' sake,
HENRY GOLDIE.

PORTERVILLE, CALIFORNIA, May 13, 1912.

Kind Brethren: Inclosed find funeral notice of our dearly beloved mother and your sister in the church. We wish to thank the Saints through the columns of the HERALD. We tried very hard to get her minister from Tulare to administer the last loving words for her but could not reach him. He called on her some weeks previous. Although she is missed in our home, we know she is at rest in the great beyond. She has always enjoyed the HERALD and we wish to thank all for kind remembrances.

Yours sincerely,

MRS. CHAS. KEENE.

HIGBEE, MISSOURI, May 22, 1912.

Editors Herald: I am now engaged in a heated debate at this place with R. G. Edwards, of Parsons, Kansas. The debate is to last twelve nights. I am affirming for the first six nights that Joseph Smith was an inspired prophet of God. Edwards then is to affirm for six nights that his church is the identical church as described in the New Testament, in organization, doctrine, faith, and practice.

I am getting along finely, so far. The first difficulty I have run against was that the prophecy on the Rebellion had been eliminated from the last edition of the Doctrine and Covenants. I was sorry to find it so. Mr. Edwards has one, and is making quite an ado about it, I don't think it should have been left out. Of course we understand it is no doctrine of the church, and really did not have any place in the Doctrine and Covenants, but it has been in for some time and has been a great help to us, and has not hurt us any by being in the Doctrine and Covenants. Now it furnishes our opponents a club by its being left out; they say we have changed it again. We had this thing to fight all the time; that is, changes. I want to enter my protest against the prophecy on the Rebellion being left out, and hope you will continue to put it in the back part of the book. I have sent in an order for a new Doctrine and Covenants, but have not received it as yet. I hope if you can't bind it in that you will paste it in, and hereafter continue to put it in as you have been doing.

I am to be here ten days yet, then I soon take up another debate at Wagoner, Oklahoma. I believe that I did not say Mr. Edwards was of the non-progressive wing of the Campbellite Church. The Mr. Wilkinson that I am to meet in Oklahoma is of the same church.

I am in the conflict and not hunting debates, but the Lord is standing by me in defense of his church and the people see we have something good.

Your brother in the conflict,

W. M. AYLOR.

The Century Company will publish soon Social Life in the Insect World, a compilation, translated from the French by Bernard Miall, from the work of J. H. Fabre, the noted French entomologist. The book will be called Social Life in the Insect World, and will be lavishly illustrated.

News from Branches

San Bernardino, California.

Elder Charles Crumley, who for over two years was pastor of the church at this place, and whose family has been located here for a number of years, has disposed of his household effects, and Thursday, May 9, he and Sister Crumley went to Los Angeles. From there they will go to Brother Crumley's mission field in Oregon, by way of San Francisco. Brother Crumley preached a farewell sermon Wednesday evening before his departure. Both he and his wife left some very warm friends who will long remember their good deeds.

Sunday morning, May 12, Bishop and Sister Parkin, of San Francisco, were unexpected but welcomed visitors at the church. They were on their way home from General Conference. Brother Parkin was pressed into service and gave us a good, common-sense sermon.

Patriarch E. E. Keeler and wife spent some time with the branch of late. Brother Keeler gave a number of blessings and preached several sermons. His labors here seemed to result in good to many of the Saints. The patriarch may be a revivalist in more ways than one.

The sermon Sunday evening, May 12, was by Elder Elbert A. Smith, on the subject of "The gathering." The first part of the sermon was devoted to the historical phases of the subject, the gathering under Enoch, under Moses, under Ezra and others, the attitude of Jesus, the gathering of the church in Jerusalem, and modern Zion. The last part of the discourse was devoted to the logical side of the question and the religious values of the doctrine. The sermon was advertised by a three-foot picture of the late General Conference assembly, which worked in very well as an illustration of the "return" of scattered modern Israel.

Brother A. E. Jones, pastor of the branch, and W. Boren, priest of the branch, held services in Redlands Sunday afternoon. They were accompanied by a number of the Saints from San Bernardino, who assisted in the song service. At the same time Brother George Wixom was in Hemet, preaching Saturday evening and Sunday forenoon and evening. He, too, was accompanied by a small but active delegation who assisted in the song service. In this way lay members may often help the local ministry or the missionary in making new openings.

At a recent prayer service fifty-two were present and a very spiritual meeting was had. This indicates an improved spiritual condition, and we trust that there will be still further improvement.

REPORTER.

Independence, Missouri.

By means of the church, its ordinances, its ministry, and the written word, is being fulfilled the prophecy that the sticks of Judah and Ephraim shall grow together to the confounding of false doctrines, the laying down of contentions, establishing peace, and a knowledge of Israel and of God's covenants, and all this to take place in the latter days. So, too, its auxiliaries are rooting out the weeds of false instruction and the mothers with the children are being trained to supplant the haphazard methods of the past with the culture of a newer civilization.

There are great opportunities opening up for the young here, as well as elsewhere. The elders and the Saints generally have been earnestly enlisted in their welfare. Days are set apart for their entertainment, teachers of the Religion and Sunday school meet from time to time for study of the lesson in order to get in touch with the children, and even the hours set apart for sermons and regular prayer meetings are given up to them.

On Sunday, the 19th, in the first primary department, the attendance was 165, and the total attendance of the school was 902, with a collection of \$15.69. Sister Tessie Weston gave a very clear and interesting review of the primary lesson. The seniors have given up their wonted place in the upper room and will occupy in the basement in the future, while the juniors, second primaries, and intermediates will meet for school upstairs.

The morning sermon, based on a text found in John 17, also Galatians, was preached by Elder F. M. Sheehy. Our brother's comments on Christ's memorable prayer, that his followers might be kept "in unity and truth" were impressive, and there was a large audience present to listen to them. Said he, "The operation of the Spirit and the influence of the light of God always develops a contentment of soul."

Elder J. W. Rushton spoke in the evening with his usual vim and earnestness, upon the words of the Savior, "Blessed are they who hunger and thirst after righteousness, for they shall be filled." The attendance was not as good as usual.

At 4.15 the Woman's Auxiliary (department of home and child welfare) held its regular meeting in the upper room, about forty being present. Prayer was offered and the reading and discussion of the subject in hand, "The boy," were entered into. The remaining portion of time was given to business and election of officers. Those elected were Mrs. D. J. Krahl, president; Mrs. B. C. Smith, vice president; Mrs. Abbie A. Horton, secretary; Mrs. S. L. Weed, treasurer; Mrs. Madge Siegfried, chorister; Mrs. Pearl Gardner, pianist.

The afternoon prayer meeting was given over to the missionaries and Brethren Dowker, Craig, Shower, Pender, and A. V. Closson spoke with much feeling concerning their experiences and future labors in the gospel.

Brother and Sister W. S. Pender will leave on Friday, the 24th, for Columbus, Iowa, where they will probably remain for the summer. Although physical conditions may sometimes tend to hinder them, through a firm trust in God's power to strengthen, they are valiant in many ways in the Master's service.

They say Brother F. M. Smith added much to the pleasure of the occasion at the Religio entertainment Tuesday evening by giving an interesting talk to the young people on the subject of modern fashions and customs, and (what pleased them) he was quite humorously inclined.

On the 20th on the fair grounds, the ministers, high school faculty, and board of education took part in a ball game; but our athletes, ministerial or otherwise, were not in it.

ABBIE A. HORTON.

Saint Louis, Missouri.

Our regular sacrament service was presided over by Brethren Elliott and Archibald, assisted by Brethren Reeves and Rhoades. Timely remarks were made by Brother Archibald.

The priesthood meeting was held the afternoon of May 19.

During the past month the speakers were Brethren Elliott, Reeves, DeKaster, Tanner, S. A. Burgess, and Curtis.

We were pleased indeed to have Apostle Curtis with us and listen to the instruction as delivered by him. He has been kept very busy doing work throughout the district. Two new branches were organized, one at O'Fallon, and one at Alton, Illinois. We wish them success.

On the morning of May 12, our pastor, Brother T. J. Elliott, was ordained a high priest under the hands of Brethren Curtis and Barraclough.

The little babe of Brother and Sister A. P. Burgess was blessed May 12, by Brethren S. A. Burgess and Curtis, and given the name of Archibald Roston.

We regret to report the sad death of Sister John Davis.

Her funeral sermon was preached by Brother Tanner. Brother John Davis, and his five motherless little ones, have our sincere sympathy in this sore hour of trial.

Our faithful Brother W. R. Cowlishaw met with a painful accident last Saturday when his wagon was struck by an electric street car and overturned, and his foot and ankle badly crushed. We trust the blessing of our heavenly Father will be with him to restore him again.

The Sunday school and Religio are doing nicely. The Sunday school normal class had its first examination May 19, and the Religio will receive theirs May 26.

Your sister in Christ,

2739 DEJONG STREET.

ELIZABETH PATTERSON.

Miscellaneous Department

Convention Minutes.

PITTSBURG.—District Sunday school association met in mass convention in Boylan's Hall, Pittsburg, Pennsylvania, March 1, 1912, Superintendent J. A. Jaques in charge. Five schools reported. A letter was read from secretary, L. A. Serig, who has faithfully served the district in that capacity continually since it was organized in 1900, asking to be relieved for the next year. A vote of thanks was extended for his services. The officers elected for the following year were: J. A. Jaques, superintendent; Charles Fry, assistant superintendent; Samuel A. Martin, secretary-treasurer; Matthew W. Liston, home department superintendent; and L. F. P. Curry, member of library board. Seventeen delegates were elected to the General Convention, whose work has been done. Samuel A. Martin, secretary.

PITTSBURG.—At the Pittsburg district conference, March 3, 1912, Apostle R. C. Russell called the Religio members together for the purpose of considering the organization of the district. An organization was effected, comprising the Wheeling, West Virginia, and Steubenville, Ohio, locals, to be known as the Zion's Religio-Literary Society of the Pittsburg District. The following officers were elected: Matthew W. Liston, president; John Collin, vice president; Samuel A. Martin, secretary-treasurer; C. H. Thomas, home department superintendent; and John G. Pace, member library board. Owing to one of the locals having no charter, our district was not reported at the General Convention, but the matter is being attended to. Samuel A. Martin, secretary, Route 1, Bridgeport, Ohio.

Conference Notices.

The conference of the Eastern Maine District will convene at West Kennebec, June 22, 1912, at 2.30 p. m. N. M. Wilson, clerk.

Conference of the Northeastern Missouri District will convene at Higbee, Missouri, June 1, 1912, at 10 a. m. Let all come who possibly can, as you will have the privilege of attending the closing sessions of the debate between Brother Aylor, and Elder Edwards of the Church of Christ. Send your reports to William Chapman, Higbee, Missouri, R. F. D. 3. William Chapman, secretary.

The Eastern Michigan district conference will convene at Port Huron, Michigan, June 22 and 23. Local brethren and branch presidents please be prompt and have your reports in the secretary's hands by June 15, and oblige. William M. Grice, president.

There will be a stake conference held in Lamoni, Iowa, Saturday and Sunday, June 8 and 9, 1912. Saturday prayer service at 9 a. m.; business session 10 a. m. John Smith.

This is to advise that the Western New York District will hold their semiannual conference at Niagara Falls, New York, on Saturday and Sunday, June 8 and 9. Lila B. Schofield, secretary.

Utah district conference will convene at Malad, Idaho, Saturday morning, June 8, at 10.30 a. m. This date is fixed after consulting with Apostle J. W. Rushton, who will be present. It is presumed that Idaho summer rates will be in force, and a good attendance is expected and desired. M. F. Gowell, in behalf of the district presidency.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:
 Traditions Regarding Enoch, the Seventh from Adam - - - - - 509

HYMNS AND POEMS - - - - - 511

ORIGINAL ARTICLES:
 A Review of Mormonism Against Itself, Part 26, by S. W. L. Scott - - - - - 513
 Sermon by F. A. Smith - - - - - 516
 Have Faith in God, by Emma V. Davis - - - - - 521

MOTHERS' HOME COLUMN - - - - - 522

LETTER DEPARTMENT - - - - - 523
 Louise A. Wall—Mrs. N. Kapnick—S. W. Rudd
 —Frank North—R. D. Weaver—Henry Goldie
 —Mrs. Charles Keene:—W. M. Aylor.

NEWS FROM BRANCHES - - - - - 527
 Reporter—Abbie A. Horton—Elizabeth Patterson.

MISCELLANEOUS DEPARTMENT - - - - - 528

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. A. Smith, Managing Editor.
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Convention Notices.

The Religio convention of Little Sioux District will meet in Sioux City Thursday evening, May 30, 1912. Mrs. Perry Mann, secretary.

The Religio association of the Southern Michigan and Northern Indiana District meets at Galien, Michigan, on Friday, June 7, 1912. The full day will be given in the interest of the work in this district. Election of officers for the year. Also institute work. The program formulated by the president and vice president is of interest to every Religian in the district. Mrs. Elsie Lockerby, secretary, Coldwater, Michigan.

Officers and members of Eastern Michigan District auxiliaries, take notice that on June 14 to 23 will be held our annual reunion at Port Huron, at which we expect to have the best institute work Eastern Michigan has seen. Come praying for the Holy Spirit, and that we may be blessed with a profitable time. Remember your note books and pencils. On June 13 every Religio president of the district should be present, for we expect to organize the Eastern Michigan Religio Presidents Association. Remember our goal, 750 members by October, 1912. William F. Sage, president Zion's Religio-Literary Society.

The Sunday school convention of the Eastern Iowa District will convene at Muscatine, Iowa, Friday, June 14, 1912, at 2 p. m., in the Saints' church, corner Ninth and Poplar Streets. We hope to have representatives from each school present as we desire to take up the subject of getting the district up to a better grade, also teacher's training and normal work. Come prepared to take part. We need you. Each local secretary is also urged to get report sent in promptly. Communications may be sent to district superintendent, C. G. Dykes, box 420, Muscatine, Iowa. Melvina Dykes, district secretary.

Reunion Notices.

The joint reunion of the Kewanee, Eastern Iowa, and Nauvoo districts will be held in Prospect Park, Moline, Illinois, August 15 to 26, 1912. Begin now to prepare to come and bring a portion of the Master's Spirit with you and we will surely have a time of rejoicing together. O. E. Sade, J. B. Wildermuth, advertising committee.

The Saints of the Northern Minnesota District will hold their annual reunion at Clitherall, Minnesota, beginning June 22, 1912, and lasting over two Sundays. We expect to have one of our patriarchs present; one or both of our ministers in charge; also other speakers. Board will be furnished to a limited number at \$3.50 a week, or fifteen cents for meals only. Those wishing to board themselves will find suitable accommodations. In either case notify committee before hand. A. W. Whiting, Clitherall; O. E. Tucker, Clitherall; Lester Whiteing, Henning, Minnesota, committee.

By a resolution of the Eastern Michigan district conference held at Marlette, Michigan, October, 1911, provision was made for a reunion to be held at Port Huron, Michigan, be-

ginning June 14, and closing June 23, of this present year. It was further provided that the district conference be held during the last Saturday and Sunday of reunion, which will bring it June 22 and 23, and in consequence of which we wish do hereby notify ministers and branch secretaries to have all reports, together with delegate credentials, in the hands of district secretary not later than June 10. Please do not hold them until arriving at conference; and branch secretaries will please exercise more care in making out branch reports. Some received at last conference were almost impossible of solution. Hoping that all will readily respond and thus facilitate the work of the secretary. F. O. Benedict, secretary, Applegate, Michigan; R. F. Day.

Pastoral.

To the Saints of the Saint Louis District: Greeting: Having been appointed minister in charge of the above district I earnestly solicit your cooperation that the work may move on toward the accomplishment of the work designed of the Lord.

Let us all, both the ministry of the missionary and local forces, minister together with the laity and see that we do all we can to make this one of the most successful years in building up the kingdom of God.

I ask that all the local ministers feel free to move out to effect new openings where it is possible, and we will come to your assistance as much as possible. And to all the Saints, Where you know of any place that missionary work can be done, let us know; we will do the best we can to come to your help.

Dear Saints, let us not forget to render unto the Lord that which is his; remembering that the missionaries leave their homes and loved ones in order that the honest in heart may be gathered into the family of God. Thus having faith in the promises of God that their families would be provided for. In order that this may be done it will be necessary for each one of us to see that we pay our tithing and offerings to the Lord as Saints of God, and that we do not fall behind in this part of the work.

To the church appointees I would say, Let us labor diligently to accomplish all we can in building up the work, for by so doing we encourage the laity to press forward to do all they can.

We pray God's blessings on all. My home address is Independence, Missouri, 1129 South Noland Street.

Your colaborer in the Lord's work,
 GEORGE JENKINS.

SCANDINAVIA AND GERMANY.

As the authorities of the church have seen fit to place me in charge of this field, I desire to bring myself in touch with all parties either directly or indirectly concerned in the work here, that the year's labor may be arranged to the best possible advantage. I wish to hear from the brethren appointed to labor here, unless already on the way, how soon we may look for them? Shall also be pleased if any are in possession

of information that can be of help to the work, if they will write me without delay.

We need your support and your prayers, and trust we may in truth be laborers together in the Master's cause. I wish also to remind you that our mission paper, *Sandhedens Banner*, published monthly, and to subscribers in America, at seventy-five cents per year, needs your patronage and support.

Yours in the interest of truth,

H. N. HANSEN.

COPENHAGEN, DENMARK, Blaagaardsgade 16 D.

To the Saints, Friends, and Ministry of Mission No. 11, "The Great Lakes Mission," Comprising Northern Illinois, Northern Indiana, Wisconsin, Michigan, Ontario, and Quebec; Greeting: We have been a little slow in getting out a pastoral letter this spring, owing to some combinations that have come up which we thought best to have untangled so far as we could before putting out a letter of this kind. But the hope is that we will not have any of these things bother us during the rest of the year, and while our record for last year was very good, we would like to have it better this year; in fact we would like to see this the banner year for this mission. Lose no opportunity that comes to you to make a new opening, unless there are serious causes that prevent. Once more let me urge upon you to be very careful not to leave a good interest for any trivial reason; be sure your work has all been done that you feel can be done at that time before you leave. Some mistakes have been made in the past along this line, no doubt, but we should profit by some of the mistakes we make, or that we see others make.

As a missionary force we crave the hearty cooperation of all the local ministry; there is plenty of room for both and to spare; so there should be no conflict nor jealousy on the part of either. I wish to urge every elder and priest who are not directly engaged in the care of branch work, to put out appointments in the vicinity of their homes and get out every Sunday and fill them. In this way you can do a great deal of good and reach many that would not come under the sound of the gospel in any other way. All such work should be reported to the minister in charge the same as any other missionary work.

All reports should be made the same as heretofore, on July 1, October 1, January 1, and March 1, the last one mentioned should be for the whole year. These reports should be in my hands by the 10th of the several months named, without fail. Brethren, there is little excuse for any of you forgetting these reports or the time of reporting, and you should not neglect it. I hope you will remember this so I will not have to call attention to it again this year. District presidents will please take notice, and report at the same time the missionaries do. I hope that the district presidents will be more prompt than last year.

I desire to keep in touch with all the missionaries and to the end that I may do so I want everyone to write at least every two weeks and let me know where you are and what you are doing; and in case of an emergency arising I can find you without too much delay.

It has been necessary to make a few changes since conference in order to meet the conditions that arose.

Brother A. E. Burr will labor in the Northern Michigan District instead of the Western District.

Brother Samuel T. Pendleton will labor in the Eastern Michigan District in the place of Brother H. E. C. Muir, who, because of home conditions, has been released for the conference year.

Brother David E. Dowker will labor in the city of Chicago and its suburbs.

Brother S. O. Foss will labor in the Manitoulin Island and western Ontario, including the Soo's.

Brother James Pycok will labor in eastern Ontario, where he labored last year, until directed otherwise.

Brother Otto Fetting will labor in the Central Michigan District, in the stead of Brother David D. Smith, who has been released for cause.

If any other changes become necessary they will be made from time to time as the emergency may require.

I will not appoint any assistants in charge unless the work shall demand it. So all reports should be sent direct to me.

In case of debates arising, consult with the minister in charge whenever it is possible; if an emergency arises, in humility and prayer meet it and do the best you can.

Make the opening of new places the special work, but seek to make the opening permanent if possible, so that we can work the point again if an interest should be awakened.

Don't run from place to place when there is no necessity, nor idle your time around home, or some place where you like to stay, but where you can accomplish nothing, lest you injure your influence; for thereby you destroy your usefulness, to an extent at least. Acquit yourselves like men of God that need not to be ashamed.

We solicit the hearty cooperation of the Saints everywhere; assist the missionary whenever you can in means and moral support, and don't forget the local man who is striving to do all he can to spread the good news, but let us be workers together for the great cause in which we are engaged, for it is the great hope of the world to-day.

After some thought and consultation I have decided to make the headquarters of the mission, for this year, in the city of Chicago, Illinois, and after June 1 my field address will be 1609 Walnut Street, Chicago, Illinois, unless further notice is given. My home address is Lamoni, Iowa, and all mail sent to that address will find me in due time.

May the Lord abundantly bless you in all your labors and association in the interests of his work.

Your brother and colaborer,

FREDERICK A. SMITH,

Minister in Charge.

LAMONI, IOWA, May 20, 1912.

Church Secretary.

CLERGY RATES—TRANS-CONTINENTAL AND CANADIAN NORTHWEST TERRITORY.

Attention is called to extension of clergy rates into North-west Canadian territory and elsewhere, by the Trans-Continental Clergy Bureau. Particulars are given in circulars of instruction issued by said bureau, to be pasted in clergy credential books issued for the present year.

In addition to the foregoing, the following is published:

CHICAGO, ILLINOIS, May 20, 1912.

Mr. R. S. SALYARDS, Lamoni, Iowa.

Dear Sir: Answering yours of May 16, beg to advise that the only clergy rates we have are as follows: From Chicago or Saint Paul to Lethbridge, Alberta, Fernie, British Columbia, and Sandon, British Columbia, Seattle, Washington, Spokane, Washington, San Francisco, California, Portland, Oregon.

As stated in my previous letter we have no clergy rates to local Canadian Northwest points. If I can be of further service, kindly advise.

Yours truly,

GEO. A. WALTON,

General Agent, Canadian Pacific Railway Co.

The Canadian Northern Railway advises that they have no clergy rates whatever.

R. S. SALYARDS, Church Secretary.

LAMONI IOWA, May 21, 1912.

THE GOSPEL MESSENGER. A new book by J. S. Roth—containing a series of sermons in which the Old Jerusalem Gospel is set forth in an entertaining manner. Bro. Roth has been a successful missionary. By reading these sermons you will readily see wherein was his success.

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Notices.

To Whom it May Concern: This is to certify that Elder David D. Smith has been released from mission appointment for cause.

Very respectfully,
 FREDERICK A. SMITH,
Minister in Charge of Michigan.

The above has been concurred in by the First Presidency.

Very truly,
 FREDERICK M. SMITH,
Secretary of the First Presidency.

Elder Otto Fetting has been appointed to fill the vacancy made by releasing Brother Smith, to labor in the Central Michigan District.

Very respectfully,
 FREDERICK A. SMITH,
Minister in Charge of Michigan.

This appointment is concurred in by the First Presidency.

Very truly,
 FREDERICK M. SMITH,
Secretary of the First Presidency.

LAMONI, IOWA, May 15, 1912.

Mission Address.

Alvin Knisley, Heyburn, Idaho.
 U. W. Greene, 55 Grant Street, Winter Hill, Massachusetts.
 J. M. Baker, 700 West Fifth Street, Sioux City, Iowa.

Died.

KEENE.—At Porterville, California. Mrs. Martha Keene was born in Oxfordshire, England, December 28, 1821, came to America 62 years ago. During ensuing years made her home successively in New York, Ohio, Illinois, Missouri, and Colorado. Four children survive: Charles Keene, Mrs. Ida Cooper, of Illinois; Mrs. Lena Lynch, of Illinois; and Mrs. Eliza Atkin of South Dakota; grandchildren, Miss Bertha Keene, Mrs. Pearl Gibler, Mrs. Vena Walker of Wyoming, and Bert Keene. Funeral services from the McCabe chapel, May 6, Reverend George Steed officiating. The body was sent to Greenview, Illinois, for interment in the cemetery beside her husband.

JOHNSON.—John Johnson was born October 23, 1834, at Lancashire, England; married December 29, 1858, to Margaret Houghton; emigrated to America in 1865. To them were born ten children, six of which have preceded the father in death. He united with the Christian Church in 1859 and continued until in 1888 he united with the Reorganized Church, being baptized November 3, 1888, by Elder C. St. Clair. He was ordained an elder September 15, 1889. Has been a member of the I. O. O. F. Died at his home in Holden, Missouri, April 12, 1912. He leaves to mourn, wife, one son, three daughters, and eleven grandchildren, besides a host of friends. He loved the gospel and his long life in this vicinity has won the respect and esteem of all, as was shown by the large crowd at the funeral. Sermon by H. E. Moler, assisted by F. C. Scarcliff and Walter W. Smith. Interment in the Holden Cemetery.

MAYER.—Sister Elizabeth Mayer died April 2, 1912, at her home in Hiteman, Iowa, of heart disease, aged 69 years. She was born in Hanley, England, in 1843; married Fergus Mayer July 17, 1860. She obeyed the gospel at What Cheer, Iowa, being baptized and confirmed a member of the church, by Elder Nathaniel Miller, September 15, 1889. There was a short address given at the residence, Wednesday, April 3, by Elder E. J. Giles, then the remains was prepared for shipment to Lucas, Iowa, where the funeral sermon was preached in the Saints' church, by Brother E. B. Morgan. Interment in the Lucas Cemetery by the side of her beloved husband, who preceded her in death seven years. She leaves five children to mourn her death.

THOMPSON.—Lora E. Rust was born in Oquawka, Illinois, May 26, 1876; died May 14, 1912, in Gladstone, Illinois; united in marriage July 4, 1902, to Theodore Thompson. One son, Clifford, was born to this union. She leaves a husband, son, aged father and mother, three sisters and two brothers to mourn. Funeral services held in the Methodist church at Gladstone, conducted by O. E. Sade, assisted by Reverend French. Interment in the South Henderson Cemetery.

THOMAS.—Sister Elmyra Thomas passed from earth life on May 12, 1912, at the ripe age of 81 years, 22 days. She

was buried at Sonoma, California, May 17, on a beautiful mountain side. Two sons and three daughters remain to mourn a good and faithful mother. Funeral sermon by Elder J. M. Terry, at the undertaking parlors in Sonoma.

A Remarkable Prophecy Came True.

In the June *American Magazine* there is reproduced an extract from a conversation held in 1827 by Goethe the great German poet and a friend of his, in which Goethe made the following extraordinary prophecies:

"It may be foreseen that the United States, with its decided predilection to the West, will, in thirty or forty years, have occupied, and peopled the large tract of land beyond the Rocky Mountains. It may, furthermore, be foreseen that along the whole coast of the Pacific Ocean, where nature has already formed the most capacious and secure harbors, important commercial towns will gradually arise, for the furtherance of a great intercourse between China and the East Indies and the United States. In such a case, it would not only be desirable, but almost necessary, that a more rapid communication should be maintained between the eastern and western shores of North America, both by merchant ships and men-of-war, than has hitherto been possible with the tedious, disagreeable and expensive voyage round Cape Horn. I therefore repeat, that it is absolutely indispensable for the United States to effect a passage from the Mexican Gulf to the Pacific Ocean; and I am certain they will do it.

"Would that I might live to see it!—but I shall not. I should like to see another thing—a junction, of the Danube and the Rhine. But this undertaking is so gigantic that I have doubts of its completion, particularly when I consider our German resources. And thirdly, and lastly, I should wish to see England in possession of a canal through the Isthmus of Suez.

"Would I could live to see these three great works! It would be well worth the trouble to last some fifty years more for the very purpose."

To serve God joyously is to help to purify and increase the good of the world.—R. J. Campbell.

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



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

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Editorial

FINDING HOMES FOR ORPHANED AND DESTITUTE CHILDREN.

James said that pure religion and undefiled included visiting the fatherless and the widows in their affliction. He also said that it included keeping one's self unspotted from the vices of the world. The King James Version has it "unspotted from the world." The Inspired Version is more liberal, as well as more exact, and renders it "unspotted from the vices of the world." We may yet learn some good lessons from the world; but we are to keep clear of its vices.

If we are to accept the definition of religion that James laid down, we must admit that some whom we might proudly term "worldly," or at least "sectarian," are performing one of the functions of religion; i. e., caring for destitute and fatherless children.

Some months ago a certain Catholic institution brought a car load of orphaned children from New York to Colorado, and in a very few days all of them were placed in private homes. At a Chautauqua in Missouri last summer representatives of a certain children's home brought three little children to an afternoon session, and homes were found for all of them before the meeting closed for the afternoon; and many more could have been placed, so many were eager to take them.

We quote now a vivid little story from *The Outlook*, May 11, 1912, written by a regular correspondent, "The Spectator":

In the office of the side street hotel in a western town the Spectator saw two score men and women. The prairie town was as excited as if a convention were in session. The Spectator asked a farmer-looking man the reason.

"Them children," he explained. "There's fourteen of 'em. They come from New York last evening, and are goin' to be give away."

Over in the corner were the little folks, comfortably dressed, chubby-faced, and hearty. The buxom matron in charge was tying hoods, fixing stockings, and buttoning coats. The children were wiggling restlessly, and it kept the matron busy. They had been on the cars three days, and landed out in the middle of Kansas, where everything was so strange. No trolley cars, no skyscrapers, no noise—only wide sweeps of open plain, clear sunny skies, and the village set amid wheat farms and stock ranches. A notice in the county paper had

brought from long distances those curious to see what city orphans looked like or eager to secure a child for a childless home.

Some suspicion was with it all. To these Westerners it seemed unreasonable that really good children would be brought so far west.

But they were good children. "If I didn't have a family, I'd like that boy," enthusiastically exclaimed an onlooker. "See him scrap with his brother—he's all right." Then there was a round-faced, red-cheeked, two-year-old girl over whom the women hovered as if she were a priceless jewel.

"Better round 'em up, madam," broke in my former acquaintance. The matron took her flock in tow and began what proved to be a triumphal procession to the "opry-house." Business men came to their doors; men and women hurried to join the parade.

The hall was filled when the Spectator reached it. Three hundred interested persons had their attention fixed on the stage, and no show troupe ever had such intense attention as did the fourteen somewhat frightened kiddies who sat in a row behind the footlights. In the eyes of many women was a glisten of tears; somehow it seemed to them, unused to such scenes, almost like an auction block.

But that passed away when the smiling matron rose to explain. She told about the work of the New York's Children's Aid Society, of its twelve thousand children, of its hospitals, of its convalescents' homes, of its work through past years. She mentioned that one of its wards is now governor of a leading western State; that a mayor of a large western city is another; that business men of prominence had thus found homes in childhood. She pleaded the necessity of placing the little ones in good families, and outlined the conditions under which they must be taken. A local committee, seven business men and a physician, was present.

If the grown-ups who looked over the children thought it was a prize drawing—and some of them seemed to have that idea—they were speedily disabused of it by the energetic and positive matron.

"I want that boy," declared one blustering, assertive man.

"Do you own your home?" came the question.

"Yes, and it's a good one; furnace, bath, hardwood floors and—"

"Never mind about the description," broke in the business-like matron. "To what church do you go?"

"Well—well, I don't go much, but my wife does." The man was a little abashed.

"I am afraid it would be hard work for your wife and this child to carry you into heaven. No, you can not have the boy." The little fellow was sent to a farm nine miles from the city.

The farmers had the first choice—as they seem to have of everything in Kansas. The matron believed it better for the children to be on farms than to be loafing around town.

Curious were the comments of the people in the hall.

Mothers told of their trials in bringing up children. Elderly folk whose families had grown and departed from the home nest expressed their loneliness. Homes where death had taken away a loved one were revealed, the sorrowing parents' grief renewed by the sight of possibilities for relieving their lonesomeness.

Somehow a sort of hysteria pervaded the feminine portion of the little town. In groups the women talked over the event, and many parents with more children of their own than they could give full care, or without means for caring for any, impetuously applied for one of the little strangers. But the matron had been through such experience, and firmly refused all such appeals.

"Do not think that you can come here and get a chore boy," she warned the farmers. "These children will be visited once a year, and if they are not sent to school and taught and properly cared for as they should be, we shall take them away."

In the end the people of the community who had thought they would be conferring a favor on the children woke up to the fact that, instead, a favor was to be conferred upon themselves, so searching were the regulations.

The children themselves were overwhelmed by the excitement. At first it was something of a lark. But when each child was surrounded by a half dozen strange women and men, all talking and plucking at the child's garments in a hurried way, it brought nervousness.

Then there were brothers and sisters—four of the party were from one family. As the groups were separated and the smaller ones saw brother or sister taken away by a stranger, the tears flowed. One large boy, whose baby sister was given to a farmer's wife, sat at the edge of the stage and sobbed piteously. But it came out all right. The baby sister, too, cried all night, and the next day the big-hearted farmer drove to town and took the boy. It was difficult to tell which was happier—the farmer or the children. . . .

"I suppose you will bring another party here soon," the Spectator suggested. "There seems to be room for many more."

"No, not now," was the matron's response. "It will be better for these people to think that it is a privilege to have the children than that it should become too common an occurrence."

Maybe she was right. Certainly the day's unusual events had brought a new ideal of service to the community, and had wakened it to better things.

Charitable institutions, churches, and students of sociology, after long study and costly experimenting, have reached the practically unanimous conclusion that it is best whenever possible to place orphaned and destitute children in private homes rather than in institutions. As President Frederick M. Smith said at the late conference, "There is only one thing that can replace a broken home, and that is another home."

No institution, however good, can take the place of a home. In institutions children are "institutionalized"; and those who have observed claim that they can tell an "institutionalized" child wherever they see him. He is not like the normal child who grows up in a private home. He will always lack some of the experiences that should help him later when he comes to be a home maker himself. How can one make a home who has not lived in one?

Of course strict inquiry must be made as to the character of the home that opens its door to the waif. It must be a good home—and one that wants a son or a daughter; not a servant. An oversight with occasional visits must be maintained by some responsible person to see that the child has been properly placed. But experience has taught these men and women that it is not difficult to find scores and hundreds of homes, good homes, where children will be welcomed. The appeal of the child is almost irresistible.

And there is another phase of the question. If there are children needing homes, there are also homes needing children. The highest philanthropy, and the best Christianity, will bring the two together. We know of numbers of cases in the church where childless homes have been greatly benefited, given new life and joy by the adoption of a little child. It was a blessing to the child, but not less so to the home. A single act brought dual blessing.

ELBERT A. SMITH.

THE LAW OF SPIRITUAL GROWTH.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children.—Ephesians 4: 13, 14.

Some people hold that conversion is instantaneous. That as soon as one accepts Jesus he becomes absolutely sanctified, perfect, and unable to sin. Others, while not claiming any such perfection for themselves, seem to demand it of others, and are shocked and grieved to discover that there are still some petty faults in those who have entered the church.

Both classes ignore the divine and natural law of growth. Jesus said that men must be "born again," that they must become "as little children." Little children do not grow to the full stature of manhood in a single day. They acquire stature and substance by slow process; and from their parents and teachers and from experience they gradually accumulate knowledge, which is stored in the convolutions of expanding brains. That is nature's way, and God's way in spiritual things is consonant,—“line upon line, precept upon precept, here a little and there a little,” till we reach the “measure of the stature of the fullness of Christ” and are henceforth “no more children.”

Jesus stated the law of growth thus: “First the blade, then the ear, after that the full corn in the ear.”—Mark 5: 27.

Paul recognized the law of progression, for he said: “Therefore leaving [not leaving, Inspired Version] the principles of the doctrine of Christ, let us go on unto perfection.”—Hebrews 6: 1.

Peter takes up the theme, and borrowing a simile from the schoolroom, presents the matter as one of addition, a gradual bringing together in one's own character those traits that are preeminently Christian: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."—2 Peter 1: 5-7.

Again we read of gradual transformation, from glory to glory: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Corinthians 3: 18.

It is a good thing for us to remember that there was a time when we were not perfect, no matter what our present status may be, and most of us need not congratulate ourselves that we are perfect now. Such a thought makes us more patient with others who are not yet perfect.

Paul says: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."—1 Corinthians 13: 11.

It will do us good to remember that we were once children, for then we can bear more patiently with those who are still children, with those who are to-day where we were yesterday.

A group of boys were engaged in a clod fight. They were hiding behind trees and around corners and in the loft of an old barn. Occasionally a head would appear around a corner and immediately would become the target for a fusillade of clods. They were having a hilarious and noisy time. A man watching them laughed heartily at their antics. His wife frowned and said: "I do not see anything in that to laugh at."

The man replied: "It reminds me of the time when I was a boy and engaged in cob fights. Many a cob was broken over my poor head."

The wife retorted: "Well, I do not see anything in that to laugh at, either."

Of course she did not. She had never been a boy. He would have discovered nothing amusing in a doll party. He had never been a girl. We appreciate and understand the things through which we have passed. When we remember that we were once children we can appreciate the joys and sorrows of childhood. When we remember that we were once children in the church, children spiritually, we can sympathize with those who are still children spiritually, and bear with their mistakes and help them in their trials.

But God deliver us from the man who does not realize that he ever did make mistakes, who thinks

that he is perfect now and has always been perfect. These are the bigots who burn heretics at the stake.

This, however, is not a plea for those who are born into the church and then refuse to grow up. If there is anything pathetic in the world it is the spectacle of a child that has never grown up—whose mind has never enlarged, whose dwarfed and twisted body has never developed. If there is anything worse, it is the spectacle of a man born into the kingdom of God years ago who has never grown up; who is still playing with the habits and vices and pleasures and corruptions that amused him forty years ago, things that he should have put away long ago, as Paul did, and become a man in Christ Jesus.

May God help us to grow up.

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

ELBERT A. SMITH.

A WORD OF CAUTION REGARDING CANDIDATES TO THE POSITION OF "THE ONE MIGHTY AND STRONG."

Shortly after the late General Conference a certain brother remarked to us: "I am rather surprised to find a number of our men who are aspiring to very high position. I was astonished when certain of them confided in me that they were the 'one mighty and strong' who is to set the Lord's house in order."

Probably the number who entertain and announce such ideas is comparatively very small, and does not include leading or representative men. Yet it has come to our notice that certain ones do hold such opinions of themselves and their future work, and a word of caution along this line may not be out of order.

In the first place, it must be evident that all but one of these men are deceived, at the best, with a strong probability that all of them are deceived. It is very clear that not all of them are to do this great work. Granting that *one* of them may be so called, *all* the others are mistaken. And we are not prepared to admit that even one of them is so called, for the individual called of God to do such a great work would be discreet enough and in possession of sufficient saving common sense to keep his own counsel and wait for God to move in the matter and reveal in proper ways the one so called. A man who can not rule his own tongue and keep his own secret is not the one "mighty and strong."

It is always very unwise for one to advertise the fact that he is to be called to some high place in the church. Such a course subjects the individual to the suspicion that he is ambitious and self-seeking, if no other harm results, and may even subject the call,

when it comes, if it ever does come, to the suspicion that it is not genuine. The Lord knows his church and every individual in it, and in his own due time can and will announce his choice of men to fill particular positions. In the meantime let us maintain our silence and attend to the work immediately at hand, not worrying unduly about imaginary duties that wait dimly in the unformed future.

It is suggested that some of those who are laboring under the hallucination that they are "Baurak Ale" or "Baneemy" may be victims of demoniacal influences. This may be true in some cases, because we know of at least one individual who while claiming to be the one "mighty and strong" is personally so weak that he yields himself to habits that are forbidden in the Doctrine and Covenants and to very low forms of vice, bearing in his own person the refutation of his claim to might and strength and divine calling. But there may be others of purity of character and undoubted integrity concerning whom it will be charitable to suppose that they are victims of auto-suggestion.

It is possible for one to brood over a certain idea until he becomes dominated by it and is in fact a monomaniac. Constant dwelling on one theme and upon one plan of operation may at last lead one to believe that it is the only solution to existing problems, and that he is the one divinely appointed to put it into execution; and so he may come to identify himself with some prophetic character that is to appear in time and do great things. Scores of persons have become possessed of the idea that they were to be one of the two "witnesses" mentioned in Revelation who are to be murdered and lie in the streets of Jerusalem. It is needless to say that along this road of suggestion and auto-suggestion lies the way toward insanity. It is a dangerous path.

As before stated, most or all of these aspirants to the position of the one "mighty and strong" are deceived, for in the nature of the case only one can occupy that position. It may do those individuals good to stop and ask themselves seriously if it is not possible, yes probable, that *they* are the ones who are mistaken. And if they are wise they will put such exalted ambitions out of mind, or in the parlance of the street "forget it," and go on with the work that is to be done to-day, no matter how humble. If God has a greater work for them to do, by and by he will reveal it in due time so that the church will know beyond doubt concerning their calling.

ELBERT A. SMITH.

To work; to help and be helped; to learn sympathy through suffering; to learn faith by perplexity; to reach truth through wonder—behold! this is what it is to prosper, this is what it is to live.—Phillips Brooks.

"In quietness and confidence shall be your strength," is the verse that has come to me with wonderful sweetness this morning. It tells me that I must put my whole trust for salvation and for service in the absolutely free, full and wholly unmerited mercy of God. Although I have long professed to know this to be so, still I find myself, even yet, thinking now and then of this or that thing which I must do in order to make sure of my acceptance with God.

For myself, at any rate, "Be still and know that I am God" is about the hardest lesson for me to learn. I hope to learn it, now that I am strong and well, and without waiting to be laid upon the sick bed where quietly trusting would be all that I could possibly do.—Aphion, in *Christian Intelligencer*.

A name always comes to have so much in it that no man can rightly be indifferent to what goes into his name. Some names are so crowded to the brim with kindly deeds and sound counsel and clean living that a mention of them quickens the best there is in us, and creates an inspiring mental picture. Other names, when mentioned, give rise to very different emotions, because what has gone into those names in the making is so unworthy. What does your name suggest, what kind of a picture does it bring to the mind of friends and neighbors? The kind of living that goes into the making of a name, whether we will or not, is the kind of living that the name will quicken in others.—*S. S. Times*.

One of the first principles of successful editing is this: Forget yourself.

Forget your likes. Forget your dislikes. Forget your favorite authors and your favorite kinds of writing. Forget your prejudices and your fads.

But remember other folks. Remember them all the time.—Selected.

Turn not in vain regret
To thy fond yesterdays,
But rather forward set
Thy face toward the untrodden ways.
Open thine eyes to see
The good in store for thee—
New love, new thought, new service too
For him who daily maketh thy life new—
Nor think thou aught is lost
Or left behind upon the silent coast
Of thy spent years;
Give o'er thy faithless fears.
Whate'er of real good—
Of thought or deed or holier mood—
Thy life hath known,
Abideth still thine own
And hath within significance
Of more than time's inheritance.
Thy good is prophecy
Of better still to be.

—Frederick L. Hosmer.

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 27.

BY S. W. L. SCOTT.

The last, and "eleventh" proposition militates as much against the apostles of the primitive church, as it does against any possible successors. The "demonstration" which Traum so vauntingly refers to as being given by Paul, seems to have been woefully lacking revelation in the Bible, with reference to Andrew, Philip, Bartholomew, Thomas, Matthew, Lebbaeus, Simon the Canaanite, Matthias, and others. According to Traum they were not apostles, for he affirms that "there is nothing short of *the same* demonstration which these men (the original twelve) made, that will show any man to-day entitled to that high station. Then these men whom Jesus chose, and ordained, and called apostles, were *not* apostles. Jesus, and the men who recorded that they were such, made a mistake. Traum can not find where these men, of the twelve, ever gave the "demonstration" he refers to; and we now submit to Mr. Traum the conclusion to which he is driven, that if these men were ordained to "bring forth fruit, and the fruits of the church were such 'demonstrations' as peace, joy, righteousness in the Holy Ghost, miracles, signs, gifts, and wonders, and their fruits," "demonstrations," were to *remain*, he has placed the millstone around the neck of his assumptions that will sink them to the bottom, beyond the power of rising or resuscitation.

"The process" by which men are constituted apostles in this year of grace is no different than in the days of the church's establishment, and if the Campbellites could "*restore the church, or build it anew on apostolic foundations,*" February, 1828, (see Hayden's History, page 128,) "at Austintown, Ohio," without a process essentially *the same* as was required in the days of the church's first establishment, they could do something Jesus Christ did not dare to do. And as they, the Campbellites, affirm that they did "*restore the church, or built it anew, on apostolic foundations,*" and *left out the first class of officers* with all others called of God, which Jesus chose, and whom "God set in the church," it follows that when they affirm they have "restored" the church, "*built it anew, on apostolic foundations,*" they have falsified in this claim, and prove by their own logic that they do not believe in *any* "process," by which the church was established by the Son of God. And any "process" adopted by this church defended by Traum, in its establishment or progress not in accordance with process adopted by the Christ in the establishment and progress of the apostolic church, "is as wicked as it is presumptuous, and possible only to one who is a party to as great a

fraud" and *conspiracy* against the last "will and testament" of our Lord and Savior Jesus Christ, as the Campbellites are shown to be.

Elder Traum's italicized conclusion of "eleventh," is a "roorback." If the "apostolic succession of men" is impossible, then on the same ground the succession of "elders," evangelists, deacons, or any other or all of the New Testament officers is impossible, for the same little adverb, "*till,*" in Ephesians 4: 13, limits the existence, the continuation of one class of officers just where it does another class, and limits *all* classes of officers where it limits one. If it limits apostles, prophets, and other *general officers* to the church's establishment, it limits evangelists, elders, bishops, etc., to the church's first establishment. This being true, they *all* expired by an "act of limitation"; they are therefore, all intransmissible; none were therefore transmitted into the so-called Disciple Church of recent date. This being the legitimate result of the above premises, it is absolutely without any of the original and divine officers. A sheer skeleton,—a *nondescript*. Again, inasmuch as the *validity* of all acts depends upon official authority, and the church defended by Elder Traum, being excluded from all authority, is it not tangible, and plain, therefore, that all of *their acts in imitation* of the primitive, or New Testament ministers, are in and of themselves *null and void*? It is, therefore, a batch of daring assumptions, equalled only by the "man of sin," exalting itself above God!

Again, to decide upon the character of an organization, it is essential to first ascertain *in whom* the sovereignty resides. A. Campbell says: "The community, the church, the multitude of the faithful are the fountain of official power. This power descends from the *body itself*, not from its servants." All officers, then, are filled by the voice and ordination of the people. *Vox populi vox dei*? No, no; deity is not recognized as the supreme "*fountain of power,*" the church, the multitude of the faithful are the "fountain of power." (See Christian System, page 84, article 19.) Just how the church defended by Traum can get God fitted into the structure is difficult to determine. Inasmuch as there are only two sources of supreme authority, or power, first the people or king, second the body or head, and in all the variously constructed, and specific forms of government, whether we refer to a democratic, republican, aristocratic, kingly, or elective monarchy, there can be but two classes of supreme authority,—the *inner* or ecclesiastical, called the spiritual; the outer, civil, called the political. Political administrative authority is conventional, and delegated, derived immediately from the body politic,—such is human authority on the principle *ascending*. The spiritual administrative au-

thority is conferred immediately by the head, or king, on the principle *descending*. Now notice the organic law embodied in the *genus* Campbellism,—that which he promulgates is that by which Traum, and all others of the *species*, organize, that all offices in the church are filled by the voice and ordination of the people, the community of the faithful, “the church” is the “fountain of power,” the supreme power is vested in the body. The administrative authority originates in the body. The “call,” selection, and ordination originate *from the body*, the voice of the body alone. Thus the body creates its own organization. The principle is *political*, the *organization* is, therefore, *political*, a politico-ecclesiastical organization. Where now is the *head* of the church, with this organic law of Campbell’s evicting him? Is it any wonder they oppose the Lord’s plan of church government?

Time and oft, in debate, have they endeavored to stand on the statement “that all the primitive classes of officers set in the church by the Lord,—the *head* of the body,—are still occupying the offices to which they were chosen.” Then if this be true there are no offices to fill. All being filled, the present pretended ministry of the so-called Christian Church are all out of office,—divested of all authority. Then I respectfully suggest that they “hold off,” and permit the original class,—*the only ones in office*,—to perform the specific work assigned them. Nay, further, the present ministry, in pretension, are not only excluded from all the divine offices by their own admitted premises, they never can entertain the most distant hope of ever being inducted into any, they can never get in, for up comes the key principle, that “the primitive ministers have no successors in office.” Locks them out, *tous ionan tou ionon!*

Nay, more; until they go and be inducted by the original class of administrators, the only ones having official authority, they can by no logic in all the universe demonstrate that they are yet in the church of Jesus Christ, and as they assert that the primitive officers are not with them now, personally, therefore they can never get in, on their own hypothesis.

“The succession of truth,” says Traum, “is the only succession that will meet the exigencies of the case.” But, we ask, what has truth succeeded? Has it succeeded *itself*? Does he mean the “*will*” has been *defeated*? If he means by “truth,” the “word of God” (John 17: 17), Mr. Campbell is against him. In the Christian System, page 80, that “the *meaning* of this [Christian] institution has been buried under the rubbish of human tradition for *hundreds* of years. *It was lost* in the *Dark Ages*, and has never been till recently disinterred.” Again, “the gospel of Jesus Christ has not been laid open to

mankind in its original plainness, simplicity, and majesty” since “the grand apostasy was completed.” But if the *truth*, the constitutional law of the kingdom of God, has been perpetuating itself independent of its own provisions of administrative authority, it has been woefully ignored by the society which A. Campbell founded, for he left the direct line of succession when he broke off from the Presbyterians and Baptists, and originated an additional apostasy. Besides all this, the current reformation under Campbell, Scott, and Stone claims to be “the restoration of the apostles’ teaching and practice in *all things*; in faith, conversion, baptism, the office of the Holy Spirit, church order, summarily everything authorized by Jesus Christ the author and finisher of the Christian religion.”—History of the Disciples, Hayden, p. 21.

The pillars of this movement assuredly recognize their work as being a recovery of *truth* from the wreck of primitive ruins, and the terms “restore,” “restored,” and “restoration,” of the primitive order, arrangement, etc., are applied to *their work* over *fifteen* times in this one (Hayden’s) history! Had a succession of *truth* met the gaze of those men who claimed to have emerged from the great, the completed apostasy, they would have seen the regularly organized institution with a crown of twelve stars, and the brilliant halo of divine revelation encircling its brow, with full complement of divinely commissioned officers, the machinery perfectly adjusted with the *belt of priesthood authority connecting* it with the motor power above, moving under the operation of the Holy Spirit, conquering and to conquer; such a living photograph of the body of Christ, with members *set* to do duty by the Author and Finisher thereof, before which Cæsar’s household in imperial Rome bowed, and maritime cities and provinces yielded their allegiance. Had this occurred as an accompaniment of the succession of truth (and this is just what would have come), then the work of these pioneer “restorers” would have been unnecessary! But the efforts of Campbell, Stone, Scott, et al., with characterizations attaching to their work, all back of Elder Traum’s day, make his assertions look queer indeed. These men did not share the opinion of Elder Traum, that “*succession of truth*,” from the apostles’ time, was *a truth*. “God shall send them strong delusion,” says the apostle, “that they should *believe a lie*,” as Satan’s power overshadowed the world, with “*all decievableness* of unrighteousness.” (2 Thessalonians 2: 10, 11.) “For by thy sorceries were *all nations* deceived.”—Revelation 18: 23. So Mr. Campbell concluded as follows:

But the root of all the corruptions of Christianity was the incorporating with it the opinions and speculations of Egyptian and Indian philosophy. All the systems flourishing

upon the earth when Jesus was born were, with the exception of the Jewish (and that we all know, was much corrupted), mere systems of abstract opinions and speculations. Grecian and Roman, as well as the eastern philosophy, had filled all the reasoning part of society with the most airbuilt and visionary schemes about matter and mind, creation and providence. Conversions from these ranks, from all the sects of philosophers, polluted, finally polluted, the Christian sanctuary. So that Christianity became with them a science, a fit subject of speculation as much as any of the doctrines of Plato or Socrates. From these unhallowed commixtures sprang the creed systems of ancient and modern times, so that finally almost every vestige of the ancient simplicity and the true genius of Christianity disappeared, and various schemes of sectarian and philosophic Christianity succeeded and supplanted it.—Debate, "Evidences of Christianity," p. 369.

The woman which went into apostasy—"the wilderness," was labeled, "mystery Babylon the great, the mother of harlots, and the abomination of the earth." (Revelation 17: 5.) Mr. Campbell calls her "the apostate church," and "she had changed even the Bible itself," and "the entire diction of the Christian institution." He said "her head was the *man of sin* who seated himself in the temple [church] of God." He called both her and her daughters "an adulterous brood, who had transgressed the laws, changed the ordinance, and broken the everlasting covenant"; he accused this brood of "forming alliance with the governments of the earth," predicted that "God would judge them, and deliver them over to the burning flame!" See Christian System, also Christian Baptism, page 13.

Walter Scott says, of the churches which sprang from her: "They have destroyed the body of Christ. They have put the visible church out of existence. . . . They are branches without either a root or a stock." See Union of Christians, by W. Scott. According to these leaders, her daughters are those churches organized by men who came out of her communion. A. Campbell came out of the Presbyterian Church, attached himself to the Baptists, but in so doing simply abandoned one of the daughters to keep company with her sister, but both of the same parentage. He seceded from the Baptist Church, and all the authority he had to start the Disciple machinery agoing, was that he inherited from the two daughters, who in turn received all they possessed from their notable mother. He left the daughters, and presented to the world a granddaughter—the Disciple Church. Barton W. Stone says: "While the various sects retain their jarring creeds—their different yokes—their various standards—their party names, and especially their *sectarian spirit*, and *unbelieving members*, is it possible that any bond could make them one, according to the prayer of Jesus? *Yet in Babylon*,—yet in the great city of confusion. . . . Some may boast that they have clean escaped from the city of abominations. I fear I have not seen any of this happy

number."—Barton Stone's work. What is the difficulty in Traum's case? Does he believe the "field notes" left him by these men who claimed to "run the original survey," and who affirmed that their work "saw at its end and sought nothing less than the deorganization of sect, and the *reorganization* of the saints on the new covenant, in the express terms and conditions divinely set forth in the Holy Scriptures?"—Hayden's History, pp. 128, 158. Or, is now like the popes of Rome, one interprets *ex cathedra*, to be followed by another, whose *ex cathedra* is used to damn the testimony of his predecessor?

"DETECTOR."

Pages 193 to 199, Elder Traum devotes to expressions of *horror*, because Elder Blair has stated that the Bible as the word of God was "*fragmentary*," and being compelled to admit the same fact, from the teachings of the Bible with reference to something like *twenty-two books* mentioned, but not compiled in its collections, and the emphatic statement of John 21: 25, that "there are also many other things which Jesus did, the which if they should be written, *every one*, I suppose that even *the world itself could not contain the books that should be written*." Traum concludes "Kelley's detector" is imperfect. If this conclusion is legitimate, that the detector, or *standard*, the Bible is imperfect because that "detector," standard mentions other *parts*, books, prophecies, revelations, from the *same* source as the detector itself, then on the same principle of reasoning, the *standard* silver dollar that we have in circulation is imperfect as a standard, or detector, as it argues the existence of large quantities of the same metal in the mine or in the mint. According to this logic, when David affirms that "the law of the Lord is *perfect* converting the soul" (Psalm 19: 7), a thousand years before Christ, he told an untruth, because *all* the *fragments* that composed the perfect standard at that time were not in existence, as all that part of the Old Testament, with the whole of New Testament subsequently, were added. But Traum thinks there is conflict between Elders Kelley and Blair, one saying the Bible is fragmentary on the subject of "evidences of the priesthood," and the other that in the Bible the duties of officers are laid down "and defined." Now this conflict exists only in his imagination. One is speaking of the officers of the New Testament church, and the other of priesthood authority in all ages of the world. Besides, those "*rules*" that are in the New Testament pertaining to the priesthood, and the "*duties*" of *officers* under the priesthood, are the subjects discussed by those men. Our critic ought to know that the technical arraignment of men as to the use of terms employed, can be carried into the New Testa-

ment, and this idea of "making a man an offender for a word," is a subject of Hebrew prophecy. In the first Corinthian letter the Apostle Paul, in delivering strict discipline regarding the Lord's Supper, says:

And if any man hunger, let him eat at home: that ye come not together unto condemnation. And the rest will I set in order when I come.—1 Corinthians 11: 34.

Elder Traum has not seen the process, "the due process of law," by which Paul "set in order," the Corinthian church. This part of Paul's responsibility to the local congregation, in his service to Christ, not "independent," and by virtue of his priesthood authority, has not come down to us in the Bible. This is just what we want, the *how* he set it in order. But when we look over the writings of Apostle Peter, he seems to recognize that he had more than Paul. That God has "given unto us *all* things that pertain to life and godliness," yet his brother apostle was concerned, "lest that by any means when I have preached to others, I myself should be a castaway."

"These are more than private views publicly expressed; they are the pronouncements of the church upon the subjects treated." "Evidently Paul has not been convinced by the evidence that is so clear to Peter." We may profit by the apostle's statement recorded in 2 Peter 3: 15, 16:

even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Elder Traum states an unwarranted conclusion on page 196, i. e., "having eliminated the book which they have used as the detector they bring their converts at last to an acceptance of the doctrine of the completeness of continuous revelation." Ah, no; by the acceptance of, and abiding in, the New Testament doctrine, "the converts" *prove* that when Jesus said:

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—John 14: 21-23, that he spake the truth. Not eliminating the detector but by using as "the man of counsel," and *abiding* thereby. But does Elder Traum remember the time his illustrious predecessor *discouraged* the people by *discrediting* the version known as "the authorized"? In chapter 27, section 5, page 90, Christian System, Mr. Campbell says: "So negligent, too, has the kingdom of Christ been on some of these points ('Expediency' is the title of the chapter),

that she has not at this hour a received copy of the Living Oracles. We American and English people have a *received version* by authority of a king, but we have not a *received original*, by authority of any king or government, civil or ecclesiastic. A startling fact, truly! But who dares to deny it?"

In Reformation of the Nineteenth Century, page 230, W. T. Moore furnishes a paper on "The turbulent period." He says, on this point: "They felt that the Authorized Version, though incomparable in many respects, was, nevertheless, in some important particulars, far from what it ought to be. Mr. Campbell had himself taught them to *discredit* King James's Version, as he had published a version made by George Campbell, Philip Doddridge, and others." This translation, it is averred, "was a disappointment to the brotherhood," but it reveals a cause as to Campbell "eliminating" the Authorized Version. If there is an iota of grace on the point of Elder Traum's pen, it flows poorly, from the fountain that directed this stream of mind away from "mother's Bible."

(To be continued.)

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AN APPEAL TO YOUNG MEN; ESPECIALLY TO THOSE OF THE HOUSEHOLD OF FAITH.

"So God created man in his own image, in the image of God created he him."—Genesis 1: 28.

Young man, pause for a moment. In your feverish pursuit of the pleasures and vanities of the world, in your inordinate desire to gratify passion, in your mad endeavor to still the call of the carnal, and to satisfy the cravings of an insatiable lust, have you stopped to consider *what* and *who* you are? You are that *physical organism* which has responded to the creative touch of the finger of the Almighty. You are that *spiritual being* who has enjoyed the communion of angels in the presence of God and his Only Begotten. You, body and spirit, are that inimitable creation into whom he breathed the breath of life—fashioned in his likeness—think! Formed in his own image! That divine spirit force that made you a living soul gave you also power of physical and mental action whereby cometh the agency of man.

The inexpressible wonders of that *physical organism*, as much as the finite mind has been able to comprehend, are open to your scrutiny. They are unfolded in the pages of science. Poor as they are in comparison to the Infinite, they are not to be despised. Yet in all your research, be mindful of the fact that science is but the result of the conclusions of man, and that to err is human, while inspiration and revelation is the revelation of the divine mind of God to man. Then let the books of divine law, past and present, be your guide, the

standard by which to weigh truth and what is claimed to be truth.

That which is the word of God is true. Conform science then to divine truth as revealed in the law, and if she has uncovered a new principle it can not conflict, for truth, from whatever source obtained, can not contradict itself. In this lies our only safeguard. The opposite course leads to error, darkness, and infidelity. The marvels of that *spiritual* man are contained in holy writ, past and present, and reaching into the future, the final destiny of the soul. Drink deep of the true fountains, remembering also that "every good and perfect gift is from above, and cometh down from the Father of Light, with whom is no variableness, neither shadow of turning." A knowledge of self in the physical as well as the moral is one of the essentials to fit yourself for life's work. Pope says, in his essay on man, "The proper study of mankind is man." Study then to know yourself. Ignorance has ever been the cloak of vice. But let us move along in our analysis.

And God said, Let them have dominion over the fish of the sea and over the fowls of the air and over the cattle, and over all the earth, and over everything that creepeth and crawleth upon the earth.—Genesis 1:26.

Young man, you are the reflection of the divine spark that gave you life. You are the crown of his creation. To you he has given dominion over every creature that breathes the breath of life. You have been given the preeminence. You are the lord of creation. Have you ever thought of yourself as a king, as a ruler? Consider the beauty and grandeur of that life which is subject to you. "Consider the lilies of the field; they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these." The lily buds and blooms and spreads its fragrance, sheds its seed and dies. The law governing its growth and reproduction we do not understand. We know that all things in nature have their times and their seasons, their days and their years, but why, we know not, save that God so willed it. They move in harmony with his immutable laws. The flowers, the trees, the animals, the birds, even the heavens honor the laws of God, and live up to the measure of their creation. Man alone, king of all, disobeys, and by that very favor wherein he gained his preeminence. By his agency he falls and breaks God's laws, the very thing that may make him purer than the lily, sturdier than the oak, stronger than the lion, as constant as the stars. It is sad to think that while "the heavens declare the glory of God and the earth showeth his handiwork," man, poor, weak, ungrateful man, the paragon of his creation, is the only one that disobeys his laws, and that, by the very gift in which he excelled the others, the knowledge between good and evil. Yet the same God who made him king has

fixed the law for disobedience: "Whatsoever a man soweth that shall he also reap."

Young man, where do you stand? I have tried to show you *who* and *what* you are, as I believe God looks upon you; and the more nearly you can be taught to look upon yourself as God looks upon you, the nearer you will be to perfection, and to a solution of the mysteries of life and of self. I have tried to awaken you to a sense of your responsibility, to a realization of the sublimity and grandeur of your calling. If your responsibilities are so great and your calling is so high, will it not be required at your hands? Has God made you his steward in vain? If you are unworthy in the things which he has intrusted to your charge, you will indeed reap as you have sown. It is the law of life, "The wage of sin is death." Among the most sacred things placed in your care is the body with which God has clothed your spirit. You are its guardian, the keeper of God's tabernacle, for "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."—1 Corinthians 3:16, 17.

What more sacred trust could be imposed upon you? To abuse that trust will subject you to the inevitable law of compensation both in this life and in the life to come. Physical debauchery breeds moral degeneracy and vice versa. The law works both ways. No one can engage in vices without paying the penalty, physically and spiritually. Sin as well as virtue has its own reward. As the body is sanctified by the spirit which is pure, so it is corrupted by that spirit which is vicious. It is the flesh that calls to the carnal in man, and if the spirit yields, it is subjected to the will of the flesh, and not the flesh to the will of the spirit, for the flesh is mortal but the spirit is divine. We learn that Christ fully succeeded in subjecting the flesh to the will of the spirit, and the more nearly we come to this example the nearer we are to him. "To be carnally minded is death, to be spiritually minded is life everlasting."

When the spirit took up its abode in our earthly tabernacle, it was pure and innocent, and we are responsible if we let the flesh or the carnal dominate. We, then, body and spirit, which is the soul of man, are responsible not only for the care of the body, but also for that of the spirit. In this, then, lies the evil of physical vice, because it subjects the spirit to spiritual corruption, to the will of the flesh. The flesh itself must suffer temporal death though the spirit be pure, but it will be again quickened and the spirit restored. No matter how pure the body, it must die; no matter how corrupt, it must perish; but the spirit, never. Consequently, in the warring between the flesh and the spirit, which takes place

in all human beings, unless the spirit dominate it is lost. From this it is easy to see why we have been given such strict commandment to care for our bodies.

Bearing this in mind, young man, examine yourself. Which has the ascendancy in you? When you disregard the laws of health and of God, you are responding to the call of the flesh and corrupting the spirit. The desire for the use of tobacco, especially cigarettes, of strong drinks and of all other excesses is the same deceptive call; but of all vices of man, lust destroys the most. Evil and vicious thoughts even though they may not be put into action, corrupt the soul. Jesus said, "He that looketh upon a woman to lust after her, hath already committed adultery with her in his heart." There are thousands of young men who would not degrade themselves in act who are corrupting the spirit by mental indulgence. Young man, this means you. When you stand on the corners, in the public assemblies, even in the house dedicated to God, greedily devouring the figure of a pure girl, with lust in your eyes and evil in your heart, remember it has been spoken in holy writ, "As a man thinketh so is he." Few wrong acts have ever been done save they were prompted by wrong thoughts. "Blessed are the pure in heart, for they shall see God."

Are you indulging your passions in act as well as in thought, corrupting both the body and the spirit? Have you a father? Fear to look into his honest face. Have you a mother? Her pure love and gentle teaching is a mockery to you. Have you a sister? Think how you have betrayed some one else's sister, and have the same respect for her as you would for your own. I say this at the risk of provoking a smile from those of more mature age. Is there one who more than others has grown dearer to you in life? Be ashamed to look into her innocent eyes unless your own life has been as pure as you know hers to be. "A white life for two," man as well as woman, is the watchword of purity. We have attempted to show you that you should try to look upon yourself as God would wish you to be. Do you think that he would make any distinction?

Are you contemplating marriage? What right have you to ask any woman to become the mother of your children if you have not kept yourself for her and her alone? You would demand that in her. Where is your consistency? Have you analyzed the love that you pretend to bear for her? Is it pure, sweet, and abiding, the affinity of the soul? or is it a body worship, begotten of the flesh, not of the spirit, the child of passion? If it is the latter, then you have no right to sacrifice her. Marriage is not legalized prostitution. The purest love that ever existed will be blasted and will wither and die if prostituted on the altar of an insatiable lust. This

has been the cause of more divorces than all others combined if the truth were known.

Young man, even though your life has been above reproach, seek the counsel of God. Place yourself in his hands. Let him guide and direct. Trust him and abide. What matters it though pain, sorrow, and disappointment be your lot? You are not building for time, but for eternity. What matters it what may become of the flesh, if the spirit abides in grace? It may be God's way that through suffering you might be sanctified and celestialized. Be willing to say, "His will and not mine be done." If you are living a pure life, you have the right to God's care and love, and you may be sure that it is best. How can you in your ignorance judge the way in which that love and that care should be exercised? Remember:

"My times are in Thy hands,
Why should I doubt or fear?
My Father's hand will never cause
His child a needless tear."

Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Hebrews 11: 6.

Men in the past have even excused themselves for political and domestic abuse of woman because God said to Eve, Genesis 3: 16, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and *he shall rule over thee.*" This was the curse placed upon woman because she sinned. In the beginning it was not designed that man should rule over woman. She was to be his helpmeet. "And the Lord said it was not good that man should be alone; I shall make him a helpmeet for him."—Genesis 2: 18. The making of woman the weaker vessel, does not justify man in extending his lordship to social abuse. At best it was a sin that gave him even the opportunity. This brings us to the purpose of creation, the reproduction of life, the faculty which is the most abused of all the gifts of God to man. That it was the divine command, the following surely testifies: "And God blessed them, and God said unto them, 'Be fruitful and multiply and replenish the earth.'"—Genesis 1: 28.

If man is the crown of God's creations, the power to procreate is man's crowning glory. It is God given. It is a sacred privilege. Young man, God has made you his agent. He has transmitted to you a portion of his power. You are acting for him. Instead of forming every man from the dust, he has allowed for the continuation of the miracle in you that you might beget sons and daughters after his own likeness, that you might sow the seed for the body in which he shall place the spirit waiting for its tabernacle of clay. It is the most sacred, yet made the most common, of all God's gifts to man. It is a part of God's Spirit; that Spirit which is in all

things, and over all things, and round about all things. It is in the flowers, the trees, the grass, in all that has life, "Whose seed is in itself." Yet we can not understand it. Life has always been a solemn mystery to man. Science has tried for ages to explain the phenomenon, but it is as powerless as a withered reed. It is a part of God, by his Spirit, and we shall never understand it until that blessed time shall come when "we shall comprehend even God." Then we shall "know as we are known," and see as we are seen, we will be in the presence of God and his holy angels, "to whom be praise and honor and glory for ever."

The desire to procreate is natural and sacred. It is nothing to be ashamed of. You are not responsible for its presence in you for God placed it there; but you *are* responsible for the manner in which you use it. It is its abuse that changes it from a blessing to a curse. God gave us food and the desire to eat when hungry, but we overeat and die of dyspepsia. He gave us grain, but men distill it and become beasts. So the misuse of this function makes men beasts, and if persisted in it brings death. This precious force can not be squandered without causing physical and moral corruption. It should be governed and subjected to the will; yes, the flesh to the spirit, if you please, as mentioned before, provided the spirit itself has not become corrupt by abuse.

It is not our purpose to write at length on this subject at this time. It is too expansive, and this article is already becoming somewhat lengthy. Suffice it to say that the indulgence of this power should be sacred to the marriage vow. Unprincipled physicians sometimes advise young men to seek the companionship of lewd women in order to still the cravings of passion, telling them that it is as reasonable to gratify the desire when it calls as it is to eat when one is hungry, or to drink when one is thirsty. Young man, let me say this, Take the advice of no man, no matter how well educated he may be, who seeks to influence you to do wrong, to do what is condemned in the sacred books. I mentioned in the beginning that the books were the only safe standard. Jesus said: "Thou shalt not commit adultery," and we are also commanded not to commit fornication. Yield to the advice of no man who would influence you to the contrary. It has been proven that incontinency and not continency is the detriment to health and happiness.

It is best to get an understanding of self so that you may know how to govern self, but let it be through the proper channels. Our educational systems are sadly lacking in this respect. Parents are backward in speaking upon these delicate subjects to their children. Tradition, which has ever been the enemy of progress, has frowned upon it. Con-

sequently much sorrow and misery has resulted because of ignorance. If you are in trouble go to a reputable Christian physician. If you belong to the church, or even if not, we would recommend that you consult our Church Physician, Elder Joseph Luff, of Independence, Missouri. Answer no advertisements. The intention is to scare you out of your money. It isn't medicine you need; it is backbone and exercise.

Some of the things mentioned here may provoke a smile from those whose hair has begun to silver, but we have tried to place ourselves in the position of the young man between fifteen and twenty-five, and to advise in those things which come close to home, and in which, from our knowledge of boys, we know they may be interested. We desire to say that The Social Purity Committee, of which Brother C. B. Woodstock, of Lamoni, Iowa, is president, has literature for distribution at a nominal price, subject to the inspection of all parents. The writer will with pleasure give any private advice along lines of social purity that he is able to impart.

In conclusion, let us all remember the purpose of our being here. Let us all stand together in the grand effort to purify the people of God. Let us cleanse the inner vessel. "Zion is the pure in heart." "None but the pure can enter there." May God hasten the day when the "watchmen upon the towers may sing for joy," because Zion *is* pure. Let us be clean. The key to it all is clean living and pure thinking. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my God, and my Redeemer." R. V. HOPKINS.

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THE INFINITE AND THE INFINITESIMAL.

The Creator and his works, representing the infinite in our thought; man and his puny works, though illuminated by the reflected light of the Creator, must appear as the infinitesimal.

Professor R. W. Wood, Johns Hopkins University, Baltimore, while engaged in the construction of a reflecting telescope of liquid mercury, having brought it to such a degree of perfection that it reflected and magnified the heavenly bodies in such a way as to cause their enlarged images to appear in numbers in a pit, that had been an old well, was visited by an old inhabitant of the town, who, looking down into the pit that seemed to be filled with hundreds of star images, they being the reflection of a part of the milky way; after hearing some explanation by the professor, who told him that they were suns like ours, he replied, "You don't say so. And have they earths and things going around them, and are they all inhabited?" And being answered, that "it was very likely," and that "people think that they are inhabited," he scratched his head and said

with a restful smile, "Well, do you know, I dunno as it makes much difference after all whether Taft or Bryan is elected."

This serves to show us momentarily, as by a lightning flash, the awakening of thought long dormant in the mind of the old man, a sudden realization of the smallness of human affairs; and if the record of the relapse, in the same mind, back to some mundane interest, could also be recorded, it might reasonably have occurred within a very few minutes, under the influence of the immediate environment of this man.

It is the purpose here to protract the thought, and the realization attending it, and to attempt to show that which stands as the most potent factor, as the principal means, crushing the realization, and causing such thought to lie dormant in our minds.

If we look inward to ourselves and intensely search for our inmost weaknesses, the frailty of our individual powers, the smallness of our individual accomplishments, taking them up and gathering them in one, from the time of our youth to the present day, we will look very small, even to ourselves; if we will look to the stars in the "milky way" and catch from them the inspiration of our thought of the infinite; and from them look to the sum total of our best achievements, and cull from them the deeds and words that are by comparison as enduring in their nature as the stars we have just looked upon, our best achievements will look very, very small, even to us.

Then look again to him who made the stars and all the heavenly hosts of wonders, and the wonders in the earth beneath us, the wonders of life, the wonders of death, and immortality; listen to the words of inspiration, the revelations of the latter days, the prophets of old who have told of the things to be revealed as the last of the scroll is unrolled in the sight of men; again look to our little self and see how small we are.

If we should stand upon the seashore, and take up one grain of sand, name it the wisest, most noble, and most prudent, the most wealthy of mankind, then drop it with its fellows on the beach before the oncoming wave, see how like its smaller and misshapen fellows, it is tossed about before the power of the Eternal Majesty that caused the waves to roll. Think of the sands of many seas, of many earths like this, of countless millions of moving globes; how very small are we.

We are told that the day is close at hand, when He who holds the keys of death, who has broken its bands, and will set the captives free, will come in the clouds of heaven, bringing with him thousands, the fruits of his righteousness, to meet other thousands on this earth, to be with him in his triumph.

If we were one of those who come with him, or

one of those who were worthy to meet him, our littleness would disappear, for he has said that his own are to be one with him, as he and the Father are one; if we were at oneness with the majesty of the Creator, and found worthy to know the mysteries of the universe and the power by which all things were made, then how great our importance.

Not having that oneness, we surely could not imagine ourselves as being ready for the glories that are to be revealed; therefore, we must turn from the exalted view to see ourselves in the reflected light, as an atom of his creation that by comparison becomes infinitesimal.

So it seems that the question of oneness becomes paramount to all others, and when we remember that to us in this day comes the dispensation of the fullness of times, the day of his preparation, the question of oneness overshadows all others; for as individuals, we are so very small, in the sum of all his creations; and so very great are we in the oneness with him, and with each other, and with those others that he will bring with him when he comes in his glory, that it becomes evident, in view of the very great work that they who live in this dispensation are required to do, that oneness becomes the great essential. Again, when we bring ourselves to realize that the work of his preparation is of such a nature that it can not be done without oneness, we can ask, and answer, each one for himself, the question, Are we doing his work?

Bringing ourselves back into that mental attitude whereby we can see ourselves as individuals, in our infinitesimal smallness, we can then behold the grandeur of the plan of the infinite One, and ask, What is it that we must do, in this great dispensation, not as individuals, but as one with our Great Head?—for we have received the knowledge of our Redeemer, and his commandments to us as individuals are plain.

We naturally go to the books in which the will of our Creator is placed before us;—in both the stick of Joseph and the stick of Judah, and in the revelations of the last days, is found our answer. The answer is in all our houses, in our hands, and within sight of our eyes continually; and the voice is calling now, as it has called to Israel of old: "How often would I have gathered you, as a hen gathers her chickens under her wings, but you would not."

In the answer to the question, as to what we must do collectively, we find that Zion must be built and flourish on the hills; that there must be no poor among the people, that his people shall be in equality one with another, and so on, giving all the attributes of Zion and her stakes; and we know the time is here to do these things, for the Lord has authorized the Order of Enoch, as a means of his own to bring about a portion of his work. How much

nearer to the accomplishment of these things are we now than formerly? Are the cries of the poor heard in Zion and her stakes? Are they who call themselves his people acting as one in temporal things and affairs, or are they acting as individuals in these things? For these things that are required to be done, by his people, collectively, are temporal things.

If we are not doing his work in the collective sense, then we are far from oneness; are we approaching oneness? As one we partake of the emblems of his body broken and his blood shed for us, and covenant to remember him until he comes. Outside the place of meeting the cries of the poor go up to him, along with the testimonies of his goodness and his love. Strange sounds to enter into his ears; mingling with the sight of shivering, hungry children, and the dull faces, and hanging jaws of their parents; slaving away their lives, fulfilling the edict of the Eternal One; "in the sweat of thy face shalt thou eat bread"; hungry, because the bread they toil for is transformed into finery, the food of pride; in the hands of those who "toil not, neither do they spin"; and above all sits the beast of the land, threatening in his power; and there is no place of refuge. Yet we quote the words, "The earth is the Lord's, and the fullness thereof"; and, "there is enough and to spare"; and he has shown us how we can obtain this abundance; and the way may be summed up in the commandment to be *one*. To be one in temporal things is not so easy as to come to the unity of the faith.

If we are not fast approaching that oneness that will make us a part of the infinite, there must be a cause for it, as no effect can appear without a corresponding cause; or, if there are a number of causes, there must be a principal cause, from which the others radiate.

When we can realize our littleness, our infinitesimal smallness in our individual capacity, we are better qualified to see the cause of our slow progress toward oneness. We might assign many causes; selfishness, for instance.

In a case of panic, in a crowded house, as when a fire breaks out, and strong men trample little children under foot, and weaker men and women too, and even strike down those who impede their progress to personal safety, we can see selfishness illustrated, and with it unreasoning fear of personal loss; a fear that overshadows all considerations of mercy, that shrouds all sense of suffering in others under a pall of frenzy to claim their own, their precious own, to the exclusion of the rights of others who in the mad rush are not strong enough to claim and hold their own.

If this should prove to be a parallel to conditions in the financial world, then it might be said

that individuals in the temporal affairs of business will push and crowd and trample upon the weak, because they have the strength to do so, and the selfishness to urge them on, and yet, there still remains a need of clearer incentive, a more powerful cause than selfishness, to make them show the callousness, the deafness, the blindness, to the condition of the weak, the deafness to their cries, the indifference to their visible suffering.

A great, a most overwhelming frenzy it must be, a sort of madness, to stupefy even the natural sense of pity that is inherent even in the brute creation, not to mention the love of Christ that is claimed by some who do these things in the financial world.

What then is it that governs all movements in all temporal things? What makes one work from sun to sun in grime and sweat? Another sit and frown and figure in an office? and lie and cheat, and plan, until at eventide, bedecked in costly clothes, he goes, unheeding pinched faces and bare feet, past hovels of poverty and ragged beds of sickness, to mingle with, and regard with jealousy, the proud associates of his class; not knowing that he is one of the infinitesimal things of creation, not thinking or caring that he has left Lazarus to die along the way, and within the reach of his hand.

Then crossing by, and all alone, gazing with wistful eyes in the direction of the pomp and style to which the one has gone, he of the sweat and grime bemoans his fate, and in his covetousness treads on the helpless ones, with all unseeing eyes, and hears not their despairing cries nor extends his strong arm to help them up.

What is this thing that goads them on? that makes them chose their *separate ways*, and all alone contend against the infinite? and be content to be an atom, a single failing speck of human flesh and blood? When in the union of brain and brawn, they could raise the fallen, cheer the faint, and redeem that which was lost; becoming one with God and Christ, who made this earth and all that in it is, and who can give to all his own that which they need, if they are one; but "if ye are not one ye are not mine"; and so the promise fails by disobedience?

What is it stands most in the way? It must be a most mighty thing, a symbol of satanic power, a vapor of the pit; to stupefy and clog our brains, and hide the love of God; can John be right in what he saw? Is it the image of the beast? Are we now living in that age of power so universal that men worship at this shrine, and offer up their service to him who causes all to bow till he place his mark upon them?

And can this image of wondrous power be likened to an idol? and shall we offer up to it the poor, the weak, the feeble? Must we bow to stocks and stones, and yokes of bondage wear, or will we take, like

free-born men, the words of Christ and God, and in his way, and his alone, rise up in strength, and sacrifice to the one Eternal all our self and all our wealth, to prove his righteous purpose, to earn from him his favor great, and make a place of safety and stand therein, while in the world and all around the things that can be shaken shall reel and fall and broken lie, with all the power of Satan?

Then if we knew that single thing that at the bottom lies, and we could call it by name, would we then come to oneness? or, would we still with wistful eyes go on until we perish? Would this great lure still draw us on? or would we stop and tremble, and then in full repentance cry, "Lord, we will give our money"?

As individuals, how infinitesimal we seem; as seen collectively, how near the infinite; how great the glories that shall be ours, as we approach to oneness.

Awake! ye saints of God, awake;
Call on the Lord in mighty pray'r,
That he will Zion's bondage break,
And bring to naught the fowler's snare.

He will regard his people's cry—
The widow's tear—the orphan's moan;
The blood of those who slaughtered lie,
Pleads not in vain before his throne.

Then let your souls be stayed on God;
A glorious scene is drawing nigh;
Though tempests gather like a flood,
The storm, though fierce, will soon pass by.

Awake to union and be one,
Or, saith the Lord, ye are not mine;
Yea, like the Father and the Son,
Let all the Saints in union join.

C. W. CHAPPELOW.

DEWEY, OKLAHOMA.

With fluttering heart and trembling hand
I brought my little gift and laid
It down upon God's holy altar.
I had so prayed that, touched by his
Almighty hand—his dear pierced hand—
It might become a holy thing
Meet for his service. And now I
Watched for that dear hand to take it up.
My little faith would scarce believe
That his omniscient eye would
Notice take of gift so small, so
Mean, as mine. When lo! it was
Returned, so changed, so beautified,
I clasped it to my heart with tears
Of joy. It came so multiplied,
So radiant with his love, I marveled
That I should have withheld it from
His hand so long. The gift was naught.
But God's dear hand upon the gift was all.

—Exchange.

Of General Interest

Denies Immortality of Individual Souls.

Doctor Max Verworm, professor of physiology in the University of Bonn, addressing a large audience at Columbia University yesterday afternoon denied the immortality of the individual soul, declaring that the soul was no more immortal than the body, for which death was one of the conditions of life.

"One may hold any idea that one will upon the relations of the mind and body," he declared, "but so much is wholly true; every act of consciousness is intimately dependent upon the vital processes in certain cells of the cortex of the cerebrum. Innumerable facts testify to this and thence comes the answer. If even a single condition of a complex phenomenon fails, the phenomenon itself ceases. The phenomenon of human consciousness ceases with the life of the cerebral cells. But the life of these cells is extraordinarily frail. Even the stoppage of the blood for a few seconds suffices to paralyze them and completely to inhibit consciousness. These facts have been experimentally confirmed upon men. Hence our individual soul is no more mortal than our individual body."

This, the speaker thought, was a desirable end. He continued:

"If, with the silencing of the heart, consciousness passes away and the happiness and the sorrow of the world cease, then living man is relieved of the fear, the feeling of uncertainty, which a mournful faith in a reward for good and evil must awaken in every man. Hell and purgatory and other inventions of a gloomy fancy ought to give place to more noble incentives in modern culture. The thought of the existence of death ought not to and can not arouse feelings of fear. At most the thought of dying, when it is accompanied by pain and suffering, would do so. But energetic mankind will conquer this fear. At all events our education ought to tend toward this. Reacting to pain and feeling fear in the face of suffering are indeed wholly physiological properties. They are provisions developed in the struggle for existence as important means for maintaining the life of the organism.

"We should endeavor by every means to free mankind from the paralyzing fear of death. Here the education of the child can accomplish much. It is fundamentally wrong, by the mein, the tears, and the lamentation of the mourners to picture death before the children as something full of anguish and mystery and horror. We should rather accustom ourselves to receive it as something self-evident. Then the anguish of death would disappear. He who has no fear of dying and no fear of death can accomplish what the coward never can."

Professor Verworm first undertook to throw out the "casual point of view," as he called it, the view which seeks to explain everything by a cause and to find the cause of every phenomenon. This view, he said, had been displaced by the concept of "conditions." What was usually seized upon as a cause was merely one of many conditions. Scientific research to-day was not concerned with finding a cause, but was only satisfied with an explanation of an event or a situation when all conditions had been discovered. This would rule out views of the universe which had existed since prehistoric times and still influenced the ideas of many thinkers. The last development of the causal view was the philosophy of "vitalism" which stopped at the explanation that vital phenomena were the result of vital force. In contrast with these methods, Professor Verworm pointed to the modern biological method of seeking to ascertain the conditions of life, which included a study of the internal and external conditions of life. The

external conditions, he said, had been ascertained to an astonishing degree. He continued:

"On the other hand, the internal conditions which are present within the living organism as accessible to analysis with much greater difficulty and only indirectly, for there exists here an almost hopeless complication. This is still further increased by the fact that all innumerable individual factors, which are dependent in the closest degree on one another and upon the external vital conditions, are undergoing a continual change. Nothing is constant and uninterrupted but the change itself; nothing is hard and fast; everything is shifting, and all the relations of the individual parts to one another and to external agencies are changing throughout the whole of life.

"Nevertheless, physiological research has succeeded in discovering the characteristics of a large number of the fundamental internal conditions of life, and at the present time, when, after a period of relative stagnation, physical and chemical research has received a new and powerful incentive, it is a delight to see a constantly deeper insight into the mechanism of the internal vital conditions being revealed by physico-chemical methods.

"We do not yet know the exact chemical structure of many of the substances found in the cell. We do not yet know their approximate quantitative relations, even for a single given moment in the life of a single cell. And we do not know the arrangement in space of the various substances in a living cell. If an engineer lacks but one part of a complicated machine, he can not possibly put the machine together. For similar reasons, we can not at present pretend to make living substances artificially in a laboratory, and all attempts to manufacture synthetically even the simplest organism have ever been in vain. But we may affirm this: If we could once succeed—and this would be possible by a single stroke—in assembling in their proper quantitative relations and positions and with the proper motion of their smallest particles, all the substances that an amœba contains at a given moment, and if at the same moment we could surround this artificial amœba with the natural external conditions of its life, the artificial system would live like the natural amœba. This picture means nothing more than that the life in a given organism is determined simply by the sum of its internal and external vital conditions. Wherever all these conditions are realized there is life for that specific form of organism; and all its general and special vital performances can happen, such as its nutrition and respiration, its production of matter and energy, and if it were one of the higher organisms, even its sensations and feelings, its thinking and willing for its life is identical with the sum of the conditioning factors.

"In order to understand death we must analyze development; not as is usually done, from a merely morphological standpoint, by determining the unbroken sequences of changes in form which an organism undergoes; but physiologically, by studying the changes in the metabolism of the cells which occur during life. So far scarcely a beginning has been made here.

"Let us consider first the simplest organism, the cell. Let us suppose that we have before us a cell in which the destruction and construction of the living substance are continually and fully balanced, and every disturbance in the quantitative relations of the active substances, brought about by transitory external stimuli, is always automatically compensated at all times. Then there would be no agency to act as a condition of death, and the death of such a cell could be brought about only through changes in the external conditions of life; in other words, through fatal action of external agencies. But as a matter of fact such cells do not exist, either as inde-

pendent organisms or within our bodies. All living substance changes so long as it lives. All living substance develops. This is the internal factor which is the condition of death. Development contains the germ of death.

"Continual destruction and continual construction, that is life. Without life there is no death; and, too, there is no life without death. The old impressive song of the monk of Saint Gall, '*Media vita in morte sumus*,' has a much deeper significance than the author anticipated. All life must die and all life is death.

"And wherever and whenever, upon any heavenly body in the universe, the conditions for the origin of life appear anew, there living substance is formed out of lifeless substance, and wherever and whenever the conditions of life cease there also living substance returns to lifeless forms. 'Dust thou art and unto dust thou shalt return.' This is true of all living substance, from the one-celled amœba to the most gifted man."

—*New York Times*.



CHURCHES GAIN MEMBERS.

SENTIMENT IS FAVORABLE, BUT INCREASE IS SMALL AND UNSATISFACTORY.

Membership of all the churches of the United States increased by 594,366, last year, according to statistics prepared and made public yesterday by Doctor H. K. Carroll, formerly director of the religious census.

This is less than three fourths of one per cent of the country's entire population, and is only one and seven tenths per cent increase over the country's church membership for 1910.

"The increase can not be considered at all satisfactory," said Doctor Carroll, yesterday. "It shows that the greater part of this country's population are not church members. The body of ministers, one of whose principal duties is obviously to secure converts, is increasing. The number of churches is increasing also, and so, presumably, is the number of devout lay workers whose desire it is to win converts.

"The average net increase in membership of the Methodist Episcopal Church last year was less than two for each of its churches. The average increase in membership of the Northern Presbyterian Church is a little over one for each church. The average increase in membership in the Protestant Episcopal Church is a little over two for each church.

"In short, either the losses by death, removal, exclusion, etc., from this country's churches are much larger than formerly, or the ingathering through revivals, Sunday schools, etc., is smaller. The net increase of church members in this country for the decade ended with 1910 was about 786,000 a year."

The increase in membership in the various denominations in the last eleven years is shown in the following tables:

DENOMINATIONS.

	1911.	1890.
Roman Catholic	12,556,612	6,231,417
Methodist	3,234,822	2,240,354
Methodist (South)	1,892,454	1,209,976
Methodist (South)	1,892,454	1,209,976
Baptist (colored)	1,799,222	1,348,989
Presbyterian	1,340,310	788,244
Disciples	1,308,116	641,051
Baptist (North)	1,211,426	800,450
Episcopal	947,320	532,054
Lutheran Synod Conference	780,938	357,153
Congregational	741,400	512,771
African Methodist Episcopal	620,234	452,725
African Methodist Episcopal Zion	547,216	349,788
Lutheran General Council	467,495	324,846

Latter Day Saints	350,000	144,352
Lutheran General Synod	309,702	164,640
Reformed (German)	297,829	204,018
United Brethren	291,461	202,474
Presbyterian (South)	287,174	179,721
German Evangelist	253,890	187,432
Colored Methodist Episcopal	234,721	129,383
Spiritualists	200,000	45,030
Methodist Protestant	183,318	141,989
Greek (Catholic)	175,000	100
United Norwegian Lutheran	170,088	119,972
United Presbyterian	136,850	94,402
Lutheran Synod of Ohio	131,923	69,505
Reformed (Dutch)	117,288	92,970
Evangelical	109,506	133,313
Primitive Baptist	102,311	121,347
Dunkard	100,000	61,101

During 1911, the Methodist Church showed the greatest proportionate gain in members—204,289 over 1910. The Roman Catholic Church showed the greatest numerical gain, 230,665.—Selected.

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"Bevier, Missouri; Appeal."

Elder Gomer Griffiths, general missionary, delivered two illustrated lectures on Palestine and especially Jerusalem and vicinity, at the Bevier Latter Day Saints' church last Monday and Tuesday nights.

Elder Griffiths has been engaged in mission work for said church in the Holy Land, from where he returned last March to attend the world's conference of said church at Independence, Missouri, and his lecture dealt with his personal experiences and impressions of the people and country, and the views shown by him were taken by him and coworkers while there, and he appeared in several of the views shown, one representing him baptizing converts in the River Jordan. The views covered a large number of places in Jerusalem and other portions of the country made sacred through connection with the life of the Christ on earth. He is an interesting speaker and secured the close attention of the large congregation present. The building was well filled each night. The singing of hymns appropriate in sentiment and connected with several of the views shown, added much to the effectiveness of the lectures.—May 3, 1912.

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Sect Gaining Fast.

BATTLE CREEK, MICHIGAN, April 27.—At to-day's sessions of the Seventh Day Adventist conference for Illinois, Michigan, Indiana, and Wisconsin, it was said that since its start, sixty-seven years ago, the Adventist Church has doubled its membership every ten years, and to-day it is supporting large numbers of missionaries in foreign countries. It was asserted that the organization is giving fifteen times more per capita for the support of its foreign mission work than are the members of any other denomination.

The Adventists have mission stations in fifty-seven foreign lands to-day. At present the Adventists conduct seventy-four sanitariums throughout the world, representing a valuation of \$3,368,041.

To-day practically no business was done, the delegates attending church and Sabbath school at the big tabernacle, where Elder A. G. Daniels, of Washington, D. C., preached. As in previous meetings, Elder Daniels asserted that the second coming of Christ was near.—*Chicago Record-Herald*.

Religion directs us rather to secure inward peace than outward ease.—Tillotson.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

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Young Women's Department, Mrs. J. A. Gardner, superintendent, 707 South Fuller Avenue, Independence, Missouri.

Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

Save the Children.

Beautiful the children's faces,
Spite of all that mars and sears,
To my inmost heart appealing,
Calling forth love's tenderest feeling,
Steeping all my soul with tears.

Eloquent the children's faces—
Poverty's lean look, which saith,
"Save us, save us! Woe surrounds us,
Little knowledge sore confounds us!
Life is but a lingering death!"

"Give us light amid our darkness;
Let us know the good from ill;
Hate us not for all our blindness;
Love us, lead us, show us kindness—
You can make us what you will.

"We are willing; we are ready;
We would learn if you would teach;
We have hearts that yearn towards duty;
We have minds alive to beauty.
Souls that any height may reach!

"Raise us by your Christian knowledge;
Consecrate to God our powers;
Let us take our proper station;
We, the rising generation,
Let us stamp the age as ours!

"We shall be what you will make us—
Make us wise and make us good!
Make us strong in time of trial,
Teach us temperance, self-denial,
Patience, kindness, fortitude!"—Selected.

Is Home Influence Declining?

Much has been said of the horrors of the white slave trade, which has become a national peril, and which requires the strong hand of the law to deal with it. National indignation has been strongly aroused by the recent disclosures of the committee of investigation, and much as we may shrink from the publicity of it, we can not ignore the fact that the home, once so sacred, is now threatened by this monster of iniquity that spares not high or low, rich or poor in search of his victims. We feel a great wave of pity as we think, "Can nothing be done?" There must be a responsibility attached somewhere. It is to home training we must look for better conditions. "The hand that rocks the cradle is the hand that rules the world."

There is a laxity in connection with the training of the children of the present day that is partly responsible. They are not taught obedience in the home. They are not taught to respect any authority. They are not taught to reverence God and all sacred things, and especially to be reverent in the house of God, "to be modest in language, behavior and dress." The child that is not taught reverence and obedience in the home will grow up to despise the authority of God. Over-indulgence by parents and a lack of restraint is the beginning of many evils.

Modern conditions also have something to do with the lack of reserve noticeable among the young people. The free and easy way of getting acquainted with strangers on boats and cars, is a very dangerous thing. Parents should have a close supervision of the whereabouts of their children, their associates, and their reading. Remember a book is a close companion. Children should not be allowed indiscriminate choice of reading. One bad book may be the cause of the ruin of your child. Temptation also may come in the form of those "lovely" auto rides, and the girl who is supposed by her mother to be visiting a girl friend may be speeding miles away in an auto, perhaps in questionable company, and the deception thus begun may bear other and more bitter fruit.

The mother should not neglect to warn her girls of the pitfalls that are laid at the feet of the unwary, and to guard the purity of their good name as a priceless jewel.

The love of dress is often fostered from babyhood by fond but foolish parents. The little tot is decked in a brilliant array of ribbons and beautiful clothes, and poses for admiration and compliments and soon expects them as something the child has a right to. The child's vanity is fed and pampered until the little autocrat feels he is "monarch of all he surveys," and we are compelled to long for the good old days of our grandmother when obedience was enforced and was the rule and not the exception. Display and extravagance are the curse of the age. Rome became weakened and enervated because of love of luxury and extravagance, and in consequence fell a prey to her enemies.

Both mental and physical degeneration follow an age of self-indulgence and luxury. History repeats itself, and the fate of Rome will be the fate of any nation that follows the same course.

The ridiculous fashions of the present day are an indication of a decay in morals. Then whither are we drifting? The five cent theaters are taking the place of the evenings at home, and home is becoming only a place to eat and sleep in, and the theaters are building the characters of our children. The children of to-day will be the men and women of the future and to them will be intrusted the affairs of the nation, and the results will be according to the training they are getting now.

There is a constant craving for novelty which is being fed by every form of amusement, and the influence of home training is giving way before the mad rush for pleasure and

love of the sensational. There is a strong undercurrent at work to destroy home influence, and the destruction of the home is determined upon. There are a thousand alluring temptations to tempt the young. Satan knows his business and does not indulge in idleness. We can not fold our arms and think "All is well. I can sit at ease. The Sunday school and church will take care of my child." Vain thought. The destroyer is abroad and your child may be the one that will be sucked into the whirlpool next. Vigilance, diligence, and faithfulness alone will conquer the foe who "becomes more daring, knowing well the latter day."

SAINT CLAIR, MICHIGAN.

MRS. A. MCKENZIE.

Requests for Prayer.

I ask the prayer union, and the Saints in general who may read this, to pray in behalf of my daughter, Mrs. Davis, who is sorely demented in mind, that if it is God's will she may be healed. S. I. Lindsey, Omaha, Nebraska.

Letter Department

LEAVENWORTH, INDIANA, May 23, 1912.

Editors Saints' Herald: The conference of the Southern Indiana District, held with the Louisville Branch, at Highland Park, Kentucky, the 18th and 19th inst., though not largely attended was a success; said by a number to be the best ever yet attended in this district.

Arriving in this field on the 8th inst., we find there is plenty to do. Brother Jacob Halb, the only appointee exclusively to Southern Indiana, is faithfully at work. We will assist him all we can.

We came to this place on yesterdav to remain about one week. Expect to attend the Foundry Hill conference of the Kentucky and Tennessee District, to convene June 1.

We had about one week's meeting at Littles, Indiana, with increasing interest, till the bad, rainy weather came. Plenty of work to do, but the workers are few.

In gospel work,

H. E. MOLER.

CLEVELAND, OHIO, May 27, 1912.

Dear Saints' Herald: To the Saints of the Lamoni, Cleveland, and Kirtland branches we wish to say we truly are grateful for your many tokens of kindness shown us in our sad bereavement, in the loss of a loving wife and mother; and the many floral tributes from Cleveland and Kirtland Saints, and friends outside the church of both places, and especially the Lamoni Saints, who did so much for the comfort of my companion and the little children, showing truly the Zionic spirit that is resident in the Saints there.

No tongue can tell the sad ending of a hopeful, happy residence in your midst; but, dear Saints of Lamoni, many happy thoughts shall dwell in my memory of the love shown me by you, and if it ever be possible for me again to move to your town, it will be with a knowledge that I go among God's people, who are living in the main to do unto others as they wish to be done by. I doubt if ever any community of people anywhere else on this earthly plane could have endeared themselves to us as the Lamoni Saints have done.

In conclusion, I keenly sense the fact of my inability to fully frame language commensurate in thanksgiving and appreciation, but so far as a stammering tongue can express the sentiments of my mind, and the affection of an aching heart, it shall articulate that sound to God, to richly reward you all in his own way and time. We again tender our heartfelt thanks to all of you.

Yours in the faith,

EBEN MILLER AND FAMILY.

RIPLEY, OKLAHOMA, May 28, 1912.

Editors Herald: R. E. Grant wins his case against the writer here in the county courthouse to-day. Suit was brought for publishing his record. Religious virulence was a prominent factor in securing the jury verdict. There was a great deal of splurge about "Mormonism" and the revelations of Joseph Smith mouthed roundly out by the lawyers. This all has its weight, and with some minds is heavier than evidence.

The verdict is three months in prison, and two hundred and fifty dollars fine. We shall endeavor to secure a new trial, but whatever may come we are not disturbed in mind over any ills or reverses which may come as a result of having conscientiously and truthfully defended the gospel of Christ against satanic onslaughts.

Yours truly,
JAMES E. YATES.

PUNKSUTAWNEY, PENNSYLVANIA, May 28, 1912.

Editors Herald: I wish to tell the Saints of the Virginias that, I having been appointed as associate minister in charge of that district, I wish to have the cooperation of all, so that success may attend our efforts in advancing the work we all love so well, and that other honest souls may be made partakers with us in this grand and glorious work.

I am now in this place, preaching on the streets, with bitter opposition from the Y. M. C. A., and a reverend by the name of Hewett who rose up and opposed me the first night I spoke on the street, belching forth a tirade of abuse against the church, Book of Mormon, and Joseph Smith. He said that he had been in the West among our people, and that they were a low class of people; that the Book of Mormon taught a most damnable doctrine; that Joseph Smith was the meanest man that God ever let wear boots. I challenged him to affirm his church on church propositions, and that Joseph Smith was an impostor, and the Book of Mormon a fraud. He refused to debate at all. I then challenged him to get an honorable representative of his church to affirm and I would furnish a representative of this church, and let the public hear both sides. This he also refused to do. The next evening he came out with an article in the paper stating how he had protected the citizens from awful deception. He also stated that the street corner preacher made no answer.

I got a sister to answer it as a spectator, who had heard it all. She stated that the street corner preacher did answer him and challenged him to public discussion, which he flatly refused to do. The sister signed her communication, "Justice." The next day he came out with a lengthy article and told how he was trying to protect the mothers and girls of the city from such deception. He advised me to hunt other fields of labor, in a threatening way.

I then wrote an article in answer to that and took it to the editor, but he refused to publish it, saying that the minister was a citizen of their city and I a stranger, and the sympathy of the people was in favor of the local man and against me. I told him that was all the more reason I should be heard, but to no avail. All that we can do is to continue on the streets in the face of all the opposition. Perhaps by the help of God's Holy Spirit we may be able to plant some good seed in the hearts of some honest souls, that will in God's own due time bring forth fruit.

Pray for us, dear Saints, that we may not become discouraged in these trying times, but may continue faithful till the battle is over and the victory won. I am unlearned; having scarcely any schooling, and these men come to me with either Hebrew, Greek, or Latin, and Bible school learn-

ing, and I have no way of meeting them but by the assistance of God's Holy Spirit, which, thank God, is better than all man's wisdom.

This is not my field. I came here by request and consent of the minister in charge, R. C. Russell. I will leave here the first of next week for my field, Virginia. I desire to hear from all Saints who want preaching; especially where new openings can be made, or those recently made, so we can follow up the good work begun.

Brother Mills, of Columbus, will be associated with me for a while, and we will try while he is with me to meet all the demands we can. Let me hear from you as soon as possible. My address for the present will be my home address, Willoughby, Ohio, R. F. D. 2, from where mail will be forwarded to me.

May God bless all of his Saints and work everywhere, that all may live, love, and labor together that Zion may soon be redeemed, and that his people may be gathered together under his special blessing, protection, and care, is my prayer.

Your brother in bonds,
JAS. MCCONNAUGHY.

THE DALLES, OREGON, May 22, 1912.

Dear Herald Readers and Saints: I sometimes think that we as a people have the greatest reason to be exalted; to be the most contented and happy. People in the world come very far short, as a rule, in doing what is very plainly commanded in the Scriptures. It is our duty to do as the most enlightened people in the world ought to do. There may be many in the church who are continually making sacrifices, going perhaps far beyond their means to aid in sending the gospel to those who are in spiritual darkness, but I am inclined to believe that there is a certain amount of indifference among some of our people. There are many in the church, I suppose, who have pleasant homes where want is never felt, and where peace is apparently sure and certain from day to day, and that they little realize what there may be in the places where others dwell. It is not so hard to feel the need of temporal things if we are surrounded by kind relatives and friends, but when we are alone from day to day and have no chance to break the monotony, either by communion with Saints or relatives, it is a very discouraging situation.

I long for church privileges. I would love to have my boys enjoy the company of happy, young Saints. I know life would seem much more complete to them. I have often wondered if there were many in the church who have the heartsick longing to be with the Saints that I have. I can not any longer be contented away from the church. Therefore I have concluded that as we can not move from here we will try to have some of the elders come to The Dalles. I think as my husband is so well known here that there could be a place found in which to carry on meetings. There are people in this neighborhood who have expressed a wish to hear some preaching. There are elders at Hood River, but they are obliged to keep busy at work to make a living for their families.

I would like to have a letter from some of the missionaries who could come here and spend a little time. After the work is started we could have elders from nearby occasionally, and in time we might have a branch built up.

We live five and a half miles south of The Dalles. In coming you will pass a grape vineyard, and Grim's Cherry Park.

Hoping to hear from some one who is willing to come,
MRS. M. DAWSON.

Report of Second Annual Series of Meetings at Webb City, Missouri.

I suppose many are waiting to hear of the failure or success of the second annual series of meetings which were held at this place, from April 21 to May 5. We are much pleased to inform you that the result is a great success for Webb City.

Brother T. W. Williams was secured again this year to place the "grand old message" before the people, and he did so in the same old easy way that is characteristic of him.

The musical feature of the series was in charge of Brother Hale W. Smith, assisted by Sister Frances White, of Lamoni, Iowa, as soloist. The solos and duets were enjoyed by all, and their efforts will be remembered by all who attended the meetings.

Our meetings were well attended and much interest was manifest during the entire series, increasing until the close. Many outside people expressed their regrets that we had to close so soon.

A vast amount of good was wrought in the way of removing prejudice and instructing the people not acquainted with our work. In fact, it appears that nearly the last vestige of prejudice has been eliminated from the ranks of our fair city.

Since the meetings closed we have been overwhelmed, as it were, with compliments and questions as to when they were to return. We think much good is derived in holding these annual meetings, in which special effort is put forth.

One prominent lady said, "He certainly told me lots of things that were according to my way of believing." Another said, "If Mr. Williams would come back here I believe he could convert the town." Still another said, "You would have to enlarge your church if he comes back again."

As before, we had our "tract" distribution and "question card" act, the latter of which brought forth much information and some mirth.

As before, our advertising was quite extensive. We received the hearty cooperation of the newspapers, and especially of the *Webb City Register*, whose editor gave us about a column synopsis each day.

We had the support of outside people from start to finish, who contributed quite liberally toward meeting the expenses of the series. Several outside people said they would contribute quite liberally if Brother Williams would have his sermons printed in book form. Two people said they were sorry they ever heard Brother Williams preach, as they knew their church would never look right again to them. One prominent lady said she never knew she was a Latter Day Saint before, and wanted to know if she could join us on her old baptism. Those who attended, of outside people, were mostly of those who have no affiliations with other churches.

We desire to continue our annual effort and we know that if God's blessings continue to follow us as in the past two years, we will continue to grow, and a great future awaits this part of his heritage.

The committee on arrangements was F. L. Freeman, chairman; O. L. Bradford, treasurer; C. H. Hobart, assistant secretary; Frank H. Cowen, secretary.

In bonds of love,
FRANK H. COWEN, *Secretary*.

A man's ingress into the world is naked and bare,
His progress through the world is trouble and care;
His egress out of the world is, nobody knows where.
If we do well here, we shall do well there;
I can tell you no more if I preach a whole year.

—John Edwin (1749-1790).

Miscellaneous Department

Conference Minutes.

PITTSBURG.—District conference convened at Pittsburg, Pennsylvania, March 2, 1912, R. C. Russell and Charles Fry presiding. Statistical reports from branches received, giving present number as follows: Steubenville 55, Fayette City 81, Fairview 79, Pittsburg 181, Wheeling 218; total 614. Reports received from Elders D. E. Tucker, L. D. Ullom, O. J. Tary and O. L. Martin; also from District President Charles Fry, priests' quorum of the Pittsburg District, and from president of Pittsburg Branch. The secretary-treasurer was empowered to call on the branches for funds when necessary. Bishop J. A. Becker reported total receipts from tithing and offerings \$968.72; disbursements, \$953.75; deficit January 1, 1911, \$172.55; deficit January 1, 1912, \$157.58. Bishop Becker also reported verbally for the reunion committee, stating that there is about \$192.00 in cash and \$300.00, approximately of property on hand. A committee of three was named to meet with similar committees from other districts interested, to draft a constitution and by-laws for the government of the joint reunion of the Ohio, Kirtland, West Virginia, and Pittsburg districts. Charles Fry, Sister Betty Liston, and L. F. P. Curry were named as such committee, with Matthew Liston as alternate. After remarks as to the uses to which Kirtland Temple was sometimes put, a resolution was adopted for presentation to General Conference protesting against the practice of allowing the temple to be used for secular purposes. Delegates to General Conference were elected and their credentials ordered forwarded to the Church Secretary. These delegates were instructed to support the amendment to the Book of Rules as published in *HERALD* for February 16, 1912. Subject to the approval of the Wheeling Branch, it was provided that Myron E. Thomas be ordained to the office of elder. Votes of thanks were given to various ones assisting in the arrangements for conference. Elections resulted as follows: District president, Charles Fry; first vice president, O. J. Tary; second vice president, A. H. D. Edwards; secretary-treasurer, L. F. P. Curry; other district officers were sustained in order. C. B. Keck, Cleveland, Ohio, was added to the committee for auditing Bishop J. A. Becker's accounts. R. C. Russell and Ebenezer Miller occupied during preaching services. Prayer and sacrament service in charge of O. J. Tary, Charles Fry, and Ebenezer Curry. Collections amounting to \$20.51 were distributed among the missionaries. Invitation of Wheeling Branch accepted to hold next conference at that point. Session adjourned subject to call of the district president, who was given authority to appoint time of next meeting. L. F. P. Curry, district secretary.

Convention Minutes.

INDEPENDENCE.—Stake Religio convention convened at Second Kansas City, Saturday, May 18, at 2 p. m., and continued until 4 p. m. Sunday. The reports of officers and various committees indicate the work is progressing throughout the stake, with two or three exceptions. The numerical gain for the year was one hundred, making the total membership now twenty-one hundred. The election of officers resulted in W. A. Bushnell being chosen president; J. A. Gardner, vice president; Carlotta Hartnell, secretary; B. J. Scott, treasurer; Louise Palfrey-Sheldon, librarian, Sister Arthur Allen, home class superintendent. A recommendation made by Brother Bushnell, looking to the appointment of a Religio missionary or field worker to devote entire time in the stake, was referred to the executive committee with power to act. A letter protesting against the ordinance lately passed permitting smoking on street cars was authorized to be sent to the mayor of Kansas City. A resolution making users of narcotics—tobacco and intoxicating liquors—ineligible to hold office in the stake, and urging locals to adopt the same rule was referred to the executive committee for report and expression of opinion at next convention. The Sunday morning and afternoon sessions were occupied by institute workers—good literature, home department and relief work being discussed in the morning, and the lookout, social, program and normal departments being presented in the afternoon, together with a review of the year's progress of the society by the retiring president. The convention throughout was marked by a good feeling and all present seemed anxious for the right to prevail, regardless of personal opinions. J. F. Rudd and M. H. Siegfried.

Conference Notices.

Conference of the Northern Wisconsin District will meet in connection with the reunion, June 29, 30. All branches and officers please see that all reports are on hand. Mail same to A. L. Whiteaker, in care of reunion. Leroy Colbert, district secretary.

Spring River District will meet for conference June 22, at Purcell, Missouri. Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Kansas.

The Saint Louis district conference will convene at Lansdowne Branch, East Saint Louis, Illinois, Saturday and Sunday, June 22, 23, 1912. Matters of importance to the entire district will come up, and we desire the cooperation of the membership of the district, so please make an extra effort to be present. There will be the election of officers for the ensuing six months, and other matters of interest. R. Archibald, district president; C. J. Remington, district secretary.

The Northern Michigan district conference will meet at East Jordan Saturday and Sunday, June 22 and 23. Social service at 8.30 Saturday morning, business session at 10. Meals served at ten cents. Missionaries and children under ten years, meals free. Beds furnished free. Branches see that reports are sent to secretary early, at East Jordan. F. A. Smith is expected to be present. J. C. Goodman, president; C. N. Burtch, secretary.

District conference of the Mobile District will convene at Theodore, Alabama, June 22, at 10 o'clock a. m. Election of officers and other matters of importance will come before us, so let us come together in the proper spirit, in order to obtain best results. A. E. Warr, president.

Convention Notices.

Religio and Sunday school conventions of Northern Michigan will convene at East Jordan, Friday, June 21. Social service at 8.30 a. m., Religio business session at 10; at 1.30 Sunday school business session will convene; at night an entertainment. Locals see that credentials are prepared and sent. A. E. Starks, C. N. Burtch, district presidents and superintendents.

Spring River district Sunday school convention will be held at Purcell, Missouri, June 22. We expect to hold institute sessions. Mollie Davis, superintendent.

Mobile Sunday school and Religio convention will convene on Friday, June 21, at 3 p. m. All Sunday school and Religio workers should attend. A. E. Warr, district president.

Fremont district Sunday schools and Religios will meet in joint convention at Tabor, Iowa, June 21 and 22, 1912. On Friday evening at 8 o'clock a joint program will be given; Saturday at 9 a. m. joint business session. Following the business session about one to one and one half hours will be devoted to normal work in which special attention will be given to reports and reporting. Local officers are requested to attend this convention and take part in the discussions. Lorena Leeka, president of Religio; C. W. Forney, superintendent Sunday schools.

Reunion Notice.

The fourth annual reunion of the Northern Wisconsin District will convene June 22 to 30 in the beautiful grove on the banks of Lake Chetek. All buildings and grounds are electric lighted, and the lake abounds in fish which are easily captured, and our facilities for frying them nice and brown are unsurpassed. Come one and all! Prices are as follows: Transportation by boat from depot, free; tents 10 by 12 feet, \$1.50; 12 by 14, \$2; floors in tents no extra cost; cots 25 cents; double springs 50 cents. (Bring tick—no cost for straw to fill them.) Meals served in dining hall at 15 cents for those camping who buy meal tickets—one half price for children taking plates at the table under ten years of age. Those having no tickets will have to pay 20 cents. Some of the speakers will be J. O. Dutton, W. A. McDowell, L. O. Willdermuth, A. L. Whiteaker, and local men. One speaker from a distance will be had. We hope to get Heman C. Smith. Leroy Colbert, secretary.

Southern Indiana district reunion will begin Saturday, August 31, at 2.30 p. m., ending Sunday, September 8, at 8.30 p. m. The place for the holding of this reunion will be at Wirt, Indiana, with the Union Branch, at the Union Church, in the beautiful Locust Grove. This will be a lovely place to spend a week of recreation as well as labor in the Master's cause. Work will be provided for the auxiliaries of the church, such as the Religio work, Sunday school work,

and home department work. It will take about one hundred dollars to get everything ready in good shape for the reunion, and as the committee has been empowered by the conference to raise this money, we have decided on this means of procedure: that each one of the willing workers that reads this notice will raise two dollars in some way and mail it to me, stating in your letter that this is a special donation for the reunion work. I have confidence that each one of the willing workers will raise their two dollars between now and the first of July, and I will look with interest to see who will be the first to answer the summons. Let us make this a big reunion and a good one because we are interested in it. John Zahnd, chairman of committee.

Notice to Elders of Michigan and Northern Indiana.

To the Elders of Michigan and Northern Indiana; Greeting: Having been directed to organize a quorum of elders for the territory named above, we have decided on the 22d of June, 1912, 2 p. m., as the time to effect such organization, and hereby give notice that we desire as many present as possible. Those who can not be there in person can send their names, with the items of their ordination, etc., and we can have them enrolled with those present as charter members.

Address all such items to F. A. Smith, 57 Selden Avenue, Detroit, Michigan, in care of Arthur Allen.

FREDERICK A. SMITH,

Minister in charge of Great Lakes Mission.

Bishop's Agent's Appeal.

To the Saints of Southern Missouri District: Another conference year has begun, and the missionaries are in the field, while their families are left at home to bear the burden alone.

We have more missionaries in this district this year, but they also have a larger territory to cover than formerly; and in order that they may succeed in their labors, it becomes the duty of every Saint to help sustain them and their families. The proper way to do this is to pay your tithes and send your free-will offerings to the bishop's agent. And while it is the duty of everyone to assist the elder on his way, "when in need of assistance," this is not tithing, and you get no credit on the agent's book for it. We have already had calls for assistance, but unless you all help, we are powerless to meet the demand. So be diligent and all help to send the gospel message to every corner of this district. I would like to see everyone's name on the bishop's book, and when this is done we may be sure that the Lord will bless us as a people, both spiritually and temporally. The district officials are thinking of holding a reunion sometime in July, and if they do, and it is possible for me to go, I'll be there, and would like to meet all the Saints and write out tithing receipts for them whether the amount be large or small. You can remit direct to the undersigned by post office order or check, or any other way most convenient to you. Every Saint may consider this a personal appeal to examine themselves, whether they are in the faith.

BEENJ. PEARSON, *Bishop's Agent.*

TIGRIS, MISSOURI, May 27, 1912.

Pastoral.

To the Ministry and Saints of the British Isles Mission; Greeting: The General Conference of April, 1912, having placed me in charge of the above-named mission, I hereby notify you that the following brethren have been placed in charge of the districts herein named: Roderick May, London District; J. W. Taylor, Birmingham District; J. W. Leggott, Manchester District; Thomas Taylor, Leeds District; Charles Cousins, Sheffield District; John G. Jenkins, Eastern Wales District; Thomas Jones, Western Wales District.

Brethren, please note that your quarterly reports are due me on July 1, October 1, January 1, and March 1. *Be on time* so that I may be able to report the progress of the work according to instructions. *Kindly note*, Bishop May is always ready to receipt your tithing. The expenses of the mission must be met. Faith alone will not pay the bills; therefore give as the Lord has blessed you. We want you to pray for us, and your prayers will be effective, if you will pay all you can. Let us therefore be up and doing and there will be no question about our success.

W. H. GREENWOOD, *Missionary in Charge.*

MANCHESTER, ENGLAND, 69 Church Street, Bradford.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:

Finding Homes for Orphaned and Destitute Children - 533
 The Law of Spiritual Growth - 534
 A Word of Caution Regarding Candidates to the Position of "The One Mighty and Strong" - 535

ORIGINAL ARTICLES:
 A Review of Mormonism Against Itself, Part 27, by S. W. L. Scott - 537
 An Appeal to Young Men; Especially to Those of the Household of Faith, by R. V. Hopkins - 540
 The Infinite and the Infinitesimal, by C. W. Chappelow - 543

OF GENERAL INTEREST - 546
 MOTHERS' HOME COLUMN - 548
 Mrs. A. McKenzie.

LETTER DEPARTMENT - 549
 H. E. Moler—Eben Miller and family—James E. Yates—James McConaughy—Mrs. M. Dawson—Frank Cowen.

MISCELLANEOUS DEPARTMENT - 551

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. A. Smith, Managing Editor.
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When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

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

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

Dear Saints of the Southern Nebraska District; Greeting: Another conference year is before us, and the laborers are few for our district, while the calls are many for work that ought to be done. We feel to thank the Saints for the assistance they have rendered in the past, and we feel assured that you will respond to the calls that are within your reach now; the Religio, the Sunday school, the Woman's Auxillary are all helps to carry on the great work of the Lord. May the blessings of our heavenly Father attend you in all your labors of love, and I feel that you will have his smiles and approval in all that you may do for the upbuilding of the cause of truth.

Let us all put forth an extra effort this year and see what we can do for the cause we all love. We know we are living in a momentous age, when activity and vigilance seem to be necessary in our work. Let us be watchful and prayerful and careful and we will succeed, with the help of the Master.

To all the workers and members of our district, let us do what we can that it may be said of us as one of old, She did what she could. And to all the branch presidents of the district, let us encourage and help the local ministry to move out and preach and make appointments and fill them in the country round about; and missions can be established in the cities and towns, that the work may spread abroad in this way. We can all do something for the uplifting of humanity. Let the good seed be sown and the Lord will give the increase.

With love and good wishes to all, I am as ever your brother and colaborer in the cause of Christ,

W. M. SELF, District President.

To the Saints and Friends of the Kewanee District; Greeting: I am pleased to be again associated with you for another year, and realizing the magnitude of the work, and its needs, I trust we shall all feel that we are coworkers together with God, in his glorious cause. And to the end that we may be useful, we wish to solicit the cooperation of any and all who know of any places where there would be an opportunity of making an opening where we could preach the word to those yet in darkness. I shall be pleased to hear from any as to their needs, especially where the work can be opened up in new places. My field address will be 2130 Fifth Avenue, Moline, Illinois; home address Independence, Missouri. Mail addressed to either place will reach me.

I do most certainly appreciate the kindnesses shown me the past years of my sojourn in your midst, and pray the Giver of all good gifts, to abundantly bless and reward all. In conclusion, may we be successful, that we shall be worthy of heaven's choicest blessings.

JOSEPH ARBER.

MOLINE, ILLINOIS, May 24, 1912.

To the Priesthood and Membership of Southern Indiana and Kentucky and Tennessee Districts; Greeting: Having again been placed in charge of the territory included in the above-named districts, as assistant minister, we feel the weight of that responsibility, and ask the assistance and cooperation of every Latter Day Saint in this field.

Brethren J. R. McClain, J. A. Roberts, W. S. Shupe, and

Ed Dickson have, by appointment, been assigned to the Kentucky and Tennessee District, thus furnishing a better supply of ministers than usual. Brother Jacob Halb has been assigned to the Southern Indiana District, the only one appointed exclusively to this district.

These brethren will all occupy as opportunity may afford, and as wisdom may direct from time to time, as to arrangement and division of the work.

We ask the local ministry to do all in their power to honor their calling by lifting up their voices to proclaim the word at every available opportunity.

Will the Saints and friends please inform us of opportunities for preaching, and especially where new openings may be made. Address me at Holden, Missouri, box 396, or at 223 State Street, New Albany, Indiana.

Praying that much good may be done during the present conference year,

H. E. MOLER.

HOLDEN, MISSOURI.

Dear Saints and Friends of the Oklahoma District: Having been appointed by the church to labor in the above-named district, I desire your assistance and support in the best way possible. I may not be able, however, to suggest to the acceptance or satisfaction of all just what the best way is, but we do most earnestly solicit a friendly and Christlike response in our efforts to forward and maintain the Lord's work.

It is impossible for the ministers of Christ to build up the work of God and make it successful unless they have the moral and spiritual support of the members.

We suggest a careful study, (by reading and prayer) of the word of God as found in the books of the church. For convenience or explanation I might refer to the law, or gospel, as having three different departments; one as important as the other. First, the legal or initiatory rites and ordinances. Second, the spiritual requirements and response to duty in the development of character. Third, the temporal or financial necessities. There are no nonessentials in the gospel plan. Our mission and appointment by the church is to save men, or teach them the plan of salvation. This we hope to do, and are asking for your cooperation. It would be a failure for anyone to teach well and not practice well. I am conscious that "it is a good divine that follows his own teaching," and that "it is easier to teach twenty what is best to be done than to be one of the twenty to follow one's own instruction."

Practical Christianity is what is needed to-day in the church, and not so much unkind criticism of others. If others do not do as you think they should, your only safety is in dealing with them as the law of Christ requires, and not seek to injure them by circulating damaging reports. If anyone should suppose that they are gaining faster along the way to "perfection's abode," let them give evidence of advancement by the manifestation of charity for those who have "not yet found the road"; otherwise their claims will be doubted. I hope we may be patient and kind to each other; seeking only to build up and not tear down.

With these suggestions you may conclude in part what our line of work will be. We no doubt have all made mistakes

in the past—we may again—but we are hopeful of improvement.

I am not well acquainted with the needs of the work in the various places in the district; therefore would kindly urge prompt response, by letter, from all who desire preaching. After hearing from you we can better arrange our work and tell when we can visit you.

Central Oklahoma District is that portion of Oklahoma lying between the 96th and the 98th meridian. You can easily locate yourself on the map. Write to-day. Address me at Seiling, Oklahoma.

Our gospel is worthy of confidence, and our very best efforts. By devotion and consecration to its service we are sure of success and triumph into the kingdom of God.

Brother James Yates, of Ripley, Oklahoma, is associated with me in this field. He is the president of the district and we hope to labor together most of the time as circumstances will permit.

Our effort will be to properly represent the Christ in the field assigned to us. We beg your cooperation and the blessings of the Lord. May the love of God and his Spirit be with you all.

In gospel bonds,
R. M. MALONEY.

Notice to Religians.

The executive committee of Zion's Religio-Literary Society has again appointed the undersigned superintendent of the Gospel Literature Bureau for the ensuing year.

Last year we were able to do but little except to get reports from a small minority of the workers, owing to the fact that the appointment was received so late. However, the reports we did receive would indicate that some of the local workers at least were alert in the performance of their duties. It may be that all were busy in the discharge of the obligations incumbent upon them, but in the absence of any report we are unable to ascertain what they have accomplished.

We are desirous of communicating at once with all gospel literature superintendents, and good literature committees in locals outside of districts. Some are not known to us, and in some instances gospel literature superintendents have not been appointed. In cases of this kind, the executive committee of the district where the vacancy exists should see to it at an early date that some competent person is appointed, and this information communicated to the writer.

Our work this year should show some advancement at least. Possibly not in the number of pieces of literature distributed, or the number of subscriptions taken to the church publications, but in the effectiveness of the distribution and the benefits attained from the perusal and study of the papers already taken. In other words, let us make use of what we already possess, and the increase will be more easily cared for.

Your especial attention is invited to the first paragraph of Leaflet of Instruction, No. 3. Comparatively few of our people are in possession of the church publications and works, and fewer still make any pretense of reading or studying them. In the estimation of the writer, the first great opportunity open to the gospel literature worker is, to promote the circulation of church literature amongst our own people, and the proper study of the same.

This branch of the Religio work affords an excellent opportunity for every member to render service. There is no department in the organization that is more deserving of your faithful support. Will you help?

Reports should be made semiannually, January and July. Report blanks and Leaflets of Instruction furnished on application.

Still in the light,
HARVEY SANDY, *Superintendent.*

KANSAS CITY, MISSOURI, 1007 Vine Street.

Notices.

Sunday school secretaries of the Central Nebraska District will please remember to send quarterly reports to me at once. The schools are reporting every three months, so please send your reports at once to F. S. Gatenby, district secretary, Orchard, Nebraska.

Official photographs of the late General Conference may be had by sending to Hale W. Smith, 103 Pendleton Avenue, Independence, Missouri. The only official photograph of the General Conference ever taken, showing the people in panoramic view. In front are arranged the leading quorums of the church. President Smith will be seen sitting about the

middle of front row. The Quorum of Twelve and Quorums of Seventy to his right. To his left the Quorum of High Priests.

Photos are in two sizes: 10 inches by 36 inches for \$1.50; 10 inches by 24 inches for \$1.25; postpaid from Independence. Photos will be mailed in separate tubes.

These photos are by far the best ever taken. Nearly every person can be seen with the naked eye. Profits from sale of photos go to the general church. We recommend the larger size, as it is much clearer than the smaller size. Order direct from church agent, as above.

Resolution of Condolence.

Whereas, it has pleased almighty God, the divine and supreme ruler of the universe, in his infinite wisdom to permit the removal from our class, and from the Star of Bethlehem Sunday School, after but a few months association, and from the midst of her family, our highly esteemed sister, Margaret Miller, therefore be it

Resolved, That we, the teacher and members of class number 4, though we bow in humble submission to the loss sustained by the death of our sister, nevertheless we confess our dependence and hope in the wise provisions made by the Creator for all that have trust and confidence in him; feel that it is well with our departed sister, for the evidence vouchsafed unto us of her acceptance, and worthiness to enter into the rest chamber of the Lord, there to abide till the call shall come for the great reunion of the faithful of all the families of Israel.

We adopt this tribute of respect for the memory of the departed, and tender to her bereaved husband and children this expression of condolence and heartfelt sympathy, and trust that divine Providence will in his compassion soften the bitterness of this parting, and by the gentle wooing of the Holy Spirit shall bring to, all consecrating willingness to say: "Lord, thy will be done."

Resolved, That we ask the school to concur in this action of the class; and that a copy be forwarded to Brother Eben Miller and family; also, that the preamble and resolutions be published in the HERALD.

ROBT M. ELVIN, *Teacher,*
MRS. MARY J. GARNER, *Secretary.*

LAMONI, IOWA, May 26, 1912.

This was concurred in by the school.

Died.

AMES.—Sophronia W. Ames was born at Deer Isle, Maine, June 17, 1838; baptized June 21, 1903, by John W. Ames, to whom she was married August 24, 1903; he having passed away in August, 1911. Since coming into the faith the sister has been a faithful, consecrated member; and in her last painful sickness was a patient, resigned sufferer, fully resigned to the Master's will, and patiently waiting the time to be called to join the loved ones gone before.

MOORE.—Robert H. Moore was born May 10, 1824, in Howard County, Missouri. Died May 25, 1912. Funeral at the grave by M. M. Turpen.

NUTTER.—Veral Corene, infant daughter of Mr. and Mrs. Ed Nutter, of Blucher, Saskatchewan. She was born December 28, 1911; died May 24, 1912. Laid to rest in the Floral Cemetery May 26, 1912. Funeral services held at Floral Methodist church. Sermon by Elder J. A. Beckman.

PEIDT.—Samuel Peidt died March 31, 1912, at his home near Cheviot, Saskatchewan, aged 80 years. He was a member of the Baptist Church. Interment at Floral Cemetery, April 2, 1912. Services were conducted at the home of his son, Chris Peidt, in charge of Brother J. W. Diggle. Sermon by Elder J. A. Beckman.

BATE.—John Grafton Bate was born in Brock Township, Ontario, April 16, 1851; died suddenly at his daughter's, Cameron, on May 13, 1912, of heart failure, aged 61 years, 27 days. Was baptized September 7, 1884, by Elder J. H. Lake; was ordained a teacher November 2, 1902. He leaves to mourn a widow and seven children. Funeral at Eden Cemetery; sermon by Elder James Pycock. He was one of the first to receive the gospel in eastern Ontario, and continued to bear testimony of its divinity to the end.

The law of harvest is to reap more than you sow. Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.—George D. Boardman.

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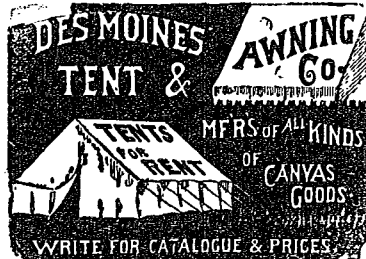
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All names should be sent to secretary.

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THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, JUNE 12, 1912

NUMBER 24

Editorial

SISTER ELIZABETH J. BLAIR.

Sister Elizabeth J. Blair, affectionately known by thousands as Grandma or Mother Blair, passed to her reward at one o'clock p. m., Saturday, June 8, at the home of her son, Brother David H. Blair, in Kansas City, Missouri, after a lingering illness of about two months. Sister Blair's history is almost contemporaneous with that of the Reorganization; her husband, President William W. Blair, having been one of its earliest missionaries. She attended the Amboy Conference in 1860, and her faith and interest have never failed or faltered during the many years President Blair was an active church worker nor since, during the many years of her widowhood. Particulars concerning her life and death will be given in a later issue. We reserve further editorial appreciation for the pen of our Senior Editor, who for so many years was associated with Sister Blair's husband in ministerial, editorial, and presidency capacity.

THREE GREAT MEETINGS.

Three of the larger sectarian churches have lately held important conferences. We give a brief review of the meetings from *The Outlook*.

THE PRESBYTERIAN ASSEMBLY.

The long and gradually losing struggle within the Presbyterian Church against the modernizing of theology makes the assembly's approval of a new catechism of more interest than usually attaches to such an event. In 1902 the assembly approved a "Brief Statement of the Reformed Faith," presented as the working theology of the church by the committee on the revision of the Westminster Confession. Of this, when finally adopted in 1903, *The Outlook* said, "It virtually supplants the old Calvinism." This is equally true of the "Intermediate Catechism" now approved. The famous "Shorter Catechism," which it virtually and inevitably supplants, taught the Calvinism of the Confession in terms suited, as supposed, to the young people of the seventeenth century. Of this the "Intermediate" retains no vestige. All speculative and scholastic teaching is cut out, such as creation "out of nothing in the space of six days," the fall of all mankind in Adam "under the wrath and curse of God," the election of "some to everlasting life," the mystery of

the "effectual calling," justification, adoption, sanctification, and the glorifying of the elect. The moderation of it appears in its first question, "What de we most need to know?" as its substitute for "What is the chief end of man?" The thirty-seven questions and answers of the "Shorter" on the Ten Commandments are condensed into three, and room is made for New Testament principles and precepts concerning the kingdom of God, and duties toward the church, the home, our country and other countries. Catechetical instruction has unhappily fallen into neglect. Those who discern its advantages are here provided with a remarkably attractive means for its revival, brief, comprehensive, simple, lucid, practical. The assembly week was devoted to denominational interests and enterprises. Three and a quarter millions are asked for next year's work. The annual increase of membership is but one and three tenths per cent. Increased evangelistic effort is intended. The home field shows that the rural religions "have become sources of moral peril to the Nation." In city and suburban churches the situation is pronounced "not at all satisfactory." The Sunday school lesson papers, having roused some antagonism from those who are suspicious of "heresy," have been put in control of a committee of supervision. In this respect the Presbyterians seem less willing to welcome freedom of utterance than the Methodists, whose action on this same point we report below. Meeting this year at Louisville, the assembly voted to meet next year at Atlanta. This move is thought to bring appreciably nearer the reunion of the Northern and Southern Presbyterians, sundered by the Civil War.

IMPORTANT DECISIONS OF THE METHODIST GENERAL CONFERENCE.

The Methodist General Conference, which has been in session in Minneapolis, has reached three important conclusions. The first relates to what might be called the management of the church. In the past the arrangement for supervision by the bishops has been such that it has often happened that the bishop who has authority under certain circumstances might be resident at a point distant from the territory affected, while the bishop residing in the territory affected is without authority there. By the action of the conference a provisional arrangement has been made that is distinctly a new departure and is regarded as definitely progressive, so that the direct supervision will be exercised by the resident bishop for at least ten months in the year. This change will be welcomed by all who, without regard to denominational affiliations, regard it as important that the church increase its efficiency. The second decision is a negative one. It retains in the Book of Discipline of the church the paragraph regarding "doubtful amusements." This paragraph places a ban upon certain specified amusements, such as dancing and card-playing. For a number of years there has been a growing feeling, expressed in this year's address by the bishops, as well as that of four years ago, and repeatedly expressed during the past eight years in many utterances by leading men of the church, both laymen and clergymen, that the decision with

regard to such amusements should be made, not by statutory prohibitions of the church, but by the conscience of the individual. By a majority of seventy-nine in a total vote of eight hundred the paragraph was retained, but the tendency of opinion in the church is indicated by the fact that the majority this year for the retention was very much narrower than that eight years ago. It seems inevitable that before long the Methodist Church will return to the fine and comprehensive statement in the General Rules given to it by John Wesley admonishing its members "to take only such diversions as can be taken in the name of the Lord Jesus." The third decision put a termination by an overwhelming majority, to the effort to restrict liberty in editing of the Sunday school publications of the church. The report through which this decision was reached, while counseling caution in these restless times, commended honesty in the recognition of the results of biblical criticism; and it enthusiastically approved the general course of the editor, Doctor J. T. McFarland, who has been the subject of severe criticism from a very few who have been unable to agree to modern methods and interpretation. This decision is an indication of the real progressive spirit in the Methodist Church, a spirit which is one of its great sources of strength.

BAPTISTS IN CONVENTION.

If the plans launched at the meeting of the Northern Baptist Convention at Des Moines, May 22-29, are carried out with the energy and optimism which marked their inception, the Baptists are standing at the beginning of a new era in the prosecution of the cause of Christian education. Baptist institutions of learning in the West and Middle West are feeling the tremendous pressure of the competition of the great state universities. Baptist colleges are numerous and widely scattered through the West; but for the most part they are small and greatly hampered by lack of funds and equipment. Hence the questions insistently asked at Des Moines—What is the need of denominational colleges? and, What is the appeal which they can make with convincing force to their constituency? The facts revealed at the convention seemed to indicate that Baptists are behind the other great denominations both in educational facilities and in the number of the youth within their ranks who avail themselves of these. Startled by the figures into a new activity, the Northern Baptist Convention has accepted definitely and vigorously the duty of furnishing to those for whom it is responsible an adequate and distinctly Christian education. A radical and far-reaching program is proposed, beginning, under the direction of a permanent commission on religious and moral education, in the home and Sunday school and extending to every institution of learning which bears the denominational name. The Baptist Education Society had become identified with the Education Board of the convention, money has been voted for a preliminary survey of the situation and for the employment of an educational leader as secretary, and it is proposed from this beginning to assume increasing responsibility as a denomination for the advancement of the cause of an education which shall be infused with a definitely religious spirit. The demand for efficiency and scientific management applied to the missionary agencies of the denomination, leading to the correlation of all missionary forces at home and abroad, the avoiding of waste and reduplication, was prominent in the convention. Democracy in religion is finding strong expression among Baptists, and "insurgency" in the West exercised the controlling influence in the formulation of the policies of the missionary societies. A forward movement calling for the raising of three million dollars this year for the missionary interests of the denomination was instituted with enthusiasm. The spirit of progress was expressed in a new plan of comity and cooperation between the Northern and Southern Conventions which promises well for the future.

Original Articles

THE SALVATION OF THE RACE.

The question of salvation, we think, is by all conceded to be the most important consideration of any age or people. All have considered it to a greater or less extent and have reached conclusions based upon, what seemed to them, the evidences at hand.

These conclusions have differed as to what salvation is, who shall enjoy it, when and by what means it shall be effected.

As Latter Day Saints we differ from all others on this important question, and found our belief on a larger field of evidence than do others. It is surprising, however, to find among us various answers given to the above questions.

Having given some attention to this matter I have decided to write my thoughts and perchance others may give theirs, and by an exchange of views light may be increased.

WHAT IS SALVATION?

Webster says it is: "The act of saving; preservation from destruction, danger, or great calamity. In theology, the redemption of man from the bondage of sin and liability to eternal death, and the conferring on him everlasting happiness. This is the great salvation."

By this it will be seen that there are two phases to salvation: 1, Deliverance from sin and death; 2, Ushering the one so delivered into eternal happiness.

With this agrees the word of God: "He shall save his people from their sins."—Matthew 1: 21. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."—Hosea 13: 14. "For this purpose the Son of God was manifested, that he might destroy the works of the Devil."—1 John 3: 8.

The work of Satan has ever been to sow sin, death, and misery; the work of Christ "to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness."—Daniel 9: 24.

Besides this cleansing from sin, redeeming from the grave, and bringing about a condition of righteousness, the Lord in his matchless goodness has provided for us the everlasting happiness of enjoying a reward laid up for every good deed performed. (Romans 2: 6; Psalm 62: 12; Matthew 16: 27; Revelation 20: 13.) Surely this is wonderful mercy, remarkable forethought and provision for the future!

In the cleansing from sin all share alike who receive it. The blackest criminal and the most upright man come out from the cleansing flood alike clean, the former transgressions being completely pardoned in both cases. But not so in the allotment of rewards.

Then the upright man receives recognition for every right thing done; while he who wasted his time, though now forgiven for it, has little or nothing to his credit. How just and beautiful are all the dealings of God with man!

This latter feature of salvation—the bestowal of rewards—makes gradation in the eternal world necessary. The obedience of man to his Maker and the conduct of man to his fellows is so varied that God would of necessity have to prepare a multitude of conditions in the eternal world to reward every man “according to his works.”

And that is just what he has done. Jesus said, “In my Father’s house are many mansions: if it were not so I would have told you. I go to prepare a place for you.”—John 14:2. Many mansions are in his Father’s house, but a special place is to be prepared for those who are his faithful disciples here. With this agrees Paul’s declaration, “As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits: afterwards they that are Christ’s at his coming. Then cometh the end, when he hath delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.”

Three orders are given here:

1. “Christ the first fruits” (and James says to the church, “We should be a kind of first fruits of his creatures”).
2. They who are Christ’s at his coming.
3. They who are ready at the end.

This thought is more fully explained later in the chapter: “There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead.”

We now feel prepared to answer the question, What is salvation? It is a cleansing from sin, a redemption from the grave, and a bestowal of everlasting rewards in accordance with our works in life: these rewards to be distributed in three general glories, and varied in the third according to the merits of the individuals occupying therein.

WHO SHALL BE SAVED?

At the birth of Christ the angel choir sang of his mission work: “I bring you good tidings of great joy which shall be to all people,” a prediction which is still largely unfulfilled, comparatively few people having received the glad message and partaken of the joy of salvation.

At the close of his life Jesus declared: “And I, if I be lifted up from the earth, will draw all men unto me.”—John 12:32. The only condition on

which this promise hinged was, “if I be lifted up from the earth,” referring to his death on the cross. The condition was faithfully met by the Master of men, leaving the drawing of “all men unto” him an assured fact.

Thus the opening and closing scenes of the Savior’s life were marked by the proclamation of the salvation of the race.

Again we read “that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the *glory* of God the Father.” (Philippians 2:10; Romans 4:11; Isaiah 45:23.) After all that God has done and sacrificed for the salvation of man, what *glory* could he possibly experience at their confession of Christ unless it were in the accomplishment of that for which he had labored,—their salvation. Especially does this seem apparent when we read: “Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?”—Ezekiel 18:23.

In the beautiful vision of heavenly things presented to Joseph Smith and Sidney Rigdon in these last days, God said, “This is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father hath put into his power and made by him, who glorifies the Father and saves all the works of his hands, except those sons of perdition who deny the Son after the Father hath revealed him: wherefore he saves all except them.”

From these texts we learn that:

The good tidings of salvation will be to all people.
All men will be drawn unto Christ.

Every knee shall bow and every tongue confess that Jesus is the Lord, to the glory of God.

Some shall fall away after they have received the gift of eternal life and finally shall be lost.

All the rest shall be saved.

Our answer to the question of salvation is, therefore, All except those who forfeit the gift of eternal life after having received it, shall be saved.

WHEN AND WHERE SHALL MEN RECEIVE THE MESSAGE OF SALVATION?

These are the questions over which most of the stumbling occurs; but we think God has made it all very plain in his word, and our hearts rejoice that he has been pleased to reveal so much and that the harmony of the scripture is so complete. Surely none but God could express himself to so many dif-

ferent conditions of men in so varied language yet the whole produce a harmonious blend. Nothing appeals to our understanding as greater evidence of the inspiration of our books than does this.

When and where we receive the gospel is very important, for it largely determines when we shall rise from the dead and where we shall occupy in the eternal world. It will therefore be necessary to consider the glories separately in deciding the question.

THE TIME AND PLACE TO GAIN CELESTIAL GLORY.

This is so well understood among the Saints that a few texts are all that will be necessary. We could not think of canvassing the ground thoroughly, for the books being written to and by the instrumentality of the heirs of this kingdom are full of promises and instructions to them.

In the vision recorded in Doctrine and Covenants 76, God says of those who shall have celestial glory:

And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the Firstborn.—Doctrine and Covenants 76: 5.

And further:

The earth abideth the law of a celestial kingdom, . . . and the righteous shall inherit it: for notwithstanding they die they shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body which was a natural body: even ye shall receive your bodies and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same even a fullness. . . . The face of the Lord shall be unveiled: and the saints that are upon earth who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.

Paul tells us how we may know if we are ready for the kingdom:

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—Romans 8: 11.

And latter day revelation says, "This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom, which glory is that of the church of the Firstborn."—Doctrine and Covenants 85: 2.

From these passages we learn:

We who here obey the principles of the gospel—faith, repentance, baptism, and the laying on of hands, and receive the Holy Spirit, continuing faithful unto death, receive celestial glory.

The Holy Spirit dwelling in us is the promise of that glory.

It will resurrect us to that glory.

It is a portion of celestial glory and at the resurrection we shall receive a fullness.

The saints who are alive shall be caught up with those who died in Christ.

Of the glory of this kingdom we read:

they are they into whose hands the Father has given all things; they are they who are priests and kings, who have received of his fullness, and of his glory, and are priests of the Most High after the order of Melchisedec, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore, as it is written, they are gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present or things to come, all are theirs, and they are Christ's and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ for ever and ever.—Doctrine and Covenants 76: 5.

TERRESTRIAL SALVATION, ITS RECEPTION.

In the consideration of this glory and the preparation therefor the difference of opinion commences, some holding that the resurrection occurs first and their acceptance of the gospel follows during the millennium. We think for many reasons this position can not be sustained.

In the first place the very suggestion of "glory," "reward," must be preceded by the idea of purification from sin, else the reward could not be enjoyed. Salvation is a condition as well as a place and the condition must be attained before the place is obtained. Just as well send the primary department into high school as consign uncleansed people to glory, whether that glory be celestial, terrestrial, or telestial: their condition would contradict the place and confusion ensue. We only endure the presence of heavenly beings and heavenly things here by becoming like them through the operation of the Spirit received through obedience to the gospel. By parity of reasoning will it not be so in the world to come, where the presence of the Son is enjoyed in one glory (terrestrial) and angels and the Holy Ghost in the other (the star glory)?

In section 85 of Doctrine and Covenants we have an account of trumps to be blown by angels, recording different events in the order in which they shall occur.

Commencing with the 27th paragraph we read of the dead in Christ arising at the sounding of the first trump.

And after this another trump shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them that they might receive the gospel, and be judged according to men in the flesh.

This refers to the terrestrial order, and they are called "Christ's at his coming," because they have obeyed the gospel and are ready to enter their reward at his coming. They could not become "Christ's" in any other way, for "Know ye not that as many of you as have been baptized into Christ have put on Christ . . . and if ye be Christ's then are ye Abraham's seed." For this very purpose were they consigned to "that prison which is prepared for them that they might receive the gospel." Why should God prepare a prison for a work and then call forth the prisoners before the work were accomplished?

But it is said the heathen nations are to be redeemed during the millennium and are to have part in the first resurrection.

We see no reason why a dead heathen could not be taught the gospel in the spirit land as well as one who was not a heathen; but the evidence that they who died heathens shall be resurrected such is sadly lacking. We have seen by the sounding of the first and second trumps that there is a space between the resurrection of the church of the Firstborn and that of them who are "Christ's at his coming," though both have part in the first resurrection. We are not told how long this period will be, but, as Christ comes with the blowing of the first trump, the second trump, which calls forth those of the moon glory, must sound some time during the millennium; and let us not forget that "the resurrection from the dead is the redemption of the soul." Hence the expression, "Then shall the heathen nations be redeemed," may refer to their rising from the dead. But it must not be concluded that they are heathens, necessarily, at their resurrection, any more than that they are organized "nations" at that time, if indeed it refers to those who have passed away at all, which I think is quite doubtful. It probably refers to the living who have survived the judgments incident to the coming of our Lord and have not been reached by the gospel previous to his advent.

We are informed that the terrestrial inhabitants receive the gospel through the ministration of the celestial. This is exemplified by the Savior's preaching and opening the way to the spirits in prison, and commissioning his ministry to do the same works that he did.

Further information is gleaned from Doctrine and Covenants 85: 6, where a resurrection to each of the three glories is referred to as follows:

Ye who are quickened by a portion of the celestial glory shall then receive of the same even a fullness; and they

who are quickened by a portion of the terrestrial glory, shall then receive of the same even a fullness; and also they who are quickened by a portion of the celestial glory shall then receive of the same even a fullness.

In each case a portion is received first and at the resurrection a fullness of the same. The saints are now enjoying their "portion," as will be seen by the use of the present tense, "ye who *are* quickened by a portion of celestial glory,"—hence we may inquire, What is it that we receive which is a foretaste of our future glory, the earnest of our inheritance?

"This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom."—Doctrine and Covenants 85: 2.

We are convinced, therefore, that the Spirit received through obedience to the gospel is the "portion" referred to, so far as it relates to the celestial order, at least.

But how is it with those of the terrestrial order? They also receive a "portion" before the fullness is obtained. What is the portion in their case?

We have learned that a prison has been prepared that they might receive the gospel; obedience to which will win for them the gift of the Holy Ghost, the "portion" of their future glory, and thus prepare them to be "Christ's at his coming." The gospel is the same, no matter where administered, but it seems to be the conditions under which it is received that determine the reward to be obtained.

The fullness which these sons of terrestrial glory shall enjoy in the eternal world is to "receive" of the presence of the Son but not of the fullness of the Father." Think what that means,—the presence of the Son! What power enables them to endure his glorified presence? The unregenerate Paul became blind and helpless before such glory. There is one power, and one only, that can qualify anyone to abide it, and that is the power of the Holy Ghost. Hence we conclude that the "portion" enjoyed before their resurrection is the gift of the Holy Ghost received through obedience to the gospel in the spirit land.

In the foregoing examination of scripture the following points may be noted:

1. A certain class shall be termed "Christ's at his coming."
2. In order to be "Christ's" they must previously have been "baptized into Christ."
3. A prison has been prepared for the purpose of ministering the gospel to them.
4. They of the celestial order do the ministering.
5. They shall have part in the first resurrection.
6. They shall rise a little later than the church of the Firstborn.
7. They had been quickened previously by a portion of terrestrial glory.
8. They shall then receive a fullness of the same.

9. Which fullness means a receiving of the presence of the Son but not of the fullness of the Father.

SALVATION OF TELESTIAL SPIRITS.

We now reach the last stage of salvation, where the great mass of humanity occupy "as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore."

Again we encounter differences of opinion regarding the time and place of salvation. But what saith the scriptures? How readeest thou?

In Doctrine and Covenants 85: 27 we read of the dead in Christ arising at the sounding of the first trump. The next paragraph tells of those "who are Christ's at his coming," arising at the call of the second trump, and the next reads:

And again, another trump shall sound, which is the third trump: and then cometh the spirits of men who are to be judged, and found under condemnation: and these are the *rest of the dead*, and they live not again until the thousand years are ended, neither again until the end of the earth.

What means this marshaling of spirits who are still under condemnation? Not a resurrection, for we are told they shall not live again till the thousand years are ended. What then? A grand review for a gala day of the millennium? We think not; God does not treat his creatures that way. What then? Is it not a change in their condition in the world beneath? They have suffered "the wrath of God on the earth" and have "suffered the vengeance of eternal fire"; they have "been cast down to hell" and are suffering "the wrath of Almighty God" for their sins, nevertheless they are "prisoners of hope" for whom Christ died. A change must come to them some time, for they are many of the "all men" whom Jesus said he would draw unto him.

Notice, this trumpet blows just after the one which called forth the terrestrial spirits out of "that prison which is prepared for them that they might receive the gospel." A vacant educational prison beneath, therefore, would be the result of the blowing of the second trump. When the third trump blows "then cometh the *spirits* . . . of those found under condemnation." Cometh where? Evidently where they shall receive the gospel, as will be seen in paragraph 31, which reads,

And another trump shall sound which is the fifth trump, which is the fifth angel who committeth the everlasting gospel, flying through the midst of heaven unto all nations, kindreds, tongues and people; and this shall be the sound of his trump, saying to all people, both in heaven and in earth and that are under the earth; for every ear shall hear it and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying, Fear God and give glory to him, for the hour of his judgment is come.

There can be no mistaking this language. The spirits in prison, under the earth, are called forth somewhere by the blowing of the third trumpet and the blowing of the fifth trumpet commits the gospel

unto them and *they receive* it and *confess* while the trumpet is still blowing.

Now when does the fifth trumpet blow? During the millennium, while the first two glories are enjoying the presence of their Savior. What better time could be chosen in all the ages of eternity to save the hosts beneath than while Christ is presiding over his people, developing and perfecting them, and the nations living outside of Zion are being converted so that "the earth" is filled "with the knowledge of the Lord as the waters cover the sea"? Then, as never before, could baptism for the dead be engaged in, and angels and redeemed men carry the message of eternal life to their suffering fellows below.

There is a reference in paragraph 39 regarding a class of spirits for whom the fourth trumpet blows, who also are to remain to the end and are then to be found "filthy still." This paragraph entirely loses its force unless those spirits of the third trumpet are cleansed before the end; for if both are to be filthy still when resurrected, there is simply a distinction without a difference. But we have seen better things for the spirits of the third trumpet and will deal more fully with those of the fourth trumpet in a latter part of this article.

God has made things very plain, however, regarding the redemption of the telestial spirits. Doctrine and Covenants 76: 7 says:

These are they who are cast down to hell and suffer the wrath of Almighty God until the fullness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying: I have overcome and have trodden the winepress alone, even the winepress of the fierceness of the wrath of Almighty God.

Let us examine this for a moment:

They suffer the wrath of God.

They continue to suffer until the fullness of times.

At which time Christ *shall have* subdued all enemies.

He *shall have* perfected his work.

He shall deliver them up the kingdom and present it to the Father spotless.

We would ask, What stains were on the kingdom? The stains of sin are the only ones that could ever mar it in the sight of God; hence sin must be obliterated before the spotless, finished work is presented to the Father.

But when is this finished work accomplished? when shall the kingdom be spotless?

Doctrine and Covenants 85: 31, as we have seen, tells of committing the gospel to those who need it. The next paragraph says of Babylon—which is wickedness (see Doctrine and Covenants 108: 4)—"She is fallen, is fallen!" and the next, the 33d, declares, "And again, another angel shall sound his trump, which is the seventh angel, saying: It is finished,

it is finished! the Lamb of God hath overcome, and trodden the winepress alone; even the winepress of the fierceness of the wrath of Almighty God."

What beautiful order: First the committing of the gospel, followed by the downfall of wickedness, and then the finished work of the Savior proclaimed!

This seventh trump also sounds during the millennium, as will be seen in the paragraphs following which gave a description of millennial transactions and of the great battle which is the last event recorded to occur before the second resurrection.

Paul, speaking of this time, says, "Then cometh the end, when he shall have delivered up the kingdom of God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The *last enemy* that shall be destroyed is death."

What a remarkable statement! "Then cometh the end," the last resurrection, for that is the subject he is dealing with, when he shall have (some time previously) delivered up the kingdom and put down all rule, etc., and, listen! "The *last enemy* that shall be destroyed is death." Sin and all its obnoxious attendants have been overcome, everlasting righteousness has been brought in, all men have been drawn to Christ, he has destroyed the works of the Devil and redeemed the last redeemable man; he has truly "trodden the winepress of the fierceness of the wrath of Almighty God alone," for God can not look upon sin with the least degree of allowance, but he can look upon Christ, who takes the place of the repentant sinner, and for his sake forgive the sins of those who come to him through Christ. But the end has been reached; the last pleading suppliant has made his appearance, Christ has pleaded his cause, and he has been washed from his sins by obedience to the gospel.

One enemy alone remains unconquered and that enemy is death. It still holds in its awful grasp the myriad hordes of earth. Shall it also be met and overcome? Ah, yes; thrice before the Savior of men has proved that he is "the resurrection and the life" by wrenching from the hands of death those who had obeyed the first four principles of the gospel and were ready for the fifth, the resurrection. He will conquer this time also, for he has prepared another people and "the last enemy that shall be destroyed is death." "Death shall be swallowed up" in the "victory" of the resurrection.

We wish to call attention again to the fact that as the celestial and terrestrial heirs received a portion of their glory first, and a fullness at the resurrection, so with the celestial inhabitants. They, too, receive a portion previously.

We think that we have shown that the "portion" adorning the first two kingdoms is the Holy Spirit

obtained through their acceptance of the message of life.

How will it be with the celestial spirits? To them, as well as to the terrestrial, is the gospel committed in the intermediate state, and they accept it. A reception of the gospel is invariably followed by the gift of the Holy Ghost.

We are told that celestial beings shall receive the gospel through the ministration of the terrestrial, and the administration of angels, and that their glory shall be an enjoyment of the Holy Spirit in the eternal world, but "where God and Christ are they can not come, worlds without end."

What other conclusion can we arrive at, in the light of these facts, than that the "portion" spoken of is the degree of the Holy Spirit received when they are born of water and of the Spirit in the prison house, and that the "fullness" is the greater portion bestowed at the resurrection, enabling them to endure and enjoy celestial glory?

THE SONS OF PERDITION.

There is one class left. They who have been saved from the pollutions of the world and lost again, through their own willful transgressions.

Of them scripture says,

It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.—Hebrews 6: 4-6.

These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.—Jude 12, 13.

For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.—2 Peter 2: 20, 21.

All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. . . . Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.—Matthew 12: 31, 32.

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the Devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the Devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father:

having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.—Doctrine and Covenants 76: 4.

These are spoken of in Doctrine and Covenants 85: 30 as they who at the end, "shall remain filthy still."

Also in 85: 8 where it says,

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still.

Many passages also in the Book of Mormon refer to this class, the only ones who shall be condemned in the judgment.

THE LAST RESURRECTION.

This is generally termed the second resurrection, though in point of order it is really the fourth:

The first: All the righteous from Adam to Christ arose with the Savior. See Alma 19: 50; Matthew 27: 52, 53.

The next two at Christ's second coming, near together, and termed "the first resurrection," at which the saints and "they who are Christ's at his coming" arise.

The fourth, or last, at the end of time. The various degrees of star glory, of the "many mansions" of the Father arise in this order. Whether these shall resurrect simultaneously and be judged together, a great unclassified mass; or whether, as in the first resurrection, they shall be called up, a mansion or grade at a time, we are not told, but personally I believe "order is the first law of heaven."

This last resurrection differs from all former ones in that both just and unjust arise.

Some have questioned whether the sons of perdition shall be resurrected, but we think this is a mistake. It seems evident that *all* the dead shall arise. We have seen that all the children of men in heaven, earth, and under the earth have heard and accepted the gospel before the last resurrection. There is only one class left unredeemed, the sons of perdition. Now if we can ascertain that wicked people shall be resurrected, we prove that the sons of perdition shall be brought forth, for they are the only ones remaining who are wicked.

The passage over which the chief doubt has arisen is found in Doctrine and Covenants 76: 4 where God says that the sons of perdition "are the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath, for all the

rest shall be brought forth by the resurrection of the dead, through the triumph and glory of the Lamb."

From this the conclusion is drawn that the sons of perdition will never be resurrected. In the scripture under consideration God is speaking of the condemnation of the sons of perdition; and refers to the redemption of the rest of mankind, the final touch to which is given in a glorious resurrection, an ushering into life and happiness, in which they shall realize that "the resurrection from the dead is the redemption of the soul," for by it they are redeemed from the power of the Devil, as well as the grave; and he is showing that the sons of perdition are the only ones who will not be thus raised, for all the rest are to be brought forth from suffering and "redeemed from the Devil" through the triumph and glory of the Lamb; but in the case of these there will be no redemption from the power of the Devil; for they shall still be associated with him; there will be no cessation of suffering, for they are to be sent back into it; they will receive their bodies through the resurrection, but there is no triumph nor glory to the Lamb in it, for he says he will be ashamed to confess them before his Father, and it were better for them never to have been born.

Another line of evidence that the wicked who are raised are the fallen saints, is found in the sentence pronounced upon them at the judgment. God says of the sons of perdition, "These are they who shall go away into the lake of fire and brimstone with the Devil and his angels, and the only ones on whom the second death shall have any power." (Doctrine and Covenants 76: 4.)

We can, therefore, know for a surety whenever we read of this sentence being pronounced on any people, that they are of that kind.

In this connection let us consider the following:

And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.—Revelation 20: 12-15.

This text is quite comprehensive. *All* the dead stand before God. The grave and hell alike are desolated. Two classes are represented; the righteous and the wicked. The righteous have their names written in the book of life. Others lacking this qualification are condemned to the lake of fire, which is the second death, where only the sons of perdition go.

The scripture is replete with reference to the complete annihilation of death and the tomb through

the resurrection from the dead. From earliest ages the destruction of the grave has been proclaimed, and in latter days we have the declaration that,

Before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; *yea, even all*; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.—Doctrine and Covenants 28: 7.

This seems conclusive. The Lord forestalls doubt on the question by not only announcing that "all the dead" shall awake, but emphasizes it by reaffirming, "yea, even all." And then he proceeds to classify them, the righteous and the wicked. And he reveals the sentence to be pronounced: The righteous on the right hand received into eternal life, and the wicked on the left, sent away into the lake of fire with the Devil and his angels.

This same scene is portrayed in Matthew 25: 31-45 as sheep and goats, the same separation made and the same decisions rendered, proving it to refer to the same event.

Additional evidence, if such is needed, is found in Doctrine and Covenants 85: 6, where God, after telling of the resurrection of the celestial, terrestrial, and telestial orders of beings, which include all the saved of the human family, says,

And they who remain shall also be quickened; nevertheless they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.—Doctrine and Covenants 85: 6.

In all of these texts the inference is clear: The righteous are they who have obeyed the gospel, the law of righteousness, and having their names written in the Lamb's book of life, are received into a condition of life and happiness.

The wicked are they who have failed to merit a place in the kingdom of glory, not even abiding the law of the telestial kingdom, hence they must "abide a kingdom which is not a kingdom of glory." And the punishment inflicted proves them to be none other than the sons of perdition—the only ones on whom the second death shall have any power.

HOW ARE THEY SAVED?

We have followed step by step the mighty river of Salvation as it flowed from the mountain peaks of Celestial Glory, adown' the hills of Terrestrial Excellency, through the valleys of Telestial Verdure, past the deltas of Resurrection and Judgment, into the great ocean of Eternal Life, bearing triumphantly on its swelling bosom all the sons and daughters of Adam, except those who forsook the ark of safety after embarking.

But by what means was this great work effected?

Paul says of the gospel, "It is the power of God unto salvation to every one that believeth." (Romans 1: 16.) And to the Galatian brethren he is even more emphatic: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As I said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Galatians 1: 8, 9.)

This is strong language, but in perfect accord with that of Jesus, "The Father which sent me, he gave me a commandment what I should say and what I should speak, and I know that his commandment is life everlasting."

Of the perpetuity of this system Peter says, "The word of the Lord endureth for ever, and this is the word by which the gospel is preached unto you."

From these scriptures we find that:

In the gospel the power of God unto salvation is revealed.

Angels or men preaching any other terms of salvation are under the curse of God.

The Father is the author of it.

Life everlasting is its purpose and result.

As Latter Day Saints we "contend earnestly for the faith once delivered to the saints," and will admit of no change in the plan of salvation.

With regard to what that plan is we can not go into details, but its six prominent principles are "faith, repentance, baptism, laying on of hands, resurrection, and eternal judgment."

Our sectarian friends do not see the necessity of all of these and sometimes disarrange them, placing them thus: Baptism, followed by faith and repentance. But we insist that this will not do; things must be left just as God gave them or salvation will not result. God's course is "one eternal round," and his work, the chief of which is the plan of salvation, can not be frustrated, and any attempt on the part of man to disarrange or disannul only brings disaster to himself, the eternal principles of God remain just as firm as ever.

Let us apply this philosophy then to the salvation of men in their different orders.

Celestial inhabitants, we have seen, passed through the six stations on their way to eternal glory, and they passed them in their regular order.

Terrestrial spirits were not called forth from their prison house until they were "Christ's," hence had obeyed the first four principles, before the door of the resurrection opened to admit them to the bar of judgment and their reward.

Telestial heirs had a like experience. Before one soul was raised from the dead the "angel that committeth the gospel" blew his trumpet and "every ear heard, every knee bowed, and every tongue confessed." Then the victorious Savior presented a

spotless kingdom to his Father, and then, but not till then, did they reach the principles of the resurrection and eternal judgment.

Brethren, the foundation of God standeth sure, and that foundation is the gospel, the rock upon which, if any man build, he shall never be removed.

Let us not attempt to disturb his plan, for he who is saved in any glory must pass along the narrow way, which way is pillared by six mighty principles, each in its own place and order, and absolutely necessary in that place; and can not be ignored or displaced. They are there as the eternal pillars of heaven and can not be removed.

Even the sons of perdition are no exception to the rule. There seems to be no reaching the judgment except along the one road that leads to it. These people pass safely the first four principles and are then robbed of all the benefits accruing, and reach the next two in abject poverty, meeting the Judge in shame and disgrace because they have wasted his substance and lost the rich treasures he committed to their care.

I trust we shall all endure unto the end and receive our crown in the celestial kingdom.

Your sister,

MAGGIE MACGREGOR.

SAINT CLAIR, MICHIGAN, February 13, 1912.

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A REVIEW OF "MORMONISM AGAINST ITSELF."---PART 28.

BY S. W. L. SCOTT.

PROPHECY OF ENOCH.

One more criticism urged by Elder Traum, on page 198, and we conclude this department of priesthood. Elder Traum says:

The "Book of Enoch," for instance, must have been a very ancient book, and, such being the case, since Nephi went back to Jerusalem and killed Laban in effecting possession of the "plates," which plates contained "also the prophecies of the holy prophets from the beginning," it is sad to think what bad luck the Almighty had with that book. It should not be incredible to the Mormon of average gullibility to believe that Enoch never wrote it at all, but that Jude got his information as to what Enoch said, by "revelation." And the same reasoning should satisfy a like character of the source from whence Paul drew his "unrecorded" quotation. And, generally speaking, what is the use of *any* book, for since God communicates directly with the Saints, it would save much clerical work to be freed from the writing of the book as well as from the added expense of publishing it. Certainly God added nothing that was worth the time and effort when he gave the "Bible of the Western Continent," and it is unquestionably true that the Mormons have given the world nothing new except their priesthood. As we have seen, using the New Testament as the "detector," it egregiously fails at not less than seven points; and when we take the Book of Mormon as the "detector," it shows that "the inhabitants of ancient America" never dreamed of the arrangement that was made between Joseph Smith, jr., and Sidney Rigdon, and which they sought to palm off on the world as a divinely

inspired ministry. It was Joseph Smith, and not the New Testament, nor yet the Book of Mormon, who said that there "are in the church two priesthoods; namely, the Melchisedec and Aaronic, including the Levitical." Hence at the very foundation of all these vast pretensions *the Mormons come to the doctrine of continuous revelation*. It was upon this, and not upon any Bible, whether of the Eastern or of the Western Continent, that the Mormon priesthood rests, and certainly it is no more stable than the foundation that underlies it.

As to the prophecy of Enoch, for aught our critic knows, or anyone else, that prophecy may be in the untranslated portions of the plates that were given into the hands of the angel. Mr. Traum, had he made himself acquainted with facts in the case, would have learned that only a portion of the plates were translated by Mr. Smith. The remainder were to come forth in "the acceptable time of the Lord." In John's revelation, he sees a book come forth in *seven* distinct portions, and *no one* in heaven or on earth, or under the earth, could break the *seals*, but the "Lion of the tribe of Judah,"—Jesus Christ. (See Revelation 5: 1-10.) This will doubtless give Elder Traum amplified opportunity to wield his pen in "scorching," and in waging "war," which he says "is hell," against Urim and Thummim, and "the Lion of the tribe of Judah," as he inspires some one to "unseal" the language in which it is written.

A possibility may exist, that the prophecy of Enoch referred to by Jude, was communicated to the latter by revelation, but if so, it was a practical exhibition of apostolic *faith* to receive divine revelation, and the uncertainty in the critic's mind, by the absence of all evidence, to him, on the question, emphasizes the fact that he *fails* in performing the injunction of this same Apostle Jude recorded in verse 3, to "contend for the *faith* which was once delivered unto the Saints." But this revelation to Jude does not account for the *epistle he wrote*, and referred to in that 3d verse, as well as the subject matter of the 9th verse, where he says, "Satan disputed with Michael, the archangel, about the body of Moses." Nor will it account for Paul writing to Timothy, second letter 2: 8, of "Jannes and Jambres withstanding Moses." Neither will it account for Paul's epistle to the Corinthians which he said he *wrote*, and referred to it, in what we have as 1 Corinthians 5: 9. Neither will it account for his epistle *written* to the Laodiceans; Colossians 4: 16. It will not explain why we have not in the Authorized Version the "many biographies of Christ *written* before Luke wrote his, see Luke 1: 1. It will not account for the "book" which the Lord told Daniel should "be sealed until the time of the end," Daniel 12: 4, 9. It will not account for the "book" *written* by the Prophet Jeremiah. (Jeremiah 36: 32.) It will not account for the book "written to Ephraim," (Hosea 8: 12), with nineteen other "*books*" men-

tioned in the Bible, all of which are not in the Bible.

Can Elder Traum account for this fact? Jesus Christ taught: "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God."—Matthew 4: 4. Our opponent is up against Christ when he argues that the Almighty is confined to cold type, in the limited district of Canaan. His equanimity is wonderfully disturbed over the claim of authority from God, and his attack strikes the organic polity of the government of God in the days when he confessedly admits the regime was under his direct jurisdiction, just as bitterly vindictive as it strikes the work now. God by his wisdom, and power blundered in the work of eternal redemption, by instituting something *then*, that will not reach the necessities of man *now*, he certainly has not bettered the situation, nor commanded the confidence of his creature in his eternal rectitude, by closing the door between, and withdrawing from the stage upon which he originally played to man's necessities. His promise is yea and amen, in Christ, to keep in touch with the institution he *sent* into the world, called the church, to *save* the "lost," and he affirmed he would do so by the revelations of "the Comforter"—the Holy Ghost:

"But the Comforter, which is the Holy Ghost whom the Father will send will teach you" (John 14: 26), and, "he shall take of mine, and show it unto you (16: 15). "No man can say that Jesus is the Lord but by the Holy Ghost." Hence, as the New Testament church believed in the principle of immediate and divine revelation, the church of to-day laying claim to identity should be committed to the doctrine. Indeed, the principle of divine revelation was a characteristic of the religion of heaven for a period of four thousand years, and until the gross apostasy was inaugurated. It is indispensably necessary for the establishment of the church, and the calling of officers therein. Noah was called by revelation from God to be a preacher of righteousness, and to build an ark. Abraham, Lot, Isaac, Jacob, and Joseph were called by revelation to perform their work. Moses and Aaron were called to the priest's office by immediate revelation. Twelve men and seventy elders were called by revelation to assist Moses. Joshua was appointed by the word of the Lord through Moses to be his successor in leading Israel. The successors of Aaron were called to the priesthood by revelation. The judges of Israel were called by vision, by angel and by the inspiration of the Spirit. Samuel was called by the voice of the Lord; and all officers, wise men, and prophets, down to the days of Malachi, were called by new revelation. The calling of officers under the Christian dispensation continued the same: John, the harbinger, was called by the Spirit of prophecy as manifested through the angel Gabriel. Jesus was

called by his Father, and appointed a priest and an apostle for ever after the order of Melchisedec. And he being an apostle, called others to the same office, and said unto them: "Ye have not chosen me, but I have chosen you, and ordained you."—John 15. When Judas fell by transgression the apostles did not appoint another to fill his bishopric, but they called upon the Lord to show which man he wanted (Acts 1: 15-26). Barnabas and Paul were both called and set apart to the work of the ministry by revelation through prophets and teachers (Acts 13: 1-4; 14: 14). The elders of the church at Ephesus were called by the revelation of the Holy Ghost: "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers."—Acts 20: 28. Timothy was called and appointed "by prophecy and the laying on of hands." 1 Timothy 4: 14. Titus was called and set apart by an inspired apostle (Paul), and Paul declares: "No man taketh this honor unto himself [the honor of the ministry] but he that is called of God as was Aaron."—Hebrews 5: 4. Without immediate and direct revelation, every office in the church would necessarily become vacant. Those who held office at the time revelation would cease would occupy during their life in the church, unless through transgression they should be deprived legally. If revelation ceased in the first century, it is not likely that any of the officers then holding authority would be alive a century afterward, and as they would have no authority to ordain others without new revelation, when they died, the authority (power) upon the earth would necessarily become extinct! Hence the church could no more continue its existence upon the earth than a body could live without the spirit.

"THE BOOK OF DOCTRINE AND COVENANTS."

In the matter of following Elder Traum, and noting his criticisms of the revelations of God under this head, we supplement with an argument on the *nature* of God, as deducted from the Bible, or rather the *laws* of his nature as have been exercised for *forty-one hundred years* of recorded Bible history.

God is a *personage* of Spirit, power, and glory; and Jesus Christ was the express "*image* of his person":

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.—Hebrews 1: 3.

Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.—Philemon 2: 6, 8.

The absurdity that God made "man in his own image" and yet has no image, is apparent.

In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature.

He is not destitute of regular form; lacks no symmetry of dimension; is not *deformed*; has beauty of proportion:

And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.—John 5: 37.

Man created in God's "image," Paul affirms:

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.—Acts 17: 28, 29.

First, argue from the *eternal laws of his nature* that continued revelation from God is an absolute certainty under the unchangeable conditions revealed in his law for the guidance of man. The idea of creation is essential to that of Creator; he *creates that he may govern* that which he creates.

Second, he governs either by intelligence, or non-intelligence. That he does not govern by non-intelligence is evident, for where there is no intelligence there is *no order*, and where there is *no order* there is *no government*.

For government, there must be order, and for order there must be intelligence, and for intelligence there *must be communication*. The revelation of intelligence, therefore, being an indispensable necessity to government, as he does now govern by intelligence,—the communication of intelligence being a law of his nature, *revelation from God is, therefore, a logical certainty*.

I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.—Job 32: 7, 8.

But, there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these.—Daniel 2:28.

And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?—Daniel 4: 35.

Does he "rule" according to his will among the inhabitants of the earth without *revelation*? If so, he rules in heaven without communication, for "he doeth according to his *will*" in both places!

Every intelligent being who governs must exercise the *laws of his nature*; seeing, hearing, *communication*. To say that God exists without exercising the laws of his nature, is to say he has eyes, but sees not; ears, but hears not; vocal organs, but

speaks not; intelligence, but reveals not. It is equivalent to saying God possesses qualities,—an infinity of fullness,—of wisdom, power, benevolence, holiness, joy, happiness, and love, but does not exercise the laws of *impartation*! For any being to cease to exercise the laws of his nature is to *cease to exist*. Such an idea in relation to God is an absurdity. It is argued that "*direct* inspiration of the Holy Spirit ceased with the death of the apostles." Let us look at the statement in the light of logic and reason! It is an illogical conclusion, having no premises as a basis of sound inductive reasoning. First, it is *identical* with saying the gospel reached a *finality* at the death of the apostles, as the commission was given and confined "to them alone." Alexander Campbell says: "For by every rule of interpretation, I must apply every item of the commission to the apostles; because it addresses them only."—Debate, Purcell-Campbell, p. 52.

And as assumed, it ceased to be preached by inspiration at their death. Then, if inspiration ceased, the gospel ceased to be preached,—for it *never was* preached without inspiration—and if the gospel ceased to be preached, men ceased to believe the gospel, and as a logical conclusion, the promise of the Father, that he would give the Holy Spirit, *has failed!*

Second, *the gospel and its promises* being *unchangeable*, God and his "will" being *unchangeable*, therefore, it *never was* the will of God, that direct inspiration of God, and supernatural gifts should ever cease, when the gospel is ministered by *his* authority. Inspiration and gifts stand inseparably connected as cause and effect. There is no arrangement of the *relative order of elements* in any science more intimately *linked*; no system of dependencies more closely blended.

Third, as the cessation of the *five* sensitive powers of man would prove the *cessation* of the *modus operandi* of the *spirit* of man; as the cessation of the tributary streams prove the exhaustion of the fountain; as the cessation of the circle of rays prove the sun to have lost his fair properties of light, heat, and attraction; so the cessation of gifts and the inspiration of the Holy Spirit prove the cessation of the Holy Spirit, which is *direct inspiration!*

(To be continued.)

• * * * •

Earth has not anything to show more fair;
Dull would he be of soul who could pass by
A sight so touching in its majesty;
The city now doth like a garment wear
The beauty of the morning; silent bare,
Ships, towers, domes, theaters and temples lie
Open unto the fields, and to the sky—
All bright and glittering in the smokeless air
—Wordsworth.

IN THESE THE LATTER DAYS.

Never has there been a time in the world's history when theories for the physical, mental, moral, political, economic, spiritual, and eternal freedom and salvation of man were as rife as they are to-day. The Prohibitionist, the Socialist, the single tax man, the physical culturist, the food faddist, the Christian Scientist, the psychologist, the spiritist, the anarchist, and all the other thousands of "ists," day after day; in schools, public halls and churches, on the street corners, in the homes, everywhere are propounding their myriads of remedies for the recognized ills of mankind.

Then, with the idea in mind that it is the sick who welcome the physician, accompanied by the fact that all these theorists are finding a welcome among men and are daily gaining converts, we are forced to a recognition of the fact that something is materially wrong.

It does not take a pessimist or a cynic to realize that the world is facing a crisis; for it is not only the cranks and extremists who are concerned in this medley of theories, but big men with big minds and hearts are devoting their lives in trying to establish habits, laws, and doctrines for the relief of humanity's distresses.

A prominent weekly of recent date bears the following:

"The world seems to be upset. Agitation, unrest, and distrust prevail. Kingdoms are being uprooted, monarchies undermined, while rankest socialism seeks its day. Great labor disturbances with loss of life are chronicled on both sides of the ocean. Bombs and dynamite do their fearful work. Lynchings, north and south, of innocent and guilty are reported. Mobs gather at slightest provocation and defy the authorities. The divorce courts are working overtime. Legislative bodies are debauched by demagogues; and rankest municipal corruption is widespread. The theaters are crowded while the pews of the church are empty; and religion is at its lowest ebb. Under what sign of the zodiac are we living?"

This editor stands amazed at the things that have come to be events of our everyday life. His statements are not unsupported. The tenor of human thought and experience on every hand confirm his word.

The man of wealth and social prominence looks with indifference on the sorrows and sufferings of the poor and seeks him only when in need of his services. The man of poverty and social exile looks with hatred upon the idle, luxurious rich, and seeks him only when necessity brings the slave to his master. The man of mediocre affluence looks with covetous heart upon the ease and independence of the rich, and upon the poor with repugnance, tempered by

an assumed good fellowship, due to the fact that if he is ever to mount to the position he covets, he must do so upon the backs of the poor, bent to bear his weight.

The few honest-hearted thinkers who deplore these conditions, recognize that the world is all agog, that hatred and selfishness reign absolute where love and altruism should prevail. And so these few, to whatever class they belong have striven with theories of every description, to regulate and remedy the social inequality of man.

Why do they not succeed? And why will they not succeed? Not because they are not honest in their desire for success. Not because they are all actuated by selfish and improper motives. Doubtless many of them are truly striving to serve humanity; are striving to point you and me to the best way of thinking and living. And yet they fail. And yet they shall fail, for the simple reason that one and all have striven to put out the fire by throwing water at the smoke; to slay the enemy by shooting at his flag; to kill the oak by plucking out its leaves; to establish social equality and spiritual development by legislation and by an adjustment of externals instead of thorough education and an adherence to fundamentals.

By education, we do not mean the education of the head alone. We do not mean the modern, collegiate education, that fills the minds of men and women with two facts and three doubts; that is breeding the race of skeptics and infidels by its science which science has its foundation laid in baldest assumption.

When we say *education*, we mean the kind that makes for growth and development; that calls forth the harmonious development of all the powers and capabilities resident in us. To arrive at a condition of perfection in this kind of development, we must become possessed of an understanding of all the laws of life and relative values.

There is an important law in this universe known as the law of mathematics, which any man must understand thoroughly if he is to be completely educated. But there is also in this universe a law that is known as the law of love; and this law rates ten thousand times higher in the scale of importance than does the law of mathematics. That man who is incomparable in his understanding of the law of mathematics, though he be greatly endowed with worldly wisdom, and praised for his much learning, yet, if he knows not the law of love, he is ten thousand times lower in the scale of true education than the poor, common laborer who has learned to govern and control his life by the law of love, though he knows not that the sum of two and two is four.

Yes, Christian Scientists, tell me of the wonderful healing faith. But teach me first to have faith in

God, in a personal God, who has a personal interest in each of his children and who is capable of loving and being loved; unto whom I may go in my hour of need, confident that my plea is being heard by some one who can sympathize and who has power to meet my needs.

Yes, psychologists, tell me of the wonders of the human mind. Teach me the strange things about thought and imagination. Teach me the marvelous power of hypnotic suggestion. But tell me first of Him whose mind is absolutely divine; whose suggestions are eternally true; and obedience to whose commands will bring me everlasting life.

Tell me, Socialists, of the possibilities resident in the principle of cooperation. Aye, go further. Tell me that the best possible social system is that in which the individual shall labor for his fellows as well as for himself; where each shall bear his reasonable share of the burdens of all. Teach me to love my neighbor as myself and to serve him accordingly; but forget not the first and greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Teach me, single tax man, that the earth is God's and that to him and his creatures am I responsible for my use of it. But forget not that so is the "fullness thereof." Though we delve in the everlasting hills and bring forth the precious things of coal and iron and gold and silver; though we sow and reap and gather into barns; though we toil and moil day after day in factory and workshop, yet all we accomplish is to change the form a little of the things that God has loaned us. And still "The earth is the Lord's and the fullness thereof." Thus I am as fully responsible to him for the way in which I use that which I have "produced" (if you please) as I am for the use of the land from which I produced it.

If, as Henry George has declared, "a voluntary communism is the highest form of social life"; and if, as Henry George has declared, "the thing which prevents it in the world is the lack of an intense religious faith, let us unite for the intensification of faith in the gospel of Jesus Christ, that the highest possible form of social life may be ours to experience.

Reformers, all of you, of whatever name or kind, bring to us an understanding of that which will soften our sin-hardened hearts and then our toil-hardened hands will soon find relief. Spread the glad tidings of great joy that shall fill men's hearts with kindness and altruism and brotherhood, which are the manifestations of charity (the true love of God) and life's problems and difficulties will be crowded out by the establishment of the celestial kingdom of God, and the fulfillment of the promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

CARL F. POTTER.

Canadian Mirror

IN PLACE OF THE MATERIALISTIC.

Canadians of to-day, like other nationalities; are tending too much towards the materialistic, which, though quite essential to the welfare of the people, should not become the sole phase of our life and the only occupation of our thoughts. Rather should we develop breadth of intellect by cultivating ability to think along lines not merely earthly. Let us think of the beautiful, the true, and even the religious.

Ah, here is room for great minds to find profitable activity,—in the religious phase of life, the widest field of thought open to the mind of man; a sphere comprehending all things, and hence unbounded.

But this wideness, this boundlessness, is uncomprehended by minds that run only in the materialistic groove. Have we not all seen the man who rails at the strictness of the religious, laments their narrowness of mind, and glories in his own broadmindedness? It may be that his breadth of mind is to be properly measured by the number and extent of the questionable pursuits, pleasures, or views of life he allows and the degree of the religious, the moral, and the truly beautiful that he excludes from the range of his thoughts.

Sometimes we think that such an one's idea of broadmindedness requires him to permit his mind to run aimlessly through the fields of thought uncurbed and unguided, thinking a firm rein upon the mind and the guidance of its activities and expressions by the principles of religion to be narrowness. But there remains this; if you would quickly traverse the breadth of a continent, directness of purpose must replace aimlessness, your course must be guided, your way must be narrow: if in the short span of life you would place within your mental grasp the widest array of the purest and brightest truths from all the vast domain of human thought you must largely exclude the questionable, though it may give breadth in the estimation of the worldly, and directly, carefully, and unswervingly guide your mental course through the unquestioned realms of the truly useful, the morally beautiful, and the intelligently religious.

In this way it can be assured to us that we shall not become unequally developed in mind or character, thus becoming more perfect citizens for either a heavenly or an earthly state. A perfect citizenship requires æsthetic, artistic, and religious elements in the place of much that at present is materialistic.

R. J. FARTHING.

"The evidences of Christianity, to be effective, must be looked for in present experiences, not in past history, for the simple reason that past history itself must first be proved before it can become proof to the present generation. If the miracles of Christ are relied upon to prove the truth

of Christianity, the miracles must first be proved; if his resurrection is relied upon, the resurrection must first be demonstrated. But generally he who is skeptical about Christianity is still more skeptical about the miracles and the resurrection. The witness to Christianity must be a living witness, whose testimony can be heard and who can be cross examined."—*Outlook*.

A FEW NOTES.

The sale of liquor of any kind is prohibited in Canadian militia training camps. Canteens were abolished last year. Instead of having but one training camp next year the Canadian Department of Militia will conduct fourteen of them, three in Ontario, two in each of the provinces of Quebec, Manitoba, Saskatchewan, and British Columbia, while New Brunswick, Nova Scotia and Alberta will have one each. Looks as if the military spirit might be growing.

London Saints to Have New Church.

London is to have another church, which will cost in the neighborhood of \$10,000, if plans, at present in abeyance, by the Latter Day Saints of the city, are carried out. They contemplate the erection of a modern, one-story brick church, forty by one hundred feet, to be erected on the site of the present church. The branch in this city is composed of three hundred members, all of whom are anxious to have a new church. Elder Fligg is head of the London Branch. The present church is of red brick and is situated between King and York Streets, on Maitland.—*Free Press*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

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Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

The Two Mysteries.

We know not what it is, dear, this sleep so deep and still;
The folded hands, the awful calm, the cheek so pale and still;
The lids that will not live again, though we may call and call;
The strange white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart and pain;

This dread to take our daily way and walk in it again.

We know not to what other sphere the loved who leave us go,
Nor why we're left to wander still, nor why we do not know.

But this we know: our loved and dead, if they should come this day,

And ask us "What is life?" not one of us could say.

Life is a mystery as deep as ever death could be;

Yet, oh! how sweet it is to us, this life we live and see!

Then might they say, these vanished ones—and blessed is the thought:

"So death is sweet to us, beloved! though we may tell you naught.

We may not tell it to the quick, this mystery of death;

Ye may not tell us, if ye would, the mystery of breath."

The child who enters life comes not with knowledge or intent;

Those who enter death must go as little children sent.

Nothing is known! but I believe that God is overhead;

And as life is to the living, so death is to the dead.

—Joaquin Miller.

At the End of the Day.

Men hurry past him in the street,

And yield him no regard at all;

Where those whose pride is great compete

He has a place obscure and small;

He humbly serves as best he may

Where giants battle for success,

But at the end of every day

He hurries home to happiness.

Where traffic roars and walls are high

He earns the pittance he receives,

And few men would be gladdened by

The little triumph he achieves.

Denied the talents of the great,

He hurries home when night arrives,

To a blissful potentate

Among the ones for whom he strives.

Men wonder why his look is glad,

Since he is poor and underpaid;

Obscure, hard-pressed and cheaply clad,

He goes to duty, undismayed;

With common gifts, he envies none

The glories of supreme success,

For when the day's hard work is done

He hurries home to happiness.

—Selected.

Finding Time for Reading.

Many men say they can not find time for reading books. They are too busy. The only reading time they have is odds and ends of time. If they could have evenings or a few consecutive hours each day, they would be glad to read books. All they can do, they say, is to read newspapers and magazines. But if they can find time for this, that time is equally available for reading books. It does not require a kind of time for reading books which is different from the kind that does for periodicals and newspapers. If a man has ten minutes or thirty minutes, why can he not read a book as well as a newspaper? It simply involves his having a book at

hand at the time. No man who reads newspapers can plead want of time as an excuse from reading books.

The only time that many men have for reading is the time that other men give to newspapers. The man who spends a quarter or half an hour coming down town to his work in the city, or an hour, more or less, in coming in from the suburbs, the man who can each day get a fraction of an hour free at lunch time or in the morning or evening, the man who can only seize a quarter of an hour before retiring at night, can read many good books in the course of the year. One average suburban traveler computed that he had in the course of the year four hundred and fifty hours for reading on his way to and from work. That is forty-five days of solid ten hours each, or more than two months of solid work under an eight hour a day law, or one sixth of the year. Yet thousands of men like this man complain that they have no time to read books.—*Association Men.*

Notice.

Will the sisters and friends of the Woman's Auxiliary please take notice that Mrs. M. E. Hulmes, who has served this society as treasurer so long and faithfully, is no longer acting in that capacity, but at her own request has been relieved of the work.

Mrs. Letha M. Tilton has been chosen to succeed her, and all moneys of the auxiliary should be sent to her at Lamoni, Iowa.

MRS. B. C. SMITH,

President Woman's Auxiliary.

Letter Department

BANKS, ARKANSAS, June 1, 1912.

Dear Herald: I feel very sad and lonely. My husband died a year ago this month. There are no Saints here. I carry the mail. I get forty-five dollars a month. My route is from Banks, Arkansas, to Gravelridge—twelve miles. I don't know whether any of you have ever ridden on the roads of Arkansas or not, but if you have you can sympathize with me. I have a large family and have to do something to support them.

As I was going along the other day there was a man said, "Ma'am, what are you out here in this wilderness for?" I told him I was cast out like Nephi and I was going to the promised land. I gave him a HERALD and some other papers and went on my way rejoicing. He has called for more, and I told him to give them to his neighbors. I think he did.

There seems to be a lot of people here that have never heard a Latter Day Saint preach. I wish if some of the elders could, they would come here. I would take care of them the best I could. If any of you read this letter that know me, I think you will be glad to preach for me. I have a farm of thirty-six acres. If Brethren Sparling, Plumb, and Sawley read this, they will know where to come if they come to Arkansas. We have lots of milk and honey here. The cows pasture on the range and the bees sip the flowers.

May we all meet in the promised land.

I remain ever praying and a believer in the gospel in its fullness.

Your sister,

VIOLA JONES.

FARNWORTH, NORTH BOLTON, LANCASHIRE, ENGLAND.

Dear Herald: I thank God for the intelligence and understanding he has blessed me with, to enable me to comprehend the truthfulness of the latter day work. Having been a member for a considerable number of years, and never having seen any correspondence in the HERALD from this part of the Lord's vineyard, I thought I would just remind the Saints

that we are still in the land of the living, and still keeping the work of the Lord afloat here. Although we are subject to a great deal of prejudice by our Christian friends, nevertheless we are endeavoring always to be ready to give a reason for the hope that is within us; and, as the Apostle Paul said, when he was before Ananias, the chief priest: "But this we confess unto them, that after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law and the prophets."

I may just relate an instance which the writer and two other brethren of this branch had a short time ago. We were invited to a young men's bible class, and at the close of the service the teacher asked if anyone present would choose a subject for the following week. Seeing none of their own class seemed desirous of selecting one, one of our brethren, Brother S. H. Hope, now our branch priest, asked them if they would be willing to study the subject, "Is baptism by immersion essential to salvation?" They seemed willing, and consented to study the subject, but later in the week we were informed by one of their members that they had changed the subject into a prayer meeting. On hearing this we came to the conclusion that it was a little bit too much of sound doctrine.

I am glad that we are members of a society which I think will stand the keenest scientific investigation, and is ever ready to stand by that sound doctrine which the Apostle Paul spoke about to Titus.

In one of your recent issues, I read with remarkable interest the article from the pen of Brother Miller on social purity. If we Saints could only live up to the standard as recorded in the article, what a glorious people we should be.

If Elder Thomas Mills, who is laboring in Virginia, happens to see these few lines, may I inform him that my father, Brother John Spargo, died in November last, he having been a faithful member for thirty years.

Our branch is in a fair condition, but like many other branches, we have a few members who have grown careless and indifferent towards their soul's salvation. We have for our branch president Elder Joseph Harper, who has been a valiant worker for the cause of our Master for about twenty-five years, and we have also another valiant worker in Elder David Hope, who has been busy for the cause for about twenty-seven years.

Your brother,

JAMES SPARGO.

36 PRINCESS STREET.

WATERLOO, IOWA, June 2, 1912.

Editors Herald: I receive pleasure as well as instruction by reading the HERALD and other church publications. I was quite interested in the articles concerning the final destiny of the extreme wicked, some thinking they would be redeemed some time. One writer closed his article with the sentence, "Let the wandering boy return." It seems to me to be a question, not whether God will let them return, but as to whether they want to return. That is, do they have any desire to reform or advance to a higher spiritual or mental condition?

As I understand this subject, all created beings commence to develop mentally, and while in this growing condition can be trained to a great extent in either a right or wrong direction; but ultimately they become so fixed in their habits and desires that they will not want to change. Therefore, those who cultivate good thoughts and ways will develop a good character that will become so fixed that all sin will become abhorrent to them, and in whatever proportion we allow evil to mix in, we hinder the perfect development of the good. Those who go down to the lowest depths of sin and refuse to do better will some time become so hardened in sin that there

will be no impulse for good remaining, so that it is impossible to appeal to any desire or tendency for good, as everything in that line has been completely obliterated. Everything good will be so distasteful to them that it will be impossible for them to even desire to do better; therefore they will have to go away by themselves, where their own wicked passions and habits will be a source of perpetual torment,—not necessarily torture,—for in speaking of this class, God says, "Never at any time have I said they would return, but all my judgments are not given unto man."—Doctrine and Covenants 28: 8.

By this I understand that, although they have gotten into that condition from which it is impossible to return, yet even then he has judgments or plans whereby he will give them suggestions that will at least make their condition more endurable. God does not punish except temporarily, and for our good, but those who refuse to receive any good from any source, are subject to the natural punishment of their own degradation, from which the Lord would be glad to have them return if they only would. But they, having crucified unto themselves the Son of God afresh, it is impossible to renew them again unto repentance, they having nothing but hatred for anything good.

Yours in the gospel,

PETER M. HINDS.

SIXTH STREET WEST.

EAST SAINT LOUIS, MISSOURI, May 31, 1912.

Editor Herald: On page 529, under the heading "Pastoral," written by me, in second line where it reads, "appointed minister in charge," should be *assistant* minister in charge. This may have been my mistake in leaving off the word *assistant*; I do not know. Thanks for a correction of the same.

GEORGE JENKINS.

3205 FOREST PLACE.

HIGBEE, MISSOURI, June 1, 1912.

To All Whom It May Concern: In the SAINTS' HERALD my appointment reads Northeastern Illinois District; as also in *Ensign*, and on my letter of appointment. It should have been Northeastern Missouri District.

D. E. TUCKER.

HIGBEE, MISSOURI, June 3, 1912.

Editors Herald: The Edwards-Aylor debate closed the night of May 31. There was a very good attendance all the way through, except on one night when it rained. Edwards represented the non-progressive wing of the Church of Christ (so called by them). But I believe it should be Anti-Christ. Brave fellows, they, in their own estimation. Proposition: Joseph Smith an inspired prophet of God. They framed up this proposition themselves. "The Church of Christ, with which I, R. G. Edwards, stand identified, is the identical church of the New Testament in origin, organization, faith, doctrine, and practice."

He came about as near proving his proposition as a man could come to proving that a cabbage stalk is a steamboat. His cause faltered and the majority of the people could and did see it. Claimed the church he represented had no connection or affiliation whatever and never did have with that church styling themselves the Christian Church, and having a publishing house in Saint Louis. Claimed that Alexander Campbell was not the founder of any church, neither did he establish any church, but from the evidence produced from the books of both wings of the church by Brother Aylor, people could see that Mr. Campbell did find something, and that it was not a saloon either. They could also see that it was not established at Pentecost, but in Pennsylvania, and

Mr. Edwards thought it was Pentecost because it commenced with a P.

His stock of trade against the Reorganized Church was the same old spurious stories reiterated by all of their men. Joseph Smith a false prophet, and taught polygamy, and the Book of Mormon was a fraud. He presented nothing new, except one thing: When the mob attacked the Carthage Jail and bursted in the door where Joseph, Hyrum, and others were incarcerated, Joseph thrust a six-shooter out at the door and fired four shots, bringing down his man every shot, hence died with blood on his hands.

Of all the stories I ever heard told about Joseph Smith firing an old pepper-box pistol while in jail, this is the biggest: "Four shots and brought down his man every pop." What a brave prisoner he was; and what a good marksman! What a pity they martyred him! According to that lie he would have made one of the bravest soldiers ever pulled a trigger. There was only one shot fired from within the jail from that old pistol, and how do they know who fired it? Whether Richards, Taylor, Hyrum, Joseph, or some one else? Fie on such folly. Hard up for evidence to prove that Joseph Smith was a false prophet.

How will these men feel when they have to meet all these lies they have told on Joseph Smith in the day of judgment?

To the scattered Saints in Northeastern Missouri District comprising about nineteen counties: Secure a place for meeting in a house or out of doors, and write D. E. Tucker, Higbee, Missouri, or W. B. Richards, Bevier, Missouri, and we will respond to the call as soon as possible.

Your colaborer,

D. E. TUCKER.

PLEASANTON, IOWA, June 3, 1912.

Editors Herald: Am very glad to say I'm not among the isolated ones any more. God continues blessings upon me, but I realize the power of Satan is everywhere present and I earnestly desire the prayers of God's people that I may be even more greatly blessed, and that this branch of the church may come up higher; that we all may be among those who have their lamps trimmed and burning when Jesus appears.

Glad to see the article on faith. Why is it that Saints can not have more faith in the Great Physician instead of depending on substitutes? People say to me that great faith in God is not given to every man. Is it not because they do not live near enough to God to obtain it? or am I wrong?

Saints, again I plead with you to remember us in your prayers.

A sister,

CLARA MCNEIL.

SAINT MARYS, ONTARIO, May 28, 1912.

Editors Herald: The last time I wrote to your columns I was on the Cockburn Island in 1910 and there have been many sad experiences that I have been called to pass through since then. I have thought at times that it would be impossible to bear up under the strain of the many trials I was called upon to endure. Had it not been for the goodness of God in giving kind words of encouragement and pointing out the path of duty I would have gone down in the struggle; but, thanks and praise to his holy name, he has enabled me to continue in the work, although I was forced to discontinue missionary work for the year 1911.

A good work has been accomplished here in the branch, long standing difficulties have been adjusted, a Religio has been organized and is making progress, regular Sunday evening services are being held, and through the assistance of our esteemed Brother G. M. Shipley, now of Detroit, we have increased the value of our church property to the extent of sixteen hundred dollars. It was almost in ruins, and is now a

beautiful structure, and not one dollar of debt on it. Friends have been made to the cause, three have been baptized and we are gradually gaining the respect and good will of the people.

We have a number of church books in circulation and there is a growing demand for more. This has all been accomplished in one year, which under the conditions which existed at the time, at first seemed impossible. The problem that confronts us now is, Shall all this advancement fall back into the old rut of a do-nothing policy that existed in the past? or shall it go on as we see it? That depends largely on the missionary arm of the church.

Saint Marys requires persistent labor. It is a growing industrial town and is likely to double its population in a few years. It has many advantages, from its situation and from its natural resources. It is connected by two railways with the largest towns and cities in western Ontario. Many large and flourishing industries are in operation, others in course of construction, and by-laws being submitted to give the right for others to locate here. If the church could see its way clear to place a missionary pastor from abroad over the work here we believe much good would be accomplished.

G. C. TOMLINSON.

Box 357.

KINGSTON, MISSOURI, June 3, 1912.

Editors Herald: From this old historic ground I write that I had the pleasure of listening to a splendid lecture, accompanied by sliding pictures, delivered by R. Etzenhouser in the Cameron church on the 17th of May. The church was packed with interested listeners, and all seemed to enjoy it.

On the 19th Brothers Johnson and Atkinson took the writer three miles east of Cameron to fill a new appointment for them. The congregation was small but very attentive. I was told that the Saints had preached there in years gone by, but it is new again to them. The brethren intend to keep up the appointment.

On the 20th I visited Brother Franklin's at Kidder. On the 22d Brother Coleman Snider met me in Hamilton and took me to Oak Grove Branch, where I also met a Latter Day Saint welcome from all the Saints. That branch is in splendid condition. Brother Ford and his noble family, formerly of Iowa, have recently located there and that will be a grand help to the branch, for Elder Ford is a rustler and he and all the family are good musicians; so also are Brother and Sister Snider. I preached for them on Wednesday night; also Sunday at 11 a. m., and at 8 p. m., with fine liberty. A goodly degree of the Spirit was present. I think we will hear from the work being done in that branch with such honest workers as Brethren Snider and Ford at the helm.

As the farmers are very busy now they requested me to come back and hold meetings in the fall. I hope to be able to do so.

On the 28th Brother Snider took me to the old historic Kingston Branch. I began preaching on the same evening and am still at it, with varying crowds, ranging from twenty-five to forty-six, white and colored folks. The doctor and wife, the county clerk and wife, the sheriff, and others, gave attention and interest. The colored preacher was out one evening.

On last Sunday, just as Sunday school was fairly started by Sister John Baker, the superintendent (they live two and a half miles in the country), a lad came running into the church saying, "Mr. Baker's house is on fire." A neighbor who came by the house saw the fire and hurried to the next house and phoned to central and gave the fire call. A boy was sent to the church to notify Brother Baker. The sheriff was one of the first ones to hear the call and soon grabbed

a lot of fire extinguishers, jumped into his automobile and called to five or six men to jump in, and made two and a half miles in about three minutes. They were soon fighting the flames and others soon arrived to assist. Brother and Sister Baker jumped into their buggy, but the horse was no match for the automobile. The neighbors got nearly all out that was on the first floor, and by heroic effort, by placing wet carpets on the roof and sides of the new house about thirty feet off, it was saved. Another warning against the careless use of lamps and matches. I have often wondered that there were not more houses burned than there are, for I have often seen children, and older folks, too, strike a match, light the lamp, then give the match a fling regardless of where it might light on the floor, or perhaps on the carpet, or in some clothing. But the mistake is always seen when it is too late. It is like the old habit, as with the gasoline stove.

The Saints here are many of them growing old. Brother Ford promised to be with them at least once a month. When I close here I will go to old Far West; then home to see what Uncle Sam will do for me on the new pension bill. God bless his people.

In bonds,

J. S. ROTH.

News from Branches

Independence, Missouri.

The history of Independence Branch for the last decade, which we have endeavored faithfully to write, though it be perhaps imperfect in way of detail, contains an item of much import to Saints just now.

On January 24, 1906, George H. Hulmes, the father of this branch, and beloved first president of the Independence Stake, passed peacefully away, and on Sunday, the 28th, a farewell and loving tribute was, by Elder Joseph Luff, paid to his memory. He had left for others to enjoy a cheery, delightful residence, (once occupied by a happy, hospitable family,) which had been established and improved by his supervision and artistic skill.

This lovely place has since passed into other hands, and is now set apart as a home place for about forty girls by the Council of Women's Clubs and the county court. It will be a benevolent institution, and is called "Girls' Home." Thus, being full of ideal advantages, the entire project seems to be a fitting tribute to the life work of our beloved brother, who was so thoroughly devoted to a love of the beautiful, the good, and the true.

The work of the Lord continues to go on from within as well as without and during the past two weeks, while enjoying a continuance of good weather (with now and then a change by way of spring showers and showers not so spring like), the Saints have been privileged to hear sermons and lectures full of excellent counsel. Those occupying the pulpit have been Brethren Joseph Luff, R. F. Slye, Bishop Kelley, and M. H. Siegfried.

On Tuesday afternoon, the 4th, about one hundred of the sisters of the auxiliary work met to listen to an instructive lecture on "Nervousness and self-control" by Miss Jennie Weed, a sister of long experience as a trained nurse.

Educational classes and clubs, interested in various important studies, are also holding sessions from time to time.

The night meetings are well patronized. On Tuesday, 28th ult., about one hundred and fifty children, under the instruction of Sister Anderson, gave a fine musicale in which the boys and girls exhibited skill and talent, both in vocal and instrumental performance.

At the business meeting of the 3d inst., three were received

by letter; Brother John Luff, our faithful branch recorder, resigned and was succeeded by Brother L. H. Haas. Committee reports and other statistical matter was attended to, and all business was transacted with dispatch.

On Sunday, the 2d, the little primaries were prompt in their attendance at Sunday school, 172 being present; the total number at the session being 896. Afternoon meeting being a sacrament service, an immense body of Saints, old and young, attended, also one especially, (whom the brethren always greet with solicitude and a feeling of love) was present morning and afternoon. It frequently, of late, has been possible for Brother Joseph to be present. Also there were three children blessed and confirmation of three was performed,—two children and Brother Joseph E. Jennings, formerly of Iowa.

Two marriage ceremonies have lately taken place, Brother Charles J. Spurlock with Sister Rosa R. Thompson, and also a son of Bishop Bullard with Sister Pooler; all of Independence. The Saints wish them much joy and many happy days of usefulness in our midst.

On Decoration Day many repaired to the cemeteries here, and while several of the Saints went to Mound Grove, others repaired to the city grounds, where the veterans' graves were decorated by old soldiers of the Union.

"Fold up the banners! Smelt the guns!
Love rules. Her gentler purpose runs.

A mighty mother turns in tears
The pages of her battle years
Lamenting all her fallen sons."

ABBIE A. HORTON.

Machias, Maine.

Just one year ago this month I left my home at Fall River, Massachusetts, on my first trip as a missionary. My field of labor was the Maritime Provinces. Many enjoyable hours were spent in active work with our noble, well-known brother, Daniel Macgregor. I felt with him I was making some progress, but since then I have been alone, and don't seem so "lively."

Many friends were made in Nova Scotia who will not be forgotten for their kindness to me. A work was started there by Sister Macgregor which she terms the "sleeping giant," the home department. By reports we all know that she, with the help of Ralph and Boyd Johnson, of Amherst, Nova Scotia, awoke the "giant."

I left the Provinces early in July for the eastern reunion. From there I was sent to Machias by Brother U. W. Greene. Here I have been trying ever since to present the angel's message to the people, and as well trying to assist the few Saints to live so that the life of our Lord might be exemplified in our lives. Our meetings here have not been what we would like to call well attended. I have found here many true and loyal Saints. We are all working with our might and bringing our "mites" to finishing the interior of our church building. Our Sunday school is getting in line with progress. The Religio, we are sorry to say, is halting between two opinions: whether to give up or keep up the struggle of "Onward and Upward." We must not be personal or we could give reasons for such conditions.

On the 9th of last October I started a normal class with twenty members and such an interest! I was overjoyed with the results of their study when on the 25th of February eighteen scholars took their examinations. I was more pleased when the report of their examinations came back to find that eight had attained the highest rank, one hundred per cent, and the lowest average being ninety per cent.

Just now we are arranging for district conference which

convenes here June 22. I take this opportunity of sending my best regards to all the Saints and friends of the Massachusetts District. The Machias weekly paper has consented to print the announcement of our regular services each week. So we are trying in every way to reach the people.

Your brother and coworker,

JOHN FRENCH SHEEHY.

MACHIAS, MAINE, May 31, 1912.

Miscellaneous Department

Conference Minutes.

WESTERN MAINE.—Conference of the Western Maine District convened May 24, 1912, at 2 p. m. with the Stonington Branch. U. W. Greene presided, assisted by George Knowlton and Henry Eaton. Reports from Stonington, Mountainville, and Little Deer Isle were read. Report of bishop's agent read and approved, showing a balance of \$79.61. The preaching was done by F. J. Ebeling, J. C. Farnfield, and U. W. Greene. An excellent prayer meeting at 9 a. m. F. J. Ebeling was elected district president for the next six months, associated with him are George Knowlton and H. H. Eaton. Adjourned to meet with the Little Deer Isle Branch, August 24, 1912. W. A. Small, secretary.

POTTAWATTAMIE.—District conference met at Carson, Iowa, May 25 and 26, 1912. President J. A. Hansen in the chair, assisted by N. V. Sheldon. A report on credentials prepared by the secretary was approved and the delegates seated. All branches reported: Boomer 66; Carson 43, gain 2; Crescent 150; Fontanelle 35; Hazel Dell 64, gain 3; North Star 133, loss 3; Wheeler 43. Ministry reporting: Joshua Carlile, 7 blessings; J. P. Carlile, P. T. Andersen, baptized 2; Hans Petersen, J. A. Hansen, C. B. Bardsley, D. Parrish, J. C. Lapworth, A. Davidson, S. Harding. Priests: J. P. Christensen, E. D. Blair, H. N. Pierce, J. N. Campbell, D. E. Butler, C. C. Larsen, George E. Whitehead. Teacher J. C. Adams. The bishop's agent reported, Balance on hand, \$721.25; received, \$492; total, \$1,213.25; paid Bishop Kelley, \$400; ministry, \$76.93; ministers' families, \$141; aid, \$40; total, \$657.93; balance on hand, \$555.32. Collections received from branches for expense of Scott and Lentell to General Conference; Boomer \$2, Carson \$2.25, Council Bluffs \$11.23, Crescent \$2, Hazel Dell \$6.70, North Star \$2, total \$26.18. District treasurer reported receiving from former treasurer \$4.71; paid bill of reunion committee \$1.40; balance on hand \$3.31. District secretary reported branch enrollment 870, net gain 2. Summary of ministry report is: 7 patriarchal blessings, 76 sermons, 2 baptisms, 4 confirmations, 2 marriages, 6 children blessed, 77 sick administered to, 46 official visits. The secretary presented a bill for office expense of \$1.20. A collection was taken to meet this, which resulted in \$4.50 being raised, the difference was turned into the district treasury. A motion was adopted confirming the choice of delegates to the General Conference to members enrolled on the Pottawattamie district records. The remaining services having been provided for by the presidency on authority of the assembly, the conference adjourned to meet at Hazel Dell, Iowa, September 28, 1912, at 10.30 a. m. J. Charles Jensen, secretary.

Conference Notices.

The Far West district conference will convene with the Stewartsville Branch, June 22 and 23. We will be pleased to have all reports in the hands of the secretary one week prior to the convening of conference. Charles P. Paul, secretary, Timme T. Hinderks, president.

The Idaho district conference of the Reorganized Church of Jesus Christ of Latter Day Saints will convene with the Hagerman Branch, Hagerman, Idaho, on the 6th day of July, 1912, as per district rules governing thereon. Resignation of district president will incur the need of a new district president. Branches should fully empower delegates by sending credentials to the district secretary. These credentials should reach their destination by July 1 at the very latest. Please do not confuse matters by being dilatory in making these up. A simple notice authorizing certain ones to act for the branch and signed by the branch president and secretary will be sufficient. Mail all reports of labors, etc., to Mrs. T. B. Jackson, General Delivery, Boise, Idaho. Please

do not send your reports elsewhere, and be sure they reach Boise not later than July 1. Mrs. T. B. Jackson, district secretary.

Convention Notices.

Sunday school convention of Minnesota District will convene at Clitherall, June 26. A session of institute work will be held. Do you know anything about normal work or circulating libraries? If so, come prepared to shed light upon those subjects. P. W. Martin, superintendent.

Idaho district Sunday school association will convene at Hagerman, Idaho, July 5, at 2 p. m. Schools should elect their delegates and forward credentials and reports to the undersigned not later than July 1. Mrs. Wilma M. Jarrett, secretary, General Delivery Boise, Idaho.

Reunion Notices.

The Kentucky and Tennessee District will hold its annual reunion near Cottage Grove, Tennessee, beginning July 20, and closing July 29, 1912. A beautiful grove has been selected one fourth mile from the church, on the farm of Brother Hendrix. As our custom has been in the past, let all who can come self-sustaining. Bring your tents, covered wagons, etc. A large vacant house, with lower and upper stories, on the grounds, can be used by the campers. Feed stuff for stock will be provided by the committee. Plenty of good water for man and beast. Bishop Kelley is expected to be in attendance, and a number of other good speakers. Let all come who can and help to make the reunion the best we have had. J. R. McClain, Fulton, Kentucky.

The Millet Branch will hold their three-day reunion at Millet, Alberta, on the last three days of June, 28, 29, and 30. Apostle Gomer T. Griffiths, T. J. Jordan, and others of the ministry are expected to be here. Board free: have quarters for sleeping, but not sufficient bedding, so each one kindly bring bedding if possible. The committee requests the Saints to make preparation now, to enable them to be in attendance and help make this year's reunion a success. Ira I. Benham, secretary of committee.

Conference and Joint Reunion.

Seattle and British Columbia District will hold its annual reunion at Centralia, Washington, August 9 to 19 to which the Portland District has accepted invitation; the Spokane District also having been invited. A business session of the district Religio society will be held at 10 a. m. on the 9th, which will be followed by a like session of the Sunday school association at 2 p. m. On the morning of the 10th, at 10 o'clock, district conference will convene. Said sessions will constitute the formal opening of the reunion. Branch clerks will receive blanks from the undersigned in ample time to make reports for six months ending July 31. Further particulars pertaining to location, accommodations, and expenses in detail will be extensively advertised by the regular advertising committee. Watch for it! It is earnestly desired that both adjoining districts will be well and fully represented, whereby an opportunity may be embraced for spending a summer's vacation to the best possible advantage and spiritual enjoyment by all. Frederick W. Holman, district secretary, 4233 Bagley Avenue, Seattle, Washington.

Massachusetts District and Eastern Saints.

I am now ready to divide up the land at our Onset Reunion Grounds into lots. Saints desiring to obtain lots will please write me immediately at 7 Miner Street, Winter Hill, Massachusetts. Prices furnished on application. I expect to have several cottages erected for this summer's use.

M. C. FISHER.

Notices.

In harmony with the action of the late General Conference which provided for the appointment of a committee of five to consider revision of rules of representation, the committee to be composed of one of the First Presidency, one of the Quorum of Twelve, one of the Quorums of Seventy, one from the High Priests' Quorum, and the Presiding Bishop, the appointments to be made by the First Presidency; the First Presidency desire to announce that after due consideration they have agreed on the appointment of F. M. Smith

of the First Presidency, F. M. Sheehy of the Twelve, H. O. Smith of the Seventy, J. A. Tanner of the High Priests, who with Bishop E. L. Kelley will comprise the committee on rules of representation.

FREDERICK M. SMITH,
Secretary First Presidency.

Notice is hereby given of the appointment of Elder William Newton to the Rocky Mountain Mission, the authorities concerned concurring in the appointment.

Bishop R. Bullard, of the Independence Stake, will spend three months in Colorado, Utah, and Idaho, laboring in the financial interests of the work, as per arrangement by the Presiding Bishopric, the First Presidency, and minister in charge. We respectfully ask for Brother Bullard the hearty support of the Saints in the above-mentioned States.

FREDERICK M. SMITH,
Secretary of First Presidency.

Pastoral.

To the Saints of the Western Maine District; Greeting: Having been chosen at your last conference to be your presiding officer, I take this means to salute you and earnestly ask your hearty cooperation. I already discover excellent opportunities to accomplish much good. Let us all do our best to push the work forward. You will greatly assist me by letting me know as soon as possible, the needs of your branches throughout the district.

I learn there are a lot of scattered members in the district. You will render much service by writing me of the chances for preaching.

I want to be kept busy every day, so kindly do all you can to move the work along. Remember your tithes and offerings. My permanent address is Stonington, Maine.

F. J. EBELING, District President.

I have been called on to labor as district president of the Ohio District. A letter sent to Creola, Ohio, will always find me if I be needed by any of the branches or any members in the district. Please notify me so I can make my arrangements to give you such assistance as I can. I hope that all the branches will see to it that they have their reports sent to me promptly at the end of each quarter. We want a report from every man that holds the priesthood, so we can know just what they are doing.

Now brethren, don't fail to do your duty along the line of responsibility. Address me at Creola, Ohio.

I am as ever your brother in gospel bonds,
J. W. METCALF.

NELSONVILLE, OHIO, June 4, 1912.

To the Saints of Northwest Canada; Greeting: We have entered upon another conference year in our gospel work which bids fair to be one of activity. Prospects are more encouraging than one year ago. Our missionary force has been increased and some are already in the field hard at work. It is the diligent worker that reaps the reward, both here and hereafter. We desire the cooperation of all the Saints, especially the isolated. As our aim and object as a missionary force is to plant the work in new places, we wish to make a special appeal to the isolated, and any others, to report to us any opportunity to present the message of life, and so far as possible we will respond to the call. For the present my field address will be 169 Langside Street, Winnipeg, Manitoba, Canada. All branch and district affairs should be reported to Brother T. J. Jordan, Sedley, Saskatchewan.

There are wonderful opportunities in this country to make money, and the temptation to get our share of the spoils is great. The Lord has commended the honorable accumulation of worldly goods; but let us not forget that he requires a proper application of our temporal riches as a means to an end in securing the true riches of eternal life. Laying up treasures in heaven is paramount to everything else, and should have our first attention.

In gospel bonds,
E. E. LONG.

To the Saints of Central Illinois; Greeting: Having been assigned this field this year, I take this method of addressing you. This district is entirely new to me at the present, and hence it will greatly assist me if you will write me from your respective places the needs of the work there, and especially

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:
 Sister Elizabeth J. Blair - - - - 557
 Three Great Meetings - - - - 557

ORIGINAL ARTICLES:
 The Salvation of the Race, by Maggie Macgregor 558
 A Review of Mormonism Against Itself, Part 28,
 by S. W. L. Scott - - - - 566
 In these the Latter Days, by Carl F. Potter - 569

CANADIAN MIRROR - - - - 570

MOTHERS' HOME COLUMN - - - - 571

LETTER DEPARTMENT - - - - 572
 Viola Jones—James Spargo—Peter M. Hinds—
 George Jenkins—D. E. Tucker—Clara McNeil
 —G. C. Tomlinson—J. S. Roth.

NEWS FROM BRANCHES - - - - 574
 Abbie A. Horton—John French Sheehy.

MISCELLANEOUS DEPARTMENT - - - - 575

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. A. Smith, Managing Editor.
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 All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.
 All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.
 Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.
 For advertising rates apply to the business department.
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 Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

those of you who are isolated from branch association. Let us all be willing to put forth every effort in our power this year for the advancement and spread of the work in this district, whether working in the ministry or toiling in affairs of life. God has made it possible that we can all be workers together with him for the spread of his work.

Let us remember the Lord in tithes and offerings, that the work may not be hindered. See that our names are enrolled upon the bishop's agent's book; and if we thus comply with the financial law the Lord has promised to greatly bless us.

Let us see to it that these things are done and not leave the other undone, and I feel sure the heavenly Father will greatly bless us this year in our work.

Those desiring to write me, my addresses till further notice will be: Field address, 1019 Monroe Street, Beardstown, Illinois; Home address, Holden, Missouri.

In gospel bonds,
 J. W. PAXTON.

As I have been placed in charge of the Spring River District, I desire to see a hearty cooperation among all the members and especially among the ministry and local priesthood. There are great opportunities for all to labor together for the building up of the work. Let us each see to it that we perform our part. If any of the isolated Saints living where they can obtain a schoolhouse or church will let their wants be known to the undersigned we will gladly come to their assistance. Any Saints, or anyone knowing the address of any Saints in Lawrence County, Missouri, please send me the addresses, as we desire to work that part of our field. Don't forget your tithes and offerings to the Bishop and also remember the ministry; it takes money to travel and buy clothes and pay car fare.

I wish you to remember that our district tent has to be replaced with a new one before we can do any tent work, so let each branch president see what each branch can give—we need it now. Money sent to Mollie Davis, the "Jots Man," or the writer will receive a quick response. Don't neglect this. Don't wait. We shall need it for the reunion and for preaching now. Letters will always find me at my field address.
 HENRY SPARLING.

PITTSBURG, KANSAS, 112 West Jefferson Street.

Note of Appreciation.

Brother Eben Miller wishes to express in this way his sincere thanks and deep appreciation for kindnesses shown by the Saints and friends at Lamoni during the sickness and passing away of his companion, Sister Margaret Miller. Brother Miller has taken his family to Cleveland, Ohio. He has suffered a breakdown of nervous force and has been quite sick.

God it not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.—Hebrews 6: 10.

Died.

BOOKER.—Hattie Booker was born in Conecuh County, Alabama, October 20, 1865; married to R. B. Booker December 24, 1879, to whom were born twelve children, five of whom preceded her to the other side. She was baptized February 8, 1882, by A. J. Cato, died in Montgomery Hospital April 2, 1912. Her continuous example of patient endurance will long be remembered. She leaves to mourn, husband, three sons, four daughters, twenty-two grandchildren, and a host of friends and relatives. Laid to rest in the old family cemetery. Service by J. J. Hawkins.

A precious one from us is gone
 Whose voice we loved is stilled;
 A place is vacant in our home
 Which never can be filled.

ANDERSON.—Edwin Anderson was born in Missouri, July 24, 1848. Moved to Iowa with his parents when a child and from there to Clitherall when about twenty years of age. Married Emma L. Whiting April 5, 1870, baptized by Elder Thomas Nutt, March 5, 1884; ordained a priest at Bemidji, by I. N. Roberts, and ordained an elder June 21, 1903, at Clitherall, by F. A. Smith and T. C. Kelley. Died at his home near Vanscoy, Saskatchewan, Canada, May 23, 1912, leaving a wife, nine children, (two having preceded him to the better land,) and sixteen grandchildren. A good man gone to rest.

He giveth his beloved rest;
 I may not murmur or repine,
 Because that now among the blest
 There dwells one more loved one of mine.

STUBBART.—At Lamoni, Iowa, May A. Brown Stubbart, April 30, 1912, aged 49 years, 8 months. She was born at Durand, Wisconsin, August 30, 1862; she was baptized into Christ by Elder R. C. Elvin, May 24, 1878; was married to James M. Stubbart November 10, 1879. To them were born three sons and three daughters; one died in infancy. Husband, mother, and five children remain to mourn. Funeral at Lamoni, in charge of Elder John Smith, sermon by Elder C. Scott, May 2, 1912. Her rest is glorious.

KNAPP.—The unnamed son of Alvin and May Knapp was born in Boyd County, Nebraska, April 20, 1911, and died at the Greer Sanitarium, Lamoni, Iowa, June 5, 1912, at the age of 1 year, 1 month, and 16 days; this little bud was but loaned for a season; he was a grandson of Sister Sybilla Zenor, and a great grandson of Sister James Anderson. Funeral service held at place of death June 6, 1912, in charge of Elder John Smith, and sermon from Matthew 19: 14, by Elbert Robert M. Elvin. Interment will be in Monowi Cemetery, Nebraska.

DANIELSON.—Miss Sophia Danielson was born June 11, 1841, near Stavanger, Norway. Was baptized into the church September 15, 1888, at Mission, Illinois, by Elder Thomas Hougas. She died May 30, 1912, at her home near Stavanger, Illinois. She leaves to mourn her departure three sisters. Her father, mother, two brothers and one sister have passed

on before; she also leaves many relatives and friends to mourn their loss. Her funeral services were held at the Mission church on Sunday, June 2, Elder J. O. Dutton in charge; memorial address delivered by Elder Charles H. Burr.

MOORE.—The deceased, Elder A. B. Moore, was born in Georgetown, Ohio, December 13, 1829. He was married to Miss Celia A. Young July 5, 1849. To this union were born eleven children. The widow and nine of the children survive to mourn their loss. Mr. Moore united with the Church of Jesus Christ of Latter Day Saints when a boy, at Nauvoo, Illinois, cast his lot with the Reorganization in 1867, and was ordained an elder the same year, preaching from that time locally in Idaho and Montana and was president of the Montana District in an early day. Elder Moore took up active missionary work in 1888 and traveled, preaching the gospel of Christ in Texas, Oklahoma, Montana and Oregon. He died about 7 p. m. May 26, 1912, at the home of his son, A. J. Moore, Reese Creek, Montana, at the ripe age of 82 years, 5 months, and 15 days. Just before passing away he requested administration (as in James 5: 14), and at the close of the prayers he fell asleep in Christ. Interment in Reese Creek Cemetery. Sermon by Elder L. E. Hills, of Bozeman.

COOPER.—William Elmer Cooper passed peacefully away in the home of his parents, Brother and Sister Louis Cooper, of Santa Rosa, California, on the morning of May 22, 1912, at the age of fifty years and two months. His last words were: "I am growing dizzy, but I can see a bright light ahead." Elmer was a kind and dutiful son; ever kind, especially to the sick, many of whom he has nursed back to health. He was the first of a family of seven children to be taken. The strongest of all went first. The funeral was held Sunday afternoon, the services being in the undertaking chapel, which was filled with sympathizing friends and relatives. The floral display was most beautiful and profuse. The sermon was by Elder J. M. Terry.

MILLER.—Sister Margaret Gillespie Miller, beloved wife of Elder Ebenezer Miller, died at her home in Lamoni, Iowa, on Thursday, May 23, 1912, and was buried in the cemetery at Kirtland on Sunday, May 26, where lie her father, mother, and two children. Sister Miller with her family had but recently moved to Lamoni from Cleveland, Ohio. Her death after a short illness came with a terrible shock to her family and many friends. Sister Miller was born in Durham, England, and was 46 years of age at the time of her death. She leaves a husband, six children, three brothers, and three sisters to mourn. Sister Miller was always a faithful and consistent Saint, a devoted, affectionate wife, a loving mother, a kind and considerate neighbor. Loved most by those who knew her best. The large attendance of Saints and friends at the funeral was a fitting tribute to the memory of our departed sister. Funeral in charge of Bishop J. A. Becker; sermon by Elder L. W. Powell.

Quaker Civilization in America.

Nowadays the Friends have kept their high ideals, but have lost their individuality. What remains of their old prepotence is almost intangible: a reserve which keeps emotional experiences locked behind the lips of their descendants, a reliance upon intuitive belief, a distrust of the efficacy of form. But there is an abiding memorial to the Quaker civilization in America in the country districts where the society most flourished. There they have left the imprint of their peculiar spirit as clearly as upon the faces of their children. —From Henry Seidl Canby's *The People Called Quakers*, in the *June Century*.

Suppose Your Baby is a Mark Twain or an Edison or a Lincoln.

Kathleen Norris, writing a story in the *June Woman's Home Companion*, makes two of her characters carry on the following conversation:

"If we women stuck to our jobs with the intelligence and perseverance with which our husbands are obliged to stick to theirs," said Mrs. Burgoyne thoughtfully, "we'd feel terribly abused. But it seems to me we don't begin to know how overwhelmingly important we are."

"But you can hire a lot of it done as well as you can do it yourself," protested the doctor's wife, unconvinced.

"Well, can you? That's the point. Suppose, for instance, Mrs. Brown, you and I knew that one of those children down

there was a Lincoln, or a Thomas Edison, or a Mark Twain, how much would we feel to blame for turning that child over to a nurse, while we raced to the club to hear a paper on the "Childhood of Napoleon."

"But lots and lots of children disappoint their parents bitterly," said Mrs. Brown vigorously.

"Well, we expect angels, I suppose," Mrs. Burgoyne agreed thoughtfully. "We don't want our boys to marry little fluffy-headed dolls, or to become firemen when we've planned their careers at the bar. And there's the horror of the first suspicion of bad company, and of smoking, and of drinking!" she sighed. "Still, it's just that much more done for the world," she added hopefully, "or attempted, at least, than guarding the valuable life of a Pomeranian, or going to New York for new furs."

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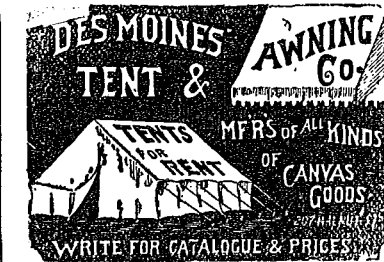
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



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

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NUMBER 25

Editorial

A TRIBUTE TO SISTER ELIZABETH BLAIR.

At the conference which met at Independence, Missouri, April 6, 1910, known as the Jubilee year, there were nine persons on the conference platform who were at the conference at Amboy, Illinois, April, 1860. The two most conspicuous among these were Elder E. C. Briggs and Sister Elizabeth Blair, the widow of Elder William Wallace Blair, who fell at his post of duty, April 18, 1896, while en route home from the conference at Kirtland, Ohio. Of the latter of these two personages, Sister Elizabeth Blair, we write.

Sister Blair with her husband became interested in the latter day work during the interregnum between the death of the Prophet and Patriarch and the Reorganization, and they were among those with whom the Reorganization began. Among the women who have taken part in what is known as the latter day work Sister Blair was for some reasons one of the most noted and estimable. Her husband, called to the ministry, set aside business calling and worldly interests, and entered the field at once in the labors of which he continued till his death. With equal resignation to divine will and with unflinching fortitude, Sister Blair took up the role of patience and self-sacrifice which the life of a minister's wife demands, and during the years of constant labor which his calling imposed upon him, Sister Blair bore her share of deprivation, with herself and her growing family, and with equally constant fortitude and patience maintained the dignity of her womanhood and her position, with the utmost fidelity and unyielding and unflinching faith in the promises of God. Wherever the family was located, from 1851 to the date of the departure of her husband, Sister Blair kept open house for all whom duty or inclination brought within the province of the home influence. In her house and at her table and in her heart there was ever room and welcome. Through every vicissitude of trial and sickness in the family, or among the neighbors, she was always the same constant, alert, willing, ready and capable minister for good. Anything within the reach of

her resources necessary to these ministrations was ever forthcoming.

She early became associated with the auxiliaries known as the Prayer Union and the Mite Society. She undertook with unhesitating devotion the duties of presiding over the work of the Mite Society, and largely through her influence, aided by strong and able coworkers, the society became known as an instrument for good, both in the public enterprises of the church and in the ministration of the local charities that come within the province of such society.

It will be left for whoever may write her biographical sketch to enumerate the various works originating with and carried out by the Mite Society. We have not at our command the data upon which to make this record. It is within our province, however, to pay this tribute of respect to a woman whose character and fitness for the position in life which she occupied were not only remarkable, but were of such a nature as to make her worthy of the sincerest esteem and personal and social regard.

In her work she seems to have left nothing to chance, but where anything occurred demanding attention her motto was, "It is not safe to move without knowledge. I will myself make inquiry," her idea seeming to be, "I want to know for myself." In this spirit she made her inquiries kindly and with pertinacity which were eminently successful in justifying the efforts of the society. With our long acquaintance with the sisters' aid society, known as the Mite Society, we have no recollection of there having been a failure of correct understanding or a miscarriage of judgment, for the want of proper investigation upon the part of its officers; and from more than a quarter of a century of acquaintance with and nearness to the activities of the Mite Society we can pay this tribute of trustworthiness. These quiet, unobtrusive laborers, their meetings for association were not schools for scandal, but were occasions for cheerful cooperation and encouragement in noble perseverance in the Christian faith.

Sister Elizabeth Blair's thought and the aims and purposes of her life were identified with the church which resulted from the devotion of an honest, truth-

loving people who sought to know where the truth was and studiously sought to serve its interests wherever it was found and their fields of labor lay. Sister Blair was of noble, cheerful spirit, a wise counselor, both in her home and her church work, of unflinching courage, and of such spiritual susceptibilities as seemed to mark her as one who in intent and purpose lived near to God. She was esteemed, honored, and loved as a living representative of what the gospel could and would do for one who lived in its influence.

Of her we may repeat the apostle's words (Paul to the Romans), "For the spirit of the law of life in Christ Jesus hath made me free from the law of sin and death."

CURRENT EVENTS.

THE SITUATION IN SAN DIEGO.

The prediction made by the Apostle Paul that in the last days troublesome times should come has been amply verified from decade to decade during the past half century or more and is yet being verified by new and peculiar developments. Present industrial and social conditions bring new issues not dreamed of a generation ago, issues that seem to have no satisfactory peaceful solution; and any community may at any time find itself confronting a situation with which organized society seems unable to cope.

A case in point is the situation in San Diego, California. The troubles there grew out of a small beginning. At the instigation of some of the merchants, the city council passed an ordinance forbidding the holding of street meetings within a certain area in the business section. Street corners where the Socialists, Salvation Army, and Industrial Workers of the World had formerly held forth were included in the forbidden territory.

Failing to secure the repeal of this ordinance, those against whom it was levied, particularly the Industrial Workers of the World, began to resist it and were promptly arrested and lodged in jail. Vexed at the resistance, the city council later extended the ordinance to include the streets of the entire city, and the members of the I. W. W. (said by General Otis to mean "I Won't Work") began what they termed the "war for free speech" that has been going on for months in a formerly peaceful city, situated at the extreme southwestern part of the United States, and having no reason previously to look upon itself as a prospective vortex of labor troubles.

Scores and hundreds of I. W. W.'s began to march upon the city from Los Angeles, San Francisco, and other points, determined to force a hearing upon

the streets. The jails were soon filled and it became apparent that such methods could not stop the invasion. Meanwhile the citizens, merchants, and others, supposedly staid, sober, business men, many of them at least semireligious, and probably most of them orderly and humanitarian by habit, reverted to methods of a past generation and formed a "vigilance committee" that, armed with revolvers and repeating rifles, began the work of clearing up the situation according to their understanding of that which was required. Incoming invaders were met at the county line and warned to retrace their steps. Those already on the ground were intimidated and violently handled.

The noted female anarchist, Emma Goldman, one of whose wild speeches it is alleged fired the brain of the man who assassinated President McKinley, appeared upon the scene but was not permitted to remain in town over night. Her manager, Ben Reitman, was escorted by an armed body of citizens to a place remote from the city, where he was stripped and covered with tar and sage brush. It is alleged that he was compelled to kiss the stars and stripes, a performance that no doubt failed to cause an accession of love in his heart for the flag, and the letters I. W. W. were burned on his naked back with the lighted end of a cigar. He was then turned loose to make his way to Los Angeles as best he could *sans* shirt, *sans* trousers.

The courts are at present occupied day and night with cases growing out of the trouble. The governor of the State has considered the situation and a commissioner appointed by him has investigated the affair, and in his report condemns both sides very severely. Members of the I. W. W. he regards as enemies of law and order and the Constitution, while the "vigilantes" he affirms were even worse in their resort to violent and inhuman methods. One writer comments on the strange fact that the citizens in their detestation of anarchy resorted to the methods of anarchists; while the members of the I. W. W., who stand for "direct methods," which term means all that a brutal phrase might possibly convey, felt aggrieved and injured when "direct methods" were applied to them. All of which shows that men are inconsistent creatures; and the whole affair reminds us that under a thin veneer of civilization men are still savage.

Just how the organized forces of modern society could have successfully met the situation in San Diego is a matter that will probably be considered at length by state legislators and many who are not legislators. It is a problem that in one form or another may at any time now be forced upon any community.

DISCONTENT IN ENGLAND.

Passing from "San Diego-on-the-Pacific" (but not at all pacific) to the far distant realm of "Merrie England," we discover a condition that is not productive of merriment, if we are to trust the private letters coming from church members and the reports contained in newspapers and magazines. Here, too, the troubles are industrial. One terrible crisis was recently averted by the passage of the Minimum Wage Act, which provided that wages of miners should in no case fall below a certain sum, which sum is to be fixed in accordance with the provisions of the bill.

But the trouble seems not to be permanently settled. From the *Daily Mail and Empire*, of Toronto, Canada, we quote the following:

LONDON, Monday, May 13.—*The Daily Mail* this morning announces that it is opening an inquiry into the labor unrest. It is aiming to ascertain the causes of the present brooding and discontent in the social and economic system which has been made evident by the repeated strikes, the supposed settlement of which proves that the grounds for deciding them are not real and only sow the seeds for a future dispute.

The first contribution to the inquiry is an article by the novelist, Hubert G. Wells, the keynote of which is the existence of profound distrust among the workers. Mr. Wells describes the present social disturbance as dangerous. The discontent, he says, is deep and increasing; perhaps it is the initial phase of a real and irreparable class war. "In the year since the Coronation," says Mr. Wells, "we have moved very rapidly indeed from the assurance of extreme social stability towards the recognition of a spreading disorganization."

"It is idle," says Mr. Wells, "to pretend any longer that these labor troubles are a mere matter of the give and take of economic adjustment. It is not an adjustment that is in progress; new and strange agencies are at work; forces for which the word revolutionary is too faithfully appropriate. Nothing is being done to allay these forces; everything conspires to exasperate them."

Mr. Wells goes on to remark on the change in the outlook of the new generation of workmen compared with their fathers.

Mr. Wells says the new workman has put the whole social system upon trial and seems to give an adverse verdict against it. The writer says:

"He looks far beyond the conflict of the interests of the employer and the employed. He criticizes the good intentions of the whole system of governing and of influential people; not only their good intentions, but their ability.

"These are the new conditions," says Mr. Wells, "and the middle-aged elderly gentlemen who are dealing with a crisis on the supposition that their vast experience with labor questions in the 70's and 80's will furnish valuable guidance in the present issue are merely bringing the gun powder of misapprehension to the revolutionary force. The workman of the new generation is full of distrust, which is the most demoralizing of social influences, a distrust so profound that it ceases not only to believe in the employer, but in the law, in the Parliament, as a means to that tolerable life which he desires.

"The central fact of all the present trouble," says Mr. Wells, "in this distrust. There is only one way in which our present drift towards revolution or revolutionary disorder can

be arrested and that is by restoring the confidence of the alienated millions who visibly are now changing from loyalty to the crown, from simple patriotism, from habitual industry, to a more effective expression of deepening resentment."

METHODIST BISHOPS EXPRESS THEMSELVES.

Having troubles of our own we can well sympathize with our British brethren. Returning to America, we glance in at the conference of the Methodist Episcopal Church, recently held in Minneapolis, and find that they, too, were forced to recognize that Paul correctly characterized latter day tendencies. From the quadrennial address of the bishops of the Methodist Episcopal Church, signed by all the bishops, and read by Bishop Cranstons, we extract the following:

We live in an age in which the vast enterprises essential to the progress of the world require the association of men of large means under corporate management. Out of this necessity has grown serious wrong and consequent resistance.

Organized capital stands indicted at the bar of public judgment for the gravest crimes against the common welfare. Among the counts in that indictment are these:

1. Conspiring to advance prices on the staple commodities indispensable to the life, well-being, and progress of the people.
2. Resorting to the adulteration of foods, fabrics, and materials in order to increase profits already excessive.
3. Destroying the competition in trade through which relief might be expected under normal conditions.
4. Suborning legislation, and thus robbing the people of the first orderly recourse of the weak against the strong.

These are sins against humanity. If God hates any sin above another, it must be the robbery of the poor and defenseless.

If these were the utterances of some irresponsible fanatic we might well hesitate to reproduce them. But they come from such a dignified and conservative body of men as the bishops of the Methodist Episcopal Church. We begin to suspect that the trouble in San Diego lay deeper than a city ordinance forbidding free speech or the stubborn perversity of anarchists or near-anarchists whose desire to talk always increases with every attempt to restrain them. And so with the troubles in England and at every point in the United States. They are all the result of underlying forces and movements keenly felt but perhaps only dimly understood. To some the trouble and the solution may seem perfectly understood and easily explained. These are most noisy in their explanation and probably most dangerous in policy. One thing seems clear to us, and that is that we are entering upon an era of strange developments that in their unfolding confirm the statements of the prophets. Though professedly Christian we have been doing business on a pagan basis, utterly disregarding cardinal precepts of the law of Christ, in honor of whom we term our modern nations Christian (pity it is that we do not further honor by a complete obedience to his

law). The solution of the problem must include a return to the sound philosophy of money making found in the Book of Mormon (Jacob 2) and the philosophy of surplus distribution found in the Book of Doctrine and Covenants. ELBERT A. SMITH.

Hymns and Poems

Selected and Original

His Message.

We know he is coming,
To gather his own;
And, if we are faithful and true,
We'll dwell in that glory
Prepared for his Saints;
He is looking for others like you.

Then let us be ready,
When he shall appear;
In clouds of great glory he'll come;
The earth it will tremble,
The Saints will arise,
And dwell in his glory at home.

Then fear not his coming;
He loves us so well,
His blessings he'll give when he comes.
Be faithful and true
And all will be well;
This message is given to you.

BROCKTON, MASSACHUSETTS.

SUSAN PEPPER.

Words and Deeds.

"I love the Lord," we oft repeat
As in the chapels where we meet
We rise and with eyes filled with tears
Tell of his goodness through the years
Of toil and strife, when misery
Has been our lot, our company.
We tell, perhaps, of happiness,
When God ans'ring our prayers doth bless.

"Great is the Lord," he who was raised,
Also, "and greatly to be praised,"
We sing with fervor, unrestrained,
His greatness is in song proclaimed.
His meekness, kindness, patience, love,
His sacrifice ('twas far above
All man has done or man could do)
Prove him supreme who died for you.

We chant his praises, laud his name,
Endeavor to increase his fame
By words—Ah! Yes, by words alone;
But not by words did Christ atone
For our transgression. No! Man's need
Of redemption, required the deed
That caused our Savior agony
Unparalleled in history.

He died that we might hope to be
With him throughout eternity;
If, by obedience to his law,
We prove ourselves worth dying for.
Then lift your hearts in words of praise,
Proclaim his deeds in wondrous ways,
But don't forget while worshipping,
To do his will in everything.

ALMA M. COOMBS.

FALL RIVER, MASSACHUSETTS, 32 Quequechan Street.

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 29.

BY S. W. L. SCOTT.

THE BOOK OF DOCTRINE AND COVENANTS.

There are about *two hundred and ten* revelations in the Book of Doctrine and Covenants that were given to the church through the ministrations of the Martyr, Joseph Smith, jr., claiming to be the commandments of God, given "unto his servants in their weakness, after the manner of their language, that they might come to understanding, and inasmuch as they erred, it might be made known; and inasmuch as they sought wisdom, they might be instructed; and inasmuch as they sinned, they might be chastened, that they might repent; and inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time, . . . also those to whom these commandments were given might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness."—Doctrine and Covenants 1: 5. These purposes are plain. Trau can not object to the idea of God recognizing that "simplicity" was needed in teaching the "babes," the "children," in the establishment of the church in Palestine, by the Babe of Bethlehem. So after eighteen hundred years of darkness, spiritual blindness, during which time the light of divine revelation was withdrawn, because of apostasy, and tradition, superstition and error, had molded men's spiritual attitude toward God, in the reestablishment of his church, he would adapt himself in speech to men's "*understanding*," and in doctrine to their "*weakness*." And that God should, so to speak, permit a child to be born, as the church, and send this infant out in the world to take care of itself in this period of the world's history, is as unreasonable as it is wickedly presumptive, and completely out of joint with the methods of the church's establishment anciently. Those who have *so strenuously*, and *boastingly* contended for "*the restoration of the ancient order*" of things, should eliminate one hundred per cent of ridicule and bigotry from their institutions before they attack, and see how much they have left that is meritorious enough to keep sweet!

Mistakes of men will occur, and this is the *ground* of revelation from God. Fallible man, if he were perfect and *infallible*, would need no instruction from God. This being true, the comment applied to our critic is not very complimentary from a gospel viewpoint, as he has set himself forward to teach God. The early saints of the ancient church made mistakes, but Jesus promised them a divine teacher in his absence, that would unfold to their understand-

ings, the "things of God." It is not a wonderful thing that inexperienced men and women should make mistakes in *trying* to perform the work of God. It is not strange that Harris and others of whom Traum writes so derisively should have imperfect views, so early in the commencement of the work. Whoever will read the New Testament will find the disciples of Christ laboring under error, possessing imperfect ideas with regard to Christ's mission. When Christ informed them that he was to be taken and crucified, they did not understand him. At another time they wanted to call down fire from heaven, and consume their enemies as Elias did, but Christ reproved them, saying, "Ye know not what spirit ye are of." At another time, they were for fighting. They also inquired of him, after his resurrection, if he would at that time "restore the kingdom to Israel." Indeed the apostles, with all who accepted Christ, believed he would be placed on the throne of David in Jerusalem, and they should be exalted near his presence, and with this worldly idea of *self interest*, they made an attempt to place him on the *throne by force*. Alexander Campbell presents the matter in the following form, and we commend a perusal of the same to Mr. Traum:

But with regard to the testimony of the twelve original witnesses, I have to remark, that not one of them understood for years either the nature or design of the mission of Jesus. This fact, if correctly understood, and applied, is of immense importance to the Christian public in correcting some mistakes into which they have fallen, and it gives very great additional weight to the testimony of the apostles, respecting the capital item in the Record, viz: the resurrection of Jesus from the dead. They all, without exception, expected the Messiah would found an earthly kingdom, and reign over it for ever. Their imaginations pictured out to them the mighty conquests, and illustrious victories they would achieve under him. Even the most gifted saints who departed not from the temple, when they first saw the wonderful child moved by the Holy Spirit, as it spake in the ancient prophets (not always understood by them whose tongues uttered its suggestions) expressed their joy and hopes in such strains as indicated expectations similar to those of his disciples—"that we," said they, "being delivered from our enemies, might worship him *without fear* all the days of our lives." They, one and all, expected an all-conquering king, in the person of Jesus. Hence so much of the war spirit in some of the apostles, and so much worldly ambition in the mother of Zebedee's sons. Let my two sons, said she, sit, Good Master, one on your right, and the other on your left, when you ascend the throne. A crucified Messiah was as far from her thoughts, as the day of judgment is now from the anticipations of Mr. Owen. Not a man or woman on earth, till within a few days of the event, could understand or brook the idea of the crucifixion of Jesus.

I do not say that the apostles were quite disinterested in leaving their occupations to follow Jesus. This diminishes naught from their testimony. They expected he was able to reward them; and that he would reward them. They looked for something in this world when they first set out as volunteers in his cause.—Evidences of Christianity, p. 289.

We have no apology for the Almighty; he has authorized no one to apologize for him; but we can

see the necessity for a grander instructor in the things of the kingdom than is Elder Traum. He has opened his assault on the Doctrine and Covenants by repeating the work of angel's visitation to Joseph, as he assaulted the Book of Mormon and we replied to all essential criticisms on these points in previous review. But it is characteristic in our critic to so pervert statements that to me it is a "batch" of perversity, and to notice *all* would be to extend this review indefinitely. He follows the lead of David Whitmer, thereby confessing his own *native* criticisms are indefensible, and touches nothing legitimate, thereby confessing our position unassailable. Just in the position of the ox, half jumped over the fence, utterly worthless for aggressive or defensive purposes. But why he relies on David Whitmer's testimony after the latter was sour and darkened by standing aloof from active fellowship with the church, after his *ambition* to stand at the head of church affairs had pushed him out from the cooperation of his brethren, and then utterly repudiate and blackmail his testimony as a witness to the Book of Mormon, is a dilemma from which he alone must extricate himself. The position, however, is just as legitimate as that assumed by the ancient enemies of the Christian Church, who used the bullets molded by those "who went out from among them," because they were not content to have Jesus of Nazareth rule over them. As the skeptics in olden times charged the Saints with "*altering* the sacred writings" to suit their doctrine, so do the modern skeptics charge Latter Day Saints, and with no better show of reason. It may be retorted that if we do not receive the testimony of David Whitmer concerning the Book of Commandments, "away goes one of the three witnesses to the Book of Mormon." Does it follow that because Whitmer's statements regarding the Book of Commandments are at variance with the established facts of church history, his testimony of the authenticity of the Book of Mormon, given *fifty years before*, is false? It is plain to the casual reader of Whitmer's Address, from which Traum draws all his inspiration on this subject of Doctrine and Covenants, that David Whitmer interprets the law and doctrines of the church in such a manner as to divest the leading factors in the church organization of responsibility and authority, with a view (Korah, Dathan, and Abiram like) of assuming it himself, and after his defection, manifested a disposition to greatly injure the character and reputation of Joseph Smith, if not to destroy it.

On pages 206 and 207 Elder Traum reproduces David Whitmer's objection by citing the revelation in the Book of Commandments, and comparing it with the same in Doctrine and Covenants, on the bestowal of the gift, one gift to translate upon Joseph. In order to perspicuity, we ask our pub-

lisher to arrange the matter of revelation in parallel columns that we may note the force of his objection:

I, the Lord, am God, and I have given these things (the plates) unto my servant Joseph, and I have commanded him that he should stand as a witness of these things (the plates); nevertheless I have caused him that he should enter into a covenant with me that he should not show them except I command him, and he has no power over them (the plates) except I grant it unto him. And he has a gift to translate the book, and I have commanded him that he shall pretend to no other gift, for I will grant him no other gift.

I, the Lord, am God, and I have given these things to you, my servant Joseph Smith, jr., and I have commanded you, that you should stand as a witness of these things; and I have caused that you should not show them except to those persons to whom I command you; and you have no power over them except I grant it unto you. And you have a gift to translate the plates, and this is the first gift, that I have bestowed upon you, and I have commanded you that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant you no other gift until it is finished.

The revelations called "The Book of Commandments," were referred to in the same sense that John's revelations are referred to before. They were written: "What you see, write in a book, and send it to the churches."—Revelation 1: 11; also 22: 18. They were referred to in 1831, in revelations given in that year. "The Book of Commandments" was not published until 1833.

Church History, volume 1, page 249, says:

Our council was continued on the first of May, when it was ordered that three thousand copies of "The Book of Commandments" be printed the first edition; that William W. Phelps, Oliver Cowdery, and John Whitmer be appointed to review, and prepare such revelations as shall be deemed proper for publication, for the press, and print them as soon as possible at Independence, Missouri; "Published by W. W. Phelps & Company." It was also ordered, "that W. W. Phelps correct, and print the hymns which had been selected by Emma Smith, in fulfillment of the revelation."

Thus it will be seen that provisions were made for the publication of the revelations called "The Book of Commandments." Church History, page 578, says:

Some work was done on them, but the issue was never completed, the press and office being destroyed while the work was being done. The most of those that were printed were destroyed by the mob. Some of them were preserved by individuals, who picked up the scattered sheets, and a few copies of the unfinished work are still in existence.

Be it remembered that the first publication of the revelations in the *Evening and Morning Star*, and Book of Commandments, was pronounced faulty by Oliver Cowdery, who was not only one of the publishing committee of that work, but was one of the publishing committee of the Doctrine and Covenants, as published in 1835. He was one of the stewards also of the revelations. In the *Evening and Morning Star*, published by him, he says:

There are many typographical errors in both volumes, and especially in the last, which we shall endeavor carefully to correct, as well as principle, if we discover any. It is also proper for us to say, that in the first fourteen numbers, in the revelations, are many errors typographical, and others occasioned by transcribing manuscript; but as we shall have access to the originals, we shall endeavor to make proper corrections.—*Evening and Morning Star*, vol. 2, p. 384.

The first fourteen numbers of the *Star* were published at Independence, Missouri, and edited by W. W. Phelps. When the press was destroyed, the publication was transferred to Kirtland, Ohio, and edited by Oliver Cowdery, where the first fourteen numbers were reprinted.—Church History, vol. 1, p. 580.

Oliver Cowdery states:

We have again inserted the Articles and Covenants according to our promise in a previous number for the benefit of our brethren abroad, who have not the first number of the first volume. As there were some errors which had got into them by transcribing, we have since obtained the original copy and made the necessary correction.—*Evening and Morning Star*, vol. 2, p. 196.

The Reorganized Church has put this entire dispute, raised by Whitmer, before the people, in the real facts, without comment, and as Whitmer was not one of the publishing committee of the Book of Commandments, nor was he one of the committee of "stewards," who were custodians of the revelations, how could he know so much more than those men who had the work directly in hand? As has been stated, the Book of Commandments was never completed, as to the printing. The mob put an end to the work; the scattered forms, or a few of them, were gathered up, and bound into books. The book ends abruptly in the midst of a revelation given September, 1831. The Book of Commandments was never indorsed by the church, no conference, quorum, council, or assembly, ever accepted it; no leading man of the church, in those early days, ever indorsed it so far as the correctness of the printing of the revelations was concerned. But in August, 1835, after the typographical errors, and errors by transcription of manuscripts, were eliminated with reference to the original of those revelations, and a committee, of which Oliver Cowdery was one, was appointed by and in a General Assembly of the quorums of the church to attend to the matter, the Doctrine and Covenants was accepted, and acknowledged as the doctrine and covenants of the faith of the church by unanimous vote. The testimony of the Twelve was read, as witnesses to the revelations given to the church, and they testify:

We feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true.—Church History, vol. 1, p. 574.

John Whitmer, one of the witnesses to the Book

of Mormon, bore record or testified to the truthfulness, with W. W. Phelps, of the Doctrine and Covenants, as did Oliver Cowdery. David Whitmer did not publish his testimony concerning "The Book of Commandments" until Oliver Cowdery had passed from the scenes of this life. But as to the divinity of the Book of Mormon, its truthfulness is no more dependent upon the testimony of man, or of David Whitmer, than is the divine authenticity of the Christian religion dependent upon the testimony of James or Peter. That men should testify to that which they know to be truth, is proper, and eminently so in the establishment of truth in their respective times.

Yes, the Book of Commandments says, on page 10, "I will grant unto you *no other gift.*" Now if this is correct, why did David Whitmer recognize, accept, and officiate in work to which he was called, with Oliver Cowdery and Martin Harris, by *another* gift Joseph possessed, namely, "*revelation*"? Here is certainly another "gift" by which David Whitmer and Oliver Cowdery and Martin Harris were called to be the three special witnesses to the mission of Joseph Smith as a seer; as also to the divinity of the Book of Mormon, and in this call of these men as witnesses surely some other *gift* was exercised beside the gift to *translate*! How is this, Elder Traum, if you will *defend* the Whitmer theory, you have adopted to fight the Saints with? David Whitmer and the other witnesses have given their testimony to the world that when they *obeyed that revelation* to Joseph the Seer, when he exercised a gift other than "*the gift to translate,*" which gift he could not have exercised had he not possessed it, they have solemnly affirmed that in *obedience* to the *revelation* they *obtained* the *promised* blessings of God and were honored as *witnesses* of Joseph Smith's mission. Mr. Traum, you are hoist again with your own petard. The testimony of those men convicts you, condemns both the theory and revelation as it is in the faulty Book of Commandments, as Joseph, Oliver, John Whitmer, and the General Assemblies said of it. Corrected by the original it reads:

And you have a gift to translate the plates, and this is the first gift that I bestowed upon you, and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.—Doctrine and Covenants 4: 1.

This is in exact accord with the historic facts in the case, as testified. It is also in fulfillment of the statements in the "sealed book" unsealed concerning the unlearned man who should be instrumental in translating it. In 2 Nephi 11: 18, we read that "the Lord shall say unto him to whom I shall deliver the book," etc. Here is a definite affirmation that he shall *receive revelation*, the "gift" of revelation; and the subsequent fulfillment, as attested by the three

special witnesses, and borne out by history, in the voice of angels in divine ministry, the voice of God, and Jesus his Son, all *prove* that the revelation in Book of Commandments was a typographical error, as well as error by transcribing manuscripts, and the corrected one in Doctrine and Covenants is true. By the foregoing facts of church history, and an additional one to the effect that *provision* was made *before* the church was organized for an officer called president of the high priesthood, (or presiding elder) which provision was made by divine revelation, and is found in Doctrine and Covenants 17: 17, and although in the first number of the original issue of *Evening and Morning Star*, that section was substantially as it appears in the Book of Commandments, but in the *reprint* it appears substantially in harmony with the Doctrine and Covenants, the errors being eliminated by comparison with "original copies," we say all these established facts prove the theory Traum has adopted to be false, and his conclusion that Joseph Smith changed, or had others change, the revelations to make room for what he calls the "hierarchy," is thereby swept away, and his little cob house totters to ruin.

On page 210, our critic finds fault with section 9, paragraphs 3 and 4, but he manufactures the fault by garbling the quotation,—leaving out (as usual) words, phrases, and sentences which are explanatory. The quotation proper reads as follows:

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you; therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong; therefore, you can not write that which is sacred, save it be given you from me.

Now, if you had known this, you could have translated; nevertheless, it is not expedient that you should translate now. Behold, it was expedient when you commenced, but you feared, and the time is past, and it is not expedient now; for, do you not behold that I have given unto my servant Joseph sufficient strength, whereby it is made up, and neither of you have I condemned?—Doctrine and Covenants 9: 3, 4.

Traum quotes this passage thus:

But behold I say unto you, you must study it out in your own mind; then you must ask me if it is right, and if it is right, I will cause your bosom to burn within you; therefore you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong.

Now if you had known this, you could have translated; nevertheless it is not expedient that you should translate now. Behold, it was expedient when you commenced, and the time is past, and it is not expedient now; for do you not behold that I have given my servant Joseph sufficient strength, whereby it is made up, and neither of you have I condemned.

Oliver Cowdery was called to write for Joseph, and in translating, the first paragraph of this section informs us that the Lord told him he did not translate according to that which he (Cowdery) had desired, and he dropped the work of translation and resumed writing for Joseph. And because the *translating* was different than he expected, he began to "fear" and "did not continue as he commenced," the Lord took "the privilege away." Like the Apostle Peter, when Jesus walked upon the wave, "Lord if it be thou, bid me come unto thee on the water." Jesus said, "Come"; Peter started out right, but he "didn't continue as he commenced." Like Oliver, he began to be "afraid," and the *privilege* of walking on the water was "taken away" from him. Had he continued, as he commenced, Jesus would not have said, "Oh thou of *little faith*, wherefore didst thou *doubt*?"—Matthew 14: 28-31. It was never "*expedient*," that we can learn, to renew this "privilege," to Peter. As to the method the Lord speaks of, in paragraph 3, of witnessing the "right," or the wrong of the translating, that is, "if it be right, I will cause that your bosom shall burn within you," if not, no such feeling, but "a stupor," it is in perfect unison with the principle of divine revelation in the Bible which our critic would have us think he believes. See the following:

And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. . . . And they drew nigh unto the village whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?—Luke 24: 13-32.

To ridicule the burning in the bosoms of these men is to ridicule the works of God. The disciples of old say: "Did not our heart burn within us . . . while he opened to us the scriptures?" Of course, it would not do for Elder Traum, and his fellows, to teach that the element or property of "fire," warmth, is associated with the substance known as Holy Spirit, which dwells with heavenly beings, for that would remind them of "cloven tongues like as of fire" accompanying the pentecostal shower. (See Exodus 14: 19; also 23: 20.) David says: "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue."—Psalm 39: 3. Jeremiah says: "But his word was in my heart; as a burning fire shut up in my bones."—Jeremiah 20: 9.

John the Baptist baptized in water, and promised the people thus baptized that Jesus would follow up and baptize them "with the Holy Ghost and with fire." (Matthew 3: 11.) See Daniel 10: 6; Revelation 1: 14. As to the idea of God causing a "stupor" to seize the spiritual, or the intellectual, or even the physical, why should our delicate critic see anything to ridicule, or make sport of, in it, as he has scriptural evidence on this point? The "pillar of cloud" was "light" to the Israelites, but "blackness," "darkness" to the Egyptians. In Daniel 10: 7, we read, "And I *Daniel alone* saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them so that they fled to hide themselves." The Bible is prolific in evidences of the Lord "pouring out" the spirit of "*deep sleep*" on men. (To be continued.)

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BE PURE IN HEART.

"Blessed are the pure in heart: for they shall see God."
—Matthew 5: 8.

The ultimatum of the Christian religion is a hope of a complete life, with complete joy, and never ending happiness in the kingdom of our God, to reign with the sanctified throng throughout the countless ages, to behold the matchless brightness of his countenance and be comfortable therein. This is faith-inspiring, and stimulating to the soul; but before it can be attained and realized, one must make the development necessary to insure an abundant entrance to that hallowed condition.

Our text informs us that only the *pure in heart* shall be admitted in that kingdom; that they alone shall be permitted to behold His august majesty and presence; and they alone shall become partakers of his excellent benefits. Therefore, if we ever expect to attain unto, and realize the blessedness of a dwelling place in the presence of the great Jehovah, a preparation is necessary; absolutely essential is it that we become *pure in heart*, that we purge out every lustful, covetous, selfish, and sinful desire, and cultivate the noble, good, virtuous, loving, meek, temperate, and submissive spirit of kindness. We must center our thoughts and aspirations upon the beautiful, sublime, and elevating deeds of the Christ; seek that which tends to renovate and purify, develop that serenity of thought that will take form in deeds of love, and unceasing kindness, and thus crystallize into a pure life, which is the legitimate outgrowth of the *pure thoughts of a pure heart*.

Thought is the underlying force, i. e., preceding every conscious act there must be and is a conscious thought; thought then takes form in action; action repeated becomes habit, and habit culminates in character. Thus pure thoughts will make a pure heart; a pure heart must and will develop a pure

life, and a pure life being made up of godlike characteristics, necessarily becomes one with God—hence qualified to make its abode with him.

The best and only successful way to rid the mind and heart of evil and impure thoughts and acts is to keep it well filled with good ones; our thoughts are the seeds which grow into our very being, and their fruitage is our character, so the acts of life reveal the very thoughts and intents of the heart.

Let us for a moment draw your attention to a flower garden; the soil is rich, mellow, and fertile; that soil must and will bring forth; if it is properly cultivated and planted it will produce an abundant growth of elegant flowers, that will beautify the spot, charm and gladden the heart of man, while they completely permeate the air with their fragrance, and the birds and bees will gather their nectar and convert it into the song of joy, and the sweet, sustaining honey in the honeycomb. But if that soil is not properly cultivated and planted it will bring forth, nevertheless; but its fruitage may be a prolific growth of obnoxious weeds, to annoy and grieve the heart of man; there will be no nectar there, and the soil will have yielded her strength in vain; and let it be observed that the weeds will draw as much nutriment and strength from the soil, if not more, than the flowers will; so where the obnoxious weeds have grown the soil has been impaired and is less susceptible of bringing forth flowers thereafter.

This garden is the mind, and if let run wild will produce the abundant harvest of obnoxious weeds, will become impaired, and will fail to bring forth the fruits of righteousness as a result thereof. But if it be properly cultivated, fertilized, and planted, it will bring forth the good seeds of love, joy, peace, long-suffering, gentleness, and meekness, unto perfection; whose beauty will command admiration, and whose fragrance will so completely fill the moral and social atmosphere that all will be charmed and made glad thereby, and their nectar shall sweeten the note of the singer, and the substance of the busy worker.

To have this garden yield its greatest strength, and produce the most beautiful and fragrant flowers, it must be entirely free from weeds, and should the weeds spring up they must be rooted up and removed while they are small, which may be easily and readily done; but if permitted to grow until matured they will not only require strength to root them up, but will also destroy the flowers along with them and mar the ground from which they are taken.

So with the mind, every impure and evil thought should be at once and for ever banished. If we expect to become purified they must be, for literally, necessarily, and scientifically true is it that, "As he

thinketh in his heart so is he." The predominating thought will materialize in the predominating action, therefore if the thought is pure, the heart will be pure, and as a result the conversation will be pure, for "Out of the abundance of the heart the mouth speaketh."

So the reason why the pure in heart alone shall see God is obvious in that "Every word of God is pure," and before the heart can become pure the thoughts must first be purified. The words of God are only the expression of his purity; so when the thoughts are pure the heart becomes one with the Infinite. The character being an outgrowth of the thoughts of the heart, it becomes one with God, fully developed and rounded out in the knowledge of truth.

The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

So to become *socially, morally, and physically, clean and pure* is to be fitted for a dwelling place with God.

J. E. VANDERWOOD.

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THE UNSEEN BATTLE GROUND.

There is in every human heart a battle field (though it is unseen by any eye but God's), where two contending forces meet and struggle, each striving for supremacy. This conflict is waged between righteousness and the powers of darkness, or between our spiritual and our carnal natures; for each one of us, it seems, possesses a dual nature—that is, we each have within us two distinct natures. The one is evil, the other good. Saint Paul speaks of this when he says, "The flesh and the spirit are contrary the one to the other, and war one with the other." It is through divine assistance alone that we are enabled to keep within the narrow way that leads to life everlasting.

The young people of the present day seem to be especially in the front ranks in this mighty conflict. Perhaps it is because they have, or seem to have, an abnormal desire for amusement and pleasure, which leads them into temptations of various kinds, unperceived by themselves, perhaps. Often they go up town in an evening with no thought of wrongdoing at the time, but there they meet with other young people of both sexes; some perhaps, who have been defeated themselves in their encounter with the Tempter, therefore they are anxious to lead others astray; and to help such in their evil designs, there is on every hand that greatest of all legal abominations, the omnipresent "bar," with open doors, and with many seductive allurements to beguile the unwary.

'Tis then that a conflict begins within the breasts of those callow youths. Conscience (that unerring monitor that God has placed within the heart), is

now speaking in low and pleading tones, saying: "Walk not in the way of sinners; sit not in the seat of the scornful." Ah, that our people would heed this voice of warning from within, and would turn aside to look carefully for the hidden sting that is ever lurking in forbidden pleasures.

No doubt the battle is a fierce one for many, and requires an Herculean will power to resist the influences and environments that surround them; but in this conflict strength is always the victor; by this I do not mean physical strength or human prowess, but the strength of the Lord made manifest in us; or as the Apostle Paul expresses this, "To be strong with might, by His Spirit." Although at times contestants in this fight for truth and righteousness meet with temporary defeat, yet in the end they will witness a sudden and complete routing of the Adversary, and his certain and final defeat, "for truth is mighty and must prevail."

I am writing this especially to the young Saints, and would like to ask you, What does it matter if some one speaks of you as "goody, goody," and makes sneering references to "mother's apron string"? Nothing matters very much except to do right. Do we fully realize what the apostle meant by saying, "I count these things as dross that I may win Christ"? What an incentive this is to us in the present day! To press on to the end; to endure all things, if need be, that can befall us in this transitory life, if we, too, may win Christ.

Everyone esteems a manly man, or a womanly woman; those with firmness, and with independence of character, and courage to stand by their honest convictions of what is right; even one's enemies and traducers will respect this in others, although they may not copy them. Those qualities of mind and heart, honesty, industry, temperance, truthfulness, brotherly kindness, etc., are sure to meet with recognition and appreciation in time, and your influence is far-reaching, and is much greater than you have any idea of. You can be, if you wish, a beautiful example of trust and fidelity that will be a power for good in this life, and perhaps also throughout eternity.

An honorable man and a Christian knows that courage and loyalty to our divine Lord is a duty and privilege to be kept sacred within the shrine of the heart. This is the power that helps us to withstand scorn and depreciation of sacred things from unbelievers. Still we need to be firmly rooted and grounded in the faith; for we can not help but encounter many censoring and ill tempered words and looks of those who despise the truth. This is the time for Saints to be on their guard, keeping their own tempers well under control, being calm and kind to all. Remember that, "He that is slow to anger is better than the mighty; and he that

ruleth his own spirit than he that taketh a city."

The secret of this victory is this, Let Christ take full possession of your hearts; "to triumph in you, the hope of glory." This, dear Saints, is your privilege through humble, watchful prayer. This will give you a sweet foretaste of the glory soon to be revealed on earth. This life is a school where we are being fitted for a higher destiny. Here a loving Father is preparing us for a higher sphere of usefulness in the great "millennial reign." Ah, that we would bear this fact continually in our minds, and bend all our energies to prepare ourselves for the glorious events there awaiting us.

IANTHA B. STILLWAGON.

NEW WESTMINSTER, CANADA.

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LEAVES FROM LIFE.

AUTOBIOGRAPHY OF W. M. AYLOR.

The Aylors were among the first settlers of Old Virginia. My father, Clinton Aylor, emigrated from there to Missouri in 1856; settled in Saint Louis. My mother, Nancy Rodecker, with her folks, came from Pennsylvania about this time, and they settled there. There is where my parents met, and were married in 1861. They then moved to Montgomery County, Missouri, where they still live. During the troublesome times of the war, they took a vacation from Missouri, went over into Illinois for a few months. While there I was born, January 9, 1864. I am the second child. Have one brother and four sisters. My brother is the only one of the family with me in this church.

I went to western Kansas in 1886; settled near Leota; resided there three years. During that time I met my wife, Louie E. Stanton. She, with her folks, had formerly come from Indiana. We were married November 10, 1889. The same year I filed on a homestead in Oklahoma, near Kingfisher. There we spent the first five years of our married life. Our first house was made out of sod, covered with shingles, plastered and floored.

While living here, we first heard the restored gospel. Later, in this house, the first branch of Oklahoma was organized. Elder J. R. Lambert was the first to bring the gospel to us, and on December 1, 1891, we, with several others, were baptized. This was a stronghold for the Christian Church (Campbellites); and they made it very disagreeable for us for a while. But we have lived to see them quit the field at that place, and our work continue to prosper. I think more than fifty have been baptized at that place.

When this gospel found us, we cared but very little for religion, such as we had been used to hearing and seeing. Louie had been raised a Quaker; I

a Methodist, but united with the Presbyterian Church when about twenty.

I think we appreciated this sod house in Oklahoma more than any we have had since. We did all the work. And when we moved into it, with about fifteen dollars worth of furniture, we were happy. Here is where we put in every spare moment reading church books, and papers, posting ourselves on the gospel work. The next year we paid our first tithing. We counted up what we thought we were worth, and found we owed thirty-five dollars. We had just about that amount of money and no more in sight, in a new country, and on a new place. But we thought that belonged to the Lord, so sent it to Bishop Kelley, and got our first tithing receipt. We felt good that we had paid it. To show that the Lord will take care of his children, if they will do what he says, in a few weeks we received one hundred and fifty dollars that we had not expected. We have tried to comply with this law all along since; and the Lord has blessed and prospered us.

I was called to the ministry through Elder C. R. Duncan. Was ordained an elder in the spring of 1898, at Independence, Missouri, General Conference, by Elders J. R. Lambert and James Caffall. Was ordained a seventy, at the same place, 1901, by Elders I. N. Roberts and J. C. Foss. When I was called to field work, we moved from Oklahoma to Independence, Missouri, where we now have our home. I spent the first eight years of my missionary work in Oklahoma. In 1908 I was appointed to the State of Texas, where I am now laboring. It has always been a sore trial for me to leave home and go out to preach; but when pressing forward in the line of duty, the Lord has blessed me, and given me great encouragement.

I well remember my twelfth effort. It was at a district conference, Oak Grove, Oklahoma. I was appointed to preach Sunday night. There were several of the missionaries there, as well as quite a few Saints. I commenced to pray, and worry about having to occupy before that crowd. We went home with Sister Knowles, but I did not eat any supper. A while before the crowd started out for the church, I took my grip and went ahead. I wanted to be alone in my trouble, but soon found I was not alone. While walking along, praying and worrying about what I would say, and would I make a failure? and what shall I preach about? a voice spoke to me as clear as anything I ever heard, "You are going in the spirit and power of Elias." I was astonished, and wondered, What does this mean? I walked along thinking about that for a time. Then my mind went back to my subject, and the voice spoke again, and repeated the same words, and did so twice more before I ended my journey. The house was filled. They opened the service, and in-

troduced me as the speaker. I walked into the stand, and as I did so I was completely baptized with the Spirit, and it remained with me all through the sermon. I used for my text, "Beware of false prophets, which come to you in sheeps' clothing." The Saints told me I answered a man that had used that same text, over a year before, against us at that place. Some of the same people that had heard him were there that night.

I was at one time called to administer to Sister Anna Rowland, of Mathewson, Oklahoma. She had what the doctors pronounced consumption of the bowels. She had gotten so low the doctors said her bowels were dead and some of them had passed from her. The morning before I got there, a specialist had been called from Oklahoma City. He pronounced her case hopeless. Said no power on earth could save her, and that she would not live over thirty-six hours. I prayed, administered the oil, had one of the sisters to anoint her bowels, laid my hands on her and prayed. The peaceful influence of the Spirit was there, and she went to sleep. A few hours later, I retired to a quiet place, and there again laid the case before the Lord. This same voice of the Spirit bore witness to me that she would get well, and she did, and to-day is one of the best workers in Oklahoma.

After we moved to Independence, we had lived there about three years; I had always dreaded to preach in Independence, and had refused to occupy. One time, when I was home from my field, I attended prayer meeting on Wednesday night. Soon after the meeting opened, the voice of the Spirit spoke to me, and said, "You will be called upon to preach here Sunday night," and with it came an outline of the subject I was to use. I said nothing to anyone about this, but prepared to occupy as directed. Time went on until Saturday noon. No one had said anything to me about occupying. About this time there was a call at the door. I answered it, and found Brother John White there. He said, "Say, did Brother Hulmes tell you that we had decided we wanted you to preach here Sunday night?"

I said, "No."

He said, "Thought maybe I had better stop and see you; that maybe he had intended me to look after that."

It was no surprise to me. I occupied as directed, to my satisfaction. These are a few of my experiences I have had in this work.

I have held six debates with the non-progressive wing of the Christian Church (better known as Campbellites). My first was with Elder Goodwin, of McGee, Indian Territory, June 10, 1903, for three sessions, and he quit the field. Next with Evangelist Al Foster, at Teriton, Oklahoma, July 6, 1904. This lasted twelve sessions. This was the opening of

the work at that place. We have a branch there now of about forty members. July 31, 1906, I met G. T. Searcy, of McLoud, Oklahoma. Eight sessions were held in the opera house. December 4, 1907, I met J. K. Crumley, in a twelve-session debate at Holdenville, Oklahoma. January 14, 1908, A. W. Young, at Davidson, Oklahoma, nine sessions. June 3, 1908, Early Arcenaux, at San Antonio, Texas, for sixteen sessions. This man lost his voice the last session. Quite a few, not of our faith, remarked, "The Lord stopped his vile mouth."

I think it is safe to say in all of these debates we made material gains for the church, and the Lord stood by me, and his work was taken care of. I want it understood I do not pose as a debater, and do not seek for them; but when necessary to defend, I am willing to take my part of it. I do not take any honor to myself; I consider I am a poor, weak instrument, for the Lord to use to preach and to defend his work. But by the good lives of the Saints, they fasting and praying with me, the Lord took care of us, and bore witness that he approved of us.

I have baptized one hundred and thirty. Am still in the conflict. Hope to hold on and endure to the end.

W. M. AYLOR.

INDEPENDENCE, MISSOURI, 824 South Chrysler Street.

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THE GREATEST DYNAMIC IN THE WORLD IS LOVE.

"The fruit of the Spirit is love, . . ."—Galatians 5:22.

Every individual should concern himself, or herself, as the case may be, about the conditions of life, ascertaining if possible how to best meet its demands and cope with the predominating forces thereof, everyone should know how best to fortify himself against the encroachments of evil, and also how to best enjoy the liberties and privileges granted in this life. To do this, and be successful, one should make a scientific study of the predominating forces surrounding one's life, and their opposites, and so far as possible acquaint himself with the laws governing.

One can with profit look into the lives of others, and profit either by their failures or successes; it is helpful indeed, for one to read the biographies of great men; become conversant with their lives, environment, aspirations, and achievement.

If we expect to wield an influence for good in the world, we must learn how to best direct the forces of nature to that end. I say the forces of nature because nature has endowed us with certain powers, and our use or abuse of them determines our success or failure as the case may be.

It will be discovered, however, by the careful student, that man is composed of a dual nature, and that there are two powers constantly at work within

him, and to the degree that he yields to either of these forces, to that degree he severs himself from the other.

We will call those two forces of nature the animal and the divine. The animal nature is resident, and predominates in all the lower forms of life, viz; the gratification of self and selfish interests, at the expense and to the exclusion of others. The divine nature is that of love, that which causes one to conserve the interests of the race even though it be at his own expense; that which enables us to subdue the animal nature and subordinate it to the service of others. Love then becomes the predominating factor in the acquiring and developing of the divine nature; it has always been an attribute of great men, and they who have wielded the greatest influence, and become the greatest factors for good in the world are those who have possessed the greatest amount of love.

The highest type of the divine nature that has ever graced the world was manifested in the Christ life; his precept is: "All things whatsoever you would that men should do to you; do ye even so to them." It was he who said: "Greater love than this hath no man, that a man lay down his life for his friends." To the soldiers he said: "Do violence to no man." To Simon the Pharisee he said of the woman who anointed his feet: "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

Love, that great dynamic, will melt the heart of stone, subdue the evil nature of man, and mold it into a life of virtue and serenity. It will lift one above the lower elements of life, transform his character into the likeness of the divine Master, and make him one with the infinite. Paul, in writing to the saints at Ephesus, expresses it thus: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." It is apparent by this that our love determines our relation with the divine, it is through love that we are able to become one with God, for God is love, as is made clear in the words of the beloved disciple: "God is love; and he that dwelleth in love dwelleth in God, and God in him."

The bare claim then of dwelling in God availeth but little; the mere fact of nominal church membership will be of no profit, if the fruit of the Spirit, which is love, is not found manifesting itself in the life and actions of the individual, the cold logic of facts are that he is not in touch with God, has not received of his Spirit because the fruit is want-

ing. Then if we are void of *love* we are also void of the Spirit of God, and as a result our influence and power is of necessity limited because we are only exercising the animal nature, which of necessity is and must be inferior to the divine mind.

Love is always gentle and mild. Take the Christ character for example; he ruled by love, not force. He was not harsh in judgment; did not bring railing accusation against his fellow men, but in the spirit of meekness applied the forces of love and drew men to him by its magnetic power and influence.

The only power that God delegates to man is the power of *love*; the power of coercion is not of God, and the only compulsory feature of the gospel is that mankind will be compelled to reap the fruits of their doing and God will be the executor of that law,—not man. God is love,—love does not force, it invites; love does not compel, it draws. Christ exemplifies this when he says: "Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled that thus it must be?" He could have summoned a force that would have caused the world to stand in fear and awe; yes, he could have taken the throne by force, but what then? He would have defeated his own purpose. Christ purposes to rule by love; his reign will be a reign of love, and he has bidden his servants to execute his laws in love.

We read: "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproofing betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproofed, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death; let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the priesthood shall distill upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

Love alone can accomplish this,—no other power can rule supreme, love is the finished product, the terminating feature of the graces of God, and in the language of James Allen: "No suffering can result

from that love which is so absolutely pure that it seeks nothing for itself."

"No suffering can result from that love which is so absolutely pure that it seeks nothing for itself."

Again he says: "And whosoever comes to this love is not turned away comfortless, is not pierced with anguish nor surrounded with gloom; and is never deserted in the dark hour of trial."

He further continues: "And this inward realization of holy love is none other than the love of Christ that is so much talked about and so little comprehended. The love that not only saves the soul from sin, but lifts it also above the power of temptation."

The individual that has so fully attained unto, and received of the divine love that he desires nothing but truth, will succeed in instilling within all those with whom he comes in contact in life a desire for better things. And if the fruit of the Spirit, which is *love*, is not found in the life of the individual who claims communion with God, we can only conclude he is not in touch with the divine, he has not entered that condition of at-one-ment with the infinite.

James Allen says: "You say that you have tasted of salvation in the love of Christ. Are you saved from your temper, your irritability, your vanity, your personal dislikes, your judgment and condemnation of others? If not, from what are you saved, and wherein have you realized the transforming love of Christ?"

"He who has realized the love that is divine has become a new man, and has ceased to be swayed and dominated by the old elements of self. He is known for his patience, his purity, his self-control, his deep charity of heart, and his unalterable sweetness."

These are the fruits of the Spirit, the outgrowth of divine love, and the one who is possessed of them is so in tune with the infinite that he is able to live in that abiding presence from day to day, is able to build for himself a haven of rest, and partake of the sweet influences of his majestic power.

I would be true, for there are those who trust me;
 I would be pure, for there are those who care;
 I would be strong, for there is much to suffer;
 I would be brave, for there is much to dare.
 I would be friend of all—the foe—the friendless;
 I would be giving, and forget the gift;
 I would be humble, for I know my weakness;
 I would look up—and laugh—and love—and lift.

No evil can enter where love is enthroned, no sorrow can mar the peace nor blight the hope of him whose life is a development of true love, no immoral vice can tempt true love to do wrong, and no amount of wealth can buy or bribe the fidelity of true love.

Love, then, is the greatest dynamic in the world, it will do more to regenerate and save the race than

any other power or means that can be employed, simply because there is more God in love than any other dynamic that can be brought to bear in the hearts and lives of humanity, and he who has acquired it is as a sheltering palm in a weary desert, and as the refreshing dew to a drooping flower.

This love is for you, it is for me, it is for all God's creation, and his majestic light will crown the brow, and adorn the lives and deeds of all those who become partakers thereof; by it we may become saviors on Mount Zion, drawing humanity by the magnetic power of love to the Lamb of God who taketh away the sins of the world.

J. E. VANDERWOOD.

MAY 30, 1912.

Mothers' Home Column

EDITED BY FRANCES.

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World Power Versus World Poverty.

The "increased cost of living" is being discussed at this time by all classes and conditions of men. Economists, philosophers, statesmen, politicians, demagogues and doctrinaires—all are writing and talking, more or less convincingly on this vital topic.

To the writer, one of the plain people, it seems strange that none of these "most potent and grave seignors" have spoken a word, or written a line, on what to him seems the keystone of this arch on which the cost of reasonable and comfortable living has been raised beyond the reach of the mechanic and the laborer.

In arguing whether or not the trusts, the labor unions, the over-production of gold, or any one of the several other factors which enter into the increased cost of conducting our twentieth century life, is the crux of the matter, the unanticipated enlargement of taxation for, and extraordinary waste of, armament expenditures seems to have been wholly overlooked.

The student of political economy is taught, as a fundamental, that whatever is not usefully expended, is wasted. Consider then the prodigal waste of the world-wide prepara-

tion for war which, with the right kind of statesmanship need never come.

Twelve years ago our American Commonwealth stepped from the small circle of isolated friendship into the great arena of the world's armed peace. No good American citizen can fail to be proud of her influential position in the world to-day, but no Christian citizen can fail to condemn the poor use that is being made of her splendid opportunity.

We have, during the last twenty years, increased our naval expenditures alone, over 600 per cent; while in the same period the population has increased but 35 per cent.

At the present time 72 per cent of our total revenues is used for war purposes—and this in time of peace—and apparently we have by no means reached the limit, for each year this insatiable Oliver is calling for more.

The citizens of "this enlightened Democracy of Freedom" are beginning to question if they are much better off than the bureaucratic bond slaves of the old world; both are being slowly crushed to death or desperation by this ever increasing burden of phantom war.

We are building a fleet of "Dreadnoughts" which cost \$10,000,000 each, and at the same time are condemning to the junk heap, \$50,000,000 worth of vessels which were, less than two decades ago, "Dreadnoughts" of that period.

COST OF FIRING ONE BIG GUN.

A workman labors three years to earn as much money as it costs to load and fire once, one big gun. The second time it is fired, sufficient money goes up in smoke to build this same workman a house, which under present conditions he could not hope to acquire until after years of penurious saving and self-sacrificing denial. The third time the war dragon belches forth its death-dealing breath, the workman's ambitious son's four years' college course is dissipated into thin air.

A "Dreadnought" is built, and the value of all the land and buildings that Harvard University has acquired in two hundred and fifty years, with Hampton and Tuskegee thrown in, is incorporated with a floating machine which, in fifteen years, may go on the scrap heap, if it does not go to the bottom of the sea meanwhile. Expensive junk this.

Panama Canal, a work of world-wide beneficence, will cost, when completed, \$300,000,000—a staggering sum to contemplate—but, if present plans are carried out, this Nation will spend nearly four times that amount, in the next ten years, for construction and maintenance of the Navy alone.

The increase in appropriation for the Army and Navy by our Government since the Spanish war,—the *increase* notice—would, if it had been spent for such purposes, have completed all the river and harbor improvements at present contemplated; or if used in drainage, irrigation, reforestation, road-building, inland water-ways, or any one or several of the plans which would redound to the credit of the Nation and the prosperity of the people, would have accomplished so much that one might well have thought the millennium at hand.

This feverish preparation for war is world-wide which is a strong proof that it is the cause of the world-wide increase in living costs. Ours are not the only "statesmen" in the world.

MILITARISM THE FOE OF EDUCATION.

The yearly expenditure of seven of the European governments for war insurance (or assurance) is sufficient to teach every child under fourteen years of age in those countries, a trade, and give every man over sixty-five a pension. Let English government officials who are struggling with the problems of the unemployed, and old-age pensions, think on these things.

J. J. Hill's advice to build one battleship less each year and establish one hundred agricultural colleges, if acted on, would send more men back to the soil and give us once more the abundance of food which Old Mother Earth has so bountifully provided in the past, and can easily provide again. Fewer human beings would delve in darkness to find the black metal of brutal war, and more could live and labor in the light of God's sunshine, with the honest sweat sparkling on their foreheads, in place of the grimy damp of death-foreboding war.

Sir Edward Gray said, in the House of Commons, some time ago, that all thinking men recognize the fact that the enormous expenditures on armaments, is "a satire on modern civilization." Let those who have been placed in the seats of the mighty in this country, where civilization has farthest advanced in governmental affairs, take warning. The giant is arousing from his lethargy; his awakening breathing is already portentous of tumult and turmoil of turnouts and turnovers. This democracy to live, must be "a government of the people, by the people and for the people." The people are fast coming to see that it has a God-given mission to promulgate peace, not to foster war.

No further analysis is needed, but what could not a logician prove with a few of these figures, if he should consider in addition the number of men who are segregated from all useful employment, many of them lured from the farm, by highly-colored lithographs, and tempting tales of foreign travel. Thousands of these sturdy workers fed and clothed from the public treasury, but adding nothing to it! Of the enormous waste of precious fuel, while the poor dwellers of our urban centers are shivering for lack of the God-given but man-monopolized carbon! And again, if the trained machinists and unskilled sailors were being utilized to build labor-saving machinery, instead of labor destroyers; and if the trained engineers and line officers were using their nation-given education in constructing roads, bridges and canals, or

"Harnessing all the rivers above the cataracts' brink,"

and thus "unharnessing man"—then indeed we might talk of "brotherhood" as nearer a reality, and not theorize so much about the brotherhood of the dim and distant future.—Arthur W. Glines, in *Our Dumb Animals*.

Request for Prayer.

Sister Sadie Burch, Ute, Iowa, desires prayers that she may recover from serious bowel trouble. The doctors say she can not live, and unless God interposes the sister fears she can not long survive. While she has no fear of death she feels her family needs her, and she therefore desires to remain for a time.

Letter Department

DUNLAP, IOWA, May 29, 1912.

Dear Saints: In reading the letter from Sister Mary Beeby Hawley, of May 22, whom I have a faint recollection of seeing when a small child, I was impressed with the idea of writing a few lines to your columns. I think we should give this subject our greatest thoughts, for it is one of the greatest questions to deal with. I would that the sisters of our church would become more interested in discussing such questions of importance at our social gatherings, and help to lay a foundation for a better government than the one which now exists.

I believe, and I base my ideas on communications, that the majority of our church members in the rural districts have not studied the changes taking place in the conditions sur-

rounding us; or if they have noticed it, have not delved deep enough to discover the cause; for there is always a cause for an effect. The majority of our members belong to the working class; thus, under the present form of government, it takes the greatest part of their time to maintain a living; so much so that very little time is left for study. Under the present profit-making system, under which we live, we can not expect much else except crime and poverty. If we had time to trace it back we could show that poverty is the cause of the greatest percentage of the so-called crime, which in reality is not so much of a crime as that which is practiced which forces people to become criminals under the law. If we would do away with crime we must do away with the profit-making system which fosters crime, poverty, and ignorance. You readily perceive there is a premium on crime and it is placed there by the capitalist class, which is a product of the profit-making system. When we institute a government which guarantees to the worker the full product of his or her labor, then, and not until then, shall we be able to exterminate crime. As the present condition came into existence gradually, so must it gradually depart, for the working class must be educated to the fact that through the skillful use of the ballot, which is their most effectual weapon, will they be able to obtain the right to "life, liberty, and the pursuit of happiness."

I am a great believer in the efficacy of prayer. I believe, yea, I know much good can be accomplished through fasting and prayer, and I think the sister's plea a timely one. Yet, when we have fasted and prayed, let us not suppose our duty is ended, for "faith without works is dead"; but let us be ever on the watch tower, grasping every opportunity to lay a better foundation for future conditions, and let each and everyone, especially our more favored sisters of California and other States where equal suffrage exists, when casting your vote on the fifth of November next, make it a point to crush out the power which has ruined the homes, blighted the innocent, and brought naught but sorrow and suffering to the working class. I do not believe we can do our whole duty as Christians and neglect to take part in making the laws which govern our homes.

Governments are supposed to be instituted for the protection of the homes, but are they always? Are our homes protected when our daughters and wives are forced by starvation into a life of shame? A government that protects its subjects will furnish them employment. You may say, "I would starve rather than become a victim of 'white slavery!'" But are you sure you would? Have you seen your children born into the world with the prospect of a bright future before them, then all of a sudden, for some unaccountable reason, seen them dashed upon the rocks, so to speak, to be washed out by the waves of vice into the sea of disapprobation? Or have you been forced by some occult reason to live in the slums and your children surrounded by circumstances from which they may never arise, but will very soon crush out the last spark of life? I say, under these conditions would not the mother nature arise and say, "I will make a sacrifice for my children and let God be my judge." Such was the pitiable condition of one in our capital city of Des Moines not long since. When a poor mother, whose husband was sentenced to a term in the penitentiary was left (her home was protected by the Government) with seven little children begging for bread, of course she was not permitted to beg, so she made a sacrifice for those who were dearer than all else in the world to her; but where was the pity for her? She had not kind friends to help her, neither by word or deed, but she was brought into the courthouse, crouched beneath the club of a burly policeman. A doctor, seeing the situation, gave up his profession to teach the world the

brotherhood of man and to overthrow this system that ruins the homes and defiles the innocent.

"White slavery" is one of the worst products of the profit-making system. Take away the profit and who would indulge in the low, debasing traffic? We are often met with the argument that it is necessary to maintain a condition of this kind, in order to protect our daughters; but, dear readers, it is not necessary. Would you be willing to sacrifice your fair daughter in order to protect some one else? If you would not, then it is evident proof that it is not necessary, for if we are loyal citizens we will do our best to meet necessary obligations.

I believe there are many good people outside the church, as well as in the church, who are inspired to do a good work for the benefit of mankind. All truth and all good is of God, so if anyone advocates a good work, as in the case of the W. C. T. U., let us not stand back from giving them a helping hand just because our church is not the author of it. Let us do our best to bring about a happy condition wherein every man shall love his neighbor as himself. Then and not till then can we hope to go on to perfection.

Ever praying for the brotherhood of man and his redemption, I am yours in Christ,

ELLEN CRANDELL PENNELL.

AVERY, TEXAS, May 24, 1912.

Editors Herald: When I read the many letters and hear the testimonies of the Saints it fills my soul with joy, for I know this great latter day work is of the Lord. One night when I was on my bed the Spirit rested on me and I was made to know how the church went into the wilderness in the former days. I saw how the angel restored it to earth again, with the fullness of the gospel. This was just a few nights before I was baptized, and I was made to see my hope beyond this life; that if I would live faithfully, I would receive great knowledge of this work and would be instrumental in the Lord's hands in bringing many to the knowledge of the truth. But I sorrow to say I have not done my duty as I should, so I am far behind what I ought to be, but I pray that I may come up higher and live more faithfully than I ever have. I want the prayers of all the Saints. I think the Saints are the dearest people on earth.

Your brother,

E. H. BIUS.

RIDGETOWN, ONTARIO, June 4, 1912.

Editors Saints' Herald: Being a recent subscriber, I have read very little of your literature, although I always read other church papers; but I desire to show my appreciation of what I have read, and tell you what has been happening here in this part of the Lord's vineyard.

Elder Shields came here before Christmas and announced meetings and had fairly good attendance. The Evangelist minister came a few times, but could only say he had heard the truth.

We as Saints were called to part with one of our faithful members, in the person of Sister Benjamin St. John. She had been a long sufferer, but a patient one during her trials, and we feel to know the heavenly Father called a loved one to rest. She was an active member in all sections of branch work, wherever duty demanded her.

We have a good sized branch here, but are terribly scattered, and there is not much interest. Our president is a faithful Saint but lives at some distance, and is not able to be with us often.

My husband and I have both belonged to the church since childhood; we are both trying to do the Master's will, although temptations always seem ready to overthrow one.

My husband is president of Zion's Religio-Literary work here and feels it a great responsibility to undertake the position, but nevertheless is trying, with the favors of mercy, to perform his duty. Asking all Saints to remember us here in this part of the mission campaign, and praying for the welfare of Zion,

I am your sister,

SISTER NOAH SHAW.

LOS ANGELES, CALIFORNIA, May 29, 1912.

Editor Saints' Herald: In justice to many members of the church scattered throughout the country who have been made to unduly suffer through unwarranted statements made through the columns of HERALD by contributors, to the effect that the Socialists stand for violence and a disrespect of the ideals of government, I am submitting the following action taken by the national convention of the Socialist Party, held at Indianapolis, Indiana, May 12 to 19, inclusive.

I have hitherto refrained from saying anything along this line, but believe that common justice demands that this article appear so that no member of the church shall be either persecuted, ostracised, or considered weak in mind or in the faith simply because he may cast his lot with the Socialist movement.

Here is the action: "Any member of the party who opposes political action or advocates sabbatage or other methods of violence as a weapon of the working class to aid in its emancipation shall be expelled from membership in the party."

Very truly yours,

T. W. WILLIAMS.

COLEMAN, MICHIGAN, June 10, 1912.

Dear Herald: Since writing my last letter I went to a place called Bendon and preached two weeks and baptized six fine people. One night the Saints of Traverse City came down, and as we had announced ahead that we would have special music the house was filled to the doors. God poured out his Spirit upon me and for one hour and seventeen minutes I held the crowd while I preached on the prophetic calling of Joseph. It was certainly a great blessing to me. At one time I asked that all the Saints who knew this work to be true would stand on their feet. Instantly the Saints arose in a body. It was very impressive. The report soon reached my ears that the reason Weaver could preach so well was because he was drunk.

Well, I am now on my way to attend the reunion at Port Huron. I stopped off here to attend a two-day meeting. We have had a fine time. I will return to my field in a short time.

My address for the year will be, 131 East Eighth Street, Traverse City, Michigan.

In bonds,

R. D. WEAVER.

LOS ANGELES, CALIFORNIA, June 7, 1912.

Editors Herald: Sister Mary Bean, of Los Angeles, California, has very earnestly requested me to write you in regard to her testimony of the beautiful gospel of the Lord Jesus Christ, and of his tender love and care, which he has so mercifully overshadowed her with ever since she came into his blessed kingdom. Also, in regard to some of the glorious and marvelous manifestations which he has so graciously bestowed upon her.

She does not feel satisfied with the thought of only expressing her thankfulness in the testimony meetings to God, for his glorious light of truth as it has come to her in this life, but she wishes to express her gratitude to her heavenly Father, and to the world, through your columns.

Some years ago, while she was staying with Brother and Sister VanFleet, at Downey, California, she received a mar-

velous manifestation, and she has ever since praised the Lord for it. On the eve of December 29, 1911, soon after retiring, and before closing her eyes for sleep, a very bright and beautiful star appeared in her room, and remained in her room all during the night, even until dawn. It did not remain in the same location, but would occasionally move; the room was filled with a soft halo of light, sleep had flown from her eyes, so she continued to watch the star until the morning dawned; then it disappeared. The blessed influence of the Spirit, which accompanied its presence, filled her enraptured soul to the extent that when she arose for the duties of the day, she felt no fatigue from loss of sleep, nor from duties performed the day previous, and the influence of the Spirit remained with her for several days. "And the stars also giveth their light as they roll upon their wings, in their glory . . . and any man who hath seen any, or the least of these, hath seen God moving in his majesty and power."—Doctrine and Covenants 85: 12.

She desires that her testimony in regard to the loving kindness and goodness of God, and the truthfulness of his blessed gospel, may not only be recorded in heaven, but on earth as well.

SYLVESTER H. GARNER.

Extracts from Letters.

Sister Ellen Sherard Adair writes from Arnett, Oklahoma: "Not long since I had the pleasure of meeting Sister Sylvia Webb, a dear lady who is now past eighty years of age, is in full possession of her mental faculties, does her own housework, tends her garden, and milks her cow. She is a granddaughter of Alpheus Cutler, and daughter of Thaddeus Cutler. I had heard of her, and being isolated and knowing she was also, and for this reason feeling sure of a welcome, I mounted a heavily loaded farm wagon which was to be taken to Gage, and rode to her home, some five miles away, taking along a few *Autumn Leaves*; and as I must wait until the wagon returned from Gage, which was twelve miles farther on, we spent most of the day together. Although she has been in this country twenty-two years, among Indians and anything most but Saints, yet her love for the gospel is strong. She was reared at Nauvoo, and she says every part of the old town is dear to her in memory. She was speaking of Emma and Lucy Smith, how she loved them as a child, and I arose and took up an *Autumn Leaves* and turned to Lucy Smith's picture and held it toward her, and she exclaimed, 'Oh! it's Lucy's picture; the dearest woman.' Her eyes would fill with tears and her lips quiver when she talked of the times when the Prophet was assassinated, and how she has longed for the companionship of the Saints for many years. I am quite sure it is no fault of hers she has remained here. The last time she ever met in conference with the Saints was at Council Bluffs, and she said: 'Alex's little Freddie was such a sweet little boy then. Did he live to be a man?' I sent her his picture in *Autumn Leaves* since, taken with H. O. Smith. She longs yet to see Independence; also, to see Joseph once more in this life. She has a son, Byron, in whose yard her house is built. He is a highly respected man among his neighbors and his estimable wife is also much respected. He says he holds the people of his mother's faith in very high esteem, and when one has come his way has always made him welcome. She said as the day was drawing to a close: 'What a happy day! *What a happy day!* I have been so lonely since father was taken, two years ago.' He was a physician, and I only know his name as Doctor Webb. If there are any of the old sisters or brethren living who remember this sister and would care to write her I am sure it would be a far greater pleasure to her to receive such a letter than you could realize unless you have experi-

enced the loneliness which she now feels. Her address is Gage, Oklahoma."

Brother I. N. White writes that he has returned from California and will be at home, 1006 West Maple Street, Independence, Missouri. His health had been very unsatisfactory for some six weeks, but since his return he has been slowly recovering. He was hopeful of good results.

Sister Mary Booker, Pine Barren, Florida: "I have been in this latter day work ever since I was eight years old, and now I am fifteen. We are striving to be about our Master's work. I have not the privilege of reporting great progress and bright prospects for the work, yet have no reason to feel discouraged. I ask the prayers of all the Saints."

News From Missions

Australia.

Having just read letters from different writers to your columns, the thought occurred to me that a few lines from us, in this far off land, might be welcome. We are at this writing in Tuncurry, a pleasant little village on the seashore. It is beautifully located, and we are enjoying many pleasant outings. We are located at Sister Wright's, well known to many of the American missionaries, as well as throughout the church here, as a kind and hospitable sister, and we are enjoying a little rest, as well as trying to do what we can to advance the work here. Brother Stanley Wright has a motor launch, and he has taken us out many times and given us a pleasant time. We came here more than a month ago, and remained two weeks; then we left for Sister Ina Smith Wright's home, about twenty miles distant, to Avalon. We reached there safely, and were of course delighted to meet Sister Ina and her interesting family. Elder Pitt having been acquainted with her in Independence, their visit was thoroughly enjoyed, and he was pleased to see her looking so well. Sister Ina is a daughter of our late patriarch, Alexander H. Smith. We spent a couple of weeks with them in their pleasant home in the Bush. It is located about a mile back from the main road and the house is picturesquely located on a little bluff. We are inclosing a couple of views that Elder Pitt took of their home and one of the family.

The morning came for our departure, and after the farewells, we left by carriage for Bullahdelah, where the reunion was to be. We reached there after a pleasant drive of forty miles. Elder Jones, president of the district, and Sister Jones, called for us, and we had plenty of room for our luggage, as the large van would easily have seated six passengers.

We thoroughly enjoyed the trip overland. The day was clear and just cool enough to be pleasant, and the air so exhilarating that we all felt very much refreshed as we journeyed on our way. We stopped at Coolingoolook and had a delicious dinner, served us by Sister McGinnis, who with her husband always makes the Saints feel at home. We rested here a couple of hours, and about three o'clock continued on our way. Occasionally we would get out and climb the hills, in order to lighten the load for the horses.

We did this one time, the last hill, and left behind us Brothers Jones and Anderson, who also were of the party, driving behind us, to give the horses a drink, and we walked and walked and waited for them to come along, but not a sound could we hear of their approach. Finally, after an hour and a half had passed, we became slightly worried, as it was growing dark, and we were yet ten miles from Bullahdelah, and in the Bush where the dingoes might appear at any time. Finally we heard voices, and in a short time they drove up. We inquired as to the trouble and Elder Jones said that

they had only been talking, and the time had passed so quickly they had not realized that they were so long in coming. Well, it proved one thing conclusively to us, and that was that the men of our party could outdo the ladies talking.

We reached Bullahdelah about half past eight and were kindly cared for by Brother and Sister B. Burdekin, where we remained until our departure for Tuncurry. The reunion was a great success, both spiritually and socially. A large attendance was present at the opening service, and as the meetings continued, the little church, which, by the way, is a credit to the Saints of Bullahdelah, was taxed to its seating capacity. The weather was perfect, the first pleasant weather enjoyed at reunion time for years, we were told. Elder Pitt was kept very busy giving blessings, and in preaching and other duties. Elders Barmore, Jones, Robertson, and Davis all did their duty in making the reunion a successful one. Our genial Bishop Lewis was present and performing his duty in looking after the finances of the church.

The last evening was spent in a social entertainment, music and readings being the order of the evening. It was to be an impromptu program, and realizing we might be called upon at any minute, I had composed a little poem during the afternoon, mentioning the elders present and other events, which I read in the evening. All who were called upon did their part nicely, and the evening passed very pleasantly, and the reunion closed, all feeling well repaid for the efforts made in attending. We did not leave until a week later, as we had not time to finish our work during the reunion.

Bullahdelah is a beautifully located little lumber camp, we would call it. It is in the valley, with the high alum mountain at one side. We were told that this is the only alum mountain now in the world. There are two mills where the great logs are brought by bullock teams of twenty to twenty-four large bullocks in each team. They are so well trained by the drivers that it is very interesting to one who has not seen these sights before. We took a few snapshots, and include one where the writer is in charge for a few minutes only.

The roads are in excellent condition for driving now, as the rain has settled the dust, and we could not help admiring the panorama of beauty as we came last Monday from Bullahdelah to Avalon. The thousands of acres of great gum or eucalyptus trees, with the white bark looking so pretty, on both sides of the road, give a very picturesque appearance. The task of clearing all these thousands of acres, however, seems a hopeless one.

We left Coolingolook during the afternoon, and the weather seemed very promising, but about four o'clock the rain came, and not having prepared properly for the change, we arrived at Avalon in the dark, rain, and mud. It was an exciting time for us, alone, on strange roads, in the dark, and it pouring rain, but we finally reached Brother Ted Wright's and were made welcome for the night.

Next day we left for Tuncurry, accompanied by Sister Aletha Williams, of Newcastle, and after remaining a couple of days, returned to Avalon for our luggage, and spent the last eve with Sister Ina Wright and family. Brethren Davis and Robertson also spent the night there, and we had a happy time together.

We are now in Tuncurry, and hope to do some good before leaving next Thursday, for our long drive overland of two hundred miles, to Nambucca. Elders Davis and Robertson had planned to accompany us on their wheels, but Elder Davis thinks he can accomplish more good, perhaps, by leaving for his new field of labor, West Australia. We had so many urgent requests to call at different places where the Saints

are isolated, that Elder Pitt decided to drive overland, and in that way we could do so.

All of the Saints wish to be remembered to the American missionaries who have labored here in times past. We are both feeling well, and happy in having the privilege of doing a little for the Master. We have just learned of the wreck of the *Titanic*, and it frightens me when I think of the long water voyage we have to take in order to get home, but we trust that He who hath so kindly cared for us all the way, will be with us to protect on the long voyage home.

Your sister in the gospel,

ROSA PARKS PITT.

TUNCURRY, NEW SOUTH WALES, AUSTRALIA, April 29.

Central Oklahoma.

We are pleased to report that the activity against the church in this locality, though nominally successful in a suit at law against the writer, is far from being a successful stroke against the gospel interests. Persecution helps to put the truth in a growing condition. "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse."—2 Timothy 3: 12, 13. So, though directly under the hammer of persecution, which even invokes the law of the land and distorts the same to gain it ends, we hope not to be found among the number mentioned by Christ as "having no root of themselves, but endureth for a while; for where tribulation or persecution ariseth *because of the word*, by and by are offended."

All the odium of the term *Mormon* and *Mormon preacher*, was used to revile us in the court room and in the press, and it was obvious to every person hearing the evidence that the state officials were standing as champions of a guilty man against an innocent one. But as the Christ has said: "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my name's sake"; *for the sake of the truth*, we can well afford to occupy the position indicated by the Apostle Paul in 2 Corinthians 12: 10: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions."

The religious forces of combative distinction in this place have been bending every energy to retake what was lost to them in the debate last summer with Brother Aylor. This movement at law against the writer was in pursuit of that high ambition, and we are now informed that three of the six jurors who sat upon the case are attendants upon the services of the Christian Church.

This was our opposing church, and of course such a circumstance would subject us to an unlimited amount of prejudice. In the arguments for the new trial which were made before the court yesterday, it developed that two of the jurors tried to inflict a penalty to the extreme limit of the law—a year in prison and a thousand dollars fine. And what for? For publishing facts which every man of them could not fail to perceive were true.

Our motion for a new trial was denied by the judge, who stated as his opinion that even if it were proven that there had been an infraction of the law, that the penalty of three months and two hundred and fifty dollars which the jury imposed, was in his judgment excessive; *but* he considered the opinion of six men of greater weight than one, so the verdict would stand. This puts us subject to the deliberation of the State Court of Appeals. This court may pass a final decision or order a new trial. In the meanwhile we shall actively continue our mission work. Elder R. M. Maloney is assisting in a meeting here at the seat of war, at the present time, and every indication leads us to believe that whatever

disposition the enemy may make of the present captive, we shall be able to turn the whole circumstance to the spread of the gospel and to the glory of God.

JAMES E. YATES.

RIPLEY, OKLAHOMA, June 8, 1912.

As a sort of addendum to the letter mailed to your columns yesterday, we state that at the evening meeting we have begun receiving applications for baptism. If no more than this shall follow as the result of the publicity gained by the attack and persecution of our enemies, who shall say our defense of the truth at the peril of imprisonment has been in vain?

JAMES E. YATES.

Miscellaneous Department

Conference Minutes.

LITTLE SIOUX.—The business session of the Little Sioux district conference opened at 10.30 a. m. at the Saints' chapel in Sioux City on the first day of June. J. W. Wight was called on to preside and selected as his associates the district presidency, Sidney Pitt and S. B. Kibler. The opening prayer was offered by Charles Derry. The district clerk was chosen as the clerk of the conference, S. B. Kibler in charge of the music, and J. L. Parker as press committee. The courtesy of the floor, with right to sustain motions, were accorded all visiting members. The minutes of the previous conference were read and stood approved. District President Sidney Pitt reported that the spiritual conditions existing in the district were on the whole better than at last reporting; had not visited all the branches, but as many as the severe weather and roads would permit; found no cause for discouragement but much to encourage. The new system of reporting seemed not to be well understood, hence had not received the reports from many of the branches. Partial reports read from Pisgah, Biglers Grove, Woodbine, Sioux City, Little Sioux, and Persia. All branches held regular services on Sunday and prayer services on Wednesday evenings; sacrament services once each month. All branches maintained Sunday schools and all but one had Religio services. Representatives from all the branches reported spiritual conditions on upward tendency, needing, however, more labor and more visiting by branch officers. The bishop's agent, A. M. Fryando, reported receipts from tithes and offerings from February 1 to June 1 of \$922.75; on hand from previous reporting, \$111.40; total cash, \$1,034.15; paid to elders' families and for aid, \$463; remitted to Bishop Kelley, \$350; balance on hand, \$221.15. Statistical reports from the branches showed a present membership of 1,998 as against 2,010 as per previous corrected report. The Missouri Valley building committee was not represented and sent no report. The committee was discharged. Election of officers for the coming year were made on open ballot. Sidney Pitt, sr., as president of the district, received a unanimous vote and chose as his associates J. W. Lane and S. B. Kibler, who in turn were sustained by the conference; James D. Stuart was sustained without opposition as district clerk; W. R. Adams as member of the district library board, and A. M. Fryando as bishop's agent. A petition was read from the committee of the joint reunions asking permission to hold the 1913 reunion at Missouri Valley, which is in the Little Sioux District, stating that the citizens of Missouri Valley had offered favorable concessions and the Missouri Valley Saints had also extended the invitation. The final disposition of this matter was adopted as follows: Resolved, That the Little Sioux District invite the consolidated reunion districts to join with the Little Sioux District in holding their reunion in 1913 in the Little Sioux District, and pledging the influence of the district with the next reunion to hold the same in Missouri Valley. The report of the joint sessions of the Religio and Sunday school convention was read and ordered spread on the minutes of this conference. Biglers Grove and Pisgah branches each invited the next session of the conference to meet with them. Biglers Grove received the larger vote and by consent the choice was made unanimous. The time was left with the district presidency to decide, and October 5 and 6 was chosen as the time. The district tent was left with the district presidency and assistant minister in charge to use at their discretion with permission granted them to loan the same to the reunion committee at Magnolia and the Biglers Grove Branch for use at the next district conference.

J. W. Wight, J. M. Baker, Charles Derry, and W. A. Smith were the speakers of the conference on Saturday evening and Sunday. James D. Stuart, district clerk.

SOUTHERN INDIANA.—The semiannual conference convened with the Louisville, Kentucky, Branch, May 18, at 2 p. m. Elders H. E. Moler and John Zahnd presided over the conference. Charles H. Fish and Effie Miller were the secretaries; Sisters Myers and Breeden, organists; H. E. Moler, chorister. The local deacons acted as ushers. The press committee consisted of John Zahnd, Charles H. Fish, and E. O. Byrn. The following branches reported: Hope, gain 8; Byrnville, gain 5; Union, gain 2; New Albany, gain 7; Louisville, loss 8; Indianapolis, gain 3. The conference declared the Woodside Branch, Clay City, disorganized. The matter of the Leavenworth Branch was referred to the assistant minister in charge and the district president for investigation and action as deemed wise. The bishop's agent reported as follows: Balance on hand, January 1, 1911, \$41.90; receipts for year, \$444.02; total, \$485.92; expenditures for year, \$455.45; balance on hand January 1, 1912, \$30.47. The district treasurer reported total receipts from collections, \$9.54; total expenses, \$7.65; balance on hand, \$1.89. The following ministers reported: Elders: H. E. Moler, Jacob Halb, John Zahnd, Peter A. Flinn, Charles H. Fish, E. O. Byrn. Priests: D. H. Baggerly, William N. Hanner, Henry Oliver, H. D. Byrne, G. B. Miller. Teachers: C. Oliver, James E. Warne, C. N. Mayman. Deacons: James Oliver, James Eulitt. On motion the president and vice president of the district were authorized to silence any of the local priesthood found using tobacco or failing to report for six consecutive months without cause. On motion the conference approved the choice of John Zahnd as first counselor to L. F. P. Curry, president of the Kirtland Quorum of Elders. George H. Ferguson was recommended by Louisville Branch for ordination to the office of elder. Brother Ferguson asked for further time to consider the matter, and the ordination was provided for, subject to his consent to accept. Motion prevailed that when this conference adjourns it does so to meet at Indianapolis, Indiana, on the third Saturday in October, at 9.30 a. m. The following officers were elected for the year: President, John Zahnd; vice president, E. O. Byrn; secretary, Charles H. Fish; treasurer, Henry Oliver. It was voted to hold the annual reunion at Wirt, Indiana, (Union Branch), commencing Saturday, August 31, at 2.30 p. m., and closing Sunday, September 8, at 3.30 p. m.; and the reunion committee were authorized to raise funds to finance the reunion. The conference requested the missionary in charge to furnish more missionary labor for the district. A vote of thanks was extended to the Louisville Branch for their kindness in entertaining visitors to the conference. A vote of thanks was also extended to the press of Louisville and New Albany for courtesies extended. Jacob Halb, John Zahnd, and H. E. Moler were the speakers at the preaching services. At the social service on Sunday afternoon John Zahnd was ordained as first counselor to L. F. P. Curry, under the hands of H. E. Moler and Jacob Halb. The entire session of the conference showed a marked degree of growth among the membership, and a decided spirit of unity. Charles H. Fish, district secretary.

DES MOINES.—District conference assembled at Des Moines, Iowa, June 1 and 2, 1912. Officers were elected for ensuing year as follows: President, Orman Salisbury; assistants, E. O. Clark and Clement Malcor; secretary, E. O. Clark; member of library board, Hattie Clark; J. F. Mintun was sustained as bishop's agent. Ministerial reports were read from the following brethren: Seventy: J. F. Mintun. Patriarch: C. E. Butterworth. High priest: M. M. Turpen. Elders: O. Salisbury, J. E. Laughlin, Clement Malcor, E. O. Clark, C. B. Brown, Joseph Knox, Henry Pratt. Priests: Henry Castings, H. T. Watson, W. T. Maitland. Teachers: William McBirnie, Joseph Daugherty. Deacon: Fred Chandler. Bishop's agent reported: On hand January 1, 1912, \$389.97; received since, \$921.28; total, \$1,311.20; paid out, \$990.29, leaving balance on hand of \$320.91. Statistical reports: Clear Creek, 37, loss 2; Rhodes 68, loss 1; Oskaloosa 57, loss 2; Des Moines 398, loss 4; Boone 99, gain 11; Des Moines Valley 125, no change; Fraser 40, no change. It was moved and carried that from this date forward our district conferences meet in mass convention and that all previous motions or resolutions conflicting herewith be rescinded. E. O. Clark, secretary, 2500 Logan Avenue, Des Moines, Iowa.

KENTUCKY AND TENNESSEE.—Conference convened with the Foundry Hill Branch, June 1, 1912, with district president, J. R. McClain, in the chair, assisted by H. E. Moler, who was

also chosen organist; J. A. Roberts, chorister. Statistical reports from Farmington, Liberty Hill, and Foundry Hill read and adopted. Elders reporting: J. R. McClain, H. E. Moler, W. L. McClain, S. E. Dickson, Fred Moser, J. A. Roberts, W. S. Shupe. Priest: J. R. Shupe. Teachers: J. T. Little, G. E. Jones, J. R. Cook. Deacons: E. M. Seaton, Frank Roberts. Bishop's agent's report read and approved, as follows: Received since last report, \$210.95; paid out, \$212.29; balance due agent, \$1.34. S. E. Dickson was elected secretary. Preaching by J. A. Roberts, H. E. Moler, J. R. McClain, S. E. Dickson. Conference adjourned to meet with the Oakland Saints at the call of the district president. S. E. Dickson, secretary.

NORTHERN NEBRASKA.—District met in conference at Decatur, Nebraska, June 8, 1912. Opened with a very good prayer meeting, and the business sessions were peaceful and we trust profitable. While we were somewhat disappointed that we did not have either of our ministers in charge nor Brother Sutton with us, we believe good was done. The president of the district was chosen to preside, the secretary of the district was sustained as secretary of the conference, and both were given privilege to choose assistants. Paul N. Craig was chosen chorister, with privilege to choose his assistant, and the music was made a very helpful part of the conference. Resolutions were adopted to bring about a better system of the priesthood reporting. We believe this will prove very valuable to the district. There came a resolution from the Little Sioux District inviting the Western Iowa and the Eastern Nebraska Reunion Association to meet with the Little Sioux reunion at Missouri Valley in 1913. This was referred to the reunion committee, with power to act, in conjunction with the Little Sioux reunion committee when it is appointed. There was a very good report made by the priesthood of the district, showing considerable activity upon their part. The next conference was appointed to meet at Blair, Nebraska, the time was left to the officers of the district. The preaching was done by J. L. Parker, H. S. Lytle, R. O. Mann, and Paul N. Craig. The conventions preceding the conference were of such a character that they were a great help. J. W. Wight at the Little Sioux conference announced that the eldership of the State of Nebraska and western Iowa so far as it is possible will be requested to meet at the reunion at Council Bluffs from August 23 to September 1. So we hope the entire priesthood of our district will remember this, as it is expected at this reunion there will be effected the organizations of the quorums so far as it is possible. This report is sent by the president of district as per request of the secretary.

Convention Minutes.

NORTHERN ILLINOIS.—District Sunday school association convened at Mission, Illinois, May 31, 1912, at 3.55 p. m. The general routine business was transacted. Provision for a field worker for the joint reunion of the Northeastern Illinois and Southern Wisconsin districts, to be held at Belvidere, Illinois, was made. Adjourned to meet the day previous to next district conference, at call of district officers. La June Howard, secretary.

Conference Notices.

The North Dakota district conference will convene July 9, 1912, at Logan, North Dakota, during time of reunion. J. W. Darling, district secretary.

To the Saints of the Central Nebraska District; Greeting: The next district conference will convene with the Clearwater Branch at Clearwater, Nebraska, August 3 and 4, 1912. We are going to have the district tent and are going to try and arrange for either Brother J. W. Wight or Brother Griffiths; also a patriarch; and we expect Brother J. R. Sutton and others. So, Saints, try and arrange matters so as to attend and assist in the transaction of the business and enjoy a spiritual feast, that the work in the district may be strengthened by reason of the effort. Branch clerks have your reports to me in due time and as correctly as possible. F. S. Gatenby, district secretary, Orchard, Nebraska.

Those expecting to attend the Idaho District Sunday school convention and conference to convene at Hagerman, July 5, 6, 7, should notify J. E. Condit, of Bliss or William F. Glouner, of Hagerman, when they will be at Bliss, so there will be a team there to meet them. Silas D. Condit, clerk of Hagerman Branch.

Convention Notices.

The Sunday school convention will convene at Clearwater, Nebraska, August 2, 1912, at 10 o'clock sharp. Please remember the date and time. We earnestly request every Sunday school to be represented that we be able to so discharge all matters of business properly. Please have your Sunday school reports to me in due time. All trains will be met by a committee wearing a bow of blue ribbon. F. S. Gatenby, district secretary, Orchard, Nebraska.

Reunion Notices.

The Clinton district reunion will be held in the City Park, Rich Hill, Missouri, August 23, to September 1. We expect a large attendance, and will arrange to reduce the cost to a minimum. W. S. Macrae, Knobnoster, Missouri.

The reunion of the Alabama district will be held at Pleasant Hill, near McKenzie, Alabama, beginning Friday, July 26, 1912, at 10 a. m.; the missionaries and all who can are invited to attend. Those who get off the train at Garland will be conveyed out by Brother W. A. Odom and D. B. Sellers if notified. Those at McKenzie by brethren there. J. R. Harper, district president.

Reunion of Southern Wisconsin and Northern Illinois districts will be held August 23 to September 2, at Belvidere, Illinois. The grounds are on the Kiswaukee River, six blocks west of the Northwestern Railroad depot. Those coming by street car should get off at Cherry Street, which is only one block from the grounds. Single meals will be 20 cents each. Tents: 10 by 12 wall, \$2.25; 12 by 14, \$2.50; cottage, 10 by 15, \$2.75; 12 by 14, \$3; 12 by 19, \$3.95. Those wanting rooms should notify J. A. Daer, 28 Buchanan Street, Belvidere. We expect the general minister in charge, and missionaries in charge of both districts. Tent orders must be sent to J. O. Dutton, Evansville, Wisconsin, box 76, by August 15. J. O. Dutton, corresponding secretary.

Lamoni Stake reunion will be held at the usual place, south of Lamoni, July 26 to August 4, 1912. Meals will be served on the ground. Those desiring tents place their order with the secretary at least one week before the meeting opens. Good speakers will be secured. If further information is desired, address Joseph Roberts, secretary, Lamoni, Iowa.

Church Secretary.

GENERAL CONFERENCE MINUTES.

The Minutes of the General Conference of 1912 were written up and put into type immediately after the adjournment of the session; however, heavy demands upon the presses of the publishing department, I am informed, will delay issue of the usual Minute-Supplement to the HERALD until July 4. We have done our level best to get the work out promptly.

R. S. SALYARDS, *Church Secretary.*

LAMONI, IOWA.

Notices.

To District Presidents: The First Presidency desire to receive regular reports from all district presidents at least once each quarter, and oftener if the district presidents so desire. Please let us have your reports promptly, sending them in as nearly as possible on the following dates: July 1, October 1, January 1, and April 1.

Respectfully,

THE FIRST PRESIDENCY,
FREDERICK M. SMITH, *Secretary.*

To the Aaronic Priesthood of the Kentucky and Tennessee District; also the Southern Indiana District: According to previous notice given in the church papers, I wish to organize the various orders of the Aaronic priesthood into quorums. You will therefore please attend your earliest district reunion, that you may all be duly enrolled.

R. C. RUSSELL, *Minister in General Charge.*

Pastoral.

To the Saints of Nebraska; Greeting: We would say to you as the Master of the vineyard once said to those among whom he labored; we come among you, "not to be ministered unto, but to minister," and to freely and unreservedly give our best talent in labor for the advancement of the cause we all should love more dearly than this mortal life.

Our quota of ministers is about the same as last year, ex-

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:
 A Tribute to Sister Elizabeth Blair - - - 581
 Current Events - - - - - 582

ORIGINAL ARTICLES:
 A Review of Mormonism Against Itself, Part 29,
 by S. W. L. Scott - - - - - 584
 Be Pure in Heart, by J. E. Vanderwood - - - 588
 The Unseen Battle Ground, by Iantha B. Still-
 wagon - - - - - 589
 Leaves from Life, Autobiography of W. M. Aylor
 The Greatest Dynamic in the World is Love, by
 J. E. Vanderwood - - - - - 592
 MOTHERS' HOME COLUMN - - - - - 594
 LETTER DEPARTMENT - - - - - 595
 Ellen Crandell Pennell—E. H. Bius—Sister Noah
 Shaw—T. W. Williams—R. D. Weaver—Syl-
 vester H. Garner—Extracts from Letters.
 NEWS FROM MISSIONS - - - - - 597
 Rosa Parks Pitt—James E. Yates.
 MISCELLANEOUS DEPARTMENT - - - - - 599

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. A. Smith, Managing Editor.
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 Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.
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cepting one district of the State, that of Western Nebraska and Black Hills, which has one additional this year. We are pleased to have this addition in missionary force in that territory because there seems to be more new openings of easy access in that country than any other portion of the State. I would suggest to the brethren in that field, as well as in other portions of the State, to hold the ground already gained by new openings, and don't try to make too many new openings that could only at best receive but a very small amount of labor, and being left and possibly not visited again for a year, the effort made is lost by reason of long absence, and the work of the adversary.

We have this fact clearly demonstrated in this State, that wherever work has been done to the extent that organization has been made possible, there the work presents a feature of permanency that does not adhere, outside of such organization.

We are pleased to note that valuable accessions are being made to the local ministerial force in several places by reason of ministers moving into our field from other localities. We trust that we shall be able to properly utilize this force by cooperating with the presidents of the several districts and endeavoring to give these local men every possible advantage to do labor. It certainly is apparent to those who will observe that wherever our local ministers are moving out on the line of their duty, and in the spirit of Christlike love, the Saints are enjoying more spiritual blessings, and the numerical strength is being encouragingly augmented. One feature I have noticed among some of the Saints that should not be, is carelessness in regard to family worship. Dear Saints, how can we expect our children to grow up in the spirit of the work we profess to love, if we permit by carelessness the family altar to go down, and even when an elder is present fail to ask him to offer prayer, either night or morning? The strength of our work should be made manifest in the home, and the spirit of godliness that radiates from the home circle. We hear a great deal about living our religion. I would say, let us live the religion of Jesus Christ, and if our religion is faulty let us correct it. If we as Saints are fully converted and imbued with the spirit of the work of Christ, we will do all we can to help move it along by paying our tithing and making our consecrations, as the law of Christ demands.

I can cheerfully commend my brethren to you all, dear Saints; they are men of God. Render them what assistance you can to make the work of Christ effective in your several localities.

In bonds,
 J. R. SUTTON.

FRANKLIN, NEBRASKA, June 11, 1912.

To the Saints in Arkansas and Louisiana; Dear Saints and Friends: As I have been sent to labor among you for another year, I would like to have the hearty cooperation of all the Saints in the field, that we may work together for the up-building of this great latter day work, and as I have again been appointed as assistant minister in charge, I would like to ask the local ministers to give us all the help they can in the field. I want them to feel free to do all they can in mov-

ing out in the field and open up the work in new places, and if you need any help from the missionary, just let us know and we will help you out all we can. Let me say to the scattered Saints, if you want any preaching where you live and can find a place to have preaching, just let us know and let us all remember that it takes more than good looks for a missionary to ride on the train. Let us as Saints try to assist in a financial way that the gospel may be sent to the different parts of the world, to those who may be hungering for the true gospel.

To those who have tithing to pay (and we should all pay tithes): I am bishop's agent and can accept you for any amount that you may want to pay; so don't wait till some future time but send it now and I will send your receipt by return mail. Address me at Fairland, Oklahoma, and it will reach me all right.

I hope we may all work as-coworkers together with God for the accomplishment of his work. I also hope that this may be the most successful year for the work that this field has ever known, and that the Spirit of the Master may attend our efforts in trying to build up his kingdom.

I am your brother in gospel bonds,

J. T. RILEY.

Addresses.

I. N. White, 1006 West Maple Street, Independence, Missouri.

Charles E. Crumley, Box 222, Myrtle Point, Oregon.

A Card of Thanks.

I wish to express my thanks to those who contributed so liberally at Elder Etzenhouser's lectures, with the understanding that we were to have a lantern to take with us to the islands. We are now well fitted out with just what we need, and we believe that we can make of it an excellent means of education, as well as furnishing the natives with innocent amusement and diversion, and I can bespeak for them their most earnest appreciation of your kindness.

C. H. LAKE.

INDEPENDENCE, MISSOURI, June 7, 1912.

Married.

BROWN—BRABY.—At the home of Brother and Sister Joseph Braby, near Oland, Harrison County, Missouri, on Sunday, June 9, 1912, Brother Israel G. Brown and Sister Minnie R. Braby were united in marriage, Elder R. S. Salyards officiating. The ceremony was witnessed by a goodly gathering of relatives and friends who brought substantial tributes of affection to bride and groom. These young people, active workers in the Oland Branch, will prove a substantial help to the branch at Des Moines, where they will make their home. The best wishes of many attend them.

Died.

WILLIAMS.—Floyd Ernest, infant son of Brother Rolland J. and Sister Ollie Williams, of Purcell, Missouri, was born April 21, 1911; blessed April 25, 1911; died June 4, 1912. Funeral at the home in charge of Elder W. B. Mullin. Sermon by Elder A. C. Silvers.

WICKS.—Benjamin F. Wicks was born December 14, 1824, near Jamestown, New York, being the seventh son of John and Abigail Wicks. Married Miss Christiana Klock, December 24, 1853. The following year came to western Iowa, and were among the early pioneers of what is now Crawford County. United with the Latter Day Saints' Church in 1866, and was ever faithful to the covenant. Served the church in the capacity of elder for many years; his work being mostly in his home branch at Deloit, Iowa. Two daughters were born to this union; Annie, the younger, died in early girlhood. He and his wife removed to Independence, Missouri, nearly five years ago, and have since resided with their remaining daughter, Mrs. William McKim and family of that place. Died June 3, 1912, at the age of 88 years, 4 months, and 19 days. Funeral service at the home in charge of Elders Harrington and Garrett. Burial in Mound Grove Cemetery.

FRANKLIN.—Evelyn Grace, infant daughter of Nephi C. and Margaret Annie Franklin. She was born July 6, 1911, at Kansas City, Kansas, and was blessed at Armstrong by Elders Joseph Harrington and D. E. Tucker, October 15. It was with almost tragic suddenness that death called her April 30, 1912, leaving the parents and four brothers to mourn her departure. The funeral took place May 1, the remains being interred in the Woodland Cemetery, J. W. Rushton officiating.

Mr. and Mrs. Isador Straus.

We wish to have the final story of Mr. and Mrs. Isador Straus put on record in these columns. Colonel Gracie heard them discussing the matter between themselves, and agreeing that if they must die they would die together. So when the officers urged Mrs. Straus to enter the lifeboat she refused to leave her husband. She said: "We have lived together all these years, and I will not leave you now." No persuasion could move her. Then, says a survivor, Mr. Stengel, the officers tried to make an exception in favor of Mr. Straus. "We told him," says Mr. Stengel, "that no one objected to an old gentleman like him going in the boat. But he said he would not leave till the other men did." Their story will go down the ages. It has been the subject already of hundreds of poems.—*New York Independent.*

During the past decade there has been a growing tendency away from the brief, "scrappy" selections that have been offered to children in school readers. With the aim of giving the children in grammar schools a carefully made selection of literature of tried and proved worth, Houghton Mifflin Company have recently issued a series of four readers entitled "Selections from the Riverside Literature Series." This Series has long maintained its supremacy as a source of supply of standard reading for schools of all grades. From the more than two hundred and thirty volumes in this Series selections were taken that had been found by long experience to have the greatest value for each of the grammar grades, and these selections, after being carefully edited and arranged for oral reading, were bound in the four volumes that make up this series of readers. In these books will be found a happy combination of traditional literature with selections from the more modern writers, such as Joel Chandler Harris, Thomas Bailey Aldrich, and Sarah Orne Jewett. School systems that use these books, either as basal readers or for supplementary use, may rest assured that their pupils have the choicest examples of English literature for reading and study.

Help for the Hard Drinker.

Charles B. Towns, author of "The injury of tobacco," recently published in *The Century*, has written for the June *Century* of "Help for the hard drinker," presenting graphically the curse of the increasing use of alcohol and offering a definite program for saving the man worth while. Mr. Towns is a well-known authority on the treatment of alcohol and drug habits.

I take Thy hand, and fears grow still;
Behold Thy face, and doubts remove;
Who would not yield his wavering will
To perfect truth and boundless love?
—S. Johnson.

The will is free;
Strong is the soul, and wise and beautiful;
The seeds of God-like power are in us still;
Gods are we, bards, saints, heroes, if we will!
—Matthew Arnold.

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THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, JUNE 26, 1912

NUMBER 26

Editorial

THE SHUT DOOR.

We present the following poem by Sister Vida E. Smith, the wife of Historian Heman C. Smith, because of its merit as a poem and peculiar beauty of thoughts expressed. We beg the pardon of the HERALD readers for assuming to publish anything of so peculiarly a personal nature, but we believe the merit of the article warrants our so doing.

THE SHUT DOOR.

So Life's open door has been closed here, for you,
And you may not see as you longed so to do,
The wonderful things that the busy world did;
For her wheels and her banners from you will be hid.
But the sound of her song and the victor's loud shout,
And Nature's sweet fragrance are not all shut out.
You can feel the vibrations as millions march by
For sympathy is both the ear and the eye.
And you know the sweets of the true winner's race,
You can meet this black stroke with a great soul's proud grace.
For it shuts you into a place all ablaze
With the glorious light of sweet virtuous days,
Where are dear faces beaming with smiles that you knew,
And fresh mornings shining with sparkling wet dew;
Or storm clouds, swift drifting in grandeur so gray
O'er the quiet of many a rain washed day.
Yes, the door went shut—did the blindness win?
If so, what is this that its portals shut in;
Gardens and rivers and prairies green;
Cities as fair as have ever been seen;
Mountains and seas, and hills that are glad;
Lakes, all serene, and cataracts mad;
Art's splendid triumphs on canvas, in stone,
And over them all the sunlight is thrown.
Or maybe, enchanting they lie in the light
Called silver and pale,—the glory of night,
Or sleeping 'neath stars, or at rest in the zone
That lieth half shadowed, where night is begun,
After day has gone out with the triumphant sun,
Where thought flows as soft as still waters run.
This door shut the light out? That could not be,
For the light that was never on land or sea,
Falls ever and always in God-blessed rays,
On the highlands and lowlands of busier days
Whence good men go back, to the heritage won,
By the words they have said and the deeds they have done.
But best of all the treasures they bought
With noblesse of purpose and richness of thought;
The hearts fondly cherished and voices most sweet;
And all beautiful places that knew their glad feet.

The door shut you out? Ah, the door shut you in,
To a realm that the shadows on eyes can not win,
Where on prisms of memory, golden lights fall
Deflecting some blessing you sudden recall
That seemed to have passed, now it comforts the heart.
Such blessings may hide, but they never depart.

Ah, the shadow that fell on the blest outer sight
Fell not on a kingdom of darkness or night,
For the angel of love called to Memory's guard,
"Up, up, lead this knight to deserved reward."
While many stand shamed lest the dust may be blown
From the dark, hidden places their manhood has known,
Over beautiful highways and byways you've trod,
You again walk with gladness before man and God,
Unchallenged, erect in the fields of your past,
You wander or rest where your life lot was cast.
All the day has been spent in a love lighted fight,
Now, "though it be evening, it still shall be light."

NOTES AND COMMENTS.

HANS P. FREECE.—We are pleased to note in a recent New York newspaper account of the International Council for Women for Christian and Patriotic Service, that Mr. Hans P. Freece calls especial attention to the Reorganized Church and its stand against polygamy. This evidence of fair-mindedness is encouraging. Mr. Freece in his fight against the evils of Utah Mormonism can well afford to call attention to our position. He is the gainer, because it is an evidence of his earnestness. Miss Mason, however, president of the council, seems to be surrounded with an atmosphere of prejudice which prevents any differentiation. If in her recent statements in regard to "business colleges in Massachusetts" where Mormonism is being taught, as she claims, she refers to schools being managed by the Fisher brothers, her mind must certainly be laboring under "strong delusions."

BROTHER O. R. MILLER.—Recent issues of Fort Madison papers contain good notices of work being done in that city by Elder O. R. Miller. A list of subjects to be handled by Brother Miller and differences between organizations were given. It is publicity of a kind that counts. The brother is to be congratulated on getting such fair treatment.

HANSON-BURR DEBATE.—From the *Fallbrook Enterprise* (California) for June 7, we note that Reverend Eugene Burr, of the Christian Church, and Brother Paul M. Hanson had arranged for a series of debates, seven propositions being set out in their articles of agreement. They were to begin Monday, June 10, at the Baptist church, Fallbrook.

Hymns and Poems

Selected and Original

Editors Herald: I inclose a song given by the Spirit through my mother, Sister S. V. Bailey. I thought you might care to use it. This was sung many years ago at the old church southwest of Lamoni, across from where Charles Moon now lives.

CARA BAILEY BRAND.

LANSING, MICHIGAN, 1017 West Main.

Dear Saints, you are weak, you are mortal,
Then list while the Spirit is near,
For not till you enter yon portal
Will all to your vision be clear.

Chorus:

Then let blessed charity rule you,
That nothing your peace here shall mar;
Let the Spirit like a halo of glory
Always be your bright guiding star.

Be faithful, be kind to each other;
Be earnest in striving for good;
And then, when life's battle is over
You'll feel that you've done what you could.

And then when this work is triumphant
You'll have no more need for your tears;
The former as well as the latter
Shall meet when the Savior appears.

"Away."

(Riley's tribute to his brother, who died for his country.)

The touches of his hands have strayed
To simple things: Where the violets grew
Blue as the eyes they were likened to,
I can not say, and I will not say
That he is dead—he is just away!
With a cheery smile, and a wave of the hand,
He has wandered into an unknown land.
And left us dreaming how very fair
It needs must be, since he lingers there.
And you—Oh, you, who the wildest yearn
For the old-time step and the glad return—
Think of him faring on as dear
In the love of There as the love of Here;
And loyal still, as he gave the blows
Of his warrior-strength to his country's foes,
Mild and gentle, as he was brave—
When the sweetest love of his life he gave
As reverently as his lips have prayed;
When the little brown thrush that harshly chirred
Was dear to him as the mocking bird.
And he pitied as much as a man in pain
A writhing honey bee wet with rain—
Think of him still as the same, I say;
He is not dead—he is just away.

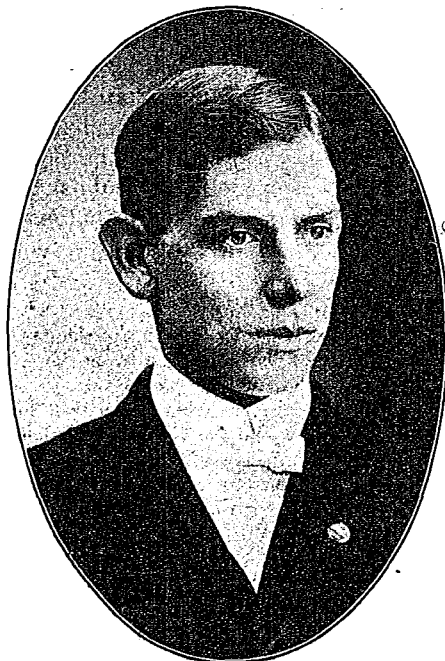
—James Whitcomb Riley.

Original Articles

SUMMER SCHOOL WORK.

Speech of Walter W. Smith on Daily Vacation, or Summer School Work, Independence, Missouri, April 12, 1912.

I esteem it an honor to be asked to take part in this evening's exercises, and hope that my remarks may inspire others to further investigate the opportunities for good in this summer school work. I appreciate very much the remarks of the brother just preceding me [W. E. LaRue], and know they are born of experience.



ELDER WALTER W. SMITH.

A great many people have said to me, "We haven't any teachers for such a school. We couldn't have a vacation school; we have no college students nor anybody at all that is teaching or going to school, and of course we could not think of running a school without teachers; and it would seem foolish to start a school without trained help." This would seem discouraging indeed, if it were not for the fact that this work is not of the character that requires such a high order of training. It requires a high order of service, but you can quite believe me, when I tell you a few of our experiences as well as those already related by Brother LaRue, that it is not a matter of pedagogy of the head, but pedagogy of the heart almost exclusively. It is not a matter of telling the boy or girl so much, as it is a matter of loving them much, as the following incident will show.

On the first day of our school, among those who came was a boy about twelve years old whose name

was Walter. It fell to the lot of Brother John Potts to care for this boy during the industrial period. Hardly had they begun work when some disagreement arose between him and his neighbor, whereupon this Walter grasped his opponent by the hair and called him a name I could not begin to suggest to you. Brother Potts reached over and unloosed his grasp on the other fellow's hair, and suggested that that was a new name for the fellow, but that he wouldn't advise him to use it any more around there. Of course, according to the rule we tried to enforce in the school, we would have had to take that boy and throw him out in the street. This was exactly what his previous experience had led him to expect, and he was ready for it with some more names. This time he would have called us all by a new name. His father had used that kind of persuasion with him, so it seems. He had felt mostly kicks and licks all his life and was fully prepared to meet them here. The fuss was settled and the trouble passed for a season, but before the day was over we were obliged to take him gently but firmly and put him outside and lock the door. The next morning he showed up again and it was thought by some of the teachers that in the interest of discipline he should be left out. Brother Potts said we would try him once more. He stayed a little longer and with less trouble, but before the morning was over we had to once more firmly but gently put him out. This time he gathered up a crowd of rowdy fellows and made trouble for us outside, and followed Brethren Potts and Zimmermann and threw bricks and stones at them, and when they had gotten on the car, threw stones at the car.

Next morning as they were coming to the school they saw this young fellow a long way off. Now they did not run to meet him, nor did they fall on his neck, but they did not run away from him. This boy had not often been forgiven; if so he did not know of it; he acted like nobody had been a friend to him, and did not seem to understand friendship. As they drew nearer and nearer to the church the intervening space between them diminished to the width of the street, when Brother Potts called to him to "come over." He was afraid to do it; he thought he would get a thrashing, but Brother Potts said, "Come on, I will leave it to John (John Zimmermann) I will not touch you." After a while he came over and walked between them to school. That fellow was won from that morning and was our champion from then on. If anybody looked cross-eyed at the church he was ready to lick him for it. This work is simply a matter of loving people into the church.

At first everybody was afraid they could no do it, but all learned better with experience. Anybody who loves God, and is willing to work for his name's

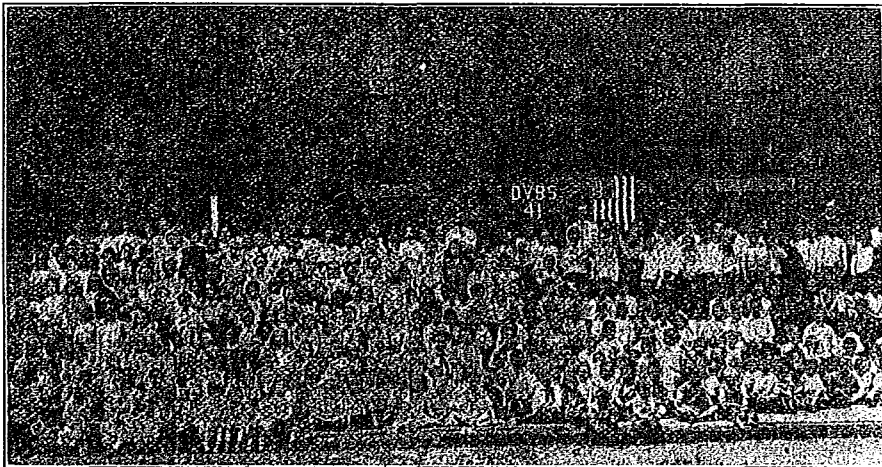
sake, and is willing to love the children, if they love them very much, they can succeed. That is the principal qualification in this work. And right here I would like to say that our success in this work in Philadelphia has been due mainly to the very excellent help we have had from the various Saints, many of them young folks, who have sacrificed their summer vacations to assist in this labor of love for the children. I feel sure there are many others who would do the same if the opportunity was offered them.

This work includes boys and girls between the ages of four and fourteen (fourteen is the age at which the children may go to work in Pennsylvania, and we had very few over that age) and children of this age are exceedingly wiggly. That is normal. If they were still we might well be alarmed, and I am heartily in accord with what Brother Greene has just said about the church being made for the use of the people. We have had some trouble in Philadelphia getting the people to see that the church was just made for use. They seemed afraid of knocking off some of the paint, and afraid of wearing a hole in the carpet, but we succeeded in convincing most of them that if we wore the carpet out that was really what it was made for. That the church was made for the people and their use, and not the people for the church. Our churches and our people ought to be freely given to the Lord in the service of his children.

No boy or girl will seek you out and sit down for an hour or two and let you talk to them. People who do not know us except from hearsay are not likely to seek the truth from our hands. The public is against the truth to start with. But we have a message that will interest anyone who cares for truth and right, if we can but get an audience; once the opening is made the field is largely ours. This is the mission of the vacation school work; when we have done good to the children the parents feel obligated in return, and the doors are opened frequently to the message. We have simply invented something to interest the boy and girl while we express, in actions largely, our love for them. So while the boy is weaving the hammock you can sit down and show him how, or while the girl is doing her embroidery she needs showing, and by and by there comes a time when it is done wrong or becomes too difficult, and you must take it out and correct it; then is the time for you to work and let them do the talking, they will tell you all about the family, about the father or mother, where they go to church, or why they don't go at all, where they go to Sunday school, or why they quit, and if you just keep your wits about you and tend to your business, by the time the school is out you will know pretty well about the people who send their chil-

dren; the religious feeling in the neighborhood, the general sentiment of the people, as well as a lot of valuable information that no elder under the sun could ever gather by tracting or visiting. So that when you go later to visit in your neighborhood you may have a lot of data like this: "So-and-so lives here. They used to be Lutheran till they moved; now they sometimes go to the Methodist Church, but like the Presbyterians," etc. "So-and-so lives here. The father is Baptist, the mother is Methodist, the children do not go to Sunday school at all," etc. You know where all the children go to Sunday school and church, and are assured that when they have a fuss and get discouraged or mad they will come to your Sunday school and church. You have made friends of the children. You have a powerful defense in every home; you have some one in every home that loves you and will deny any criticism made

church step as early as seven o'clock. By the time the school opens they are all there waiting. We register every child daily, so we keep track of who really does come. Just before we opened the doors every day we called all the teachers together and bowed down before the Lord in prayer and asked for the things so needful, patience, grace, and strength to endure and do well the work before us, so that every day before we opened the school we laid it all in the hand of our Father who careth for us all and asked him to make it a success. Then we opened the doors and seated the children to the strains of a good rousing march. As soon as all had gotten their seats the whole school would rise at the sound of the rising chords from the piano, and we sang some such hymn as we opened with to-night, "Onward Christian soldiers," or "We march, we march to victory," or "I love to tell the story." Some



DAILY VACATION BIBLE SCHOOL AT PHILADELPHIA.

against either you or the church, simply on the ground that anyone who would do so much for them could not be so evil. They know us, and that's half the battle; and they believe in us, and that's the other half. Then if we do not do more than help the children we have done much; these people are God's children, and we as his Saints owe it to him and to them to help them; what we tell them and what we show them how to do is of worth in itself, of course. We sing good songs and tell true stories and show them how to make useful articles.

The following is the program of each day's work for the whole six weeks in the Philadelphia school. The school is announced to start at nine in the morning and close at noon. Each one of the teachers and helpers should be there at least fifteen minutes before nine, and some of the workers must be there earlier—better half past eight. The children come early. Sometimes I have found a boy or girl sitting on the

one offered a short invocation, all standing, closing with the Lord's prayer. We then read a selection of scripture in concert. We taught them several such pieces as the twenty-third Psalm, the Beatitudes, the one hundredth Psalm, etc. Then we sang another hymn, "God make my life a little light," or, "Father, hear thy little children," etc. We then gave the children a two-minute habit talk on such subjects as "Clean hands, clean faces, clean hearts," "Say thank you, and If you please, and the reason for it," etc. We then had the Flag Salute, using the one approved by the National Flag Association for the public schools. With the retiring of the flag, the kindergarten (those under seven years of age) marched out to a separate room for their work. By this time it was about twenty-five minutes after nine. We then taught the children (the older ones only were left with us) some songs, "My heart's in the Highland,"

"The merry wind," "Jack Frost," "The Woodpecker," etc.

At about fifteen minutes to ten we began the bible story and spent some twenty minutes in story telling. We told a series of stories, beginning with Adam and Eve and ending with the ascension of our Savior. You would hardly think you could interest a boy in a bible story, but it can be done—it was done. Sister Margaret Macgregor told stories for us one season that reached the highest point of efficiency in story telling I have seen. She did it so well that boys who had to work in the neighboring grocery stores made it a point to get away from the store at this period to hear these stories. They would leave the push carts at the curb and run in, just to hear the bible story; it was the only thing they took in. They could only be away for a short time, and preferred to hear the story to something else. Just think of three hundred or four hundred boys and girls listening breathlessly to a story of God's wonders with the patriarchs and apostles; this in itself was worth the trouble for the school.

Play followed story telling. We took the children to a public school yard near by, in fact just across the street. There we taught the children some practical games and made them play fairly. I think that play is one of the most important activities of childhood, and should by all means be directed; if you just let children run wild to play, mischief is the fruit very often. I can recollect some of the play when I was a boy, and I wonder if it is not often the same or worse now. A boy with a glove, one with a ball, and another with a bat, form a fine nucleus for a ball team, and will soon attract enough players to start a game. If these are allowed to play without direction or restraint, the boy with the glove, ball, or bat will dictate the terms of the game, and if these are not acceded to will break up the game. If put out fairly it is still at his will whether he will go out or not. "I am not out; I'll quit; I won't go out," he says, and such play is dangerous to morals; it is a preparation to ignore all moral and legal restraint in later life. But if taught the rules of the game and directed in the play and compelled to play fairly, it is a preparation for their place in society.

At half past ten we began the industrial period that we have already said much about. It is the place where we let the boys and girls pour out to us what we have just tried to put into them, with the addition of what they know along the lines of their own history and feelings. We have not in mind to do so much work, or to teach a trade, but to find employment for the children, employment that will attract them and hold them while we are loving them into shape. We did a great variety of work for the boys. we made hammocks, baskets, mats, balls, horselines, and a great number of other things,—anything we

could get material for, that would interest boys; and for girls we sewed, embroidered, crocheted, wove mats, baskets, belts, beads, and did many other things, such as any handy woman or girl might invent. The kindergarten work consisted of stories, games, paper cutting, and paper folding, hand work, etc., just such work as is done in the kindergarten that could be provided for in our schools.

Here are a few samples of the things we made in our school. These were made by the boys and girls during the industrial period just referred to, while we are getting near to them. I want to tell you a few stories about the ones that made them. Some of these things I want you to pass back through the audience. Just see how far they will go, and the last one that gets an article can have it. (Here a dozen or more models were distributed in the audience.)

Here is a piece of embroidery. I can not give it away, but I want you to see it. This is the work of a twelve-year-old girl. She came the first year we had the school. I did not see her again until the next year. The second year she came and brought her brother, who afterwards made a hammock. I said, "Alma, I have not seen you for a year. I am glad to see you again." She asked me to call and see her mother, and later I did. I found her mother was a Catholic in religion, but the house was rather mixed up on the matter of religion, as the father was a Lutheran, and the children were attending a Presbyterian Sunday school when they went anywhere. About six months after the second year's work, something happened in the Sunday school to which the children went, and they stopped. And knowing us, they visited our Sunday school one day. Now the only way they knew us was through the vacation school. Well, they came to visit our Sunday school. I asked if they might not come all the time, and the mother said, "Certainly, you are more interested in them than anyone else." So they came. This is Alma's embroidery work, but more important by far is the result. Alma brought her two older sisters and her brother. I have since baptized the three girls. One of them teaches a class in the Sunday school, and also teaches a class in the night school, and Alma is now in the teacher training class in the Sunday school, preparing to teach others, and so the good work progresses.

Here is another piece of work. This work was done by one of three sisters won to the church through the vacation school. The church converted these girls, and their mother later, but we had never an opportunity of speaking to them till we were introduced to them in the vacation school. One of these girls sings now in the choir and plays at the mission Sunday school sometimes, and is secretary of the Religio Society in Philadelphia.

This work was done by Mary, one of our vacation

school girls. She lived just across the street from us for years, but we were never able to make any progress religiously with her family. They were very stanch Presbyterians. Mary wanted her sister to come and see the exhibition, but she positively refused. She would not even look in at a window. But Mary was our stanch friend, and later joined the Sunday school, and before the third year we had baptized her and her brother, and the sister who would not come to the exhibition and the whole family are with us in spirit. And so I might go on all the evening telling you much the same kind of stories. Almost all who come are favorably impressed. Some, to be sure, are not so soon or so easily impressed, but we are better known in these homes.

At the close of the vacation school we exhibited all the work done during the entire six weeks. Every piece of work was retained until after the closing exercises and distributed to the children the next day; this maintained the interest until the very last and gave us an opportunity to invite the parents of the children to see their work. We gave a program just the same as we had every day and added in place of the bible story the addresses to the parents and children. Last year our new church was just finished in time for the school work, and we had about seven hundred people in to the exercises, and afterwards we arranged for those who desired to pass through the basement and gymnasium and view the exhibition of the work, and more than one thousand two hundred people passed through to see the exhibit.

There were some German people who could not speak English, and to these we introduced our German Saints, and to the French we introduced our French Saints, and we tried to entertain all who came. This we have done each year. I can assure you that it is as Brother LaRue has said, a common thing to be accosted on the street by children of all ages as "Brother Smith," screaming it out as far as they can see you, and by this you know that one is your friend, and it is a good thing to have a friend in a family. The boy will come, so will the girls, and most everybody will follow the children; first the child, then one or both parents, and lastly the whole family.

I can not begin to tell you all there is to be said about this work. Those who are interested should secure the Syllabus and Suggestions for Use in Daily Vacation Bible Schools, a book containing all the plans, songs, music, and many helpful suggestions about work and play, etc. These may be had from Doctor R. G. Boville, 40 Bible House, New York City, for one dollar. I thank you for the continued interest you have manifested.

A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 30.

BY S. W. L. SCOTT.

DOCTRINE AND COVENANTS.

With reference to the one hundred and sixteen pages of the translation of the Book of Mormon which Martin Harris was permitted to take, and which was lost, of which circumstance the Campbellites have continuously had the laugh up their sleeves, permit us to say that if they will read the account of Nephi making *two sets of plates*, follow up the history, too lengthy for insertion here, they will discover that in the abridgment made by Mormon, he did not use the precious record commenced in Nephi's day, and transmitted to successors till about 200 years B. C., or to the reign of King Benjamin. Upon the one set of plates Nephi "received commandment," that the ministerial, prophetic, and the plain and more precious parts of them, should be written upon "these plates," and the things written kept for the instruction of "my people who should possess the land." He also says, mark it, "And also, for *other wise purposes*, which purposes are known unto the Lord; wherefore, I Nephi *did* make a record upon the other plates which gives an account, or which gives a greater account of the wars and contentions, and destructions of my people. And this have I done and commanded my people what they should do, after I am gone, and that these plates should be handed down from one generation to another, or from one prophet to another, until further commandment of the Lord. And an account of my making *these plates* shall be given hereafter; and then, behold, I proceed according to that which I have spoken, and this I do, that the more sacred things may be kept for the knowledge of my people."—Book of Mormon, pp. 43, 44. The *second* set of plates is made, and he is now writing upon them, and he will "give an account" of making them "hereafter." Where does he give the account? A record of the account is found on pages 65 and 66, paragraphs 5 and 6. "And thirty years had passed away from the time we left Jerusalem. And I Nephi had kept the records upon *my plates*, which I had made of my people, thus far. And it came to pass that the Lord God said unto me, *Make other plates*, and thou shalt engraven many things upon them which are good in my sight, for the profit of thy people. Wherefore, I Nephi, to be obedient to the commandments of the Lord, went and made these plates upon which I have engraven these things. And I engraved that which is pleasing unto God. And if my people are pleased with the things of God, they will be pleased with mine engravings which are upon these plates. And if my people desire to know the more particular part of the *history* of my people,

they must search mine other plates. And it sufficeth me to say, that forty years had passed away, and we had already had wars, and contentions with our brethren." By succession the records came into the hands of Jacob, Nephi's brother. From him we obtain the following:

For behold, it came to pass that fifty and five years had passed away, from the time that Lehi left Jerusalem; wherefore, Nephi gave me, Jacob, a commandment concerning the small plates, upon which these things are engraven. And he gave me, Jacob, a commandment that I should write upon these plates, a few of the things which I considered to be most precious: that I should not touch, save it were lightly, concerning the history of this people, which are called the people of Nephi. For he said that the history of his people should be engraven upon his other plates, and that I should preserve these plates, and hand them down unto my seed, from generation to generation. And if there were preaching which was sacred, or revelation which was great, or prophesying, that I should engraven the heads of them upon these plates, and touch upon them as much as it were possible, for Christ's sake, and for the sake of our people: for because of faith and great anxiety, it truly had been made manifest unto us concerning our people, what things should happen unto them.—Book of Mormon, p. 123, Palmyra edition.

From Jacob, the records pass into the hands of his "son, Enos"; from Enos into the keeping of his son Jarom; from Jarom into the keeping of his son Omni; from Omni, who has no sons, into the charge of King Benjamin. From the days of King Benjamin, Mormon made up his abridged record from the record called "more precious," or "more sacred," and what he himself wrote. Not only does he use the "more sacred" record, but takes the plates on which the record is engraven and puts them with his other plates, to carefully preserve them. Hence he says:

But behold, I shall take these plates, which contain these prophesyings and revelations, and put them with the remainder of my record, for they are choice unto me; and I know they will be choice unto my brethren. And I do this for a wise purpose; for thus it whispereth me, according to the workings of the Spirit of the Lord which is in me.—Words of Mormon, p. 152, Palmyra edition.

Remember that Mormon and his son Moroni lived in the fourth century of the Christian era, and were the last custodians of these records (plates) before they were hid up, and committed to the care of the Lord. Mormon made an abridgment of the entire record, completed by Moroni, and they named it the "Book of Mormon."

According to Mormon's account, when he was making the abridgment down to the days of King Benjamin's reign, about 200 years B. C., he "searched" the records committed to him, and found this "more sacred," "more important" record, and he used it to finish out his account, and put the plates containing it with the other plates, as he said in the foregoing quotation. Now listen: More than nine hundred years previous to this, God commanded Ne-

phi to record the "ministerial," the "prophecies," the more plain and precious parts of them, upon "these" identical plates, and says they should be kept for the instruction of my people who should possess the land, and also for other wise purposes, known to the Lord. And when Mormon received them to make up his abridged record from, he says, "I know they will be choice unto my brethren. And I do this [make up my record from the revelations and prophecies] for a wise purpose, for thus it whispereth me according to the workings of the Spirit of the Lord which is in me." What is the sequel to this? The plates were sealed, and deposited according to the commandments of God, "hidden by Moroni's hand," to come forth unto the interpretation thereof, in the due time of the Lord. After being buried for fourteen hundred years, the heavens burst asunder revealing angels in white raiment, announcing the restitution of all things spoken by the mouth of all the holy prophets since the world began (Acts 3: 21.) A young and inexperienced youth in western New York lifts up his soul in supplication to God, and is answered by a bright messenger from the old homestead of eternity, the palace royal of the universe, where heaven's eternal King sits enthroned amid unending glory, and ineffable and serene joy. In a conduit of light he announces, "I am Moroni!" The very being who completed the records, and concealed them one thousand four hundred years before! There is more design in this than accident. More truth than fiction. More harmonious and existing facts than "a made-up yarn." More of concentration and concatenation of real events, in connecting the beginning with the end. Time passes along; the plates are secured. The translation of one hundred and sixteen pages is a fact, falling into hands of enemies and the failure to recover the "one hundred and sixteen pages of foolscap," is a fact. Those who sought to overthrow the purposes of God, feel they have now "trapped" the Almighty. He informs them who are chosen to bring forth these things, that the enemy had changed the wording. The Lord tells Joseph not to translate the same account over again. The enemy proposed to test the inspiration of the work. But the inspiration in Nephi twenty-three hundred and ninety-four years before, which said that the "ministries, and the prophecies, the more plain and precious parts" should be written on the second set of plates was for "wise purposes known unto the Lord," and the inspiration in Mormon over fourteen hundred years before, who said, "I take these plates [of Nephi] which contain these prophesyings and revelations and put them with the remainder of my records for they are choice unto my brethren. And I do this for a wise purpose, for thus it whispereth me according to the workings of the Spirit of the Lord which is in me." How does

the inspiration in these men so long ago stand vindicated? The Lord answers the question as follows:

And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember, it was said in those writings, that a more particular account was given of these things upon the plates of Nephi. And now, because the account which is engraven upon the plates of Nephi, is more particular concerning the things, which in my wisdom I would bring to the knowledge of the people in this account, therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of King Benjamin, or until you come to that which you have translated, which you have retained, and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the Devil. Behold, they have only got a part, or an abridgment of the account of Nephi. Behold, there are many things engraven on the plates of Nephi, which do throw greater views upon my gospel; therefore, it is wisdom in me, that you should translate this first part of the engravings of Nephi, and send forth in this work. And, behold, all the remainder of this work, does contain all those parts of my gospel which my holy prophets, yea, and also my disciples, desired in their prayers, should come forth unto this people. And I said unto them, that it should be granted unto them according to their faith in their prayers; yea, and this was their faith, that my gospel which I gave unto them, that they might preach in their days, might come unto their brethren, the Lamanites, and also, all that had become Lamanites, because of their dissensions.—Doctrine and Covenants 9: 8-10.

Further comment will not render the matter stronger, unless it would be to say, that had not the one hundred and sixteen pages been lost, the translation of the Book of Mormon would have been *open* to just criticism, *serious* in its nature, and this all may see.

But we commend an instance from the Bible for Mr. Traum's consideration, and close the point. Bible believers can not consistently find fault, as the Book of books records a parallel. It is related in the thirty-sixth chapter of Jeremiah that his prophecy was reduced to ashes, *burned* by Jehoiakim, king of Judah, and that it was restored by inspiration, and was more full and complete than the original one, burned by the king. The record is stated thus:

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.—Jeremiah 36: 32.

Not one word is said charging Martin Harris with complicity with Satan to *alter* the one hundred and sixteen pages of the translation. Harris was reprovved for violating his obligation, as he had placed himself under solemn covenant to Joseph, to show the manuscript to none, other than his own wife, his brother, his father and mother, and a Mrs. Cobb, a sister to his wife. But when he gained possession

of the manuscript, through zeal, anxiety to promulge the record, or for other reasons, he took the liberty to show it unto others, contrary to his obligations. After his rebuke, he humbled himself in sorrow and contrition of spirit. Joseph was also reprovved for trusting in man, and for repeatedly entreating the Lord for his consent *after having been denied*. He lost his gift for a time, and the Urim and Thummim was taken from him, as also the plates, for a season. He was greatly troubled by this punishment, but they were restored to him again. See History of the Church, volume 1, pages 23, 24, and 25. Martin Harris being rebuked by the Lord for his breach of trust militates not against him being chosen as a witness, and to perform the work God had outlined for him, any more than the several rebukes administered by Christ to Peter militate against his testimony of the divinity of Christ and the work God had chosen him to do. On one occasion Jesus said to him: "Get thee behind me Satan, for thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."—Matthew 16: 23. This was just *after* the divine revelation from God was given him revealing the Messiahship of Christ. On another occasion Jesus told him that "Satan hath desired to have you, that he may sift you as wheat." Elder Traum takes to task revelation recorded in Section 6 of Doctrine and Covenants. The Apostle John to tarry. "Translated from parchment, written, and hid up by himself." We have treated upon this question in reply to one of Elder Traum's propositions under the subject of the Mormon priesthood. We only notice it in connection now with criticisms on the Doctrine and Covenants.

On page 213, Elder Traum thus expatiates:

Assuming that it was correctly translated in the first instance, and as it was published in the Book of Commandments, we can hardly see why the Lord found it necessary, when the same "revelation" was printed in the Book of Doctrine and Covenants, to use one hundred and ten words more to tell it the second time. The wonder may be in part explained when we consider that the Lord only followed his own precedent in failing to make himself clear in the New Testament, and upon second thought more fully explained himself in the Book of Mormon.

As intimated above, this "revelation" played its part. It became the foundation of that "yarn" which Smith and Cowdery told about John the Baptist in the woods in May of 1829. This was the time that John the Baptist conferred the keys of the Aaronic priesthood, and commanded them to baptize each other.

We have given historic data as to the Book of Commandments being faulty and *why*, and that when the church recovered from mob violence, and those to whom the revelations were in charge, compared with the originals, the Book of Commandments and gave us the corrected Doctrine and Covenants of 1835. But assuming that it was correctly

translated in the Book of Commandments and that there were one hundred and ten words more in the Doctrine and Covenants will not give the grounds which Elder Traum assumes as to Bible precedent, nor justify his wild conclusion. We submit two texts from the Bible, and solicit an explanation. One is Isaiah's original delivery, and the other a purported copy of the same thus:

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.—Isaiah 40: 1-5.

Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.—Luke 3: 2-6.

The prophecy applied to John the Baptist, in the original as here given, consists of one hundred and eighteen words in Isaiah. The same prophecy written in Luke, consists of only *fifty-seven words*, a difference of *sixty-one words*. In the language of Elder Traum: "Assuming that it was correctly written in Luke, we can hardly see why the Lord found it necessary to use *sixty-one words* more, in telling it the *first* time, than what he used in telling it the second time." Yes, but if some one would compare this quotation from Luke with the original in Isaiah, (as was done in the case of the revelations printed in the Book of Commandments unfinished, and scattered by the mob,) and give us the harmonized copy of it, Luke would conform to the original words of Isaiah, and both would give us a reading of one hundred and eighteen words each, and exactly the same. Perhaps the Lord thought he explained himself too fully in Isaiah and improved in "brevity," as he *progressed!*

But what connection exists between the fact of John, the apostle, tarrying, and "the foundation of the yarn which Smith and Cowdery told about *John the Baptist* appearing to them in May, 1829, in the woods," no one but Traum can see. The whole mass entering into the criticism is a misapprehension. If he means that John the apostle's tarrying was a necessity to John Baptist's ministration, then on

the same grounds, Peter and James should have tarried for the same reason, for John Baptist ministered under the direction of the *three*. By the way, Elder Traum, we wonder if, according to your method of criticism, the story of Elijah's translation, or *tarrying* with that prophetic statement in Malachi 4: 5, "I will send you Elijah the prophet, before the great and dreadful day of the Lord," became the foundation of that "yarn" which Peter, James and John told about Elias and Moses appearing to them in the top of a mountain, when Christ "received from God the Father, honor and glory." (2 Peter 1: 16-18.) And Peter, James, and John were enraptured, as "Moses and Elias" talked.

On pages 213 and 214 Elder Traum seeks to array Joseph and David Whitmer in conflict with each other as follows:

"It was on the 15th day of May, 1829, that we were baptized and ordained under the hand of the messenger. . . . After a few days we commenced to reason out of the Scriptures with our acquaintances and our friends as we happened to meet them. About this time my brother Samuel Smith came to visit us. . . . He, however, was not easily persuaded of these things. . . . He retired to the woods. . . . The result was that he obtained revelations sufficient to convince him of the truth of our assertions to him, and on the 15th day of the same month in which we were baptized and ordained, Oliver Cowdery baptized him."

Attention is called to the prophet's own testimony that he, Oliver Cowdery and Samuel Smith were all baptized the same day. This is not generally known, as Whitmer claims the distinction of having been the third person baptized under the new dispensation. He says:

"In June, 1829, the Lord called Oliver Cowdery, Martin Harris and myself as the three witnesses to behold the vision of the angel, as recorded in the fore part of the Book of Mormon, and to bear testimony to the world that the Book of Mormon is true. . . . In this month (June, 1829,) I was baptized and ordained an elder in the church of Christ by Brother Joseph Smith. Previous to this, Joseph Smith and Oliver Cowdery had baptized, confirmed and ordained each other to the office of elder in the church of Christ. I was the third person baptized into the church."

The confusion here arises from Traum's unfair method of *dropping out* (as usual) the explanatory clauses and sentences. Joseph Smith doesn't intimate that David Whitmer was baptized May 15, 1829, because contrary to facts, and David himself concedes his baptism taking place in *June*, 1829. The *Journal of History* says, volume 3, page 301, "In June David Whitmer was baptized in Seneca Lake, by Joseph Smith. Hyrum Smith and Peter Whitmer, jr., were baptized at the same time." He might have been the "third person" baptized *that day*, but after forty-eight years, from the time he "withdrew" from the church, being as he says "called out," to the time of writing his "Address," his memory is proved to have been "faulty." Elder Traum quotes: "It was on the 15th day of May, 1829, that we were baptized, and ordained under the hand of the messenger." He then leaves out of the ac-

count *two hundred and seventy-four* words, in *direct succession*, all of which modify Traum's italicized, "*After a few days*, we commenced to reason out of the Scriptures," etc. "*A few days after*" *what?* The answer to this, is just what the tame critic has *dropped out*. Joseph had been rehearsing the persecutions manifested in the neighborhood, the threats of mobocracy from time to time, by professors of religion, and the protection afforded by providence raising up friends to the Saints, all of this, *before* May 15, 1829, and then drops back to the date mentioned and proceeds with his history. Who couldn't find fault by adopting such unchristian methods of bringing a system into disrepute? Right here, allow me to advise the reader of Mormonism Against Itself, to look after the author's purported extracts, quotations, etc., or they are likely to plunge you into embarrassing conditions. Besides this, Oliver Cowdery baptized Samuel Smith, while Joseph baptized David Whitmer. In the History of the Church, we find Joseph's own words as to the time of David Whitmer's baptism, as follows: "We found the people of Seneca County in general friendly, and disposed to inquire into the truth of these strange matters which now began to be noised abroad. Many opened their houses to us in order that we might have an opportunity of meeting with our friends for the purpose of instruction and explanation. We met with many from time to time, who were willing to hear us, and wishful to find out the truth as it is in Christ Jesus, and apparently willing to obey the gospel when once fairly convinced and satisfied in their own minds; and *in this same month of June*, my brother Hyrum Smith, David Whitmer, and Peter Whitmer, jr., were baptized in Seneca Lake, the *two former by myself*, the *latter* by Oliver Cowdery."—Volume 1, pages 44, 45. The facts in this case, then, are before us, established by the *Journal of History* and the History of the Church, that in the month of May, 1829, Joseph, Oliver, and Samuel were baptized, and in the month of June, 1829, Hyrum, David, and Peter Whitmer, jr., were baptized. David Whitmer's memory was poor, and Traum's little criticism is *poorer*. The blunders in Whitmer's Address make his work very unreliable upon which to base a criticism that *will stand*.

(To be continued.)

• * * * •

It should not hurt any man's religion to correctly understand the religion of some other man, unless his own be of a kind that will not bear comparison.—J. W. Peterson.

John Kemble wrote out "Hamlet" thirty times, and said on quitting the stage, "I am now beginning to understand my art."

THE SOCIAL PURITY BOARD.

At the late General Convention and General Conference, the committee of seven, appointed a year previously by the Religio to take charge of the social purity movement among the men of the church, met and reported through the chairman and secretary. The following resolution was adopted by the General Conference, Sunday school and Religio:

"Resolved, That we recommend to the General Religio Association the appointment of one member to act in conjunction with a member of the General Sunday School Association, and one from the General Conference, if approved, to form a working committee to be known as the Social Purity Board whose work shall be the meeting of men's problems relating to social purity."

This action placed the work before the Saints in its proper light, being indorsed by the church and its auxiliaries. The firm progress of the movement, and the hearty support given it by men and women of a thinking temperament, indicate that nothing spasmodic either prompted or followed the work. It is not an easy problem to solve, because we are living in the infancy of such education, and men are both superstitious and disinclined to sacrifice; but right will triumph eventually.

One peculiar and sad feature about it is, that the man who tries to qualify himself to handle the subject intelligently, is often called either crank, fanatic, or extremist; when, in reality, he is probably only a specialist. The aim of the worker is to help every father to be a specialist along lines of purity. And right here, too, another misunderstanding exists: the words *social purity* create a prejudice in the mind of some men, who think that rights are to be invaded, delicate subjects laid bare, suggestions thrown out, and a general havoc created by unwise advocates. I would like to say to such persons, that it matters not what their experiences may have been in the past relative to such things, the work of the Social Purity Board is for no such purposes; but like many other movements, has been misunderstood, and in a few cases, misrepresented.

Members of the board appreciate the responsibility that has been imposed upon them, and for this reason, if for no other, would be careful for the welfare of its future moves. Only such men as are competent to discharge such duty are authorized by the board to lecture on the subject of social purity, and no literature is passed that has not been examined and indorsed by the board. It is not true that knowledge alone qualifies one to be a worker along these lines, for there are physicians who would make poor instructors and poorer lecturers. One essential is a pure mind, and another is a willingness, at least, to live what is taught. Members of the board have listened patiently to the many cautions and the

much free advice (both good and bad) given; but they are still conscious that "talk is cheap," and in order to accomplish much, there must be cooperation of men whose hearts are tender and whose interest and confidence in the boys is never waning.

To keep inviolate the standard of our undertaking, and to present our views, aims, and attitudes, we are issuing this statement, in the *HERALD* and the *Ensign*:

1. We hold ourselves responsible for only such helpers, lecturers, and literature as shall be indorsed by the board. We feel that the number of persons who will impose itself upon the public and talk of matters indelicate, is small; but we do not encourage any person to represent the board until he has been authorized.

2. We hope to place in the hand of every reading Saint (that is, the parents and the sons) such literature as teaches laws and rules concerning the health of the man and his son. It will take several years to accomplish this task, because we have insufficient money; but from such persons as are interested in a movement of this nature we solicit financial support.

3. We are keeping an itemized account of all moneys expended, as was done by the committee of seven, and a proper report to the proper authorities will be made at the end of each year. We trust that it will hardly be necessary in the future for anyone to question, "What use is made of the money?"

4. The board has not fully decided whether it will organize certain under boards, in large districts and in stakes, or simply appoint such assistants as are competent to look after the interests of the work. It has divided the territory, to a certain extent, and in the near future will give notice of persons and territories.

5. We urge upon men everywhere to study along the lines of social and sexual purity, or cleanliness, that they may discover things that will be of profit to themselves and to others. Our literature is for sale. It will be possible to distribute free only to such persons as are not able to pay for it. Let no one forget that to publish one booklet would cost from ten to twenty dollars, and when they purchase the same for five or ten cents, they are getting the benefit of a large edition price, but this does not lessen the value of the book. In oldtime, when Bibles were written, they were so valuable that it was necessary to literally chain them to the pulpit.

6. Parties interested in the subject had better write to the officer nearest their address: C. B. Woodstock, chairman, Lamoni, Iowa; R. W. Farrell, secretary-treasurer, 29 Jaques Street, Winter Hill, Massachusetts; J. F. Garver, Lamoni, Iowa.

R. W. FARRELL, *Secretary*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice president, 630 South Chrysler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Chrysler Street, Independence, Missouri; Mrs. Letha Tilton, treasurer, Lamoni, Iowa, Mrs. M. A. Etzenhouser, 1595 West Walnut, Independence, Missouri, Mrs. H. A. Stebbins, Lamoni, Iowa.

Departments.

Home and Child Welfare Department, Mrs. Mollie Davis, superintendent, Pittsburg, Kansas.

Literary and Educational Department, Mrs. Vida E. Smith, superintendent, Lamoni, Iowa.

Eugenics Department, Mrs. Clara Curtis, superintendent, 2200 Indiana Avenue, Kansas City, Missouri.

Domestic Science Department, Miss Bertha Donaldson, superintendent, 700 North Topeka Avenue, Wichita, Kansas.

Young Women's Department, Mrs. J. A. Gardner, superintendent, 707 South Fuller Avenue, Independence, Missouri.

Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

Woman's Auxiliary---Reading for July.

THE ADOLESCENT BOY.

The adolescent period is that time which comes between childhood and manhood; that is, it connects the two periods, and contains that mysterious moment when the boy ceases to be a child and begins to be a man. In normal cases, about ten years are required to complete the transformation, beginning at fifteen and ending at twenty-five. Who has been so dull that he has not observed the dawning of this interesting time in the boy's life? Noticed the appearance of down on the upper lip, and the passing of the thin tone of voice? And heard the fond mother remark, with a ring of sadness and joy in her voice, "Our boy is becoming a man."

And right here is where the mistake is made—too many persons try to make a man out of a boy; they are not willing to let him grow as God intended. No one disputes the fact that a boy is a bundle of well-nigh infinite possibilities. It logically follows that the task of instruction is largely the father's, but in practice the reverse often follows; the father has no time, or no ability, or else he lacks in interest, and upon the burdened mother falls this entire responsibility.

Ernest Hamlin Abbott has written a book on the training of parents. It is only too true that this side of the question has been sadly neglected, and when it is mentioned, there is a flurry of arms, a big report, and silence. When the smoke of ridicule and resistance has cleared away, there the parent stands, just as ignorant as before, and desirous of remaining so. The extremely sad part of it all is, the poor child receives the brunt of the blow. The fruit of certain kinds of sowing is now being seen. The reaction from child neglect is taking place. Educators are turning their attention to the subject, and books by the hundreds, touching on the different phases of child life are now published. I do not feel competent to criticize any of the books that I have read. It seems to me that such as *Children and the Home*, by Hunter; *Building Your Boy*, by Wayne; *Boy-Life*, by Fiske; *The Training of Parents*, by Abbott, should be read by every parent.

Mr. Abbott, who evidently has made a careful study of the subject, has given the following outline as the five periods in the adolescent life of the male:

1st. The "Root and Grub" stage, which runs from one to five years, usually culminating in the third year. The characteristic feature of this age is the mouth as criterion of everything. Its favorite play and game is the biting and tasting plays. 2d. At four to twelve, the boy passes into the hunting and capture stage. He fears strangers, but builds in his mind a sort of hero worship; is indifferent to pain, and perhaps for this reason does not understand that he is cruel when hurting animals, insects, birds, etc. His favorite games are, such as allow stealth, stalking, ambush, hide and seek, black man, pursuit and attack, Indians, and such like. The 3d stage is pastoral. Some boys enter into the spirit of this life when only seven years of age. The boy manifests fondness for pets; desires to have something "for his own." We see him feeding pets, building huts, and digging caves, etc. From this condition of mind, he merges into the agricultural life, if he has the opportunity. This age runs between the twelfth and the sixteenth years. He develops foresight, and has a passion for gardening. His favorite pastime is watching weather signs; gardening, digging up seeds "to see if they are growing!" And then he enters into what we might call the practical stage,—the shop and commercial. It may begin when he is but fourteen years of age. Mr. Abbott gives the duration period fourteen to forty, and the culmination eighteen to twenty. Pay is demanded for services—there are no free errands. The sense of responsibility makes itself felt. The commercial grades run about as follows: Swapping, selling, trading, exchanging, bargaining,—and in this line, according to his ability, education, and opportunity, he becomes expert or ordinary.

More and more, too, is being recognized to-day, the necessity of getting down to the boy's level rather than trying to lift him to man's level. It is not a pleasant sight to see an old head on young shoulders. The child can not understand man's ways; we can understand his; man has been a child, but the child never has been a man.

And so he comes before us, a little bunch of pink loveliness, bringing sunshine into the home and awaking to never-dying consciousness maternal and paternal love. The first smile! The first cool! The waving hands that act like fairy wands, enticing the babe to sleep! The first word! The first step—only to be followed by others, heavenward or hellward, as the case may be. And the father and mother catch the inspiration of the moment, and feel tenderer, holier, more determined to "make good," for the boy's sake, if for no other reason; but, alas, how soon the resolutions are forgotten, the humdrum of life's existence seems to crowd them to one side, and, before they know it, the infant of to-day becomes the man of to-morrow, perhaps, untrained, uncultured, unfitted for fatherhood because not developed in manhood; all the tenderness in him crushed out by harsh treatment; the sense of moral distinction blunted, and an idea of God perverted,—for from the father a child should get its intellectual and spiritual conception of God.

It was Mr. Spencer who said: "By no method of alchemy can we get golden conduct out of leaden instincts; but instincts can be changed; fresh grafts can be introduced upon the stock; the whole tree can be trained in a new direction."

But can the tree be trained when it has passed the stage of adolescence; when the limbs are mature, and the time of response is past? In all civilized lands, criminal statistics show two sad and significant facts: First, that there is a marked increase of crime at the age of twelve to fourteen, not in crime of one, but of all kinds, and that this increase continues for a number of years. Adolescence is preeminently the criminal age, when most first commitments occur and most vicious careers begin. Second, and sad as it may seem, but nevertheless true, juvenile delinquents seem to be in-

creasing, and crime is more and more precocious. This is the testimony of all men who have given the matter careful attention and investigation.

And this fact, so evident that I need not even cite the first instance, impresses us with the solemn responsibility that rests upon fathers and mothers who have adolescent boys (and girls). It is not to be inferred that the training period does not arrive till the child is fourteen years old. We might almost lay down, as a rule of procedure, that training should begin in extreme infancy; and right at this period the trouble begins, for persons who are not trained themselves often do the wrong thing. (And if I might be permitted to say it here, the very men and women who scoff at the insinuation that they need instruction concerning the rearing of children, are the very persons who are most needy of such knowledge.)

To illustrate: A man erects a large board dam to hold back the water that runs down the hillside. This water is used to flood his cranberry bog, in the fall. In due course of time these timbers become water-soaked, and in the spring, when the freshet is on and driftwood of all descriptions is floating to the sea, the top of this dam becomes clogged and the extra pressure of water forces little holes through the cracks. The unwise farmer or miller rushes out and begins to stop each hole as it appears, only to see them burst out in other places. In the meantime the water is creeping higher, and the man is working harder, but the effect is bound to be disaster.

That pent-up dam is an adolescent boy; the farmer is the father or mother, and instead of clearing away legitimate channels through which could pass surplus energy, the parent is trying to prevent manifestations of life and growth, and the result is larger holes, loss of splendid energy, confusion, disappointment, and despair. When we know what the curriculum is in thousands of homes, it is not surprising that there are so many juvenile courts and reformatories—which do not reform, only check temporarily.

On this point, Wayne says, "The marvel is that so many of these boys grow up into clean, wholesome men. It would be a weighty addition to philosophy and science to know why they succeeded as they do."

The early adolescent age, is the age of misunderstanding. Very few persons seem to understand the boy of fifteen. He is extremely sensitive, and if he is quiet because he is hurt in heart, father says that the boy is sulky, stubborn; if he sheds a tear or two, the word childish is heard, and if he asks to go fishing he is called lazy. The young fellow does not even understand himself; but if he is a normal boy he knows that somewhere in his consciousness there is a voice speaking to him and saying, "You are all right, Dick, even if no one does understand you."

It does not do for him to speak of this silent message that has been whispered to him, for people would say, as many said to Joseph Smith, "It is all of the Devil." It is not that the child is egotistical more than the adult; youth is frank; discretion (and in some cases, hypocrisy) has not developed. Impulsiveness is a normal trait of early adolescence; secretiveness is abnormal; and blackness rests on that day when the boy ceases to confide in his parents. He then goes into the world for sympathy, and learns the answers to life's different problems from disinterested acquaintances. The father has lost the great opportunity afforded him by nature, that of receiving from his son the inspiration that comes from youth, the freshness and zest of young life. As trees receive back expended life from the leaves that fall to earth, so may fathers regain enthusiasm, and all else that the word stands for, by associating with their children. This fact is verified by the lives of men who love children and live with them and play with them—such men never grow old in spirit.

That father who looks upon his son as another mouth to be fed, as another care, or burden, to be regretted; or who thinks of his offspring as one of Tennyson's characters thought of his sweetheart, as "a little better than his dog, and somewhat dearer than his horse,"—such a father is a misfit; he isn't even a decent heathen; and it is not to be wondered at that when the boy grows up he looks on his father as a boss to be dreaded, and perhaps to be respected, but hardly to be *loved*.

In Morro's middle period of adolescence, from sixteen to twenty, the psychic changes predominate. There is great and frequent alternation of mood from grave to gay, extreme exaggeration, little power of resistance, etc. This fact is recognized by the wise judge, and the parent might well take notice. It is readily determined, by a moment's talk with the down-and-out, that the first drink is taken in that age between fifteen and twenty-five. This is the adolescent period. The crucial age. The time when the boy goes down the line; breaks loose and becomes the driftwood of society; the slum degenerates; the flotsam and jetsam.

The cause of balkiness is a noble-looking horse has never been determined. Some men have said that the poor brute when young had been abused by a human brute. And when we have seen men whipping such animals, how often has the thought forced itself home to us, Are the many hardened criminals, now serving long sentences in the state prisons, criminals being punished in thousands of ways, the result of blunders and neglects? Society will have a great deal to answer for in the judgment day. And are not men waking up to the situation? Are they not providing playgrounds, schools, books, teachers, personal instruction, etc.? The old method of handling men—beating them to make them good—is being left behind; and more and more it is being felt, that hate is the most destructive and love the most constructive force in the world.

The child forms habits unconsciously. One of the quickest methods to develop a wrong habit in early childhood is to allow a boy to have his own way in wrongdoing. Take truancy. The little boy runs from school. His mother allows him to remain at home. She says, "He is so little! He gets tired of study! He wants to see his mamma!" Well, if this is the case, the trouble began before the boy went to school. If too little, why send him to school? If too weak for long lessons, why does the teacher give them? If the whole system needs adjusting, let adjustment begin at once. The little child and his mother are a part of society; and it makes no difference from what angle we view the question, we discover the need of more careful study of the whole question of boy development, boy training, boy science.

But to conclude the thought. This little act of truancy must not be regarded as less grave than some bigger crime, because it is thus that every criminal career may begin, and at this juncture, the effort of the parent must be brought to bear to prevent the evolution from this little act into the habitual class of crime. "Great oaks from little acorns grow." After all, it is not so much with the normal boy that we have to deal. For this reason, fathers say, "You ought to have a son like mine; then you would think differently." Perhaps, to this remark, the following reply is sufficient: "If your boy has had the proper training, and has grown up into a disobedient, wayward degenerate, then there is nothing in child-training; nothing in the effort to correct; and the Arab's idea of 'kismet' (fate) is right." But do we believe this?

The boy is king in his sphere; his rights should be respected. From infancy to puberty, is the reign of acquisitiveness. We find his pockets the storehouse of all kinds of Yankee notions. Nails, strings, buttons, whistles, pencils,

and green apples in their season (paradoxically). The acquisitive instincts should normally develop into the habit of thrift. Then, for a few years he reigns under the influence of productive and destructive instincts. A jackknife is in order, and the hands itch to cut and hew and fashion. It is the whittling and whistling age. (The man we sometimes see at the country store, whittling and humming and loafing, has never left this part of his adolescent days.) In the old country schoolhouse, of blessed memory, there are the tell-tale seats. We, know where the fifteen-year-old boys sat. Names are carved, holes are bored, and in the grove yonder, on the old moss-covered trees, are the initials of boy friends whose hands have long since crumbled back to mother dust. Whittier has expressed it thus:

"Within, the master's desk is seen,
Deep scarred by raps official;
The warping floor, the battered seats,
The jackknife's carved initial."

Mr. Fiske tells us that "this is the tribal period of the gang, in which the productive and destructive instincts are in the balance. If the latter wins, the goal is the juvenile court; if the former wins, the next stage comes rapidly, as the productive instinct grows naturally into the constructive, and the goal may be the shop or any useful career."

Prior to early adolescence we have infancy, childhood, and boyhood. Between thirteen and fifteen, the boy, now attending grammar school, dreams of heroes and prides himself on his ability to keep military step, and hold his own with the other fellow, in doing stunts; but more important is the fact that at this age he is very susceptible to good and evil influences, for this is the stage of imitation of leaders. Manliness is struggling to develop normally, and the parent should take advantage of the exceptionally favorable time in which to develop personal loyalty and obedience. But, without doubt, the hardest period to manage, is the middle adolescent, when, as is too well known, the young man is struggling against the world, flesh, and the Devil. Many young fellows who are in reality older, belong to this class. If the parents have been coarse and brutal, paying no attention to the moral training of the young man, and his heart is a bit out of normal, he constitutes the hoodlum gang and often a mother's tears or father's blows do very little good. Continual nagging makes him ugly to the very marrow. If he is struggling after self-reliance (and at this age boys are working at this very problem), it is always best to help and not hinder him. Restless as seaweed on a rock; obstinate, self-conscious, and egotistical, the river of his life is nearing the ocean of manhood; hundreds of little streams have helped to swell the current of his existence; the channel is deeper and the flowing tide more powerful. What if, occasionally, it does overflow its banks? Will not the bright days of summer come and dry up the surplus water? 'Tis folly to attempt to "dam up" the rapidly rushing river—dykes may be erected, levees made strong, but the onrushing stream must find its home in the mighty ocean, to fulfill the purposes of the Creator.

Have you seen him? Did your heart beat glad at the sight of an old straw hat with the sun streaming through on the face of a brown-cheeked lad, coming home with three brook trout, a homemade fishing rod, and an appetite invisible but mighty? And later in life see him off to school; mistranslating Vergil, to make the girls laugh; walking home with two sets of books under his arm? Hear him talking of trips, to be made, around the world; of hunting and trapping; of baseball. And, last, have you seen his love for the sister who understands him, his mistaken love affair, his first trip away from home to work, and his hasty return, the shock

at the news of his mother's death, from which he never fully recovered, and many other things showing depth of feeling you would hardly have suspected? Then you have seen the Adolescent Boy—and there is no other!

R. W. FARRELL,
Secretary of Men's Social Purity Board.

Program for July.

Opening service: Song 199 Hymnal.
Season of special prayer for the boy.
Reading, Adolescent Boy.
Paper: Relation of Diet to Morals.
Song No. 202.
Paper: Home, Mother, and the Boy.
Benediction.

Letter Department

CAMERON, MISSOURI, June 14, 1912.

Editors Herald: The inclosed letter reached me yesterday, having been somewhat delayed. It might be a good idea to publish it in the HERALD as a warning to others. Will say that I have no acquaintance whatever with the party named. I have never been in Holland, from whence he came to England. I left Europe for the United States in July last. Had this party come from me, as stated, I should have given him a written statement of introduction to Brother Judd. Saints should beware of such scoundrels. Ask them some searching questions and require certain proofs of their being members of the church before letting them have money.

I am sorry that the party should use my name in connection with this scene, and that Brother Judd should be taken advantage of in that way. Hope he will pardon the delay of answer, as the letter reached me only yesterday.

PETER ANDERSON.

Editors Herald: I wish to draw the attention of church members in general to a man visiting me on March 21, purporting to have been sent to me for help financially from a brother in the Scandinavian Mission. He had a general knowledge of church matters respecting the difference between the Reorganized Church and the Utah faction. He presents his card as M. Kassel, of Essen; is a German, and speaks English indistinctly; know the names of many of the traveling ministry, etc. He borrowed money with the promise to return it the next day, having failed to return the same within twenty-one days.

I wish to warn other members of one who may further try to obtain money which can be put to better use than to help dishonest persons.

Yours in bonds,

JOHN A. JUDD.

15 ACACIA ROAD, ENFIELD MIDDLESEX, ENGLAND, April, 1912.

CALGARY, ALBERTA, CANADA, June 12, 1912.

Dear Herald: As I have been a reader for some time, I thought some might be glad to hear how the work is progressing here in this active city. We have had Elder Christy with us for three or four months and we appreciate his work among us very much. He was very cordial and willing to help in all departments of the work and we were very sorry to have him leave. Our loss will be some others' gain. After he left there was quite an attack on our faith by a Presbyterian minister by the name of Shearer. His attack came out in the morning papers under large heading, "Mormon imposition," without historical foundation, and they had boys out on the street crying it. Just sensational I suppose. While

the few Saints here scattered in different parts of the city were feeling quite badly, not knowing which way to turn, Elder Daniel Macgregor stepped in on the scene.

One of the opera houses was engaged, we paying twenty dollars for one night. When the crowd began to gather the doors were not opened. Some of the brethren managed to force one of the back doors open, and they soon found a way to open the others. Elder Macgregor addressed a full house for two hours. I think he did much good. There are several inquiring already. So the work moves on.

CATHERINE SMITH.

SPokane, WASHINGTON, June 12, 1912.

Editors Herald: Our semiannual conference and Sunday school convention, of the Spokane District, has just closed. It convened at Sagle, Idaho, in the Saints' new chapel, with a large attendance and good spiritual meetings. Elders George W. Thorburn, T. C. Kelley, and Oscar Case were present. Two were baptized. We feel the Lord is pleased with the work in that branch this last winter, and the sacrifices the Saints have made are accepted. They have their church building completed and paid for. The building is of brick and nicely furnished; and being the only church building in the village, the Saints have a golden opportunity. The membership consists of the best people of the vicinity. There is much good can be done if the Saints are faithful.

The Saints in Spokane are trying to keep the gospel banner afloat; there have been a few baptisms this winter, and others are investigating the gospel plan, yet we realize Satan is not bound and tries to creep in to scatter the flock. Prejudice is gradually giving way. The people who thought Union Park would be disgraced by the building of the Saints' Church in that vicinity are realizing their mistake, and some have since been baptized. Those who are men and women, when they come in contact with the gospel must let it entirely alone or they are sure to be convinced of its truthfulness; and will see how far below the standard, the word of God, that the so-called churches are teaching.

We are still hopeful and ever praying for the advancement of the cause of truth here as well as elsewhere. Our greatest need at present time is local help.

I am sure the work in the West is advancing. I hope the present year may be a successful one; there are many good people here, who have been blinded by false leaders. I realize when we say to the world that we are followers of the Christ and Latter Day Saints, we must convince them by our good works, for saying and not doing is fruitless.

Your sister in gospel bonds,

1907 EAST PACIFIC AVENUE.

EMMA BELL.

CEDAR SPRINGS, MISSOURI, June 12, 1912.

Editors Herald: We had a pleasant and profitable time at the district conference at Wheatland on May 25 and 26. All the missionaries of the district were in attendance, though there were but few of the Saints from other places on account of the busy season of the year. Wheatland is also rather inaccessible for the western part of the district where most of the Saints live.

The Saints at Wheatland seem to be alive to their best interests and greatly encouraged by the assembling of the conference there. Brother James Moler went from the conference to Lewis Station, and thence to Clinton. Brethren Macrae and Higdon remained at Wheatland to continue meeting another week, and at the close baptized three young people. From there they transferred to Walker, where they are now occupying on the street with a good hearing.

Brother Moorman and myself wended our way from Wheatland to Collins, where we occupied for a week on the street,

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and over Sunday at Vine Hill Schoolhouse, with more or less success. Several at Collins thanked us for what they had heard us say, and will not soon forget. However, many of them seemed afraid to get near enough to hear what we had to offer. Perfect love had not cast out all fear with them yet.

The Saints at Collins are certainly making progress, and their numbers are being added to betimes. Since an humble servant of the Master dropped in there less than two years ago and found the work at a standstill, it had taken new impetus, quite a number have been added to the fold until there is now a small army moving Zionward; many of them just as pure as the lilies. Some are laboring under difficulties, but God will give them strength.

They speak highly of the labor of Brother Higdon and Brother Bozarth here, not forgetting the associate efforts of Sister Jessie Higdon who has inspired the young people with new zeal. Come again, Sister Jessie; your visit here will always be a bright spot in the memory of the young people, and we avow the same at Wheatland and wherever you may go.

The little flock at Vine Hill is still practically without a shepherd, and we are now looking forward to the coming of District President James Moler.

Brother Moorman and I are now holding forth at the little hamlet of Cedar Springs. We have seats arranged in the yard of M. D. Bronson. When it is too cold or wet we go into the house. Brother Moorman can make lots of good sounding noise on his horn and Sister Dolly presides at the organ, so we make Zion's Praises ring. Our attendance and interest is on the increase, and we are hopeful for results. The Saints are coming down from Coal Hill and helping what they can, which we greatly appreciate.

Hopefully, I am your brother,

C. J. PETERS.

COLTON, CALIFORNIA, June 9, 1912.

Dear Herald: I was pleased to read in Brother Fred Best's letter in *Ensign* for May 30, that Elder Frank Burton's first administration to the sick had been recognized of God to the healing of the one administered to, Sister Walker, of Santa Ana, but who formerly belonged to the Newport Branch. It was gratifying indeed to know that God was setting his seal to the work of this recently ordained elder, our son Frank. How I hoped, and silently prayed, that the same power with God to heal that was his father's to enjoy and that brought relief to so many afflicted ones, fairly snatching some from the jaws of death, might now rest upon the son.

It was this same Sister Walker that was spoken to in tongues by Frank Burton's mother the first time she exercised that gift. It was in a prayer meeting in a dwelling house in the Newport Branch, then in "Gospel Swamp."

Preparations had to be made for a full house, for the Saints came from far and near in those days to attend the prayer meetings, knowing that the blessings of God would be showered upon them. There were no dull prayer meetings in the Newport Branch in those happy days. Chairs were arranged in two rows all around the room. Frank's mother sat on one of the back rows, and Sister Walker was the third or fourth one to her left, on the same row of chairs. The room was filled with the Spirit of God from the very opening of the meeting. There was no lingering; as soon as one speaker would sit down another was on his feet. Elder Burton and another had spoken in tongues, and given the interpretation. Sister Burton was much wrought upon, but not knowing that it was the gift of tongues resting upon her she tried to keep her seat. But ere long she was upon her feet, speaking in a language not her own. As she commenced speaking she

closed her eyes and glided, rather than walked, between those rows of chairs, being impelled by the power of the Spirit, for she knew not to whom she was going, nor did she open her eyes to see; and she knew not till afterwards that the person in front of whom she stopped, and on whose head her hand rested, was Sister Walker. Three times she raised her hand and let it fall again gently on the head, suiting the accent of the words to the fall of the hand, which when interpreted were "Pray, pray, pray," and glided smoothly back to her place again. Elder Burton gave the interpretation, then sang in tongues.

Among the many spiritual prayer meetings of that season, that one stood out in bold relief, or rather fastened itself upon the memory of the Saints; and how vividly now, after the vicissitudes, the joys and sorrows of so many years, does that prayer meeting unveil itself to the mental vision, and we see that man of God so filled with the Spirit, imparting to others, in tongues, interpretations, prophecy, counsel, and admonition, all leading to the better life.

How sweet those seasons of communion with God! It was prophesied in those days that the Saints of that branch would be scattered, but that they should return again. And oh, may the return be in spirituality as well as literally.

E. B. BURTON.

Jots by the Wayside.

After two months of hard labor, bruised, weary and worn, we have finished the woodwork of the Scammon church. At this writing we are at Vera, Oklahoma, awaiting to-morrow, Children's Day, June 16.

This is the place where four years ago our worthy Brother Quick found a lonely family of Saints, Brother Shoemaker's, and with the true missionary spirit went to work, obtained the schoolhouse under some difficulties, and began telling the "old, old story," for six long weeks. He "hung like a dog to a root," baptizing twenty-one, organizing them into a full-fledged branch known as the Vera Branch.

I would that this picture could hang on the walls of memory, and other missionaries pursue the same course instead of flitting from branch to branch, accomplishing but little good. There are a hundred towns and hundreds of square miles of territory in this district of twenty-two counties that have not heard, and ever and anon solitary members are crying for the tribunes of God; but for fear of having pessimistic views we return to the Scammon church. A noble, sacrificing little band of Saints whom we have learned to love because of their untiring efforts and faithful integrity. Poor, hard working, and hard headed coal miners whose persistency is equalled only by their determined efforts to do, are now in possession of a neat little church twenty-eight by forty-six feet, eighteen-foot ceiling, bell tower and steeple—worth twelve hundred dollars—completed, for the moderate sum of six hundred dollars, cash outlay for material. The labor was all donated willingly and kindly for the love of the church. Please note our astonishment when on yesterday we heard the story that we built the church on contract and were receiving compensation. We are under contract to the church to work for its best interests every day and everywhere, but no other contract stipulating wages of any kind or character, or any compensation save the desire to hear the "well done" when we shall make answer.

All the churches we have built—six in number—were under the same contract, but then that was only one of the little lies that come from opposers and amount to but little.

Our conference is coming on June 22. Reunion is already beginning to shape up. Presidents of branches are all doing well. Of the two missionaries we have, one is at Joplin, the other Weir City, preaching.

Jots.

Down East.—Number 2.

This is a continued but belated account of my trip to the Eastern Mission in 1911. It was not completed earlier for the reason that some, and among them even some of the leading missionaries, have referred in skeptical and sarcastic terms to my account of having seen seven whales off the coast of Jonesport, Maine; while they worked along that coast for years and never saw such a sight! One doubting apostle is enough, but more than one may be explainable by the theory that these latter times are to be characterized by scoffers. However, if a favoring providence assembled those monsters of the deep for the edification of the writer, why should less favored mortals jealously ridicule? Let them be very good, and they also may see signs and wonders.

Some kindly have intimated that they would be interested in the completion of my narrative; this, with a gift of codfish, sardines, etc., from Jonesport, by the hand of Brother Gus Koehler, delegate to conference, places me under renewed obligations to respond. What a comfort that those codfish were not sent C. O. D!

I left Stonington, Maine, July 31, by steamer for Boston via Rockland, where connection was made with the steamer from Bangor. Captain George Knowlton, also en route to the New England reunion, accompanied and pointed out features of interest. The view of sea, shore, islands, and general points, including beautiful homes and varied craft, enlivened by dwellers and visitors, the latter dressed in sailor costume, well tanned and enjoying themselves to the full, was very pleasing. I doubt if the scenery from Jonesport to Rockland and Portland can be surpassed, if equalled. At Bangor we anchored among a fleet of yachts with variegated lights, the shore, including the Samoset House, a popular resort, electric lighted, adding to the brilliancy of the scene.

The steamer *Belfast* for Boston was crowded with tourists, all staterooms taken, and we were obliged to bunk below decks. The early evening voyage was very pleasant, hotels, camps, and cottages along shore saluting the steamer, which answered with whistle and searchlight. I spent a few hours with the watch on the quarter-deck and noted his keenness of sight in picking up buoys and other guides to the pilot, who found them with searchlight. The whole process was very interesting to a landlubber. Brother Knowlton knew every ledge, spar, buoy, lighthouse, reef, and channel along this coast, and he was an interesting lecturer as we resumed the morning vigil past Cape Ann, Thatchers Island, and the lights of other points enroute into Boston Harbor. Navigation is a science, highly developed, which one appreciates as he faces its dangers.

Brother Knowlton reminded me that his father, a navigator, had repeatedly warned him to beware of two things—the Devil and the coast of Cape Cod; the latter a very dangerous coast, the grave of many vessels; the former already quite fully commented upon by many.

I spent the day in Boston, visiting the Old Statehouse, with its lion and unicorn, still standing from royalist times; the spot where was shed the first blood of the Revolution, marked by tablet; Old South and Old North churches; the Common; Bunker Hill; King's Chapel; the old burial grounds where lie the remains of Paul Revere, Samuel Adams, James Otis, the parents of Franklin, etc.; Cambridge; Harvard College; home of Longfellow; the Old Elm where Washington took command of the army; the new buildings of Harvard College, including the stadium, of white stone, built according to the model and dimensions of the Roman Coliseum; the Boston Public Library with its celebrated mural paintings; Revolutionary relics and sites are many here; one can not include them all. They bring one face to face with early history and its characters and are instructive and

impressive. As one sees and reads more concerning our colonial and revolutionary history he is impressed with the conviction that the men and women prominent in the founding of this Government were moved by as lofty sentiments and enjoyed the same inspiration as those who under God established this gospel dispensation; that both causes were the same in spirit, the one the counterpart of and as holy as the other.

Arrived at Onset, Massachusetts, August 1, on the grounds of the reunion. Onset is a well-known watering place on Buzzards Bay. It is a beautiful place and contiguous to other attractive resorts on the bay—Woods Hall, Marthas Vineyard, etc. Gray Gables, the home of Ex-president Cleveland, may be seen, near by. Tourists crowd the place, coming by rail, auto, and vessel. Our people have a tract of about forty acres, with sea bathing, which was much enjoyed. The grounds are to be greatly improved and doubtless will become a delightful resort of Eastern Saints and friends.

I enjoyed association with Saints here; there were over one hundred and twenty tents, people from New England and Canada, also from Iowa and Missouri—the Greenes, Bonds, Leekas, Fishers, Phillipases, Macgregors, Farrells, Sinclairs, Richs, Brethren Robley, H. O. Smith, Cushman, Fox, Brown, and many others—it would be difficult to name all the nice people met there. The preaching, prayer, and other services were interesting; the Lord blessed the people in a marked degree by the influences of his Holy Spirit.

Many young people were present; they work hard in shop, office, and factory, and annually make the reunion their vacation time; largely on that account the afternoons are devoted mostly to recreation. It was comforting to note the young men going often into the woods at five o'clock in the morning to hold seasons of prayer. Their recreations were innocent, well conducted, and generally commended. The evening gatherings after the tent service, for song, recitation, and fun were good. My tender years helped me and I was admitted into the circle of the young people, where I enjoyed myself. Why not? "Saints should be cheerful in their warfare that they may be joyous in their triumph"; "Let not the middle-aged and the old forget the gladness of their youth." It is out of date, or ought to be, to be everlastingly talking about "trials and tribulations" and moping over the doleful category of those who enjoy being miserable. Our religion ought to make us happy, withal we do meet with disciplinary circumstances and conditions.

Brother Greene deserves credit for his interest and special efforts in behalf of the young people and they reciprocate his good offices. So far as I could discern, it seems to be his policy to develop them by organizing them or promoting their organization into Young Men's and Young People's Associations having in view their close affiliation with the church—providing for study and recreations under favorable environments. In some places they affectionately call him "Daddy." The results of his policy of encouragement are mutually beneficial and promise well for the work. I enjoyed the spiritual and social communion.

We had several trips on Buzzards Bay and witnessed a yacht race, the many white sails with blue sea and sky and winding shore with beautiful homes presenting attractive scenes. An auto trip was also a feature. But the pestiferous mosquito was a decided nuisance; he beat out the celebrated Jersey species, as the latter did not materialize at Manasquan. Doctor Sinclair and others, I understand, are scheming with a view to ultimate extinction of the pest in the vicinity of Onset. If all the money spent for Japanese fire-sticks and citrus oil in vain efforts to suppress the evil genus were expended in the good work, the thing might be done. 'Tis a consummation devoutly to be wished.

From Onset I went to Plymouth, the historic home of the

Pilgrim Fathers; remaining two days and preaching once in the Saints' Chapel. I visited the historic spots—Plymouth Rock, Burial Hill, the National Monument, Pilgrim Hall, etc. In the hall many relics of the Pilgrims reverently are enshrined and preserved—swords and utensils belonging to Captain Miles Standish, Governor Bradford, William Brewster; and deeds, pewter ware, spinning wheels, and other things belonging to Peregrine White, born on the *Mayflower* in 1620, John Alden, Friscilla, etc., were in evidence. The collection is very large and remarkably interesting.

My mother's ancestor, Thomas Savery, was the first constable of Plymouth—possibly one of the beagles in the church in those early times when one had to sit awake during a three hours' sermon or be punched in the ribs with a sharp stick should one become drowsy; and possibly a busy man in his general duties, no doubt including the rounding up of all strays; so not having the distinction of the wicked wealth of this mad world, I determined to claim all that was coming to me along the line of Puritan blood, notwithstanding it is written that "the true American needs no ancestors!" I found the gravestone of one of his descendants with an old-time inscription. Many quaint inscriptions adorn the tombstones; on Governor William Bradford's monument is the significant admonition, in Latin, "Do not basely relinquish what the Fathers with difficulty attained." "Here lies ye body," frequently meets the eye. Tablets mark the early fort and lookout. Looking across to Provincetown, the point of Cape Cod, I could see Uncle Sam's battleships in grim array as they participated in the naval maneuvers in that deep water. Another monument to the Pilgrims stands at Provincetown; and at Duxbury, across the harbor, stands one in memory of Captain Miles Standish.

The Pilgrims first landed at Provincetown, but finding the point very sandy, sent out a party to explore, which spent their first Sunday and held religious services, the first in the New World, on Clark's Island, off Plymouth harbor, where Elder Brewster is said to have preached his first sermon, on Pulpit Rock, a piece of which, given me by Sister Leland, I brought as a relic for Graceland's museum. Landing later at Plymouth, the *Mayflower* was brought in, hence Plymouth Rock and its history. It was the original intention of the Pilgrims to land near the present site of New York City.

I visited the "National Monument to the Forefathers," "erected by a grateful people in remembrance of their labors, sacrifices, and sufferings for the cause of civil and religious liberty." It is located on an eminence, is eighty-one feet high, and said to be the largest and finest piece of granite statuary in the world. "The plan of the principal pedestal is octagonal, with four small and four large faces; from the small faces project four buttresses or wing pedestals. On the main pedestal stands a figure of Faith. One foot rests upon Forefather's Rock; in her left hand she holds a Bible; with the right uplifted she points to heaven. Looking downward, as to those she is addressing, she seems to call them to trust in a higher power. On each of the four smaller or wing pedestals is a seated figure; they are emblematic of the principles upon which the Pilgrims proposed to found their commonwealth. The first is Morality, holding the Decalogue in her left, and the scroll of Revelation in her right hand; her look is upward toward the impersonation of the Spirit of Religion above; in a niche, on one side of her throne, is a prophet, and in the other one of the evangelists. The second of these figures is Law: on one side Justice; on the other Mercy. The third is Education: on one side Wisdom, ripe with years; on the other Youth, led by Experience. The fourth figure is Freedom; on one side Peace rests under its protection; on the other Tyranny is overthrown by its pow-

ers. Upon the faces of these projecting pedestals are alto-reliefs, representing scenes from the history of the Pilgrims—the Departure from Delfthaven; the Signing of the Social Compact; the Landing at Plymouth; and the First Treaty with the Indians. . . . The right and left panels contain the names of those who came over in the *Mayflower*."

Portraits of the Pilgrims show them to have been a sturdy and determined lot of people. Their sermons, some of them preserved, were on such subjects as "The natural degeneracy of mankind," "Election," "Free grace," etc. We read of Increase Mather, I think it was, "who at his ordination to the ministry, preached three hours and prayed an hour and a half"! Religion with them was a hard and fast matter of business. But they left the strain of their determined, uncompromising spirit in our national institutions and in the blood.

Elder Brewster's spring, from which I drank, is hygienically equipped with bubbling fountain. The city is a beautiful place and is visited by swarms of tourists, summer and winter. Our work ought to be well represented there—the inspiration of the spiritual crown the planting of the temporal, that complete liberty may be established and developed in the old commonwealth. Brethren Leland, Nickerson, Douglas, and all are doing the best they can to keep the fire burning.

Returning to Boston I was chaperoned by Brother R. W. Farrell, who kindly conducted me to many places of interest. Together we went by trolley to Concord and Lexington, and this visit I appreciated as much as any I had been privileged to make. Concord is a beautiful place, the site of a people with elegant homes, who keep up the general place in a manner befitting its surroundings. It has an air of old-time pride in its patriotic and literary history in keeping with what it stands for. At Concord Bridge stands a monument erected in grateful memory of Liberty, on which are inscribed the well-known lines of Emerson's hymn, sung at its dedication April 19, 1836:

By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world.

A monument to the British dead is inscribed with dedicatory tablet. The bridge is a replica in cement of the original structure, and across it stands a bronze statue of the Minuteman, alert in attitude, in farmer costume, gun in hand. Over-arching all are splendid trees, one planted by Emerson, which shade the quiet, peaceful spot, and one feels the reverence due to it as he visits this patriotic shrine and rejoices in the liberty which God planted here for the race of mankind. Adjoining the monument sites is the farm on which is located Hawthorne's Old Manse, a colonial, frame dwelling, large and quite well preserved, the place where he wrote *Mosses* from an Old Manse and other productions. Sleepy Hollow Cemetery, where lie Emerson, the Alcott sisters, and other celebrities, and the homes of Emerson, of the Alcotts, and another home of Hawthorne were pointed out. The Daughters of the American Revolution are installed in the latter home of Hawthorne. There are also numbers of quaint colonial homes, old and well preserved; a colonial church, not unlike the temple at Kirtland; and the building in which John Hancock organized the Massachusetts Colonial Assembly, which did so much to further the cause of the Revolution. Not far away is Walden, the home of Thoreau. I secured relics from a number of these places for Graceland.

A two-day visit to the home of Brother and Sister E. H. Fisher, at their summer cottage on the beach, near Quincy, where I met again Brother and Sister Oliver Leeka, of Inde-

pendence, was very enjoyable, with its social features, sea bathing, and general good time, including a brief trip to Nantasket Beach. However, having boasted of immunity to seasickness, here I met my Waterloo; for a very generous spread, which included fresh mackerel, roasted clams eaten in melted butter, ice cream, and other dainties got the best of me for one day. The clam, in his spirit of independence, shares the traditions of the forefathers, and seems to delight in getting away with the Westerner, especially if disposed to make light of the traditions and powers of the deep and dark blue sea. However, the man who could remain ill after such a reception and amid such surroundings would hardly find a welcome on the shining shore; so I rallied and kept going and in a few days Richard was himself again, not sighing for a horse, but for another good sail on the heaving sea.

R. S. SALYARDS.

LAMONI, IOWA, June 14, 1912.

News From Missions

Western Iowa.

I arrived here the 12th, coming from Coalville, six miles south of Fort Dodge, where the district conference of the Gallands Grove District was held, together with the Sunday school and Zion's Religio-Literary Society conventions were held, June 6, 7, 8, and 9, Brethren J. W. Wight and C. J. Hunt in charge. They were largely attended, a splendid representation of young Saints attending and participating. It was quite unusual to me, as a member of the Reorganized Church; yet, all the sessions of conventions and conference went by without a negative vote being sustained.

The Holy Spirit was present to cheer and comfort with its aid, to a highly sensible degree, to the joy and encouragement of Saints. The work of the conference and conventions was a push from start to finish, beginning with the first session on Thursday evening, the 6th, and including business, prayer, and preaching services, fifteen sessions were held, concluding with Sunday evening; and the interest manifested at the opening continued to the close. Mallard, Deloit, Dow City, Cherokee, with other points in the district, were represented.

It was supposed at first that Elder John W. Wight, minister in charge, would not be able to attend, owing to the fact that his sister living near Moorhead, Iowa, was seriously ill; but he came Saturday morning and remained to the close. It seemed evident the auxiliary organizations are alive and mean to press onward in Sunday school and Religio work.

In the Sunday social service the Saints were cheered by fervent prayers and testimonies, and the gifts of tongues and interpretation in beautiful song, saying the faithful efforts of His Saints are acceptable.

Bishop C. J. Hunt was elected to succeed himself as president of the district, and his wife, Sister Etta Hunt, was chosen district secretary. Each authorized to nominate assistants.

Elders J. W. Wight, C. E. Butterworth, C. J. Hunt, W. A. Smith, Samuel Jordison, A. R. Crippen, William A. Carroll, Shrove, and C. Scott; Priests William Jordison, John Jordison, and perhaps others; a number of teachers, Mann, Carmichael, Ray, Dixon, with other officers; present. Nor must we forget Brother Orman Salisbury, of Des Moines, was present most of the time, and served as requested.

The bishop's financial report went to show that the Saints of the district are alive to the interests of the work; and why should not the man of business, to whom the Lord has given talents to make money, send the Lord's part of that money out to do missionary work and save souls? Send his part to bless the aged, poor, and needy? What else would you do

with God's part of that he gives you as his steward, ability to accumulate? You would not think for a moment of using for your personal use that which might be in your hands that rightly belongs to your brother, your neighbor! No. Why not reason about that which we handle that belongs to the Lord? Are you interested in the *eternal welfare* of the other children of *your* heavenly Father? Why can not all the Saints be educated, morally and spiritually, up to that grand level, so that their highest incentive, a power that moves their hearts and intelligences, would be to help save souls? Could we not all, if not all able to go and preach, send out in the Lord's way, his part of what he gives us, to accomplish the saving of his other children? Let us all study our own hearts in connection with our contemplations of everlasting life, Zion and eternal glory.

Brother Brewster, well known for many years to Saints of this district, now "gathered" to Far West, Missouri, was at conference to encourage us to be faithful.

Brother James Bullard, too, was attending to show that he was yet in the faith, and Brother Juergens, to cheer us with song. We feel quite encouraged to be in attendance at such a spiritual and spirited conference, to usher us in upon the work of another conference year in the Lord's great harvest.

What will the harvest be?

While our great world is a swirling surge, all racing for a goal never to be reached, a great uncertain competitive race on for higher ground as it sees, will Zion stand still and fail to "come up" to that "higher" moral, spiritual, and glorious plane as seen for her in prophetic statement, and set forth in latter day revelation? *Will we?*

"Ye shall see that my law is kept," says the Master to his Saints. "Be faithful," "I, the Lord, require the heart and a willing mind." Now that we have been fishing so long, is it about time that "many hunters" be sent forth? Is the "time" now at hand when the Lord "will hasten" his work?

May the Father have the opportunity to pour out on Zion the "blessing, that there shall not be room enough to receive it." (See Malachi 3: 8-11.) Let us be up and doing while it is called to-day; it will be too late to-morrow. May blessings crown Zion, from her God that reigneth.

Your colaborer,

C. SCOTT.

MALLARD, IOWA, June 13, 1912.

Papeete.

We have returned from our mission conference which was held in Rairoa, and are pleased to report that there was a very large attendance, and a spirit of unity was manifest, in the work of the Religio, and the Sunday school, and the conference in general. There were more than five hundred Saints there, also more than two hundred outsiders, which in all numbered about eight hundred people. Twelve branches were represented. The dedicational service of the new chapel in Rairoa was well directed and everyone attending rejoiced, and we feel encouraged. The chapel is a credit to the church in this mission and is well built upon a stone foundation with concrete floor and steps, and is one of the largest churches we have in the mission. After all debts were paid there remained one hundred and twenty dollars, which was turned over to the branch of Taronia to assist in the building of the new chapel here at Papeete. The Religio and Sunday school rally programs were special features of the conferences and there were over two hundred numbers on said program.

Each day of the gathering was opened up with an early morning prayer service which was well attended and we feel that the Lord hearkened to our daily petitions. There were over eight hundred Religio and Sunday school quarterlies distributed at the conference; they had been written in the

Tahitian language by Brother and Sister Lake and printed by us at the mission house in Papeete. We feel greatly encouraged in the work here and receive many evidences of the assistance of the Lord in the discharging of our duties toward the advancement of his work among this people of Lamanitish descent.

We feel well physically and thank the Lord for his tender watchcare over us while isolated from loved ones and former associates, whom we feel often remember us in their prayers. May the Lord hasten his work, and the nations of the earth receive the glad tidings of great joy through which shall be brought about the redemption of Zion, and the great gathering of the Saints which will bring joy to the hearts of the faithful. It is our desire that through our labors there may be a few at least from this mission counted worthy of participation in that great event. To that end we desire to consecrate our talents, though few they may be. We remain as ever, coworkers in the gospel of Christ.

Your brother in Christ,

J. CHARLES MAY.

PAPEETE, TAHITI, May 31, 1912.

Maine.

I left Providence May 2, for my field of labor, but first answered a call from Connecticut to administer to Sister Christine Crandall. We gathered together the few Saints there at Brother Whipple's, and held a sacrament service at which the Spirit was present in a marked degree. I had made appointment to meet with the Saints in Attleboro at their evening service, so had to leave at once in order to be on time.

We had a splendid meeting at Attleboro and I do not know of a more united branch anywhere than these good people. Next day at Boston I met our missionary in charge and was made at home by Sister Greene. Brother and Sister Rich smiled and were so good I remained there at night.

Sunday morning found me in Haverhill where I preached a number of times through the week and remained over the next Sunday to attend the Sunday school convention. The convention was a decided success, and all seemed to be happy that gathered in the growing city. The writer baptized two during the convention and left next morning for Maine. I remained in Portland for a few hours but the weather was bad, and prospects not very bright just then, so moved on to Brunswick, where I was met by Earl, a son of Brother Bert Austin. We have five members of the church in Brunswick: Brother W. B. Young and wife and Brother Austin, wife and daughter. Between Brunswick and Lewiston, in the town of Durhany, is situated the famous "Shiloh" of Frank Sandford. It is builded on quite a large hill and from its position presents a very striking if not beautiful appearance. It is wonderful what power this man had and still has, over these people. Notwithstanding the many erratic and, as the United States court decided, criminal things, Mr. Sandford has done most of the people at "Shiloh" believe him to be the Elijah that was to come. The people are very conservative and do not seem inclined to talk. Mr. Holland, the present governor and leader at "Shiloh," seems to be the brains of the movement there now. He is a hard man to approach and is not inclined to talk to strangers, and in fact I did not see him talk to his own people; and, stranger still, they do not seem to talk to each other. I should say from my observations while there on two occasions, that when their leader, Frank Sandford, comes back to "Shiloh" (if he ever does) he will find some wonderful changes. From a human as well as from a divine standpoint, "Sandfordism" is doomed.

I held a few services at Durham, but stormy weather and some other things prevented much in the way of gospel work

being done; however, I enjoyed my stay and felt well spiritually while there.

Yesterday I came to Dixfield and walked over from the village to Brother E. Holman's. Twenty years ago I preached my first sermon as a missionary in this place. The hall in which I preached is no more, and many of the people have also been removed by death and other causes. However, some of the old-time Saints remain. The babies then, have grown to manhood and womanhood now, but the old mountains are in the same place and the same beautiful, restful valleys invite repose. The Androscoggin turns and twists and rushes as it did, no doubt, when the ancestors of the American Indians walked these shores, and sent their arrows flying after the deer. It is a good place to get religion, but it seems to be also a good place to get several other things beside spirituality. Hopefully,

GEO. W. ROBLEY.

DIXFIELD, MAINE, June 5, 1912.

News from Branches

Independence, Missouri.

Sunday, the 9th, was Children's Day; and in the morning about one hundred and fifty of the first primary department occupied the choir seats. At the evening hour a mixed chorus of the intermediates took part. The evening entertainment consisted of vocal and instrumental numbers; also music and speeches by those of the seniors who had been specially invited to assist the children. The children did excellent work and the efforts of the orchestra, and both decorators and directors were appreciated by a large audience present.

The presenting of twenty-six diplomas to the graduates of the cradle roll furnished a scene of unique loveliness; and a fitting climax of the day's performance was the baptism and confirmation of eighteen children, members of the Sunday school.

Our beloved Brother I. N. White, who has lately returned from California, offered the invocation at the opening of the exercises; Elder B. J. Scott at the close. The baptismal ceremonies were in charge of President G. E. Harrington and Superintendent D. J. Krahl.

The evening of the 14th was the appointed time for another occasion of profit and pleasure to the younger members of the church. The entertainment consisted of a lecture, accompanied with stereopticon views of the famous passion play under the direction of Brother J. Gardner, president of the Religio, and Sister M. A. Etzenhouser, who ably read the lecture, and the description of the views.

By way of a few news items we may note that the cheering report comes from the Sanitarium that our brother, Doctor Frank Criley, also Sister Jessie Stewart, who have been under kindly treatment there of late are convalescent; also our Sister Jeanette Kelley is at her home nearly recovered from a prolonged and serious illness. Our beloved Brother Carl Lewis (who is frequently remembered in prayer services), who is quite severely afflicted, is remaining at his home and hopes are entertained by the Saints for his recovery also.

Brother and Sister J. W. Dubose left for the South; our sister to spend a month or so at her father's home in Bevier, Kentucky; and Brother Dubose journeyed in the same direction, but to other points, on the route to his mission field.

Sister Nancy Givens started out on a much needed outing for her health; making Warrensburg, Missouri, her objective point.

Brother George Bushweit, and Sister Mabel Green, and their sister, Mrs. Pansy Stultz, grandchildren of Brother George Horton, with their four little ones, took train a few days ago for Chicago.

Sister Juliette, and husband, Doctor T. E. Sutton, started from this city on the 11th for Tampa, Florida, their future home. Sister Sutton's son Howard will go there later on. Sister Jarrad also will soon go on a visiting trip to Nebraska.

On the 8th inst. Sister Elizabeth Blair passed away at the home of her son David Blair in Kansas City, Missouri. This is sad news, received by many who have in days past been the recipients of our beloved sister's hospitality, and who have enjoyed many a happy and restful hour at her pleasant home in Illinois during the days of her revered husband's labors in gospel work.

At the morning prayer meeting of Sunday, the 16th, Brother Ammon White presided, and gave excellent instruction. The attendance at Sunday school was 816, and of the first primaries, 101. These little tots are a band of active, earnest workers, and Sister R. Etzenhouser, superintendent, spares no pains in the direction of their songs and devotional exercises, marches and birthday offerings; and they form a very attractive as well as enthusiastic department every Sunday, bringing out many interested visitors to the Sunday school.

Brother Joseph gave excellent words of counsel at the morning hour, and Brother W. H. Garrett at the evening service.

On Monday evening a fine cantata was given by the combined choirs of the Kansas City Central church and the Latter Day Saint church here. At the third lecture of Sister Jennie Weed, on Tuesday, the 18th, about forty were present. These lectures are well worth hearing. Her subject was home care of contagious diseases.

Our sister talked of the necessity of sanitary conditions; told of the only safe way to disinfect the utensils used in the sick room, and also gave excellent suggestions for the treatment of scarlet and typhoid fevers, pneumonia and diphtheria. She also gave a list of don'ts: "Don't say on entering the patient's room, 'Well, how are you?' Don't whisper to those present. Don't show too much sympathy, and say, 'Oh, how bad you look!' but say, 'Now I am going to give you some medicine'; then go ahead."

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

NODAWAY.—Conference convened with the Ross Grove Branch, at the Pleasant Hope Church, Saturday, June 1, at 10 o'clock a. m. The conference was organized as follows: T. A. Ivie to preside, and he at once invited Peter Anderson to assist him; W. B. Torrance, secretary; Verna Ross, organist; W. Ross, chorister. Minutes of last conference read and approved. By motion the delegate system was dispensed with during the sitting of this conference and all were given voice and vote. Statistical reports were read: Guilford 96; Sweet Home 46, loss 4; Ross Grove 49, loss 2. The order of written reports was dispensed with and the following reported verbally: Apostle Peter Anderson. High priest: T. A. Ivie. Elders: E. S. Fannon, R. K. Ross, J. W. Powell. Priests: W. T. Ross, Alec Jensen, W. B. Torrance. Teachers: R. P. Anderson, John Rowlett, Alma Hawley. Deacons: Alma Nelson, W. S. Bond. Bishop's agent, J. T. Ford, reported as follows: Balance on hand February 3, 1912, \$358.50; received to March 4, 1912, \$272; total, \$630.50; expenditures, 362; balance on hand March 4, 1912, \$268.50. W. B. Torrance, bishop's agent, reported: Received of former bishop's agent, March 4, 1912, \$268.50; received since from others, \$125; total \$393.50; expenditures, \$239; balance on hand May 31, 1912, \$154.50. By motion the report was accepted. W. B. Torrance presented to the conference a written resignation, asking to be released from the auditing committee, which by motion was granted. By motion the chair was authorized to appoint some one to fill the vacancy caused by said resignation. W. T. Ross was accordingly appointed. Committee on sale of Rising Hope Church, composed of district president and bish-

op's agent, reported through Brother Ivie, the building sold to Arthur Hailey for \$40. By motion the report was accepted and the committee continued until the transfer is completed. J. T. Ford presented treasurer's report, which was read, showing a balance on hand of thirty-six cents. By motion the report was accepted, and treasurer released, and W. B. Torrance was elected treasurer in Brother Ford's place. By motion the appointment of W. B. Torrance as bishop's agent for Nodaway District, by Bishop E. L. Kelley, was indorsed. The following motion was filed with the secretary and read to the conference to be considered at the next district conference: "Resolved, That we as a district do away with the delegate system in our conferences." Signed by W. T. Ross and R. P. Anderson. The secretary asked that the rule of branches, committees, and ministry reports being forwarded to secretary prior to the sitting of conference be hereafter enforced. Moved and carried that the auxiliaries of the district file a report with the secretary to be read at our conferences. Peter Anderson occupied a few minutes in talking on the subject, "Knowledge is power." After this the conference indulged in asking the speaker a few questions. The following was moved and carried: That we elect a musical director for the district. W. T. Ross was elected as such officer. The auditing committee reported bishop's agent's books and report correct. The district historian, E. S. Fannon reported verbally. District library board presented a written report, which was read and accepted. Preaching during conference was done by Peter Anderson and Joseph W. Powell. Two were baptized by R. K. Ross and confirmed, and two babies were blessed. A real good time was had by all. Conference adjourned to meet at Guilford, October 19, 1912.

SPOKANE.—District conference convened at Sagle, Idaho, June 8, 1912, with Oscar Case, George Thorburn, and T. C. Kelley, presiding. Statistical reports were read as follows: Spokane 295, Sagle 55, Columbia River 29, Roslyn 28, Ellensburg 13, total 410. Ministerial reports were read from the following: O. Case, G. W. Wilcox, Frank Holmes, George Johnston, W. F. Yates, J. F. Turnbow, L. W. Silver, W. W. Fordham, J. M. Puckett, G. S. Wightman. Reports were read stating spiritual condition of the Spokane and Columbia River branches. On motion an invitation from Seattle District, to attend reunion at Centralia, was accepted. Petition from Roslyn Branch read and referred to a committee composed of W. W. Fordham, Oscar Case, and T. C. Kelley, with power to act. Article 5 of resolutions governing district was amended to correspond with General Conference resolution 312, relative to ordaining elders in organized districts. Resolution from Columbia River Branch regarding difficulties there was read, and on motion was referred to minister in charge and district president. The following officers were elected for one year: Oscar Case, president; T. C. Kelley, vice president; W. W. Fordham, secretary; Robert McDole, member of auditing committee three years. Inspiring sermons were preached by George Thorburn and T. C. Kelley. Spokane was selected for next conference in December. W. W. Fordham, clerk, S. 238 Haven Street, Spokane Washington.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—District conference convened with the Galien Branch Saturday, June 8, in Saints' church at 10 o'clock, with District President G. A. Smith in the chair. Missionary in charge, F. A. Smith, was placed in charge of the conference, to be assisted by the presidency of the district. Branches reporting were: Alto, Belding, Buchanan, Capitol City, Clear Lake, Coldwater, Galien, Grand Rapids, Hartford, Knox, and Sparta. There were fourteen of the Melchisedec priesthood present, besides several of the lesser priesthood and a goodly number of the Saints. Ministry reporting were: S. W. L. Scott, F. T. Field, S. Stroh, N. A. Hill, Starr Corless, J. W. McKnight baptized 3, Clyde F. Ellis baptized 6, S. A. Barss baptized 3, G. A. Smith, Francis Earl, J. W. Keifer, E. N. Burt baptized 5, J. Dexter baptized 1, E. K. Evans. The name of Norman Gray, of Grand Rapids, was presented for ordination to the office of deacon. The district president was authorized to appoint two-day meetings with the branches wherever wanted for the coming fall. Several administrations were attended to; one babe blessed; four baptisms. A motion was passed that the various branches should sustain the district president financially when he visits them. Preaching was done by F. A. Smith, R. Etzenhouser, G. A. Smith, S. W. L. Scott, and a very spiritual prayer service was held on Sunday morning. All ministerial reports were very en-

couraging, especially the reports of F. A. Smith and G. A. Smith, as to the general outlook of the work; and the sweet, peaceful influence of the Spirit was felt all through the conference. All were encouraged to push ahead and seek to advance the cause of Christ. Conference adjourned to meet with the Coldwater Branch at the call of district president. W. P. Buckley, district secretary.

CENTRAL ILLINOIS.—District conference called to order by district president, Frank Izatt, June 8, 1912, at Beardstown, Illinois. J. F. Curtis was chosen to preside; Brother Paxton to assist. Statistical branch reports: Taylorville 130, Beardstown 78, Pana 70. Missionaries reporting: Elder Paxton. Local officers reporting: Elder Frank Izatt; Priest S. J. Bartlett. The officers elected were Frank Izatt, president; Walter Daykin, secretary; Martin Bolt, treasurer. Program for conference: Prayer service Saturday evening at 7:30; at 8:30 preaching by Frank Izatt; prayer service at 8 Sunday morning; at 9:30 Sunday school; at 11 o'clock preaching by J. F. Curtis. Shortly after preaching Sister Fulk and Sister Katherine Davis were baptized. Before social service at 2:30 Sister Davis was confirmed. At 2:30 prayer service, in which sacrament was administered, Charles Davis was ordained an elder by J. F. Curtis and Brother Paxton, and R. L. Fulk was ordained a priest by Brother Paxton and J. F. Curtis. Next conference to be held at Pana, Illinois, October 12 and 13. Preaching at 8 Sunday evening by J. F. Curtis. Walter Daykin, secretary, 1000 East Cleveland Street, Taylorville, Illinois.

NORTHWESTERN KANSAS.—Conference convened at the home of J. A. Teeters, at Alexander, Kansas, March 23, 1912, at 2:30 p. m., District President J. A. Teeters in the chair; W. E. Peak secretary pro tem. Branch reports: Homestead. Elders reporting: W. E. Peak, S. J. Madden, J. A. Teeters. Bishop's agent reported. G. Keiffer and Heman Thompson were appointed auditing committee and found reports correct. Delegates to General Conference were appointed. Time and place for next conference left to district president. W. E. Peak, secretary pro tem.

WESTERN WALES.—Annual conference of the Western Wales District convened with the Skewen Branch on May 25 and 26, 1912. Business session commenced Saturday at 8 p. m. under the presidency of James G. Jenkins, district president. Motion unanimously prevailed that Bishop R. May be associated with the president. There was a brief address by the district president; also an instructive address by Bishop R. May. Minutes approved. Reports read from J. G. Jenkins, district president; T. J. Picton, vice president; Elders Ed Williams, H. Ellis, David Thomas, (verbal). Priests: F. J. Jones, F. Simmons. Branches reporting: Aberaman and Skewen. All reports accepted as read. District secretary's bill of expenses read and the same ordered paid. Following officers were elected for the ensuing year; John G. Jenkins, president; Thomas J. Picton, vice president; F. Simmons, secretary; John Pugsley, treasurer. The conference was not attended this year the same as usual; neither was the financial part as good, but owing to the recent coal strike which affected most all, everything was as good as conditions would allow. The following resolutions were passed: That we sustain by our faith and prayers the president of the British Isles Mission. That we sustain Bishop R. May as bishop of the British Isles Mission. That we sustain by our faith and prayers and support the district officers, elected, That this conference adjourn to the call of district officers. F. Simmons, secretary, Byrn Amburg, Twyn-Y-Pandy, Pontrydyfen, Port Talbot, Glamorganshire, England.

Convention Minutes.

CENTRAL ILLINOIS.—District Religio convention convened at Beardstown with Fred Reynolds in the chair and Roy Davis secretary. Minutes of previous session approved. Credentials read and accepted. The assembly was turned into a mass convention. Local reports of Beardstown and Taylorville accepted. Officers reports read and accepted. The First collection in January and July, of the three branches, are to be turned over to the library board. Five books were voted to be stricken from the district library, on account of being damaged so as to not be permissible to lend out. It was voted that each of the locals take up a collection for the district treasury of Religio. J. W. Paxton was called on by the chairman, for a talk on the Religio. Adjourned. Roy Davis, secretary.

CENTRAL ILLINOIS.—District Sunday school convention was held at Beardstown, Illinois, June 8, 1912. Three schools reported. G. L. Hartsell, assistant superintendent, in the chair. The usual routine business was transacted. Nellie Sharrock, district superintendent, resigned, and George L. Hartsell was chosen superintendent. William Jones was chosen assistant superintendent. At 9:30 Sunday morning Sabbath school in charge of district officers. Walter Daykin, secretary, 1000 East Cleveland Street, Taylorville, Illinois.

NORTHEASTERN ILLINOIS.—Religio convention met May 31, 1912, at 8 p. m., with the Mission Branch. The reports of the officers and locals were read. E. M. Wildermuth was elected as home department superintendent. Meeting adjourned subject to call of president. Blanche Fairbanks, district secretary, 1528 South Turner Avenue, Chicago, Illinois.

Conference Notices.

Texas Central conference will meet with the Philadelphia Branch, of Falls County, about three miles north of Reagan, July 20, at 10 a. m. Let all of the branches in the district send in a report, that all may see the progress in the work. There will be a reunion to follow the conference. All who can, come prepared to camp and stay all through meeting. S. R. Hay, district president.

Convention Notices.

Western Maine Sunday school association will hold a convention at Stonington July 20 and 21. We urge as many to be present as possible. An interesting program is in progress of perfection. We desire to give an impetus to the Sunday school work through this convention. President Frederick M. Smith and wife are expected to be present. F. J. Ebeling, district superintendent.

The North Dakota Sunday school convention will convene at Lagon, North Dakota, on July 10; the day following the district conference at the Lagon reunion. All interested in Sunday school work are urged to attend. Ellen Graham, secretary.

Reunion Notices.

The annual reunion meeting of the Little Sioux, Iowa, District will be held at Magnolia, September 6 and close Sunday, September 15. Magnolia is a historic town, beautifully situated on blue grass timbered hills, seven miles from Logan, the county seat of Harrison County. Logan is thirty-two miles from Council Bluffs and Omaha on the main lines of the Chicago and Northwestern and Illinois Central railways, and Magnolia is reached from there by automobile transfer at a cost of not to exceed fifty cents. The town has granted the free use of Washington Park for camping grounds. This is an ideal location, plenty of shade and grass, well lighted with electricity, and has an abundance of pure cold water. The Saints will conduct the dining hall, where meals will be served at cost. Long distance and free local telephone service on the grounds, free straw for bedding, and fuel for cooking. Home board and lodging at low cost for those who desire it, and good accommodations for teams in barn or pasture at low cost. The canvas tabernacle will comfortably seat fifteen hundred people and will be well lighted by electricity. Convenient rest tent and sanitary closets and garbage service provided. Camp rules, well enforced, will give you quiet and peaceful rest. Last year there were one hundred and fifteen tents on the ground; this year, on account of pleased patrons, a larger attendance is expected. Tents, bed-springs and cots will be rented and set up at wholesale cost and every effort made to make your stay enjoyable. Arrangements for program and speakers not yet complete, but Brethren S. W. L. Scott, of Coldwater, Michigan, and Bishop R. C. Evans, of Toronto, Canada, have promised to be with us. Address inquiries to the secretary, James D. Stuart, Magnolia, Iowa. 26-2t

Northeastern Kansas district reunion will be held at Blue Rapids, Kansas, August 30 to September 8, 1912. The grounds are ideal, being high and dry on the banks of the beautiful Blue River. Brother Peter Anderson, of the Twelve, and many able ministers will be present to dispense the gospel message. Three-foot wall tents will be \$2. A cooperative boarding tent will be in charge of the Aid Society and will furnish meals at not to exceed twenty cents. Plan to be with us and enjoy a spiritual feast. The auxiliaries will hold

a daily session every afternoon in charge of our efficient field worker, Sister Flo McNichols. Some of the interesting topics that will be considered at these sessions are: "Modes and methods," "Routine and ruts," "Sunday school review," "Secretary's report, and of what should it consist," "Religio programs," "An afternoon of archæology," "Parliamentary drill," "Surface vs. undercurrents." These afternoon meetings will belong to everyone present and all will be expected to bring with them energy, life, and "much good spirit," that we may be benefited by thus coming together. District conference will convene in the assembly tent on the reunion grounds at 10.30 a. m., August 31. Reservation for tents should be sent to B. F. Jackson, Blue Rapids, Kansas. Frank G. Hedrick, B. F. Jackson, Charles Davis, committee.

The joint reunion of the Seattle, British Columbia, and Portland Oregon districts, will be held at Centralia, Washington, beginning August 9 and lasting ten days. A very cordial invitation is extended to the Spokane District to join with us. When buying your tickets ask for a receipt, as the committee expect to get reduced rates. Tents 12 by 14 feet will rent for five dollars for the ten days; smaller ones in proportion. Place your orders with S. P. Cox, 1009 South Tower Avenue, Centralia, who will also furnish all other information necessary, or address Hattie Ward, secretary for advertising committee. Let us try to attend and make the reunion a success.

The Massachusetts District will hold their annual reunion at Onset, Massachusetts, beginning July 27, 1912, and continuing two weeks. Prices of tents, cots, meals, etc., will be announced later. A cordial invitation is extended to Saints and friends to come and enjoy the reunion. M. H. Barnes, Copicut Road, Fall River, Massachusetts, chairman; John Heap, Orange Street, Attleboro, Massachusetts, Manager of tent and cot department; H. W. Howlett, Washington Avenue, Pottersville, Massachusetts, secretary of reunion committee.

There will be held in the Saskatchewan District this year five reunions and one conference, on the following dates: Commencing at Millet, Alberta, June 28, 29, and 30; Ribstone, Alberta, July 5, 6, and 7; Vanscoy, Saskatchewan, July 12, 13, and 14; conference will convene with the Disley Branch, in the town of Disley, Saskatchewan, July 18, 19, 20, and 21; reunion at Goodwater, Saskatchewan, July 26, 27, and 28; reunion at Viceroy, Saskatchewan, August 2, 3, and 4. The Saints at each of the above points have promised a warm reception. Let us put forth every effort to be present, at least in one, if not more, of these gatherings. Rates will be announced later to Disley via the Canadian Northern Railway for district conference. Apostle Gomer T. Griffiths will be with us at each of these meetings. T. J. Jordan, president, Lewvan, Saskatchewan.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT IN AND FOR THE EASTERN TERRITORY, OR DISTRICT, OF OREGON.

To the Saints and Friends in Gospel Work, Eastern Oregon: Please take notice that upon the change and removal of A. J. Moore from missionary labor in Eastern Oregon, H. E. Merryman, of Enterprise, Oregon, has been duly appointed bishop's agent of the Presiding Bishopric of the Reorganized Church of Jesus Christ of Latter Day Saints in and for said territory.

We take pleasure in commending Brother H. E. Merryman to the Saints in and for the territory named, and we speak for him your earnest consideration and help. If you are not near his home address, Enterprise, Oregon, you can write to him, and especially if it is easier to write to him and get in communication than it is to do so with the Presiding Bishop's office either at Independence, Missouri, or Lamoni, Iowa.

We trust that all will be interested in helping along the Master's work in this part of Oregon. Let us show our faith by our works. All should so let their light shine that their good works may be seen and known by others, and thus many be led to glorify our heavenly Father.

The Bishopric takes occasion herewith to commend Brother A. J. Moore for his work in the past in this district. We trust the Lord may bless and prosper him in his missionary work in other fields.

Commending each one to the mercy and blessing of the Lord, I am, in behalf of the Bishopric, and confidant of the success of his work.

Very respectfully,
E. L. KELLEY, *Presiding Bishop.*

Information Desired.

The Second Kansas City Branch desires to locate the absent members of the branch, in order that the records might be in better shape. Some of the members have not been heard from for many years. The list is as follows: William J. Morton, Rosa S. Morton, Percy Ellen Davis, Annie Mansell, Emit T. McKnight, Daisy A. McKnight, F. W. Boldt, Augusta G. Boldt, John B. Mayer, Adelia H. McKnight, Nancy Ann Rickman, Earl H. Babcock, Clarence Babcock, Caroline M. Schultz, Mary F. Gates, Myrtle B. Stewart, Harry W. Walker, James H. Churchill, Anna C. Omans, Sarah J. Harris, Wiley A. Coberly, George Chick, John H. Winchester, O. D. Holmes, Harry E. Hayman, Clara B. Hayman, Abbie M. Chapman, May Dick, Grace Shaw, Francis M. Lowe, Ida M. Lowe, Ernest F. Brace, Oliver Gunderson, Anna Gunderson, John W. Johnson, Bertha G. West, Emma Medarias, Pansy B. McLain, Frank H. Vollmer, Elizabeth Vollmer. Any information in regard to whereabouts of the above-mentioned individuals will be gratefully received and acknowledged. Mrs. Margaret Cleveland, secretary of Second Kansas City Branch, 1316 Circle Avenue, Kansas City, Missouri.

Missouri Home Colony Movement.

Having inquired into the work of this movement and considered the matter with Brother R. B. Trowbridge, and the practicability of such a work at the present time, I offer this statement to those who may have become interested and canvassed the matter in the past.

It was abandoned upon the initiative of Brother Trowbridge himself, not, as he has stated to me, on account of a lack of merit, but that the developments which were occurring made the continuance undesirable to the church and its members, and in consultation with the undersigned Brother Trowbridge abandoned it at his own option, desiring to work always in harmony with the body, and whatever loss there has been he suffered it himself and willingly. We think, then, no criticism should attach in any way.

Very respectfully,

E. L. KELLEY.

INDEPENDENCE, MISSOURI, June 17, 1912.

Notices.

Notice is hereby given of the appointment of Elder James Baty, sr., to the British Isles Mission, the First Presidency, Presiding Bishopric, and minister in charge concurring in the appointment.

THE FIRST PRESIDENCY,
FREDERICK M. SMITH, *Secretary.*

Pastoral.

To the Saints of the Southern Kansas Mission; Greeting: It has been arranged that Brother Roy F. Slye take the oversight of the church work in this mission, this mission year. It is unworked ground, comparatively speaking. There are quite a number of Saints scattered over the field, conditions affording more work than can be done by two men in one year. However, we would like to do all the good we can in the best way, and it will take money to move our work on.

We need a tent for this district. Can you help us get one? This is a splendid country, large towns and cities that need the gospel. Saints, remember God requires one tenth of all our increase as tithing. I have the right to receipt you; send all you can to my address.

Write me when you think it would be best to come to your post. Make all the arrangements you can for a good meeting, and the Lord will help us if we do our best.

All the money sent me will be receipted for; if for tent so state; if for tithing, so state. Let me hear from those in the mission soon, so we can plan our work for the best.

Truly in bonds,

J. ARTHUR DAVIS.

PITTSBURG, KANSAS, 103 East Adams Avenue.

Resolutions.

The following resolutions were submitted by a committee appointed by the Star of Bethlehem Sunday School and were adopted by that body on Sunday, June 16, 1912.

"On June 8, 1912, Sister Elizabeth J. Blair, ripest in years

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CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:

The Shut Door, a Poem by Vida E. Smith - 605
 Notes and Comments - 605
 Hymns and Poems - 606

ORIGINAL ARTICLES:

Summer School Work, by Walter W. Smith - 606
 A Review of Mormonism Against Itself, Part 30,
 by S. W. L. Scott - 610
 The Social Purity Board, by R. W. Farrell - 614

MOTHERS' HOME COLUMN

R. W. Farrell. - 615

LETTER DEPARTMENT

Peter Anderson—John A. Judd—Catherine Smith
 —Emma Bell—C. J. Peters—E. B. Burton—Jots
 —R. S. Salyards. - 618

NEWS FROM MISSIONS

C. Scott—J. Charles May—George W. Robley. - 622

NEWS FROM BRANCHES

Abbie A. Horton. - 623

MISCELLANEOUS DEPARTMENT

- 624

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. A. Smith, Managing Editor.
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of our sisterhood of teachers, finished her work on earth and henceforth we shall miss her from our Sunday school ranks for ever; and missing her there, shall continually remember her, for her faithfulness in attendance against every hindrance, even that of age, was a lesson which can not be lost.

"Because she was a faithful, loyal, energetic, and honorable worker in the Star of Bethlehem Sunday School of Lamoni, Iowa, we, its members, express our appreciation of her companionship and association and record our recognition of her steadfast adherence to duty, her unwavering testimony to the truth, her unflinching courage in life's battle, and her faithfulness unto death.

"We extol her virtues as wife, mother, teacher, and friend, and recall her meeting of hardships as the wife of a pioneer missionary in the Reorganization, as a zealous volunteer in church and Sunday school activities, and a conscientious child of faith in all her many and varied experiences, as encouraging examples to us of what a "spirit touched with holy fire and fed by kind and good desire" may accomplish in this life, while the effects of such a life go on and on until eternity alone reveals their magnitude.

"Though the beloved family bonds may seem to the mourner broken to-day, they know her hope, and with them we rejoice that its brightness never dimmed—the hope in His glorious resurrection and unbroken bonds of love in the paradise of God. By the side of her beloved dead her dust shall lie in sunny Rose Hill and

"Daily the tides of life go ebbing and flowing beside them,
 Thousands of throbbing hearts where theirs are at rest for ever,
 Thousands of aching brains where theirs no longer are busy,
 Thousands of toiling hands where theirs have ceased from their labor,
 Thousands of weary feet where theirs have completed their journey."

"A. CARMICHAEL,
 "J. A. GUNSOLLEY,
 "VIDA E. SMITH,
 "Committee.

"LAMONI, IOWA, June 10, 1912."

Died.

LEASURE.—Sister Bertha V. Leasure, daughter of Seth and Seneth Jones, and wife of David N. Leasure, was born in Wesley, Will County, Illinois, January 6, 1873. Died June 13, 1912, aged 39 years, 5 months, 6 days. She leaves a husband, two sons, and one daughter to mourn the loss of a kind wife and loving mother, together with mother, father, sister, and two brothers. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at an early age and remained steadfast in the faith until called away from this realm of physical activities. Funeral services were conducted from the home of the parents, near Ritchey, Illinois, by Elder James F. Keir.

NORRON.—Susan M. Norton, faithful Saint and honored citizen of Jonesport, Maine, died June 8, 1912. She was

born August 16, 1831; baptized in her youth by President Joseph Smith. Her home had always been "the home" of the elders. Her last words concerning the church were: "I have lived the faith, I am ready to die in it, and willing to be judged by it." Six children, all of whom have "called her blessed," survive her: Isabelle McNichols, Lowell Norton, Eliza Chaney, Charles M. Norton, Ferdinand L. Norton, and Evengeline Doyle; also fourteen grandchildren. She expressed particular appreciation of the sacrifices of Sister Ada Norton in caring for her during her long illness. Special mention is due her son, Ferdinand, for years of devotion and service. All who knew her loved her. Sermon by J. A. Koehler.

CRAWFORD.—J. A. Crawford was born November 10, 1840, at Buffalo, Missouri; was married to Sarah Reynolds March 27, 1862; was baptized into the Latter Day Saints' church November 1, 1899; died May 30, 1912, aged 71 years, 6 months, 20 days. He leaves to mourn a loving wife, one son, and three daughters, eighteen grandchildren and seven great-grandchildren. The funeral was held in the Latter Day Saints' church at Fairland, Oklahoma, J. T. Riley in charge, sermon by Lee Quick.

WHITTIER.—Mrs. Ada Wellington Whittier died at her home in Monte Vista, Colorado, May 26, 1912, and her body was laid beside that of her father, Elder Thomas Wellington, in the Monte Vista cemetery. Sister Whittier was born January 29, 1880, in Jefferson County, Iowa, and with parents moved near Lamoni in 1884, where she spent her girlhood. Early in the spring of 1902 was married to Joseph Whittier. Of their children one little daughter preceded her to paradise. In 1906 Sister Ada was baptized into the Reorganized Church. Compelled to live apart from the people of her faith, she was happy in her hope. For six years and six months she struggled bravely against lung trouble. She died with a bright hope in the gospel of Christ. Husband, two little sons, a widowed mother, three sisters, and three brothers remain to treasure her memory.

DENIO.—Sister Melvina L. Denio received the gospel in 1887, being baptized by Elder H. A. Stebbins, and lived a consistent life until death ended her suffering at Lamoni, Iowa, June 14, 1912, at the age of 41 years, 1 month, 5 days. The patience that she manifested in her sickness was truly commendable. She leaves to mourn, a widowed mother, three brothers, and three half brothers. Funeral Sunday, June 16. Prayer at the house by Elder A. S. Cochran; sermon by Elder John Smith; prayer at the grave by Elder H. A. Stebbins.

BROWNING.—Sister Mary A. Browning, born October, 1839, Fairfield County, Ohio, died at Kansas City, Missouri, June 14, 1912, at the age of 72 years, 8 months, and 10 days. She was baptized August, 1903, by Elder W. W. Smith, at Kings-ton, Missouri. Four sons and three daughters survive. Her remains were brought to Cameron, Missouri, where services were held in the Saints' church, in charge of Hale W. Smith, sermon by William Lewis. Laid to rest in the Mirable Cemetery, twelve miles south of Cameron, by the side of her husband, who preceded her fourteen years. She died, as she lived, strong in the faith and in the spirit of the work.

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You have often thought about going out to Colorado, but somehow always put it off. Why not make sure of going this summer? No doubt you feel the need of a complete change and rest occasionally. Most everybody does. To sit just taking long breaths of that magnificent air, and basking in Colorado's peculiar brand of sunshine is to invite new life. Then, of course, there are all sorts of outdoor pleasures to interest those disposed to activity. I'd like to have you go this year and see what a fine time you will have and how well you will feel for the outing. There are places in Colorado that Europe would give a million dollars to get, but the Old World can't have them—they're yours to enjoy here in this country. Your trip to Colorado will be nothing but pleasure from the very start if you select the right road to go on. There are no more comfortable trains in the world than those in the Burlington service to Colorado. Come in and tell me about the particular kind of a trip you have in mind and let me arrange the details for you, or write J. Francis, General Passenger Agent, 226 W. Adams St., Chicago.

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

Entered as second-class matter at Lamoni post office.

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



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

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LAMONI, IOWA, JULY 3, 1912

NUMBER 27

Editorial

A LESSON OF DISASTER.

It may be a little late for us to refer to the awful tragedy of fate of the monster steamer, the *Titanic*, which went to destruction by crashing into an iceberg on the north route from England to America, sinking some sixteen hundred people to a grave in the icy waters of that north sea.

But our purpose is this. The fact that this monster vessel, over one sixth of a mile long and large in proportion, carrying nearly three thousand persons across the mighty ocean, poorly appointed and running at a fearful rate in a sea exposed to the additional danger of icebergs which strewed the path the steamer was pursuing, the appointments of this ship being inadequate for the care and protection of its passengers and crew, in case of that which threatened wreck and destruction by the elements, brought to the notice of the countries between which there are lines of transportation by sea that a strange carelessness has prevailed for years and a penurious saving of money in failing to provide proper and adequate means for saving life in case of disaster.

The lesson which was taught by the loss of the *Titanic*, both in property value and in the loss of life, is accentuated by the fact that there went down with that ship men of note, such as John Jacob Astor, wealthy citizen and business man of New York; Isador Straus, also a wealthy business man and benefactor of the race, whose wife refused to leave him and perished with him; William T. Stead, the celebrated author and journalist, at one time the publisher and editor of a magazine known as *The Truth*; celebrated painter (Millet), and a noted officer of the United States Army, Major Butt, who was also associated with President Taft as his aide de camp. These men were passengers on this "positively unsinkable" vessel, and yet they went down with the captain and many of the crew and the other sixteen hundred passengers, for which there was not adequate means of escape from drowning.

We do not write these names with the idea that their bodies were any more sacred than the poorest

of the passengers on that mighty ship; but the lesson taught by the tremendous loss of life is accentuated by the fact that these noted persons were on board and went to death with the commonest passengers of the Old World, and stokers and the crew as well as the captain. The celebrity of these men, their well-known citizenship, and manner and form of life, and the aim which they had in view, will have more effect in causing those transportation companies to rectify the wrongs which have been existing than does the death of all the others who perished in the same catastrophe. The world loves its own and these men were of the business world, and noted, and their names in connection with this disaster will have a great effect in helping the nations to make adequate laws for the purpose of conserving human life of those who go down to the sea in ships.

A GOOD WAY TO SUCCEED.

The following train of thought is suggested to us in connection with the work of the United Order of Enoch. There are in the Independence Stake some five thousand members of the church, and in the branch about 2,500. Assuming that all that has been said by many in regard to willingness to sacrifice by consecration, and to do what the Lord seems to have commanded in reference to temporalities and the organization of the Order of Enoch is meritorious and marks the honest believer.

It is suggested that if out of the five hundred families composing the Independence Stake fifty would be willing and able to put into the treasury of the Order of Enoch with a bond and covenant that could not be broken, the sum of one hundred dollars each there would be five thousand dollars for the order to apply in their work in helping those who need help and comply with the requisition of the revelation authorizing the organization of the order. If one hundred should thus be willing and able to consecrate it would make the sum of ten thousand dollars, which would be a guarantee for considerable to be done by the order. It should be borne in mind that consecration is but a part of the law of tithing, the law of tithing being the only rule of law by which

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the funds of the Saints may be paid into the church treasury, as authorized by the various energies of the church in testimony of the work. The law of consecration is one phase of the law and to be effective of its best spiritual result consecration must be the result of sacrifice, not of the needs of the individual, but of his wants. There is a wide difference between one's necessities and one's wants, and the Lord has wisely said that needs and wants should be supplied, if the wants were just. This requirement of justness is made up of several qualifications which it is not needful for us to enumerate in this article.

There are in the church sixty-five thousand members. Using the same form of computation, five to the family, would give thirteen thousand heads of families, or breadwinners. Assuming that these breadwinners are conscious of their duty so far as the work is concerned, and willing to do, applying the same rule as before, it ought to be that there should be a thousand out of the thirteen thousand who would be willing and are able to consecrate the same amount, which would give a nucleus of working power to the amount of one hundred thousand dollars. We offer it as a suggestion with the inquiry: Is it not practicable that there should be this comparatively small number out of the entire membership who would have the courage to place at the disposal of the working body of the Order of Enoch what they have thus to consecrate, without direction or restriction as to its use, leaving the officers who are chosen to look after the work to apply the means as they shall discover it to be necessary, at their discretion? We give this as a suggestion.

The Order of Enoch is not a stock company in which money is to be invested with a view to its employment to the end of dividends to the individual donating, but as an aggregation of men and means for purely beneficiary use in the way pointed out in the revelation in which the Order of Enoch is named in the Book of Covenants and in the revelation authorizing its organization at the present time.

President Brigham Young assumed the direction of the church affairs at the death of Joseph and Hyrum Smith, acting in the charge of the temporal affairs of the church as trustee in trust for the church. He continued in office, reaching Salt Lake Valley in 1847. His stewardship as this trustee in trust he held until his death, which occurred in 1877; giving him thirty years of occupation of the role of trustee in trust in Utah. After his death it was found that his will disposed of nearly two million dollars worth of wealth, the larger portion of which was devised to the various members of his family, some nineteen wives and forty-seven children. This gives to each family a mother and two and one half

children for the average. In his will there was no mention made directly of the funds, or property, which he held as trustee in trust for the church, and what property, public utilities, the church had an undisputed claim to were ceded to the church by the executors of the will, under the clause providing for the payment of his just debts, though the creditors were not named.

John Alexander Dowie, whose name has become famous by reason of his founding what was called Zion City not a great ways from Chicago, in fourteen years of a brilliant career in which he published and scattered millions of copies of his *Leaves of Healing*, carried on a wonderful work of propagandism as far as outward appearances were concerned, and gathered to his church funds by request or demand of his followers something over five million dollars. According to his own statement five per cent of all that was paid into the church treasury became his private purse, and the accumulations of moneys and properties rated his personal fortune at his death to something like one million dollars. Many thousands more were tied up at Zion City in manufacturing plants and industries of various kinds, some of which are being conducted up to the present time.

Our reason for mentioning these items of money accumulation is this. The present President of the Reorganized Church has been serving as its presiding officer for nearly fifty-two years. During that entire time he has never asked the church as a body for money to carry on personal business ventures of any kind. He has been content to labor as others have labored and the church has never exacted moneys from those entering into the church as a prerequisite for their being taken into fellowship, and provision is made in the articles of government of the church to the effect that the church has no right nor power to put persons in jeopardy of personal liberty or deprive them of their property, but leaves matters of church donation entirely to the will and good pleasure of the membership. It is not out of place, however, for the President to make the suggestion to the membership of the church that in a call upon them, even though it may be made in a personal way at the present time, to consecrate of their means for the accomplishment of the work which is required by the direction to organize the Order of Enoch and the amount which is named by us as the extreme limit of this suggestion, one hundred thousand dollars, when compared with the amounts of money which have been raised by those posing as spiritual leaders assuming gigantic proportions, it seems to us the modest demand found in this suggestion is perfectly fair and just, and that we are not traversing outside our spiritual duty to

bring the practical part of these suggestions directly home to the Saints themselves.

Think of it, dear brother; think of it; an order directed to be organized among us in a state to accomplish a work necessary to be done, and the great desires and expectations constantly expressed as to the great benefits which are to result from the labors of this order, and yet there are so few apparently among those who express a willingness and have acknowledged devotion to the cause of God, who are offering the working sacrifices by which the work is to be accomplished. Let us see whether this year of activity may not be blessed beyond the years of the past in rousing this spirit of devotion and consecration which we have named in this article.

ROBERT J. BURDETTE ON JOSEPH SMITH.

Robert J. Burdette is very well known in the United States as a humorist. He first attracted notice through the medium of the *Burlington Hawk-Eye*, of Burlington, Iowa, and later through other publications. At a still later date he turned from humor to religion, or perhaps carried his humor with him into religious work, and entered the Baptist ministry, and became more famous in a way because of the very expensive church edifice erected in Los Angeles, California, for his use.

But it seems that he has never forgotten his old love for journalism, and regularly contributes to the *Los Angeles Times*, under the caption, "Sayings of Burdette, the genial philosopher." The fate that sooner or later leads most public men to write or speak upon the character of Joseph Smith, thus unwittingly fulfilling the prophecy that his name should be had for good or evil among all men, has led this preacher-humorist-philosopher to express himself on that theme in the *Los Angeles Times* for June 1, 1912. From his article we quote the following:

Away back in York State, in the little town of Manchester, in what was then Ontario County, now Wayne, in the year of our Lord 1820, a country boy named Joseph Smith, in his fifteenth year, "got religion." More than that, religion got him. The fact that although he was an uneducated lad so far as school education goes, he had a conscience, and a most independent one, and a strong mind which he used to do his own thinking, was apparent in his conversion. He was converted in a union revival. Then when it came to shepherding the maverick, he was confused by the variety of brands with which they sought to mark him. Baptist watermarks, Presbyterian blue lines, and the Methodist Epworth bar, all urged upon him as the "right and only" in the controversial spirit of the times, only confused the youth. There came repeatedly into his thought the passage in the epistle of James, 1: 5: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him."

DARKNESS AND LIGHT.

The young convert went into the solitude of the woods and prayed. As he began, "Thick darkness gathered about me," he tells. "I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak." But he exerted all his powers to call upon God to deliver him, and as he did so, "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It had no sooner appeared than I found myself delivered from the power of the enemy which had held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other): 'This is my beloved Son, hear Him.'"

The young convert was emboldened to ask the heavenly vision concerning his perplexity about the churches, and received the not very kindly or generous reply that the creeds of all the rest of us church folk "were an abomination in His sight; that those professors were all corrupt, having the form of godliness, but denying the power thereof."

"YOUR YOUNG MEN SHALL SEE VISIONS."

The vision is as much entitled to respectful credence as were those of Jeanne d'Arc or Emmanuel Swedenborg. The revelation, however, only added a new proof that in modern visions God can be as spiteful as any of his human creatures, when he permits them to interpret his will.

PRECONCEIVED VISIONS.

I once knew a good Baptist missionary who had many revelations from heaven. Whenever there was any difference between the board and this missionary—who was a saint if ever there was one, she never prolonged the difference into a dispute. She sought the nearest solitude and had a revelation. She never failed to receive one. In a little while she would come back, sweet, serene, radiant.

It is a singular fact, admitted by the seer herself, that it was invariably revealed to her that she was right and the board was wrong.

Who could withstand such a revelation?

I never could understand why it never occurred to the board to have revelations. Maybe there were too many of them to agree on the one they wanted.

STORMS OF PERSECUTION.

Joseph Smith was at once the target of a storm of incredulity, ridicule, reviling and persecution. He went through the fires as bravely as had many other prophets before him. From the day of his vision to the hour of his cruel assassination in the jail at Carthage, Illinois, one June morning in 1844, he went through persecutions and discouragements sufficient to have compelled any man to abandon his faith, had he not been sustained by a supreme belief in himself and his calling. Say of him what you will, he was a man of extraordinary genius and high courage, with an invincible faith in what he firmly believed to be a divine mission. To thousands of intelligent people he is still "The Prophet," honored, believed, and beloved. Even his enemies have invested him with the title of "The Mohammed of America."

It takes some courage to speak well, even moderately so, of an individual who has few friends and many enemies in the public world; so we must conclude that Mr. Burdette's reputation for courage is merited. The strength of his article is somewhat marred by its conclusion, in which he holds forth

the idea that the material development of Utah is a natural outcome of the visions of Joseph Smith and is more wonderful than anything spiritual seen in any of his manifestations. If the material development of Salt Lake City and Mormon Utah is an outcome of Joseph Smith's vision, the moral decadence of Mormon Utah that has vexed this Nation for so many years is also a legitimate outgrowth of that vision. But the fact is that the life and teachings of Joseph Smith are in no way responsible for Utah. He taught neither commercialism nor polygamy. Such credit as there may be for the material development of Mormon Utah, and such blame as there may be for the moral tone of Mormon Utah, must be given to Brigham Young, who began the policy that made him a polygamist and a millionaire and has made his successors as spiritual leaders polygamists and millionaires.

The lifelong vision of Joseph Smith contemplated something quite different: namely, a community, developed industrially, it is true, but in which temporal equality and justice should prevail. A community that could not possibly produce a few multi-millionaire church leaders and a mass of people composed of the moderately well to do and the extremely poor. And a community that because of keeping the laws of God would have "no need to break the laws of the land"; in which each man should "love his own wife with all his heart and cleave unto her and none else."

This part of Joseph Smith's religious policy escaped the notice of Mr. Burdette. Had he discovered it his tribute might have been made even more enthusiastic and yet have remained well within the realm of truth.

E. A. S.

NOTES AND COMMENTS.

ELDER RICHARD BALDWIN.—Brother E. A. Webbe, in sending us an account of the work in Cleveland, Ohio, favors us with copies of a unique folder announcing Brother Baldwin's efforts in that city. The brother makes a special appeal to mill workers as follows:

"As I then worked in the molding floor of the steel mill, I now work in the greater molds of *human hearts and minds*—for the Spirit of God is waiting to flow therein once the bars are let down."

The folder contains an excellent picture of the brother in an evangelistic attitude. We believe we see Brother Webbe's fine, artistic mind behind this piece of advertising.

A loving act does more good than a long exhortation. What the world needs is not more good talkers, but more good Samaritans.

Hymns and Poems

Selected and Original

My Prayer.

I do not trouble God with small requests,
I earn, not ask my daily bread;
'Tis for my toiling hands to keep
The sheltering roof above my head—
I do not weary God with such behests.

For if each day I am to beg and whine
About his knees for food and drink,
Why did he give me strength and skill,
Why have I power to plan and think—
Why am I different from the browsing kine?

When he placed me erect and taught me speech,
When he gave me a hand and not a claw,
He therewith, and for ages, laid
Upon my soul the steadfast law
Of self-dependence and of onward reach.

And so I do not trouble him with small requests,
Begging each day a crust of bread,
Waiting for him, by miracle,
To keep the roof-tree o'er my head—
I do not weary God with such behests.

And yet I pray.

Yea, in my heart is one unceasing prayer
And on my lips a never-dying song—
That God will teach me how to make
My daily choice 'twixt right and wrong
That I may play life's game, and play it fair!
—Sara Beaumont Kennedy.

Kneeling in Prayer.

When depressed, and discouraged, I seek a retreat,
All alone, for communion, at God's mercy seat,
Heaven's gates seem to open, while I'm pleading there,
I get glimpses of glory, when kneeling in prayer.

Could I compass all nations, by sea and by land,
And partake of the pleasures the world can command,
They'd be tasteless, and worthless, not fit to compare
With the sweet hallowed season, when kneeling in prayer.

I will follow the footsteps of Jesus my king,
And glad tributes of service to him will I bring,
For I know when the tempter my soul would ensnare,
He will give strength to conquer when kneeling in prayer.

Ever blest be the dawning of that joyous day
When my sins by baptism were all washed away,
Now, on One who is mighty, I'll cast every care,
And praise him for his goodness, when kneeling in prayer.

JAMES L. EDWARDS.

NORTH WEYMOUTH, MASSACHUSETTS.

Take heart of hope; look up and trust;
It's better further on!
The clouds will pass for pass they must;
It's better further on!
Though life be hard and dull to-day,
With leaden skies of dismal gray,
Look up and sing along the way,
"It's better further on!"

—J. W. Bengough.

Original Articles

THE SIN AGAINST THE HOLY GHOST.

The sin against the Holy Ghost is something that has agitated the minds of many, and many have ceased to strive further, thinking they have committed the unpardonable sin, and are doomed to inherit eternal damnation. In Luke 12: 8-10, Jesus speaks to his disciples, not to those outside the pale of the church:

Also I say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

I opine that this is the sin John had reference to when he said,

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.—1 John 5: 16.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive.—John 14: 15, 16, 17.

Here it is made very plain that the world (outside of the church) could not receive the Holy Ghost. Listen to our blessed Lord again:

But when the Comforter is come, whom I will send unto you [his disciples, not the world,] from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—John 15: 26.

See Matthew 16: 16, 17, 18; also Matthew 11: 27.

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.—Acts 5: 32.

Compare with Acts 8: 12, 17; also Acts 19: 6. These scriptures show clearly that the Holy Ghost was given only to those who rendered obedience to the gospel, by the authority vested in the administrator, and had no reference to those wicked Pharisees Christ upbraided in Matthew 12: 31.

We will now consider this unpardonable sin, and the only ones that can sin against the Holy Ghost.

For, if, after they (the only truly converted children of God) have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.—2 Peter 2: 20.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first.—Luke 11: 24, 25, 26.

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.—Hebrews 10: 26.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance.—Hebrews 6: 4-6.

For behold, if ye deny the Holy Ghost, when it once has had place in you, and ye know that ye deny it; behold, this is a sin which is unpardonable.—Book of Mormon, Alma 19: 8.

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the Devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God, with the Devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. . . . who glorifies the Father and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, . . . to reign with the Devil and his angels.—Doctrine and Covenants 76: 4.

The foregoing scriptures teach that one must believe in God and his Son, repent, and be baptized, receive the laying on of hands by an authorized and commissioned minister of Christ, and receive or be partakers of the heavenly gift,—the Holy Ghost; sense and feel its powerful influence, revealing to them the divinity of Jesus the Christ, that he is the Son of God, and after the receiving of this knowledge turn back into the beggarly elements of the world, and deny the work of God. This would be denying personal knowledge, hence committing the unpardonable sin.

For instance; let one take a lump of sugar in his mouth: he tastes it, he knows it is sweet. Why? Because he had previously tasted quinine and it was bitter. Now, if after tasting and knowing of a truth that sugar is sweet, he would deny it, this would be sinning against personal knowledge. In like manner, the child of God commits the unpardonable sin, according to my understanding of the Scriptures, and this those could not do who had not rendered obedience to the gospel; had not received the gift of the Holy Ghost; had not tasted its powerful influence. To whom the Father had not revealed the divinity of his Son, hence they did not know him; and could not commit the unpardonable sin.

Our Lord said, "In the mouth of two or three witnesses, every word may be established." Hence

we have produced the three standard books—Bible, Book of Mormon, and Doctrine and Covenants, in support of this article and pray it shall have the desired effect for good.

THE LONE NEPHITE.

TREHERNE, MANITOBA.



LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ANDREW HAMPTON JOHNSON.

Editors Herald: Because of the remarkable experience he has passed through, and the blessings he has received from God, we are to the church and to the world by duty bound to contribute to them this brief autobiography of this God-favored man, which we believe will be interesting to all, especially to those with whom he may be acquainted. We trust it will meet with your approval. C. E. BOZARTH.

I am a descendant of Captain Edward Johnson, who with Governor John Winthrop, in 1620, emigrated from England across the "Sea of Darkness" to America in those eleven small vessels, one of which was the *Mayflower*, bearing a colony of over seven hundred Puritans. My great-great-grandfather, David Johnson, was numbered among the brave patriots who offered their lives for liberty's cause in the first great battle of the Revolutionary War.

There might be several brave and daring adventures mentioned that were made by my ancestors, but we must pass on, after mentioning one of the old relics, a memorial of 1803 that is in my possession at present. This is a letter written by my grandmother, Ruth Johnson, at Simpronius, New York, to her father-in-law, Josiah Johnson, at Buckland, Massachusetts. The contents of the letter give an account of their moving trip from Massachusetts to New York, and it is dated July 5, 1803, which date reminds us of the Louisianian Purchase, made by Thomas Jefferson from Napoleon, and causes our mind's eye to see the wildness of the forest, the incomplete postal system, and that of transportation, as well as the old-time pursuits of happiness.

In 1822 my grandfather, Rufus, and his family, consisting of himself and wife with five boys, of whom Handorus D. Johnson, my father, was the youngest, moved to Hamilton County, Illinois, where I was born February 6, 1844.

In these early years of the country's development the chances of a country boy for an education were poor. The country was so thinly populated that all things worked to a disadvantage. Between long intervals short sessions of school would be held in a neighboring log cabin, rudely built and furnished. The furniture probably consisting of homemade benches made from split logs with four pegs placed in the round side.

I was numbered with those boys who, at every opportunity, took their "old blue-backed spellers"

and started to such a school. When there from day to day, I tried to master each task assigned me, and through these efforts I was able to acquire a common country boy's education for my time.

The same may be said of church privileges of these early days. As I was zealous in school, I was also mindful of my religious duties. It was not at school that I learned my sweetest and dearest lessons, but rather under the shelter of my father's roof and at my mother's knee. It was there I learned the grandeur of honesty, justice, righteousness, and obedience to parents and God. It is to them I am much indebted and very thankful. They taught first by example, then by precept. Thus I was able to instill within my mind those grand principles which I have carried with me into manhood.

Let us take a retrospective view of the country in my boyhood days. All was forest, and the deer were seen running past the cabin doors. All stock ran at will in the timber. There was scarcely a fence to be seen in the country through. It happened that my father owned one hundred and sixty acres of such land, and it was on that land where I learned to work, helping to clear the timber from the land. I worked at this all the time, only when the weather was unfavorable, and then I was permitted to attend school. You might guess by this that I was glad to see the snow fall.

In the spring of 1863 I had grown to be a young man, and had assumed the duties of one depending upon himself. I had planted a large tobacco crop on some land given me by my father to cultivate.

August 16, 1863, I was united in the bonds of matrimony with Miss Mary Jane Burnett, who is yet living and has been with me these forty-nine years and shared with me my trials and joys. The greatest peace, joy, and consolation to us has been the gospel message that came to us, and we still rejoice in the hope of eternal life which was begotten within us through this message.

The first disappointment met with by this newly wedded couple was probably the August frost which came Saturday night, August 22, 1863. When we awoke Sunday morning we were vexed with the happenings of the night. All vegetation was almost or totally ruined; not excluding this valued tobacco crop in which was trusted a financial assistance to one beginning in life. In southern Illinois this frost distinguished this year from all others before or after, and made it known as "the year of the August frost."

A few more years found me a matured man, owning my own property, getting along moderately well in life and rearing a family. As a result of being reared by upright and honest parents, there was instilled within my very nature the correct principles

of manhood, and a longing disposition to do what was right and to pursue my duty toward God. I was therefore in constant search for the precepts and paths of our Savior.

There was a general religious instinct which predominated all through our respective family which had a tendency to favor Christianity. Under such environments, associated with the great fact that I was tutoring a family and seeing the necessity of making a change for the better, I united with the Christian Church when about thirty years of age, believing that it came nearer than any other to filling the description of Christ's church as set forth by holy record, for I had not yet heard of that church that fully filled the "measure."

After joining the Christian Church to live as a loyal member I performed my duty as I understood it, not forgetting at all times to ask for divine guidance. As time passed, and as I made a more thorough study of the Scriptures, I became dissatisfied with the doctrine of this church, which caused to be introduced in the conversations between myself and wife subjects questioning the doctrines of that church. There could have been no better time for the "true doctrine" to meet due respect and consideration, should it be encountered by me. As divine ruling would have it, my cousin, Aaron Burlison, who played with me as a favorite chum in childhood days, had returned home with his wife from a lengthy separation and brought with them and ushered into this appropriate place the gospel as restored through Joseph Smith. Aaron was receiving fulfillment of the promises of the gospel, and wanted me to share his blessings with him, and gave me the promise recorded in John 7:17: "If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself."

At first, through prejudice toward the Christian Church, I held to its dogmas. Yet I took this promise for its "full face value," for before Aaron and his wife had accomplished their purpose they had succeeded in getting me and my wife interested in a deeper investigation. They left books and tracts for us to read, among which was the Book of Mormon. I chose this book for the main subject of my investigation. I read it through, and from the very beginning the Spirit of inspiration accompanied my study, announcing the divinity and confirming the truthfulness of its statements.

While connected with secular labor, I was more closely related to spiritual conditions. I went about in my labor, hauling rails all day for my neighbor, John Summers, in deep meditation, thinking what action to take. Previously I had investigated the Latter Day Saints' doctrine and had almost decided that it was true and in harmony with the Scriptures,

by the best evidences to be procured by reading. But I would have God dictate in this matter, for human reasoning was not sufficient. I stayed all night with this neighbor, and was escorted to a lone room to sleep by myself. After retiring to bed, but before going to sleep, I betook myself to fervent prayer, earnestly asking God with great faith to make known to me the right way, promising to act as I was directed, even though it took my life.

It was to the occurrence of this night that I am much indebted for a safe guidance into the "straight and narrow way." I was wrapped in holy vision—joy and peace ran through my veins. A great power was resting upon me. Such happiness had never been mine before. As the Spirit dwelt with me I saw the different denominations of the so-called Christians represented in several groups, some of which seemed to be leaning against man for their leader; while some were leaning against each other; and others against wooden posts or stakes which seemed almost ready to give away. None of these had anything higher than their own heads to lean against.

The scene changed now; I was standing some distance from this throng of people with my back to them, ready to step upon a most beautiful elevated circle of ground, which seemed higher than my head, which circle had a beam running from its center to heaven, or the throne of God. There were other small rods extending from this main beam to a near distance around the circle. This beam seemed to form a connecting link between heaven and earth, which was wrought out by our Savior and Lord who accomplished that which will bring us so near to our Father in heaven, and who will give us the Holy Spirit with the promised gifts and blessings, provided we accept him and come to this place and obey him. The small rods seemed only to lead us to the place where we may be affected by the main beam.

As the different scenes passed before me, explanatory scriptures were born in my mind, which with the heaven-sent feeling that pervaded my being, gave me that assurance of the divinity of this heavenly transpiring which can not be denied, and caused my heart to leap with unbounded joy and my eyes to break forth in tears of gratitude.

One of the above-mentioned passages may be found in Hebrews 1:14, which reads: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" This was manifested in the vision. The God of love had sent a ministering angel to minister to me and to lead my steps aright. This belief is held out by my patriarchal blessing. It says that angels were placed over me as guardians to care for me and to guide my footsteps in life.

I was now ready to answer this all-important question as to what church to join. On my return home I related my night's experience to my wife, concluding by saying, "I am now ready to join the Latter Day Saint Church."

In a short time Brethren G. H. Hilliard and I. A. Morris came into our neighborhood to hold a series of meetings, and at this first opportunity I was baptized and confirmed by G. H. Hilliard, August 27, 1885, at Parrish, Illinois.

I may say that from this time until now I have tried to execute my duty as I understood it. I have tried to be loyal to God, and have tried to place myself in a condition before him that I would be entitled to his guidance and blessings. Never for one moment have I doubted this latter day work; I hope to continue faithful to the end.

Some few years later, while the work in that part of the country was yet in its infancy, the Saints, though few in number, erected a house of worship. I tried to do my part of this work, or at least as much as I felt able, and only wish I could have done more.

June 6, 1887, I was ordained to the office of teacher at Parrish, Illinois, under the hands of I. M. Smith and G. H. Hilliard, after which time it fell to my lot to care for the branch, in which position I occupied a few years. Later, January 17, 1894, God saw fit to call me to greater and higher responsibilities, those of a priest. I was ordained by Emsley Curtis and I. A. Morris. I have labored in this calling till the present time.

In April, 1905, I moved to Missouri, and with full purpose of heart I responded to the call of the "gathering," and have tried to make it Zion indeed.

I now reside in Warrensburg, and am still in the harness. Though age is slowly claiming her rights, I desire to continue faithful while time shall last with me, and be accounted worthy of the reward of the godly. My hopes and prayers are with this work and people.

Hopefully,

A. H. JOHNSON.

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THE FUNCTION OF PRESIDING.

EDITOR'S NOTE.—This paper was read by Elder George E. Harrington, president of the Independence Stake, before the priesthood of the Central Church, Kansas City, Missouri, and by them submitted to the SAINTS' HERALD for publication. It will be found instructive and educational. Probably in the main all will agree with the positions taken. There may, however, be some points concerning which some may entertain other ideas. If so, and they desire to express them through the HERALD, they should formulate them affirmatively, from their own viewpoint, and not in reply to this article,—a good rule which we have often recommended to avoid prolonged discussion. This paper will be followed by one on "Executive ability," written by Elder S. A. Burgess, and taking up the function of presiding from an entirely different angle, that of the man who is an executive, able to direct affairs, cooperat-

ing with those under his direction so as to use their brains and ability to the best advantage in secular and religious work.

WHAT IS IT TO PRESIDE?

To preside is to care for the interests, special or general, of a number of persons, for a time, according to appointment, election, and agreement.

According to church organizations there are provisions made for presiding officers over branches and districts, involving active oversight over meetings of congregations for various purposes. These officers have discretionary powers in appointments, being restricted in their liberties by actions of the body or bodies over whom they preside.

PRESIDING OVER A PRAYER MEETING.

To preside acceptably one must conform to whatever regulations those bodies make, who request the services of those whom they may choose to preside over them. Hence, to preside over a branch would require an understanding of the needs of the organization over which one were called to preside, the liberties of the body, and his own liberties, and to act in conformity therewith. The same would apply to one presiding over a stake or district.

To preside over a prayer meeting acceptably, one should be present on time, that the service may be opened promptly, and should be in a prayerful condition. He should be capable of directing, so that equal opportunity may be had by all. He should take note of criticisms, that such be discouraged, insist upon an avoidance of discussions, and refuse to encourage accusations against any. He should be capable of discerning spirits, and where there is good reason to rebuke an evil spirit, do so. But it is questionable if any but an elder will have power over an evil spirit.

BUSINESS SESSIONS AND OTHER MEETINGS.

In presiding over other religious services be sure you are aware of what is to transpire as previously arranged for; if announcements are to be made, their character, and the propriety of their being made. Keep a watchful eye upon the members, keep order, direct in ventilation if necessary; make announcements, or provide for their being made, be orderly, be clean in person, tidy in dress; particularly is it proper to attend sacrament services with clean face and hands.

Presiding over a business meeting necessitates a familiarity with parliamentary practices, church Rules of Order, Bible, Book of Mormon, and Doctrine and Covenants (see Rules of Order, section 162), and General Conference Resolutions. A knowledge of the relationship of ranking officers in the church, what is regarded as proper courtesy to all.

The presiding officer should make himself heard, and be where he can see and hear all that is going on. He should be orderly himself; and should not express his opinion upon any subject under discussion (except by request of the body), and should avoid indicating how he would like the body to vote. He should restrain members from indulging in incriminating language, keep the members from exceeding their privileges, and be governed by the authorities acknowledged by the church.

If his rulings are objected to, he should advise those objecting to appeal from his decisions, and defend his rulings if he desires to. He can suggest anything that will aid the assembly in doing what it wishes, consistent with its liberties; and may order unruly members from the building if they are unwilling to conform to proper order, or are violating the rules of order. He may request the absence of members if matters of a personal character are to be considered, and should himself be obedient to the commands of the assembly, acting simply as its servant. (Rules of Order, pp. 9, 10, 11.)

WHO CAN PRESIDE?

He who presides over a meeting of any kind does so by virtue of that right being extended to him by such assembly or body of people, except general church officers, who can preside as occasion requires, or by courtesy. (Rules of Order, pp. 11 and 12, pars. 3, 4, 5, 6.)

In the rules laid down in these paragraphs, we find in all meetings where no organization exists, the highest in authority presides, preference being given to the eldest in rank [priority of ordination], secondarily to the eldest in years. A branch must have one ordained officer to preside, either an elder, priest, teacher, or deacon, and such officer must be elected by vote at a regular or special meeting called for that purpose.

There is no provision in the law for anyone presiding in a religious assembly except such one be an officer. There may be no reasonable objection offered to a lay member taking charge of a prayer meeting, by action of those present, if no officer be present.

The presumption in the law is that where there is an elder present, if not disqualified, he should be called to preside. However, it should not be understood that he may take such privilege except by invitation of those present. In branch meetings where the presiding officer, if an elder, is absent, the next one elected, the priest, has intrusted to him the responsibility of presiding, and even if elders are present it is optional with him to choose one of such or himself conduct the meeting. But while he has such right, it is obviously good taste to prefer others to himself.

WHAT IS THE JURISDICTION OF A BRANCH PRESIDENT OR PRESIDENCY?

The responsibility imposed upon a branch president is that of having general oversight over the membership. It matters not where a member may be or what are his affiliations with other bodies or auxiliaries, he is still under the supervision and care of said officer. The president is the chief counselor of the membership where questions exist involving the morality and spirituality of the members. It would be his province to pass upon such and the members' privilege to secure his opinion and advice, logically becoming to them the highest authority in the branch. But if doubt should exist in regard to the judgment expressed by him, the members should be at liberty to counsel with still higher authorities, and the branch president should encourage such procedure, under those circumstances.

He should direct all other officers in the branch, learning of the needs of the membership through these agencies and by personal observation, exercising the function of preaching, calling attention to the law of God as a means to remedy the defects of human character, and aid in its development. Wherein the body is suffering, it should be his duty and privilege to put into operation such agencies as will bring relief, whether it be physical suffering brought about by disease or lack of the necessities of life, or mental distress. As far as it is possible he should seek to remove the cause, encourage and make possible within reasonable limits a proper secular education, be a guide in morals and spiritual life.

DOES HE LOSE HIS PRESIDENCY WHEN ASKING OTHERS TO PRESIDE? TO WHAT EXTENT IS HE RELIEVED OF HIS RESPONSIBILITY?

His responsibility continues in and through all his actions, and, if necessary, he may correct errors committed by one temporarily intrusted with a share of the responsibility placed upon him. He is supposed to see and understand the necessities of the people and administer, or see that there is administered, all that is essential for their general welfare and protection.

He may preside over all meetings of a branch, but he is not required to. He is to be assisted as necessity arises, according to his judgment.

He may offer suggestions to auxiliary societies, may restrain them in carrying out any performances thought to be injurious to the body's spiritual welfare. Such suggestions and objections should be carefully considered, and if not acceptable to such auxiliary society appeal may be made to the branch. But until such appeal be heard, the auxiliary society so affected should be governed by the regulation of the president.

It would not be his privilege to attempt to force legislation in their assemblies. There should be a close association of all auxiliaries with the president of a branch, that a clear understanding of the work of each may be had, that all may work together harmoniously. A means to this end would be for these auxiliaries to report to the president at regular intervals, that their needs and purposes may be known to him, that he may say what in his judgment should be encouraged and where help or restraint is needful.

The relation to the officers in a branch should be one of cordiality, good will, and cooperation. Counsel should be had in all important matters or cases to be handled, and in the absence of law, the judgment of the presiding officers should prevail, leaving him to carry the responsibility for success or failure, except it be regarded as extremely dangerous to the body's interest. There is but one president of a branch provided for in the law (in a stake, provision is made for two counselors who act with him or in his stead, doing so as occasion requires, acting as assistants, assuming temporary responsibility in a limited way); all other officers of a branch, though elected to serve the body, should do so with that understanding, acting in line with the direction of such presiding officer or officers.

If friction should occur by reason of differences of opinion, such matters should be submitted to higher authority. However, if action be necessary, the presiding officer should not be hindered by objection or protest, but should feel at liberty to proceed in harmony with his judgment, subject to discipline, if necessary. (It is a question as to whether a presiding officer can be interfered with by one holding lesser responsibility, and further, what procedure should be taken under such circumstances and how soon it can become effective to prevent action by such officer.) It may be by complaint to a higher official in law points; the president of a district, member of the Twelve, or Presidency of the church. It may be by reference to the branch, where the matter can be legally acted upon by the branch. In such case the will of the branch controls the president as well as other officers.

There must be a head in all organization, and proper recognition of the head is a necessity for success, as well as a proper recognition of the rights of all. It should be considered a safe rule, where there is an absence of law governing, that the highest officer's judgment should prevail, subject to action of the body having jurisdiction.

STAKE AND DISTRICT PRESIDENTS.

The duty and privileges of a district or stake president and his associates should be the opening up of channels for increased activities in all lines calculated to develop the body; like a spiritual visitor,

meeting with and talking with all branches, finding the good things in all and recommending them everywhere to help lead the body to a healthy spiritual state. He should study the existing conditions of all, and introduces such means as are deemed advisable to improve, keeping alive the officers by furnishing them food for thought, aiding them in their difficulties, responding to such demands as it is possible, so that a full measure of time may be given to all. He should know the law, should be capable of rendering assistance in all ways needed, should be regarded as having the privilege of calling meetings at such times as are necessary to present matters regarded to be important to the membership. His requests should be duly considered. His decisions should be respected, subject to conference approval or disapproval. He should preside over conferences and be acquainted with the needs of all and receive reports from all branches and auxiliaries, by which he will ascertain the true condition and suggest what in his judgment would be profitable to engage their time and energy. He should be intrusted with the ministry, who, not presiding, are willing to labor as circumstances permit.

The standard books of the church, the Bible, Book of Mormon, Doctrine and Covenants, Rules of Order, and Conference Resolutions should govern those who preside. The judgment of the officials having jurisdiction, in the interim between legislative meetings or councils or courts, should stand in the absence of church rules. Rules that are approved in other organizations bearing upon cases in hand may be acceptable.

RECOGNITION OF HIGHER AUTHORITY.

If the President of the church should appear in a meeting he has jurisdiction and can assume control if he chooses, but to assume such responsibility there must be clearly manifested the existence of irregularity or misrepresentation of the policy or teachings of the church. And while this is his privilege and extreme prerogative, to arbitrarily and without great wisdom assume the right, would endanger his influence over the body and might subject him to criticism and disrespect. However, the officers in the various locations where branch or district organizations exist, recognizing the delicacy of the situation where such officer is present, *ought* to show proper courtesy and extend an invitation to said officer, asking him to preside. This would also be true if members of the Quorum of Twelve or district presidents were present. However, there seems to be in stake organization a counterbalancing authority, for in Doctrine and Covenants 104: 14, 15, we have the following: "The standing high councils at the stakes of Zion, form a quorum equal in authority,

in the affairs of the church, in all their decisions, to the Quorum of the Presidency or to the traveling high council." "The high council in Zion forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the Twelve at the stakes of Zion."

I presume to say that in case a presiding officer in a stake should object to views sought to be foisted upon the church by either the Presidency or the Twelve, that the councils of high priests in the stakes of Zion, if agreeing in their decisions, would balance the decisions of either the Presidency or the Twelve. Query, If such a condition should obtain, to what tribunal could proper appeal be made for settlement? It is further questioned whether or not members of the Quorum of Twelve have jurisdiction over the membership of the stake. See Joseph Smith's statement as found in the History of the Church, vol. 1, p. 560, reading as follows, "That the Twelve will have no right to go into Zion or any of her stakes and there undertake to regulate affairs thereof where there is a standing high council."

SHOULD A LAY MEMBER PRESIDE?

A lay member may preside over some meetings where no elected officer of a branch is present, a prayer meeting, a preaching service, or over any of the meetings of any auxiliary society; but it is questionable if he could preside over a business meeting. However, it is very improbable that any such exigency should occur, where no officer of a branch could be present. It might be a safer plan to adjourn such a meeting.

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THE AUTHORITY OF SCRIPTURE.

EDITOR'S NOTE.—We present below a digest of a sermon preached by Elder T. W. Williams, at Webb City, Missouri, during the series of meetings held by him there after the adjournment of conference this last spring. We venture the insertion of it in the HERALD, that the readers of the HERALD may see the views expressed by Brother Williams as printed in the *Webb City Register*, a daily paper which published daily a digest of the sermon preached the evening before. It has been thought that Brother Williams in his expression of views spoke derogatorily of the character and the authenticity of the Scriptures. It will be seen by this digest that he gives full credit to the authority of the Word of God as being sufficient to lead us and help us to reach the salvation promised by the Savior.

Mr. Williams read the following quotation from Lowell:

"Slowly, the bible of the race is writ,
And not on paper leaves nor leaves of stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan,
While swings the sea, while mists the mountain's shroud,
While thunder's surges bursts on cliffs of cloud,
Still at the prophet's feet the nations sit.

He said, "The Bible is one of the greatest books of the ages. It is an effect rather than a cause. The Bible came out of religion rather than religion out of the Bible. Men thought before they wrote. Back of the Bible is religion; back of religion, life. Life is the principal factor in civilization. This book shows us the kind of religion men possessed. Their religion was an evolution. The Old Testament is the race creed of the Jews. It portrays their lusts, superstitions, passions. The Bible is an authority on some things, but not an absolute authority on anything. The revelations of God are continuous and cumulative. The Bible is not infallible. It is not inerrant. It contains God's word, but it is not wholly the word of God. It needs no handicap. We should treat it as we would any other book. Its divine truths need no human protection. If the book is true it will bear investigation. If it will not bear investigation it is not true.

No statement is true because it is found in the Bible. It would be better to say statements are in the Bible because they are true. The writers of the book do not claim to be infallible. They never conceived that succeeding generations would make their writing law. In studying the book we should understand Oriental customs, their powers of embellishment, and superlative colorings in recital, as well as imaginative capabilities and particularly when studying the historical part of the book make due allowance therefor. We should consider the time, place, and persons of every recital.

The Bible measures the capacity of men. They wrote of God as he appeared to them. The Bible presents God to us through human eyes and human minds. Some of the writers were nearer to God than others.

The Bible does not claim to be a complete and inerrant portrayal of the mind of God.

It is written in human vernacular. It contains much of God and more of man. The traditional stories found in the Bible are not articles of faith and should be taken for what they are worth. Why parley with men over the story of Jonah and the whale, Samson and the foxes, Joshua and the sun? We should not weary our minds therewith. These stories have nothing whatever to do with our salvation. It is enough for us to know that the Bible contains the highest standard of morals; that in the person of Jesus is disclosed the most complete representation of a perfect life; that the Sermon on the Mount is divine; that in spite of its human limitations and partial conceptions of God, still from its pages we can gather a sufficiently accurate conception of God to lead us to him.

Of General Interest

AGAINST RASH JUDGMENT.

It is good for every man to fortify himself on his weak side; and if he loves his peace, he must not be inquisitive and hearken to talebearers; for the man that is overcurious to hear and see everything multiplies troubles for himself; for a man does not feel what he does not know. He that is listening after private discourse and what people say of him shall never be at peace.

Many things are innocent in themselves, yet are made injurious by misconstruction. Wherefore, some things we are to muse upon; others to laugh at; and still others to pardon. Or, if we can not avoid the sense of indignity, let us shun the open profession of it; for many probable things prove false, and a short time will make evidence of the undoubted truth.

We are prone to believe many things which we are unwilling to hear, and so we conclude, and take up a prejudice before we can judge.

Never condemn a friend unheard, or without letting him know his accuser. It is a common thing to say, "Do not tell that you had it from me; for if you do I will deny it and never tell you anything again." By such means friends are set together by the ears, and the informer slips his neck out of the collar. Admit no stories upon these terms, for it is unjust to believe in private and be angry openly.

He that delivers himself up to guess and conjecture runs a great hazard; for there can be no suspicion without some probable grounds; so without much candor and simplicity, and making the best of everything, there is no living in society with mankind.

Some of the things that offend us we have by report; others we see or hear. In the first case, let us not be too credulous. Some people frame stories that may deceive us; others tell us what they hear, and are deceived themselves; some make it theirs to do ill offices; others do them only to receive thanks. There are some that would part the dearest friends in the world; others love to do mischief and stand aloof to see what comes of it. If it be a small matter, I would have witnesses; but if it be a greater, I would have it upon oath, and allow time to the accused, and counsel too, and hear it over and over again.

SENECA.

Is There a Roman Peril?

"When I was in America nine years ago," says the Rev. R. J. Campbell, pastor of the City Temple, London, "I noticed that Roman Catholicism enjoyed a much greater amount of consideration than it was accustomed to in Great Britain, but in the intervening period it seems to have gained enormously in America, so much so that evidences of its power confront one on every hand. This is a thing that seems to need accounting for."

The evidences of Roman Catholic growth of which Mr. Campbell speaks, and of the apprehension aroused by it, have been emphasized during the past few weeks in many ways, and chiefly in the formation of a society called "The Guardians of Liberty." This new organization is supported by Lieutenant-General Nelson A. Miles, Major-General D. E. Sickles, Rear-Admiral G. W. Baird, and former Congressman Charles D. Haines, of New York. . . .

The organization of "The Guardians of Liberty" is clearly one of many efforts now being made in America to ward off what is regarded by some as the Roman Catholic "peril."

While, as a general thing, observes a writer in the Philadelphia *Presbyterian*, churches are not called on to interfere with each other's affairs, there are questions that affect all Christian bodies. Just now, he continues, the pressure and demands of Roman Catholicism concern all Protestants. He cites a dictum of Archbishop Ireland to the effect that the church can never come into its own until there are more Roman Catholics in Congress. He says: "With President after President distributing offices right and left to the Roman Catholic Church, with an ex-President proclaiming openly that there is no reason why we should not have a Roman Catholic President, with both great political parties working on the same line for votes, we can not wonder that the Roman body looks to the time when they will control both the secular and religious affairs of the Nation." All their organizations, he tries to show, are combining to this end. "In several States they have succeeded in making a new holiday in honor of Columbus. They are now trying to make it (and, it is said, Saint Patrick's Day) national holidays." Of nine judges in the sturdy old Puritan State of Massachusetts, "eight are said to be Romanists."—*Current Literature*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

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Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

[Every thoughtful parent will surely find in the following article much food for serious reflection.—EDITORS.]

What Is Humane Education?

It is the education of the heart as well as of the mind, the education that gives boys and girls a brighter outlook on life and a broader understanding of its meanings. It has its

beginning in kindness to the dumb beasts about you, and its fulfillment in a civic condition the beauty of which we can not yet grasp. Humane education hopes, in time, to bring about a state where there will be a minimum of crime, of degeneracy, and of wretchedness.

It seems a far cry, does it not, from being kind to animals to developing so perfect a state as one would be in which there is a total absence of present-day crimes?

How are we to bridge the space, and what is the connection?

To begin with, every boy and every girl pictures himself or herself growing into a brave and noble man or woman. Bravery and nobility have their foundation in kindness, in gentleness and in mercy. The cry of the humane educators is, "Justice for the helpless, succor for the suffering, consideration for the weak, compassion for the unfortunate, and kindness as the corner stone of character."

KINDNESS TO ANIMALS COMES FIRST.

Can you develop these traits without being kind to the animals? No. Why? Because there is nothing more absolutely dependent upon you than are these "silent martyrs of civilization." We have tamed the animal to our use, and in taming him have made him forget the way he fought in the wilds for his food and his shelter and his rights. If we deny him these, he does without. Wild, he maintained his own rights; tamed to our uses, he is abjectly dependent.

The boys and girls who forget this dependence and neglect the animals about them, will forget every other obligation of dependent humanity. The child who is kind to an animal, because the animal is helpless, is going to grow into manhood or womanhood thoughtful of all that is helpless. The child brought up with a disregard of the feelings of the most pathetic of all things—a something unable to speak for itself—will grow into a selfish man or woman just as surely as he grows up at all.

Statistics have proved that not one criminal out of a hundred ever knew what it was to have a pet. And we all know that from one criminal many may come.

It was a study of criminal conditions which gave the greatest impetus to humane education.

Those great pioneers who were striving for the betterment of the world looked into the criminal records and determined to educate instead of to punish. They saw that the criminal descendants of one woman, the famous Jukes family, had cost the country, in seventy-five years, over one million dollars. They realized that every murder committed might have been avoided by education. They planned and they worked, and their work is spreading fast over the country, and will spread faster when boys and girls realize the beauty of the pledge of the humane workers, "Kindness, justice, mercy to every living creature."

UNCONSCIOUS REFORMERS.

You probably never thought, when you laughed at the boy who was kind to a cat, or a dog, or a horse, that that boy was unconsciously working with the great reformers of the age. You probably never thought about it at all, and you doubtless still do not see the connection between the great scope of the work of humane education and the seemingly small matter of treating animals kindly. The connection will become clearer and clearer to you as you keep in mind, first, that all education begins with the simplest and lowest, thence working upward, and that the teaching of kindness to animals is the alphabet of humane education; and, second, that the care of animals is the first practical lesson that can be given children.

At all hours of the day the streets are filled with passing animals. Have you ever paused a moment to think what these animals are doing for you, the heavy loads they are bearing,

the long trips they are taking, the earning power they have for their masters? And then, do you recall that the animal, alone of all working creatures, receives no wages for his labor, sometimes not even good food nor proper physical care?

THE VISION GROWS WIDER.

If you notice this and think of this, your eyes begin to open, your mind to broaden. The things of the streets have some meaning for you now. You find yourself, as you walk, forgetting your own personal plans and selfish ambitions because there is something passing that is holding your attention.

You are learning, you are awakening.

As you grow older, the habit that was formed by noting the need of dumb beasts will be a part of your nature. Your opened eyes will see the suffering of little children in the crowded streets, and the need of the aged and infirm who cross your daily path.

The consciousness of your duty to the weak began when you felt your duty to the animals, and it has grown until now, that you are older and more responsible, you are no longer willing to sit idly by, wrapped in that most smotheringly selfish of robes, "It is none of my business." You know that it is your business, because you know that all that is helpless needs the aid of the strong, and that there will be helplessness until there is less ignorance, and that ignorance can be conquered only by education, and that the ignorance which causes suffering is the ignorance that humane education is putting a stop to.

THE COMMERCIAL SIDE.

"All sickly sentiment," you will hear some few people say. Perhaps these people do not know the commercial side of the story, and that more is wasted every year through inhumanity than is lost in wars and pestilence. We are told that hundreds of millions of dollars are annually wasted in our good United States because of cruelty to children and to animals.

Is this done purposely?

Certainly not.

It is done through ignorance; ignorance, not only of the fundamental principle of humanity, but ignorance of the fundamental principles of political economics.

We hear much talk, in these days, of "conservation." The saving of the Nation's resources is a vital question of the hour. This means the saving, not only of our forests, but of our little, helpless children and our more helpless animals. The child who is cared for makes a good citizen; the animal that is cared for gives better work.

SOMETHING BETTER THAN LAWS.

There are ignorant parents of children and ignorant owners of animals. Laws are being daily enforced to give these children and these animals their dues. We do not always want, however, to be enforcing laws; we want to teach the parent and the owner so that the punishment which law inflicts will be unnecessary. That is the reason of humane education.

One of our brilliant writers on this subject has said: "Advanced educators recognize three forms of education: the education of the past, the present, and the future—the education of the heart. Heart education or humane education—they are the same thing—is based on the recognition that the spirit of life is universal, and the form it takes, human or dumb, varies not in kind, but in expression or degree."

We want to have our share in this education of the heart. We want our lives broadened by it. We can not, when we are too young, take an active part in the work that deals with the delinquent parent, and, consequently, the way-

ward child; but we can do our part, no matter how young we are, by giving succor to the thing that is more helpless than we are, the dumb beasts whom our own civilization has made dependent.

HUMANE SOCIETIES POINT THE WAY.

In almost all cities the humane societies show us how we can do this work, and nearly all of these societies have their junior auxiliaries in one form or another, particularly in "Bands of Mercy." We doubt if there is a boy or girl who, having once felt the broadening effect of becoming interested in the needs of the teeming life about them, ever relinquish such interest.

It is not necessary to "meddle," as so many people will tell you. It is not necessary to do more than just your own individual share in remembering the creed of the humane educators, "Kindness, justice, mercy to every living creature."

If you remember this, you will be kind to each dumb thing that crosses your path, and if you are kind to the lowest thing that is helpless, it can not but follow that you will be kind to whatever helpless thing comes your way, be it suffering child or an aged man. Nor can you speak roughly in your home when you have remembered to speak kindly to the beasts in the street.

Nor must we think that humane education is all for the "good of the other fellow," for there is nothing that will react with quite so much benefit to your own heart and soul as your bearing in mind always that

"God made all the creatures, and gave them our love and our fear,

To give sign we and they are his children, one family here."

—Louise De St. Hubert Guyol, in *Young People's Weekly*.

Request for Prayer.

Sister Celia W. Lull, Bozeman Montana, writes: "I beg of you who feel so disposed to fast for me on Sunday, July 7, and pray that I may be healed of tuberculosis of the lungs. I have three children to raise and have been very ill for nearly three years. I am much reduced in flesh and strength and am sure I am beyond human aid, but God the Father can restore me. His will, not mine, be done."

Letter Department

LANG, SASKATCHEWAN, June 20, 1912.

Dear Herald: Will some of the Saints living near Vanscoy or Saskatoon, or any place within a few miles of these places, write me about the land there? We want to buy land. We have one hundred and sixty acres in South Dakota we would like to trade in on a place, with the balance crop payment. Would like to get one half section anyway. Anyone who has land for sale or knows of any will please write me. I would also like to hear from some one in or near the Goose Lake country.

Your sister,

MRS. EFFIE J. DENTON.

LUCEDALE, MISSISSIPPI.

Dear Editor: I am very much afflicted with my right side. I ask the faithful Saints to pray for me that if it is the Father's will I may recover from my affliction. I am not afraid to pass over to my spiritual paradise, for I have many dear ones, of whom my mother is one, who await my arrival over there. For the sake of the Master's cause and for what good I may be to his purposes, I wish to remain. I know he chastens those whom he loves, and he is chastening me. My trials make me believe that I am doing the best I can

to keep his commandments. After all, whatever he will do to me is only for the best.

I hardly ever see an elder; if I did I would have him administer to me.

It would please me to meet with the faithful of Zion.

Your sister in the one faith,

DORA BOOKER.

BEMIDJI, MINNESOTA.

Dear Herald: We have three meetings every Sunday. No one but those who have been deprived of the pleasure of Latter Day Saint preaching and social services for years and are starving for such association as you are supposed to enjoy in a branch of Saints, can appreciate the pleasure and enjoyment we receive from those meetings. I would not miss them, even as they are, for anything the world can afford, and there is room for improvement yet. Still the world has attractions for some of us, and there are those who would leave our little branch, or any other for that matter, and take the pleasures (?) of the world in preference to the sacrifices (?) of a little band of Saints. But we are aware that we will have to be tried as by fire, and if we survive the trial we will love Jesus all the more and sacrifices will be but pleasures. Few appreciate the sacrifices that were made for us, and the little pleasures of the world that we think we miss or might attain if—appear very bright at a distance. But what is this world without the glorious gospel?

Can we not show to our neighbors and associates by our conversation and adherence to the commands of the Word of Wisdom that we are not precisely as the people of the world? Would it be necessary to tell of our belief before people would know of our peculiarity if we would live up to what God has told us is his wish; although not commanded always? There are those who do not so much as know what the Doctrine and Covenants says on subjects that are or should be of vital importance to us as Saints, much less trying to put what is there into practice. I have heard remarks made by outsiders in regard to a certain thing that we fail to do that the Book of Covenants instructs us on, and it hurts me much more for any reflection to fall upon the church in any way than it would for remarks made about myself. I do not know why, but I do not care what people may say to me or about me if it is not a reflection on the church.

Can we as Saints value truth too highly? Should anyone bearing the name of Saint be so careless or thoughtless as to even pervert the truth in any shape or form, or under any consideration? There are so many ways that we sin unconsciously and where we can not seem to do as we should without adding such a thing as that to the list, when if it is simply a habit, which by a little care and watchfulness could be prevented; that is, if we desire to do so. We are being constantly watched and commented upon by friends and associates outside the church, and if we make a mistake intentionally or innocently it is recorded, to probably be used against the church. It is not ourselves such will hurt particularly, as we will probably say that it is none of their business. If that was all it would not amount to much, being only one among so many, but it is the church that suffers, for that is the first thought or statement, if we make mistakes. We should persist in the truth against all opposition, although we will be called down for it by those who condone such a habit; but we will most certainly have the approval of our heavenly Father. If we please God we please man, or rather if we always please man, can we please God? There are so many things we can dispense with that are not right in the sight of God, and so many, very many ways we sin that it seems to me we should profit by everything that we can and not commit the same thing twice. If we can not profit by

what we may experience by and through others, we may never attain to the perfection, or near it, that Christ desires.

I very much desire the prayers of God's children. I know the prayers of the righteous avail much. Ever praying for the welfare of God's cause,
LUCY WILLIAMS.

SEVERANCE, KANSAS, June 3, 1912.

Dear Herald Editors and Readers: We wish to bear testimony of the many blessings our heavenly Father has bestowed upon us. Although our paths lie in rough places, working by the month, and with no church privileges or social friendships, robbed by poverty of the many helpful things of life, and not in possession of the benefits of the many useful departments of church work designed by the Father for the benefit of his children, yet he has heard and answered us many times, when we were in distress and persecuted by tyrants, many of which exist, in spite of our high civilization and just laws.

In times of sickness and discouragement he has been ever ready to answer and relieve us. In 1911 we were quarantined seven weeks with the smallpox in its most violent form, including three other persons who were sharing our home. We were all stricken except our eldest son, who had been vaccinated. But by the help of our heavenly Father we were all restored to health and strength, although it took all the savings of a year of hard work and then only by the kindness of friends and neighbors, most of whom were almost strangers, (although we had lived among them for three years) were we able to receive the necessities of life. Groceries, clothing, fuel, and medicine were brought and left where we could receive it, and by the blessings of the telephone we kept in touch with the kind-hearted doctor, ever ready with advice and sympathy, and so we have but one visit of the doctor to pay for.

Dear parents, see that your children are vaccinated before attending public school, making them immune from the dreadful disease. Many parents are with vaccination like many of us are about having them baptized. We neglect them until the germs of sin have destroyed the golden opportunity. Children ought to be baptized when they are eight years of age; but baptism, like vaccination, has to *take* to bring results. The law of each case has to be obeyed. Some parents claim they fear vaccination worse than smallpox, and some claim they fear hasty baptism for children worse than delay. Each is right, in a way; if the proper conditions are not respected, neither is effective and may result in harm. But place the blame where it belongs; if your child is vaccinated and you do not give him the proper care the fault is yours and not that of the vaccine. The chances for such a child having the smallpox would be even worse. Consider a vaccinated person seriously sick, even if it does not seem so; do not let him be exposed, and do not let careless or curious persons meddle with the dressing. Keep the wound dressed regularly, and the arm protected by the sleeve.

If your child is not baptized at eight years of age, and is without proper instruction or understanding, the fault is with you and not with the plan of salvation. After baptism, as after vaccination, the child should have your careful, prayerful attention until he understands his new responsibilities that help him to be a useful member of the church.

Of seven children the fourth will be old enough next September, and we have tried in our weak way to instruct them in the principles of the gospel; but they have never had the opportunity to be baptized, although they have a desire to be. Our two youngest children have not been blessed because we have not seen an elder of the church for the last five years.

We feel a great responsibility resting upon us as parents, and ask an interest in your prayers that we may be faithful.

There are many kind-hearted people in this pleasure-loving, selfish community, and we hope to see the gospel preached here to give the hope of eternal life to them that are honest in heart.

Your brother and sister in the faith,
S. FRANK AND MYRTLE A. ROBERTSON.

MARICOPA, CALIFORNIA, June 9, 1912.

Editor Saints' Herald: In reading over letters of Saints, both the ones isolated and those who are permitted to mingle their voices with those striving to serve the Master, I feel it our duty to tell of the Savior's goodness to us. He has blessed our little ones in time of affliction. They were all, numbering three; sick with whooping cough at one time,—our baby being two weeks old, and the Lord, he only knows how we pleaded with him to spare her to us, praying his will be done, and she is now three months old, with perfect health.

Our next youngest child was taken ill June 4 with a high fever, having pains in her back and head, almost throwing her into convulsions. My companion called me home from work in the evening, at about 9 o'clock. She had given her consecrated oil, so I rubbed her head with oil, also had prayer for her. The following day she was up and playing around with her sister.

What would we do without the Lord's watchcare over us? I would be the most miserable of all beings if it were not for the privilege of going to him in secret and public prayer.

We have our organ, and as we sing over some of the old hymns, there comes over me a longing to be with the Saints of God. We are at present in the oil field of California, amongst worldly people, but they are as a rule very honest. I am not without trials or temptation, but as my strength is in the Savior's hand, I know he will help us to overcome, and by overcoming we gain strength ten fold.

I will ask the prayers of all, that God will speed the time when we may gather sufficient to see our way clear to be in a branch of the Saints, and that I put forth every effort to do the Master's will.

Let us be faithful, that when the Savior comes to gather his flock, our names may be on the roll call, and we be waiting with the proud answer, "I."

BROTHER AND SISTER T. E. MCKEE.

CASH, MICHIGAN.

Editor of the Herald: On the first Sunday of the month of roses and brides, even June, the people of Jehovah were gathered together in the place with the name which always makes the storekeeper glad, that is, Cash.

There was rejoicing in the camp because it was not only the decision time and the starting off on the narrow way, but it was also Children's Day, upon which day nine precious lambs, who had learned concerning the great Shepherd in the Sunday school, were led into the waters of baptism by Elders Willard J. Smith and Otto Fetting.

The meetings were very well attended, but the wet weather prevented many from being there. Beautiful words of instruction and encouragement were given by Elders William Grice, Willard J. Smith, Otto Fetting, and Goheen.

The district Religio president was here on Friday and gave a talk in the interest of Religio work, showing its many benefits. There is interest shown, but wisdom directed that no organization should be started until fall. There is a fine crowd of young people in this neighborhood, who are just in need of the Religio. Some of the people at Applegate say they will have a Religio started now before Cash does.

The children's program was finely carried out and showed the amount of energy put in by all to make a success.

ONE WHO WAS THERE.

Down East.—No. 3.

Returning to Boston August 18, I went to Fall River, speaking once in the Saints' church to a nice congregation; I also visited at New Bedford, Fairhaven, and Acushnet. This country and other parts of New England are being inundated with a flood of Portuguese mixed with African blood, from the West Indies, which practically creates a local race question.

From Fall River, where I was well cared for by Brother and Sister John Gilbert, I went to Providence, staying with Brother G. H. Gates and preaching in the Saints' chapel. I took dinner with that prince of chefs, Brother E. A. Fox, who is also known as a capable chaperon—those especially interested, take notice. From Providence, in company with Sister Bond and Brother H. O. Smith, I took boat down Narragansett Bay for Newport, the home of the four hundred and celebrated as a watering place. We were joined here by Brother M. H. Bond and the party spent the day in sight-seeing, at the beach, the cliff walk, the shore drive, etc. They returned to Providence and I remained until about 9 o'clock. During the trip on the steamer we passed the palatial home of Senator Aldrich, the Naval Training Station, and a number of Uncle Sam's cruisers, destroyers, and torpedo boats. The city was gay with residents, tourists, naval officers, and jackies on shore leave, and with illuminated yachts in the harbor presented a striking scene. Out Bellevue Avenue and along the shore are the homes of the very wealthy, the Vanderbilts, etc., who live in grand palaces adorned with magnificent grounds, the finest homes in America—unless the place be rivaled by the homes of the same people at Bar Harbor. The two places are the greatest in point of scenic beauty and luxurious adornment I ever saw. Wealth literally is squandered here in lavish luxury until it suggests an embarrassment of riches. Here again is a lesson indicating the necessity of a better system, the institution and administration of equality. It is coming, and the extravagance of these people in their wanton disregard of common rights and developing suffering is tending to hasten the day when there will be a better adjustment of conditions and a more equal sharing of the rights intended for "all mankind."

Taking the Fall River steamer for New York I arrived there in the morning, and by the courtesy of Brethren Nicoll and Audet, made a few days' inspection of the metropolis. I had not been in New York and the East since removing from Pittsburg to the West in 1888, and I availed myself of the opportunity to study the growth and general conditions prevailing therein, so far as time would permit, and to my advantage in better understanding of social and general conditions. The city is crowded to the extreme, and while it has a dash and swing all its own, it is undesirable as a residence place, on the whole. The old-time best residence districts are being invaded by the foreigner, and the crowded tenements and side streets reveal a sweltering mass of humanity crowded into insanitary and vice-producing quarters. From all I could observe and learn, vice and crime are rapidly on the increase in all such districts, if not in many others. The public institutions and the shipping and business districts were briefly visited, including Wall Street, the Stock Exchange, the Bronx, and other divisions. The subway runs passengers under city and river at a speed of forty miles an hour; other subways are being built to meet pressing demands. New York is a great place—for the man who has money.

Left New York August 27, steamer via Sandy Hook for Highlands, thence by train to Manasquan, New Jersey, to attend the reunion of the New York and Philadelphia District, at a point about two miles from the open ocean on a tidewater river. Here I met Saints from Brooklyn, Philadelphia,

Scranton, etc., the Zimmermanns, Potts, McQuires, LaRues, Smiths, and others, including Brethren E. L. Kelley, Greene, Robley, Anderson, Angus, Hull, Hoxie, et al. It rained, harder and steadier than I ever saw it rain before, and kept it up until Thursday, but in it all the crowd was remarkably cheerful and met and got what good there was to be had from the services. The preaching and prayer meetings were of a high order; the Lord blessed the people.

Here again the young people were in evidence and their interest and general bearing were commendable. Again I was taken into their social conclaves and enjoyed about all they had in their extensive program. Making a speech in their gathering I unwittingly used their charm-word "absolutely," and by it I was hailed, dubbed, and duly received into fraternal fellowship, and suppose I will never hear the last of it, for I am yet receiving mail addressed "Captain Absolutely" at Lamoni. Bathing, sailing, crabbing, canoeing—and being dumped overboard—were among the luxuries of enjoyment. Captain Hoxie, a very celebrated and expert yachtsman invited me to sail in a boat well loaded with water, which reaching a point where the full force of the gale struck her, turned over and took me with others head-over-heels into the water. This explanation is due that readers may understand certain highly adorned tales which have appeared in the HERALD and which may appear elsewhere, in print or in recital. Bishop Kelley was wise enough to decline the opportunity of a sail, hence escaped and kept dry. However, there was not a dry eye in camp when we came ashore!

The Manasquan reunion closed its social features with a big bonfire and general good time, on Saturday night, at "the point." Speeches, recitations, songs, sandwiches, and Jersey watermelons were some of the features of that occasion. Everybody was present—after the evening meeting, and the innocent fun was much enjoyed. A moonlight sail closed the day's exercises.

I came to the city of Philadelphia with the party from that city, numbers of others accompanying us, where we had a visit of some days at the home of Bishop Zimmermann. Brethren Greene, Kelley, Fox, Brown, and Potts were members of the house party, which lasted the better part of a week.

I found a living congregation, real, live people, the church doubled in capacity by a late addition, and a united body pressing the good work to the front under the leadership of Brethren W. W. Smith and John Zimmermann. Their "summer school" had developed a widely-extended interest in our work and prospects were excellent for still greater growth in the Quaker City. The church is well located, in the midst of an industrial population, and has a good standing generally in the minds of the general public. Brooklyn, under Brother LaRue and others, is also prosecuting the summer school work to advantage. It is the intention of the Philadelphia Saints to add other features that will prove helpful to the people and thus tend to draw them to the church. It is a good work and has brought and will bring results. A young men's association, with recreation grounds, controlled by our people, is also a commendable and necessary addition. People must have recreation and our congregations will do well to supply it under proper direction and management. We are learning the wisdom of a maintained interest in "all things that pertain to life and godliness"—a comprehensive field for legitimate operation.

I was taken to the leading points of public interest—Independence Hall, with its relics of revolutionary times, including the Liberty Bell, Carpenter's Hall, the Betsey Ross house, tomb of Franklin, Old Swede's Church, 1770; the United States Mint, Wanamaker's store, City Hall, Fairmount Park, etc., and last but not least, a trip "up in the clouds," around,

and down again: Ugh, that awful dip! The modern Quakers have more thrilling stunts than their forefathers ever dreamed of!

I returned home via Washington, Pittsburg, Cleveland, and Chicago. At Washington I was kindly entertained by Brother William Froyd, under whose kindly direction I made a fair tour of the city, including a trip to Alexandria and Mount Vernon. I visited the various sites and departments, including the Washington Monument, the National Museum, Medical Museum, the Capitol, the National Library of Congress, Arlington, the home of Robert E. Lee and now the National Cemetery; Alexandria, lying between the city and Mount Vernon. The city of Washington should be visited by every lover of his country. It is magnificent in adornment of massive buildings, statuary, and other works of interest and of art. Uncle Sam is spending millions upon it with a view to making it the finest capital in the world. No overhead wires are permitted, all transportation and other electrical equipment being underground, the city being kept very clean, etc. The city was laid out by Washington and Major L'Enfant, an engineer of the French Army. The finest view is from the top of the Washington Monument. Descriptive powers are too meager to more than mention various points of interest. The Union Depot, the Capitol, the general department buildings are all worthy of note. However, the Library of Congress building is worthy of special note and in itself would repay a trip to the capital. It is said to be the most beautiful, the most magnificent structure in the country. Every species of fine building material has been included and every school of art and sculpture drawn upon to make this building a thing of beauty and a perpetual delight. Tribute has been laid upon the best in mythology, art, literature, and history to enrich it and make it a national shrine for international pilgrims. The writer has feared that he did not fully appreciate some phases of the schools of art; but when he studied this building he was obliged to confess wonder and something more than astonishment. Weeks could be spent with profit in studying it alone, minus its literary treasures.

From Washington I went to Mount Vernon, via Alexandria, stopping over at the latter place to visit Christ Church, where Washington worshiped and of which he was a vestryman. His pew remains undisturbed, also the chandelier which he presented to it. The home of Lord Fairfax, with its old style brick walls, Washington's lodge room with its relics, and other points of interest are preserved. Washington is everything in that country, and the sentiment of his life and the relics around which gather his personality and history bring him into nearer perspective to the tourist.

Mount Vernon is a fine estate, situated high above the Potomac, well preserved, rich in its historic relics and setting, beautiful in everything. The home and the tomb of Washington are worthy a pilgrimage of anybody. They serve to remind the American of the crowning glories of his country: I made the return trip to the city by steamer up the Potomac. During my stay I remained with Brother Froyd, on the Virginia side, thus getting a glimpse of the Old Dominion, with its Jim-Crow cars and southern features. I met many people in the city with whom I talked concerning the faith, and to whom I sent literature. Indeed, this was a feature of my travels; for I constantly seemed to get into converse with intelligent people who gave me a kindly and interested attention and whom I believe could be reached by the truth were they in position to hear our message. Many whom we little regard as ready for our work are prepared to receive intelligent and consistent presentation, as it is our duty and privilege to make of it. Would that we had strong congregations of excellent people diffused among the cities and hamlets of the entire country! It is to be hoped that at

no distant day we shall be suitably and strongly represented at the seat of the national Government. The perversion of the faith ought not to be better known than the truth of it; we are yet a feeble few, but the promise is that we shall in time be well and widely known and understood.

From Washington I came to Pittsburg, where I remained about two days with Brother Charles Fry and family. It was a matter of regret that I could not spend a Sunday in my old home city. I enjoyed the association with Brother and Sister Fry.

Thence to Cleveland, where I visited relatives and met with the Saints on Sunday, speaking three times that day, including once in the public park. I enjoyed liberty, found a united band of workers, with the local men actively at work in branch and among the public. The outlook seemed promising.

A trip to Kirtland, where I lived in 1884, and where my eldest daughter lies, was greatly appreciated. The Temple, the old cemetery, and my former home were visited, with many feelings stirred and not without comfort. I found former friends and associates resident here, Brother C. Ed Miller in charge of Temple and hotel. Enjoyed a pleasant and spiritual season with Brother and Sister J. H. Lake. Those saintly worthies were in feeble health, but rich in spirit, awaiting the end which for them can be but full of glory. Among other things which the good Spirit there declared was this, of interest to the membership in general: That the house of the Lord, at Kirtland, was reserved and that in it there would be bestowed upon the church a greater blessing than any which the church had received since the days of the early blessing; that some present would bear witness of this declaration when fulfilled. We understood it to refer to an endowment of the Reorganization. I could but feel that the Lord would build up Kirtland and make it a place where his people would gather in larger numbers; some future good seems to be implied concerning its selection, not the past alone.

From Cleveland to Chicago, where I met with the Saints on the West Side and enjoyed addressing them in a peculiar and gratifying experience. They impressed me, with their neat little chapel, as destined to advance the interests of the work in that great city.

I returned home via Iowa City, where I visited my younger son, at the State University, and there found that it is well that parents get in touch with the schools and the faculties of schools their children attend. The public has a duty to its public institutions which largely is neglected. It is helpful to the student and encouraging to his preceptors to manifest an interest in the work being done and the conditions obtaining.

At Des Moines I visited my elder son, employed in the city. I reached Lamoni, my home, on September 25, gratified to find family well, and enriched by my experiences, benefited by my trip and my labors, and in better form throughout to continue in my work as a representative of the body, after a close application to office work with but little variation for a period of about twenty-four years. I preached about fifty sermons and performed other work during my stay. The people "down East" are a success, and I hope to meet them again; as I trust it shall be my good fortune to also meet the Saints of the great West.

R. S. SALYARDS.

LAMONI, IOWA, June 14, 1912.

"Avoid the Use of Tobacco; It Is Not Good for Man."

The above is the word of the Lord to the church, Book of Doctrine and Covenants, sections 86 and 119. In their zeal and anxiety to have only those that are free from the use of tobacco to hold the priesthood, some branches and dis-

tricts have passed resolutions forbidding to ordain any who use tobacco to any office in the priesthood.

In view of the fact that men have been called to the various offices in the priesthood, from the deacon to the apostle, and ordained, and their official acts approved of by the Lord, who at the time were not free from the use of tobacco, and some of them not informed (at the time of their ordination) about the Word of Wisdom and the revelation in section 119, it is unwise and reflects upon the wisdom of God in calling men to labor in his vineyard, when we pass resolutions forbidding to ordain to any office those who are called by him. If the Lord was to be governed by the wisdom and opinions of men in calling to his vineyard, he would make slow progress, and if he should wait until we reach the standard of perfection that many think we ought to have before being called and ordained, there would not be very many ordinations.

It is characteristic of man to dictate to the Lord, and because of this weakness it is claimed that man was created last. Had he been created first, he would have all the time dictated to the Creator in the creation. See the case of Ananias and Saul, when the Lord said to Ananias, "Go to Saul and lay hands upon him that he may be healed, for behold he prayeth and fasteth three days and nights." Ananias said, "Lord, I have heard much of this man; how much evil he hath done to thy Saints and he hath authority from the chief priest to bind all that call on thy name." But the Lord said, "Go thy way, for he is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel."

The Lord knew Saul better than Ananias did. If Ananias had had his way, he would not have gone near Saul. "He is now blind; good enough for him; let him alone!" Saul was baptized and tarried certain days with the disciples at Damascus, and straightway he preached Christ in the synagogues. (See ninth of Acts.) How true the saying of the Lord, "Your ways are not my ways."

In a certain branch a brother was called to the office of priest through the missionary in charge, (one of the Twelve). He declined to accept the call on the ground that he was not worthy. The brother missionary said, "I know that the Lord wants you to work in that office."

"Well," he replied, "you may think so, but pardon me for saying that I believe it is you and not the Lord that is calling, for had you known me as well as the Lord does, you would change your mind."

"Well, what is it that you are doing that makes you feel your unworthiness so much?"

"I use tobacco."

"Can't you stop using it?"

"I have tried."

"Well; others have been called to high and responsible positions that use the weed, but afterward they quit it."

"Well; there is something else that I do that I ought not to do, and as long as I do so I do not believe the Lord will call me."

"Well; what is it?"

"When I heard the gospel and obeyed it I was a drinking man; spent much time and money in the saloon. I quit for a while and then I got to taking one glass of beer a day. I did not do as many professors of religion do; that is, send my little boy or girl to the saloon for the beer, or go into the back door. I went in the front door, drank the glass of beer, and went home. Many of my old chums would urge me to drink with them, but I refused, and later they wished me success in my Christian work. They thought I had made great improvement and often said that I was no hypocrite. Still, I feel I ought not to be ordained."

"Listen; you are called, It is up to you as to whether you

shall live a life that you shall not only be called, but chosen."

"What do you mean?"

"Jesus said; 'Many are called, but few are chosen.'—Matthew 22: 14."

"Has that not reference to those who hear the gospel and do not obey, consequently they are not chosen, and shall not have eternal life?"

"Yes; that is the popular idea; but I can not agree with it, for the saying is, that 'many are called,' not all; but in the preaching all are called to hear and to obey. In Doctrine and Covenants 92: 1 we have light on the matter, 'But behold, verily I say unto you, there are many who have been ordained among you whom I have called, but few of them are chosen.' They who are not chosen have sinned a very grievous sin that they are walking in darkness at noonday.' Noonday is when the sun is in its strength. We sin a very grievous sin when the Lord in his mercy and love calls us to labor in his vineyard, when we were so weak and imperfect, having habits that were unwise and unclean. If we continue to live lives that are not worthy of his approval or of imitation, we then sin a very grievous sin. Notice what the Lord says to his servants, who are walking at noonday, (in the light) or ought to be: 'Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation; avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.' When we fail to comply with the above, although we are called and ordained, then the church is justified in not sustaining us in our office and calling, and if we continue to be unclean or not magnify our calling, we shall not be chosen."

"You have given me light, and I will accept the ordination, and shall try to overcome, by the grace of God, all habits that are displeasing with him." This brother was later ordained an elder and was president of the branch and a spiritual worker.

Much care should be exercised in not supporting those called, who may be striving to get in line of their duty and to overcome unclean habits, for hasty moves will have a tendency to do harm. Be patient and kind with the erring and weak ones; remember that the Lord, who has been so merciful to us, expects that we should be so to one another.

I am pleased to see the progress the church is making in presenting a clean body of ministers and membership; but do not step too far by adopting resolutions that will hinder the ordination of those called, for when the Lord directs or calls we should give heed.

It is no sign that a man has not been called when he fails to develop and magnify his calling. Jesus called Judas, but he fell. Others have done likewise. See that we do not do so or cause others to become discouraged by hasty resolutions. More good has been accomplished by example and education than by hasty resolution (compulsion), for there is no honor to a person who does something because he has to. The Lord wants men to do good because they want to. Volunteers are what the Lord wants.

CAMERON, MISSOURI.

WILLIAM LEWIS.

To admire what is admirable, to adore what is adorable, to follow what is noble, to remember any such examples that have crossed our earthly pilgrimage, that have brightened its darkness and cheered its dullness—this keeps alive before us the ideal of human nature and the essence of the divine nature. The good thoughts, the good deeds, the good memories, of those who have been the salt and the light of the earth, do not perish with their departure. They live on still, and those who have wrought them live in them.—Selected.

News From Missions

Texas.

After General Conference I labored in Latimer County, Oklahoma, until the 7th of this month. I had some good meetings while in Latimer County. Brother J. N. Simmons and I held a few days meeting near the little town of Blocker, on the Fort Smith and Western Railroad. This is a new place where Brother Simmons had preached a few times and baptized a noble man and his wife; Brother and Sister Gagees. We had fine crowds out and a fine interest. We anticipate going back there soon and renewing the effort.

On the 7th of this month I left that county for northeastern Texas. I began my work at Avery by uniting Brother J. E. Kelsey and Sister Ora Kelsoe in the bonds of matrimony. They are indeed a fine couple, and have a bright future; and we believe will be of great use to the church. Brother Kelsey is a fine machinist and has a nice home in Wilburton, Oklahoma, where he will take his bride in a few days. Sister Ora is a fine school-teacher, and an accomplished young lady.

We began meeting at Avery on the morning of the 9th with quite a good many to listen to the angel's message. The crowd increased every evening. We continued meetings until the evening of the 16th; that evening at 3 o'clock I led two into the waters of baptism, Frank Pollard and Mrs. Sorrels. When I led Frank into the water a beautiful light shone around the pool and that evening while we were having a grand prayer meeting, the Spirit being with us in great power, a sister rose up to bear her testimony. She stated that while the light was around the pool she saw a great work that the young brother, Frank, would do.

There is a great demand for work around this country. There are many noble Saints scattered over this part of the field who would make fine workers in the church if they only had a chance.

Last Sunday I superintended the Sunday school at ten o'clock, preached at eleven, baptized at three, and at four had confirmation. The Lord's supper and prayer meeting began at eight. When the day's work was done I felt like I could not do any more for a week. Next morning I arose from my bed and prepared to take a trip to another place, eighteen miles away, where I will begin meetings to-morrow evening.

I am in the work for life. Zion will soon be redeemed, and our Savior will come; and if I don't do my part of the work I will miss my reward.

Ever praying we will enjoy the Spirit in great power this year, to accomplish our work, and that thousands may be brought into the kingdom, and that we will all soon be in Zion.

Your brother,
E. A. ERWIN.

New York City; Borough of Brooklyn.

Brother John H. Hanson, of South Boardman, Michigan, gave us a pleasant call while en route to his mission to Sweden. He stayed with us for one week and preached one evening in the Swedish language to the Swedish people, there being a number in the vicinity of the church.

Arrangements are being completed for the opening of our annual Daily Vacation Bible School. The opening date is set for Monday, July 15. We are hoping the school will be successful, even above what it was last year.

In a recent publication in this city the following figures are given, showing the birth rate per 1,000 population during three years. Jewish 54.90; Italian 50.47; Negro 26.65; American 6.95. It is estimated that outside the city of New York the figures the country over stand 2.7 children born to American mothers to 4.4 of immigrant mothers. These facts are

rather alarming to some who are wondering what the future will bring forth under such conditions. Another published statement says of conditions in this great city, "Almost everybody sleeps under a roof he does not own; there in a recent year 204,119 men went into jail; 7,486 were picked up for vagrancy; 53,741 applied at the municipal house for shelter; 10,000 girls began to lead disreputable lives, while 50,000 continued the life they had begun; 800 men and women committed suicide and an appalling addition was made to the 150,000 forgotten graves in the Potter's Field."

In company with some of the brethren here we visited the meeting places of the Mormons in this city. In the borough of Brooklyn they meet at 879 Gates Avenue, in a lodge hall. Here we found an audience consisting of about one dozen, most of whom were young men, missionaries just sent out in the field from points adjacent to Utah. In Manhattan we found their meeting place to be in a lodge room at 151 West One Hundred Twenty-fifth Street. Upon the occasion that we were there we heard no less a personage than Apostle Heber J. Grant. This is the man whom some of the readers of this paper will remember as having asked me some ponderous questions at a conference meeting in London, England, a few years ago. I think it very likely that he remembered me and also my answers to his queries. Nearly all present at this meeting were from the vicinity of Utah, and children, "even to the third and fourth generation of the Mormons." Many young men and women are here for educational purposes and at the close of the meeting it was announced that on the following Monday night they would celebrate by holding a dance. One elder introduced as the president of a conference, said, "As I was reading the Prophet Isaiah the other day where he says, 'Search the scriptures, for in them ye think ye have eternal life.'" Again he remarked, "As Paul says, 'Seek ye first the kingdom of God and his righteousness,' etc."

Perhaps they make no pretension to knowing much about the Bible, as is evident, but they do assert that they *know* "that Joseph Smith was a prophet of God," also, "Brigham Young and his successors," including the present incumbent. With this statement they always conclude their testimony, and they marvel that while we believe in the prophetic mission of Joseph Smith, we do not lay it down as an essential truth that man must believe in order that he may be saved. It is most too much like Mohammedanism which used the cry, "There is no God but Allah, and Mohammed is his prophet."

One of these people said that "Joseph Smith was the greatest man that ever lived, save Jesus only." They are making claims for him that no doubt would have humiliated him if such had been mentioned in his presence while he was living. No doubt he would have reminded them that his mission was to point men to the Lamb of God rather than to himself. Once the Mormon intrenches himself behind his testimony (?) he is prepared to believe all that is in any way connected with the history of the people—polygamy and all without question. As I once remarked to a young elder, saying, "Do you believe Adam to be your God?"

He answered, "Why, I never heard of such a thing!"

But, said I, "Brigham Young said, He is our Father and our God and the only God with whom we have to do."

"Well," said he, "if Brigham Young said it, it is the truth, and I bear my testimony to you that Brigham Young was a prophet of God, and if he said that Adam is God I know it is true." Needless to say, the world will not be seriously affected by such testimony.

A new book is just off the press entitled, *Mormonism; the Islam of America*, by Bruce Kinney, D. D., of Topeka, Kansas. For several years he claims to have been superintendent of

Baptist Home Missions in Utah. Fleming H. Revell Company are the publishers of the book. In his preface the author states that the book is not aimed at the Reorganized Church. He says the Reorganized Church rejects the polygamy doctrine, and its membership is made up generally of good, law-abiding citizens. He begins his book by an effort to besmirch the character of Joseph Smith—telling that he was indolent and that the whole family was visionary and otherwise faulty. He acknowledges his indebtedness to such men as W. A. Linn, Reverend J. D. Nutting, and M. T. Lamb, all of whom have exploited their wisdom in written documents and books upon the subject. Mr. Kinney does not add any new light upon the subject, and many of his conclusions are incorrect, as are those from whom he has copied.

Our Sunday school last Sunday registered an attendance of ninety-one, it being an increase over the corresponding date of last year of about forty. Our annual picnic was held in the beautiful Prospect Park on June 15. We also held a strawberry festival in the basement of the church, for the benefit of our vacation school, on the evening of June 18.

Anyone who may read this letter having relatives or friends in this city, or any who may know of persons living here who are members or interested in the church, are requested to send the names and addresses of all such to the undersigned and I will call on them and try to persuade them to attend our services.

The writer met with an accident on the 15th inst., being struck by a street car. In these crowded thoroughfares it is a wonder more do not suffer injury. I will not attempt to explain the details of the accident here; suffice it to say I am fortunate in escaping with my life.

I have been unable to officiate in the pulpit the last two Sundays, but hope to be entirely well in a short time.

Brother Thomas Lester and Miss Margaret M. Allen were joined together in the bonds of holy matrimony, by the writer, at his residence on June 22.

Bishop John Zimmermann, of Philadelphia, and his counselors, Brethren A. D. Angus and B. R. McGuire, occupied the pulpit here on the 23d inst., making explanation of the temporal laws of the church. A good interest was manifest in the meetings.

We are arranging for an entertainment to be given by the children on Friday evening, July 12, under the auspices of the Vacation and Sunday schools and for the social benefit of both.

Brother H. O. Smith gave us a pleasant call en route to his post of service at Fall River, Massachusetts.

The Evening Sun, of June 15, and *The Sunday Sun*, of June 23, contain articles announcing, "War on Mormons declared," "Worldwide attack on Mormonism planned." The latter article is profusely illustrated with pictures of Joseph F. Smith, the Utah Tabernacle, Tithing House, and the cartoon of a young elder giving a tract to a young lady at the door. This "war" is to be carried on by the International Council of Women, with headquarters in this city. Our church here in Brooklyn is referred to in one of the articles—the statement is made that we do not believe in polygamy—even for that we are not much flattered.

As time goes on the people seem to be getting a better understanding of who and what we are and those who know us generally have no war to wage; anyway we are behind a good fortress.

W. E. LARUE.

BROOKLYN, NEW YORK, 1331 Park Place, June 24, 1912.

Cleveland, Ohio.

We send you a few lines to let you know that the campaign is well under way in Cleveland, Ohio, with Brother Richard Baldwin leading the van and the local ministry rallying about

him loyally. Street preaching in order on three nights of the week and the customary park service on Sunday afternoons.

We are meeting the men from the mills and inviting them by handbills to come out and hear Brother Baldwin, who has been blessed in delivering the angel's message. We are hopeful to believe that this summer's work will result in adding some new workers to the local work and that as a consequence we shall receive new impetus in the aggressive phase of the Master's cause.

As an instance of our work locally: To-day's congregation at Wade Park numbered about two hundred strangers and a score of our own branch: compare this audience with that which followed of the fashionable East End churches with their five hundred or so listeners out of a combined membership of fifteen popular churches; they had their orchestra of ten pieces and a quartet and eight pastors of the Ministerial Association in evidence! Thus with quite a flourish they opened their season of park services; but let us see into the motive of this ministerial activity among the "hired" shepherds! From a critical examination of the past few years we have learned this, that the "union service" has been conducted with much blowing of the ram's horn at the outset each year, followed by dispensing with one or more of their regular Sunday services, which means *fifteen pastors leave off their work to let one do it* at the park, and as the season gets started they so much prefer one another in honor that they are conspicuous by their absence, ditto the choirs, orchestras, and quartets, until we find their "substitutes" pleading for "some one in the audience to please come forward and play the organ" (they have even condescended to use instruments and talent of the lowly local Saints, for which we think none the less of them, and we are proud to say the help was cheerfully given).

On one occasion of a recent season we heard one of their speakers announce himself as being a stranger in the city but a pastor from a prominent Chicago church who had exchanged pulpits with a Cleveland reverend, and had been invited to occupy in the park; he stated his embarrassment at standing in a strange place *without one of the local pastors to present him* to this congregation! Think of that for popular religion, and be glad that the gospel of the latter days has such loyal exponents among the eldership—as we have with us.

EARNEST WEBBE.

News from Branches

Saint Louis, Missouri.

Brethren Archibald and Dowker had charge of our monthly sacrament service June 2, and the Spirit's influence was enjoyed.

On the morning of June 9 Brother C. J. Remington baptized five little ones into the fold, all of the Oak Hill Branch.

At our regular branch election Brother R. Archibald was elected president, G. S. Trowbridge presiding priest, George Reeves presiding teacher, W. R. Cowlshaw deacon, G. S. Trowbridge secretary, A. W. Smith librarian, the undersigned correspondent.

The district conference convened in Lansdowne June 22 and 23. The same officers were reelected to represent the district for the ensuing term. A very busy day was spent. Services were reported to have been arranged for almost every hour during the day, and a most pleasant and spiritual time was enjoyed by the very large attendance. Among the many impressive features were fourteen baptisms, fourteen ordinations, nineteen confirmations, and one child blessed. Conference adjourned to meet in Belleville, Illinois, in September.

Our Saint Louis Sunday school held a bazaar and light lunch the evening of June 18, for the benefit of our Christmas offering. Notwithstanding very rainy weather, a fair attendance was present, and a fair sum realized.

Brethren Jenkins and Sawley have been holding nightly services here and we trust they will be blessed in their efforts for good.

Your sister in Christ,
2739 GREER AVENUE.

ELIZABETH PATTERSON.

Burlington, Iowa.

Though the Burlington Branch has not reported for some time, it is not because interest has lagged. The attendance at the regular services has been good of late, and we are hoping will not be decreased by the approaching warm weather.

There have been a few changes in the congregation since our last report. Brother J. E. Jarvis, who served long and faithfully as branch clerk, is now permanently located in Chicago, which necessitated a change in that office at our last election.

Brother Fred Wright and family have recently moved to Burlington from DeKalb, Illinois, making a welcome addition of four to our ranks.

The Sunday school has grown considerably in proportions during the past few months,—we think largely through the efforts of our pastor and his wife, Brother and Sister F. M. Cooper. Sister Cooper, since her election as home department superintendent in January, has secured a membership of over twenty in that department, while the attendance of the main school has been ranging from sixty to seventy-four or seventy-five. With all officers and teachers standing faithfully at their posts of duty, we feel that good work is being done, and are bending every effort to continue it. Children's Day was observed Sunday, June 23. The program was not elaborate, but the parts were well rendered, and after a fitting address to the children by Brother Cooper, he administered the ordinance of baptism to four of the children who had given their names,—Vida and Earl Kaestner, Lois Kunz, and Frances Duke. The confirmation took place in the evening, and also the blessing of one child, which we had expected to include in the morning's program, but which was, by request of the parents, postponed till the evening service.

Our primary teacher, who has been doing excellent work with her flock of twelve or fifteen, is now visiting in Rock Island, and reports visiting the East Moline Sunday school and having been invited to take an active part in the exercises. She wrote that she hoped to succeed, as she wanted to boost the Burlington school. Success to the Burlington boosters, wherever they may be!

The Religio has been holding its own, with some little fluctuation in attendance. Three classes have been maintained part of the time, and we hope will be regularly.

CORRESPONDENT.

Miscellaneous Department

Conference Minutes.

LAMONI.—Thirty-fourth conference of Lamoni Stake was held at Lamoni, Iowa, June 8 and 9, being presided over by the stake presidency. Statistical reports were received from the following branches: Centerville, Evergreen, Graceland, Greenville, Hiteman, Lamoni, Leon, Lucas, Pleasanton, Ward, Andover, Lone Rock, and Oland. Branches not reporting were Davis City, Allendale, and Pawnee. Ministerial reports were received from the following brethren: John Smith, R. S. Salyards, J. F. Garver, J. R. Evans, G. R. Wells, M. M. Turpen, J. R. Lambert, J. A. Gunsolley, H. A. Stebbins, R. M. Elvin, Price McPeak, and Jesse Roberts. Reports were received from the Second Quorum of Teachers, Third Quorum of Priests, and Fifth Quorum of Elders. Report of the Stake Bishopric showed: Balance on hand January 1, 1912, \$1,979.33; received since from various sources, \$3,800.45; paid out for various purposes, \$3,642.91; leaving a balance on hand June 1, 1912, \$2,136.87. The stake historian reported considerable work done in his department of the work, showing the progress and development of the work in the stake. Upon recommendation of the stake high council, it was resolved that hereafter the stake hold two conferences each year, instead of three as has been our rule in the past. On account of removal from our vicinity, H. H. Gold resigned as secretary of the stake and C. I. Carpenter was elected to fill the vacancy. Upon recommendation of the stake high council, Eli Hayer was ordained a member of the stake high council by W. H. Kelley, John Smith, and Albert Carmichael. Upon request of the Third Quorum of Priests, J. W. Barr was ordained first counselor to the president of the quorum, by John Smith, W. H. Kelley, and Albert Carmichael; and Cyril E. Wight was ordained second counselor by A. Carmichael, John Smith, and W. H. Kelley. The time and place of holding the next conference were referred to the stake presidency. Preaching was by M. M. Turpen and C. E. Willey. The spirit of peace prevailed in all the sessions, which were enjoyed by those attending.

NORTHEASTERN ILLINOIS.—District conference convened at Mission Branch, June 1, 1912. Conference called to order by the president of the district, C. H. Burr; he and L. O. Wildermuth were chosen to preside. Statistical reports were read from the following branches: Belvidere, Plano, Unity, Mission, First Chicago, Central Chicago, West Pullman, and Wilmington. Ministry reporting: C. H. Burr, and L. O. Wildermuth. Branch officers reporting: Thomas Hougas and Earl D. Rogers. District treasurer, W. E. Williamson, reported: Balance and receipts, \$31.01; expenditures, \$25.42; balance on hand, \$5.59. Plano was chosen as the place to hold the next conference; the time was left to the district presidency. William Darmon and James F. Keir were chosen to fill the vacancies caused by the appointment of J. A. Tanner to another field and the resignation of Milo Ewing on the reunion committee. Bishop's agent, James F. Keir, reported balance on hand last report, \$814.80; receipts, \$2,292.68; expenditures, \$2,706.75; balance on hand, \$400.73. Jasper O. Dutton, Evansville, Wisconsin, box 76, was elected president of the district, with Jott Bronson as associate. W. E. Williamson elected secretary and treasurer; C. B. Hartshorn, librarian; O. O. Randall district chorister, with power to choose assistant; W. E. Williamson, secretary.

Convention Minutes.

SPOKANE.—District Sunday school association convened at Saints' church at 2.30 p. m. Reports were received from the following Sunday schools in Idaho: Valley 12 members, Sagle 52, Bluett 45, Spokane Sunday School in Washington 93 members. Ellensburg and Roslyn Sunday schools did not report. On motion Sister Emma Bell was elected superintendent of the home department. Interesting and instructive talks were made by Elders G. W. Thorburn and Oscar Case on Sunday school work, and along the lines of institute work. On motion the chair appointed Oscar Case, Carl Potter, and Verna Simmons as the program committee for the next convention, with instructions to take up the subject of institute work. The evening session consisted of the reading of the Sunday School Outlook by Brother Oscar Case and a program rendered by the Sagle Sunday School. Moved that we stand adjourned to meet at 10 a. m. the day previous to our next district conference. Carried. Mary Buchanan, district secretary.

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Oh, the blessing it is to have a friend to whom we can speak fearlessly on any subject; with one whom one's deepest, as well as one's most foolish thoughts come out simply and safely. Oh! the comfort, the inexpressible comfort of feeling safe with a person, having neither to weigh thoughts nor measure words, but pouring them all right out just as they come, chaff and grain together, certain that a faithful hand will take and sift them, keep what is worth keeping, and then, with the breath of kindness, blow the rest away.—Dinah Mulock Craik.

Conference Notices.

District conference of the Portland District will convene at Vancouver, Washington, August 10, 1912, at 10 a. m. This date has been decided upon for the convenience of those who want to attend both the district conference and the joint reunion of the Seattle and British Columbia and the Portland districts. We would like to see the district well represented at both. M. H. Cook, president.

Convention Notices.

Far West district Sunday school and Religio convention will be held Saturday and Sunday, July 20 and 21, 1912, at Stewartsville, Missouri. All secretaries must please see that reports and proper credentials are sent in, if possible, by July 7, 1912. Miss Violet Wilke, district secretary, 420 North Seventeenth Street, Saint Joseph, Missouri.

Convention of the Zion's Religio-Literary Society of the Saskatchewan District will be held at Disley, Saskatchewan, July 18, 1912. At 10 a. m. song and social service; 11 o'clock organization and reports from officers; 2 o'clock, business meeting and election of officers; 4 o'clock, parliamentary drill; preaching in the evening. The meeting will be held at the Disley Branch. Committees will meet all trains. Everybody welcome. Mae Williams, secretary.

Reunion Notices.

The Eastern Oklahoma reunion will be held from August 2 to 12, 1912, at Wilburton, Oklahoma. All that can are invited to attend. The committee will try and make you welcome. Come prepared to camp on the grounds just west of town, at Dagnan Park; plenty of good water and shade. Let us try and make this reunion a grand success. Apostle J. F. Curtis and other good speakers will be with us. Anyone desiring tents write H. R. Harder, chairman of the reunion committee. Lee Quick, J. W. A. Bailey.

A reunion will be held with Sunnyvale Branch, at Viceroy, Saskatchewan, beginning August 2 and continuing till August 4. Pasture for horses and lodging room for visitors will be provided free; visitors to bring bedding and straw ticks. Viceroy is at the end of the Weyburn extension of the Canadian Pacific Railroad, about seventy-five miles west of Weyburn; buy tickets at Weyburn for Viceroy if possible, if not visitors will be met at Ogema. All come who possibly can. E. R. Davis, secretary of committee.

Eastern Nebraska and Western Iowa Reunion Association will meet at Council Bluffs, Iowa, at what is known as Walnut Grove, from August 23 to September 1, 1912. Street car runs to grounds. Tents can be rented as follows: 10 by 12, 3-ft. wall tent, \$1.50; 12 by 14, 3-ft. wall tent, \$2; 14 by 16, 3-ft. 6 in. wall tent, \$3.50; 10 by 13, 5-ft. wall tent, \$4; 10 by 14, 6-ft. wall tent, \$4.50; 12 by 14, 6-ft. wall tent, \$4.50. Cots, 50 cents each; chairs, 15 cents; blankets, 25 cents a pair; pillows, 15 cents a pair. Twenty-five cents additional will be charged for setting up tents, if ordered set up, when tents are ordered. All orders to be sent to J. M. Baker, 700 West Fifth Street, Sioux City, Iowa, before August 20. Money must accompany order, as the rent of tents must be paid before tents can be secured. Branch presidents please see that this notice is presented to all your membership. J. M. Baker, for committee.

The Bishopric.

AGENTS' NOTICES.

To the Saints of the Spokane District, Greeting: I want to congratulate all who have honored the law of Christ pertaining to temporal things. We ought to be all sufficiently interested in the work, and in cooperating with the Master, to do what is required by it. The elders' families must be supplied with means from the tithe receipts, so do not forget to send in yours, much or little, as it all helps. Is your faith and love for God and his work sufficient to move you to obedience? If not, "faith without works is dead, being alone." Is your name written in the tithe book for the amount due your Creator? We preach an everlasting gospel and an unchangeable God, hence in every age and dispensation the law of tithes is taught, so it is for the gospel extension we plead, that we may comply with God's law and by obedience be rewarded in the day of judgment. Let us make up our minds to pay the tenth of our increase to the Lord, so we can reasonably expect his blessings. "Prove me herewith." Ask your-

self what that means. How can you prove the truth or correctness of anything if you never try? Here is a statement: "I the Lord am bound when ye do what I say."—Doctrine and Covenants 81:3. When is the Lord bound? "Prove me herewith." Do you believe it? If so, your duty is clear.

Would you rather have all that comes into your hands and have no promise from the Lord, or pay the tenth with a consistent life in other things and have all the promises God has made to his people? We must not withhold because we find it needs effort and diligence on our part, nor because of the need of sacrifice, because the Lord says, "Gather my saints together unto me; those who have made a covenant with me by sacrifice."—Psalm 50:5. We must work out our salvation according to the pattern, not some other way. "All the world and they that dwell therein are mine," the Lord says, and we especially are. If we are the Saints of God, let us wake up, if we have been asleep to our privileges and duties. We are no better than others unless we do better. Some people think because they are Saints they are all right. We are right when we keep his commandments. Do you think God ever gave an unnecessary commandment?

Real Saints must prove themselves by works and make a reasonable effort to do what the law says. Sometimes we can't see just how things are coming out, so we wait. You may wait too long and let the chance go by, like those foolish virgins did, and when you want to do it's too late. Let us have faith in God and his promises.

W. W. FORDHAM.

Spokane, Washington, S. 238 Haven Street, June 20.

To the Saints of the Saskatchewan District, Greeting: As I can not come and talk to you all personally, I thought if I would write to the HERALD, you would all have a chance to read and so hear from your humble servant. I am glad that many in the district have sustained the Bishopric and thereby done their duty to the Lord, for which he will bless you and has blessed you. Yet there are others who have done very little or nothing, and the Lord has also blessed you. Now, to all such let me say, if you appreciate these blessings, please show it by paying your tithing; that will be showing your faith by your works. Then, when you have done your duty to the Lord and stand in need of his special blessing you can ask for such with a clear conscience, knowing that you have kept your part of the covenant, and he will bless you accordingly.

Hope I may be able to meet you all in the near future.

Yours in the gospel of Christ,

J. A. BECKMAN, *Bishop's Agent.*

NUTANA, SASKATCHEWAN, June 18, 1912.

Notices.

Saints of the Western Kansas District, Brothers and Sisters: I would like to ask you to turn your offering over to the treasurer. Also it was voted that each Saint of said district should pay twenty cents into the treasury. This not only seems an offering but a duty to all Saints who are able. As it is now tent season, we could use our tent. We have a tent but no funds to use it with, so if you will kindly send your offering it will help the work greatly.

Yours in bonds,

PORTIS, KANSAS.

ALLEN E. PALMER.

Pastoral.

To the Saints of the Nauvoo District, Greeting: Having been assigned to labor among you another year, we trust each one who has named the name of Christ will see to it that they heed the admonition of the Lord to come up higher. Let each branch president see that he gets his report in on July 1, October 1, January 1, and April 1. Please read Elder F. M. Smith's notice from the First Presidency. How can we send in a report if the branch presidents fail to report? Please be prompt. Let us have a report from each local man in the district holding the priesthood, no matter how little you do report. Hy home address is Lamoni, Iowa. Please send reports as promptly as possible.

We have two new men this year. The Saints did excellently last year along the line of tithing, but this year brings new conditions and new experiences, so let each one see that he has his name on the books of Bishop George P. Lambert for the amount they owe their heavenly Father. Address Brother Lambert at Ferris, Illinois, R. F. D. 1.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1800.

EDITORIAL:
 A Lesson of Disaster - - - - 629
 A Good Way to Succeed - - - - 629
 Robert J. Burdette on Joseph Smith - - - - 631
 Notes and Comments - - - - 632
 HYMNS AND POEMS - - - - 632
 ORIGINAL ARTICLES
 The Sin Against the Holy Ghost, by The Lone Nephite - - - - 633
 Leaves from Life—Autobiography of Andrew Hampton Johnson - - - - 634
 The Function of Presiding, by George E. Harrington - - - - 636
 The Authority of Scripture, by T. W. Williams - - - - 639
 OF GENERAL INTEREST - - - - 640
 MOTHERS' HOME COLUMN - - - - 640
 LETTER DEPARTMENT - - - - 642
 Mrs. Effie J. Denton—Dora Booker—Lucy Williams—S. Frank and Myrtle Robertson—Brother and Sister T. E. McKee—One Who Was There—R. S. Salyards—William Lewis.
 NEWS FROM MISSIONS - - - - 647
 E. A. Erwin—W. E. LaRue—Earnest Webbe.
 NEWS FROM BRANCHES - - - - 648
 Elizabeth Patterson—Correspondent.
 MISCELLANEOUS DEPARTMENT - - - - 649

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The surest way to get a larger place is to make our service fill and overflow the place we occupy.—Josiah Strong.

Let us each strive hard to advance in spiritual life. Let us hear from the scattered members in regard to their needs. We will strive to do the best we can in getting around to assist you in the work.

Let the local brethren make new openings and the traveling ministry will do all they can to assist you along this line. Come let us be colaborsers together in this great work. Let us keep the banner of King Immanuel afloat. May the Master of peace crown our efforts with success.

In bonds,

CHARLES E. HARPE.

KEOKUK IOWA, June 21.

Died.

ALLBRIGHT.—Emery Fred Allbright, son of Wiley and Etta Allbright, was born June 8, 1897, in the city of San Antonio, Texas; baptized October 9, 1910. He was thrown from a moving train between his home and Del Rio, Texas, and fatally injured May 4, 1912. He was picked up by another train crew that passed shortly after, and died before they could reach medical aid. His last words were those of love and devotion to his mother, asking that she might be notified. He was the only boy, and worked early and late, never faltering, to help support his mother and three sisters younger than himself. He was kind, loving, and obedient in his home, and was loved by all who knew him, and leaves a sweet memory to those who mourn for him. Funeral services were conducted by Elder John Harp. He was laid to rest amid the cries and sobs of loved ones and friends in a beautiful spot where the branches of a spreading cedar shade his little grave. His death cast a gloom over the entire community in which he was reared.

"There is no flock, however watched and tended,
 But one dead lamb is there;
 There is no fireside, howso'er defended,
 But has one vacant chair.

"He is not dead, the child of our affection,
 But gone into that school
 Where he no longer needs our poor protection,
 And Christ himself doth rule.

"In that great cloister's stillness and seclusion
 By guardian angels led,
 Safe from temptation, safe from sin's pollution
 He lives, whom we call dead.

"Day after day we think what he is doing
 In those bright realms of air;
 Year after year his tender steps pursuing
 Behold he's grown more fair."

BOYER.—Brother George W. Boyer died at Toledo, Ohio, June 9, 1912. Born November-9, 1866, at Washington Township, Michigan; baptized by J. Grainger, December 27, 1908. Funeral sermon preached at undertaker's rooms, on Broadway

Street, and services conducted by Elder Samuel Brown. His wife died some years ago. He leaves to mourn one girl ten years old, one brother and two sisters.

BROWN.—William Riley Brown was born May 10, 1833, at Binghamton, New York, being the first son of William and Lydia Brown. He moved with his parents to Ohio when quite young. He was baptized into the old church when about fifteen years of age, near Cleveland; came to Iowa in 1860; was baptized into the Reorganization in June, 1862; enlisted in the Union Army in 1863, and served nearly three years in the Civil War. While in the service he contracted the disease that was the final cause of his death. Married Nancy Ann Marshall in 1875, who, together with four brothers and four sisters, survive him. He died at the Soldiers' Home at Marshalltown, June 17, 1912, aged 79 years, 1 month, and 7 days. Funeral at Oskaloosa, June 19, 1912, conducted by Reverend J. D. Guthrie. Interment in the Forest Cemetery.

BRADLEY.—At Lamoni, Iowa, June 17, 1912, John R. Bradley, aged 71 years, 3 months, and 7 days. He was born in Lincolnshire, England, in 1841; came to America in 1849, and married in 1867, in Jones County, Iowa. He is survived by his wife and five sons and daughters, all of whom were present at his funeral. He was baptized in 1878 by J. S. Patterson and continued in the gospel faith; he lived an honorable life. Sermon by H. A. Stebbins, assisted by A. S. Cochran and R. M. Elvin.

BARRY.—John D. Barry, after an illness of eighteen months passed away peacefully at his home in Berkeley, California, June 11, 1912, at the early age of 28 years, 6 months, 12 days. Sister Maud Peat Barry is left as his bereaved wife with two children; one brother also survives him. Funeral services at the home on June 13, J. M. Terry preaching the sermon. The remains were cremated.

NESSER.—Sister Sarah Elizabeth Ray Nesser, born March 7, 1849, in Indiana; married to John Nesser, April 10, 1883; four children were born, three daughters and one son; three have died, leaving one daughter, Mrs. Ora Myers and her son to mourn the loss of a kind and faithful mother. Sister Nesser died April 20, 1912, at the home of her daughter at Cameron, Missouri. She was baptized in Stewartsville, Missouri, 1881. Services in charge of N. V. Sheldon, at the Saints' church; sermon by William Lewis. She was laid to rest in the Cameron cemetery by the side of her husband, who preceded her thirty-nine days. They were both faithful members and took pleasure in speaking in favor of the faith.

In every part and corner of our life, to lose one's self is to be the gainer; to forget one's self is to be happy.—Robert Louis Stevenson.

No one is useless in this world who lightens the burdens of another.—Charles Dickens.

Isn't Your Vacation Just About Due?

I don't think there ever was a time when so many people were thinking about and planning vacations as right now. There seems to be something in the air which makes everybody long to pack up and go away awhile.

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THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, JULY 10, 1912

NUMBER 28

Editorial

THE NAME OF THE CHURCH.

Shakespeare propounds the question: "What is in a name?" He then affirms: "That which we call a rose, by any other name would smell as sweet."

That may be true regarding the rose. A change of name would not rob it of its perfume or beauty. Yet there is or should be an eternal fitness in all things. If we were to apply the term "Skunk Cabbage" to a beautiful Gold of Ophir rose it would be both inappropriate and offensive. In like manner many of our people object when the name Mormon is applied to the church. It is to them both inappropriate and offensive. In its best sense it stands for a man, one of the writers of the Book of Mormon, or for the Book itself; and the church is in no sense a man-made church to be called after the man Mormon, nor is it founded on the Book of Mormon, to be called after the book. In its worst sense it suggests an institution in the West with which we do not care to be in any way confused.

Some one has said, "A nickname is the heaviest stone the Devil can cast at a man."

THE CHURCH OF JESUS CHRIST.

The official title of the church is "The Reorganized Church of Jesus Christ of Latter Day Saints." The most important and vital part of that title is, "The Church of Jesus Christ."

Some people affirm that Jesus never established a church. To them he is a great social reformer, not a church builder. But he himself said: "Upon this rock I will build my church." And the Scriptures show that he did fulfill this promise.

Some have thought that the church should be called "The Church of God," because that term appears twice in the New Testament. They quote the language: "To feed the church of God" (Acts 20:28); but if the entire passage is read it explains itself, "The church of God, which he hath purchased with his own blood." Jesus is the one who has purchased the church with his own blood. It is his; the church being the bride, the Lamb's wife.

In the Book of Mormon the principle is laid down

that those who belong to the church should take upon them the name of Christ, and those who will not do so are not his. In the Book of Alma (chapter 21) it is said that the true believers were known as "Christians" among those who did not belong to the church, but they themselves took upon them the name of Christ, or as stated in Mosiah (chapter 9), were called the church of Christ. It is fitting and right that as a recognition of his divinity the church should bear the name of the one who said he would build it, our Savior, our Redeemer, our Lord, even Jesus Christ, the only name "under heaven given among men, whereby we must be saved." While the disciples of the church in Jerusalem called themselves after Christ, thus taking upon them the name of Christ, they did not call themselves "Christians." As is the case of the church on this continent, that was a name given by nonbelievers, not adopted by the church, and first applied to them in Antioch (see Acts 11:26).

The term "Church of Jesus Christ" is more definite, appropriate, and biblical than the name "Christian Church."

SAINTS.

At the annual dinner of the New England Society, 1889, Henry L. Wayland facetiously defined the word *saint*: "A man with convictions, who has been dead one hundred years; canonized now, cannonaded while living."

It is generally supposed that to be a saint one must be dead. If that were true we could not qualify—not yet—we will all qualify presently. But we know of nothing to indicate that God recognizes "deadness" as a necessary adjunct of sainthood. The saints addressed in the New Testament were all living saints, only in the sense that they were dead to sin.

So far as convictions and cannonading are concerned we may qualify. A certain eccentric British inventor some years ago invented a gun that would fire either round or three-cornered projectiles. When applying for the patent he specified that the round bullets were to be used in killing Christians while the three-cornered ones were for Mohammedans. He thought that anything was good enough for Moham-

medans, but some consideration should be shown toward Christians. Latter Day Saints, being regarded as legitimate prey, there being no "closed season" for them, and no commonly accepted rules of fair sport to be observed in their extermination, have been fired at with all kinds of projectiles, round, square, and three-cornered, ranging from the little BB's fired by little D. D's, to the enormous fourteen-inch mud balls exploded by Clark Braden and others, and the more deadly leaden pellets that helped to fill that old well with murdered Saints at the Haun's Mill Massacre.

The fact is, that the word *saint* does not mean a perfect and glorified individual who has long been dead and is now canonized. It was applied to members of the Church of Jesus Christ in all ages of the world. One has but to glance through the New Testament to discover how often it was applied to living members of the church. "To all that be in Rome, beloved of God, *called to be saints.*"—Romans 1:7. "To the *saints* which are at Ephesus."—Ephesians 1:1. "To *thy saints* at Jerusalem."—Acts 9:13. So it runs, not only in the New Testament but also in the Old Testament, the name appearing nearly one hundred times.

Paul puts it thus: "Now therefore ye are no more strangers and foreigners, but *fellow citizens with the saints*, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."—Ephesians 2:19, 20.

Not wishing to be foreigners and strangers, we accept our fellowship with "the saints," and are built upon the foundation of the apostles and prophets, and accept Jesus Christ as the chief corner stone.

While the church is known as the Church of Jesus Christ, the members are called Saints, as of old; they never having been termed Methodists, Baptists, Presbyterians, what not, in the days of the apostles, but rather saints.

LATTER DAY SAINTS.

The term Latter Day Saints would be appropriate in these days in any event, to distinguish the Saints of to-day from the saints of former days. These are certainly "latter" days, as compared with the "former times." But the term has a deeper significance, expressing our belief that these are the *last* days, the days immediately preceding the second coming of Christ and the destruction of the wicked.

Those who do not accept this view should read Paul's characterization of the "last days," found in 2 Timothy 3:1-6; and the predictions made by others of the prophets and Jesus himself regarding the signs of the last days.

As the budding fig tree indicates the approach of

summer, and the color of the evening sky gives promise of the weather to be, or the dawning of light in the east presages the approach of day, so do the signs of the times speak to those who can understand them. Others, with eyes upon the ground, hasten on, thinking that as things have continued "since the fathers fell asleep," so they shall continue, refusing to heed any warning until swift destruction comes upon them.

The trend of events in the political, industrial, and religious world, the unfolding of affairs, the character of the people, the signs of the times, all confirm us in the belief that these are the "latter days" spoken of so often by the prophets. So we may regard the term "Latter Day Saints" as explanatory, qualifying the vital part of the title, "The Church of Jesus Christ," in such a way as to designate the character of the membership and the dispensation or period of time.

"REORGANIZED."

Lest we be accused of dodging a part of the issue, we will briefly notice the one remaining portion of the name, the prefix, "*Reorganized*,"—"The Reorganized Church of Jesus Christ of Latter Day Saints."

In view of the fact that the church became disorganized during the Dark Ages, and was restored and reorganized in these last days, there is nothing inappropriate in the use of the term; but of course it has another significance, acquired from the fact that there most surely was an apostasy and departure from the faith, with a corresponding disintegration of the church organization during the years 1844 to 1852.

Probably our friends in Utah will be the only ones to seriously challenge our use of the prefix, "*Reorganized*," as they have done, stating that it in itself is a "give away," showing us not to be the original church. To the contrary, the term "*reorganized*" indicates that it is composed of the original elements of the old. They themselves have claimed to reorganize the church, so that the debate should not be over the necessity of reorganization, but as to which is indeed composed of the original elements of the old.

They began to teach reorganization very soon after the death of Joseph Smith the Martyr.

Parley P. Pratt claimed that he received from some spiritual source the following instruction, only a very short time after the death of Joseph Smith:

Go and say unto my people in Nauvoo, that they shall continue to pursue their daily duties and take care of themselves, and make no movement in church government to reorganize or alter anything until the return of the remainder of the Quorum of the Twelve.—Autobiography of Parley P. Pratt, p. 371.

Some time thereafter, as early as December 23,

1847, at Winter Quarters, Brigham Young and his associates issued a general epistle in which they said:

We now, having it in contemplation soon to reorganize the church according to the pattern, with a First Presidency and Patriarch, feel that it will be the privilege of the Twelve, ere long, to spread abroad among the nations.—*Millennial Star*, vol. 10, p. 86.

This work of reorganizing was carried forward in the various quorums, from the First Presidency down, so far as it could be carried among those who followed Brigham Young. Parley P. Pratt says:

February 12, [1848].—I met in council with the First Presidency and members of the Twelve, in which certain vacancies in our quorum were filled. We were then instructed to assist in reorganizing the different quorums here, and in establishing righteousness.—*Autobiography of Parley P. Pratt*, p. 407.

Nor was this work confined to the membership in Utah. Under date of August 28, 1851, Parley P. Pratt wrote from San Francisco to Brigham Young, concerning the church at that place:

We have rebaptized many of them, and have reorganized the church.—*Autobiography of Parley P. Pratt*, p. 432.

Brigham Young carried this work so far that he caused himself, his fellow officers, and the membership in his following to be *rebaptized, reconfirmed, and reordained*, after they had reached the Salt Lake Valley. The following is from Wilford Woodruff, at one time president of their church:

We soon repaired to the water, and President Young went down into the water and baptized all of his brethren of the Twelve present. He then confirmed us, and sealed upon us our apostleship and all the keys, powers, and blessings belonging to that office. Brother Heber C. Kimball baptized and confirmed President Brigham Young. . . . On the next day (Sunday, August 8) the whole camp of Israel renewed their covenants before the Lord by baptism.—*Life of Brigham Young; or, Utah and Her Founders*, pp. 180, 182.

It is not our purpose in this editorial to raise or discuss the much mooted question of succession; but simply to explain and defend to a certain class of objectors our use of the word "*reorganized*." Necessity has made it a legitimate part of the title. Both leading claimants to the successorship in the latter day work have admitted the need of reorganization. It is too late to dispute that need. We are perfectly satisfied as to which is indeed a reorganization of the elements of the old church and doctrine, and which is an attempted amalgamation of some parts of the old doctrine with new, strange, and antagonistic doctrines, with a membership and priesthood dating back only to a new baptism and new ordination.

Briefly to recapitulate: First, the church on earth having at one or more times during the history of the world lapsed into a disorganized condition, as prophets predicted, it is perfectly proper and logical to speak of the church to-day as having been "reor-

ganized." Second, the members of the church are recognized by the Lord in his inspired record as saints, and the era in which we live being the last days, and the approach of our Lord and Savior drawing near, it is perfectly proper and logical to speak of the members of the church as "Latter Day Saints." Third, the church having been built upon the rock by Jesus Christ, and having been purchased by him with his own blood, it is perfectly proper and logical to call it "The Church of Jesus Christ." Hence we must conclude that the name in its entirety is logical and scriptural. ELBERT A. SMITH.

NOTES AND COMMENTS.

MEMORIAL SERVICE.—An interesting memorial service was held at Independence on Thursday evening, June 27, in honor of the sixty-eighth anniversary of the martyrdom of Joseph and Hyrum Smith. Those taking part as shown by a program sent us, were Brethren E. C. Briggs, E. L. Kelley, M. H. Siegfried, F. M. Smith, Sister F. M. Smith, and President Joseph Smith.

PRACTICAL PAPERS.—A feature of *Autumn Leaves* for July is an article by Sister Vida E. Smith on the subject, "The young woman who must make her own way in the world." This is one of a series of "practical papers" of like nature running during the entire year. Parents should place this kind of reading within reach of their children. Another interesting feature of this number is a "travel sketch," an account of a missionary trip through the great State of Montana, by Elder D. R. Baldwin, profusely illustrated. Inez Smith also continues her Biography of Alexander Hale Smith; and the Editor's Corner has another "John Howard Story."

AN IMPORTANT AND INTERESTING SERIES OF ARTICLES.—We expect next week to begin the publication of a series of articles on "Dealing with the erring," prepared by Elder Charles Fry, of Pittsburg, Pennsylvania. There will be eight of these papers, the subjects arranged in logical order. The subjects in their order are: "Offenses," "Labor," "Repentance," "Confession," "F o r g i v e n e s s," "Charges," "Trial," "Penalty." Our readers are all invited to give this series a careful reading.

POINTED.—Brother LaRue writes the following crisp letter to the *New York Evening Sun*:

"WAR ON MORMONS.

"To the Editor of *The Evening Sun*; Sir: I notice by statements which appear in *The Evening Sun* that a 'war on Mormonism' has been decreed by the

International Council of Women, and further that a 'worldwide attack on Mormonism' is planned.'

"I observe that your informant incidentally refers to my church, located at Park Place and Schenectady Avenue, and to myself as its pastor as being a 'branch of the Mormon Church.' Permit me to say that while the official name of our church is 'Reorganized Church of Jesus Christ of Latter Day Saints' it does not recognize the name 'Mormon' as applied to our church as an official name. In other words, people may call us by any name they may choose but they will never call us 'Mormons' by our consent. Not that the word '*Mormon*' is a bad word, but it is commonly accepted as synonymous for polygamy and polygamists.

"Your informant very correctly and properly states that my church rejects the polygamy or 'plural marriage' doctrine. In such a concession to us I do not feel flattered, for no true Latter Day Saint—in other words no true observer of the teachings given to the world by Joseph Smith, jr., ever believed in polygamy. It is the plain perversion of his teachings by the scoundrel Brigham Young and others that has brought shame and disgrace upon that which is the cleanest, holiest, and purest religion in the world.

"Some, who know much better, for purely prejudicial reasons will class my church with the Mormons of Utah, while in fact it has not the least thing in the world to do with them and does not hesitate to announce its unyielding opposition to their corrupt teachings.

"WILLIAM E. LARUE."

BROTHER LARUE AGAIN.—This brother again deserves attention because of his success in securing recognition in the papers of greater New York. The *Brooklyn Daily Eagle* for July 1 contains a review of the brother's sermon of the previous Sunday. It was the anniversary sermon on the martyrdom of Joseph Smith, and was a splendid exposition of our position and defense of the Martyr.

CHILDREN'S HOME.—We call special attention to the article concerning the Children's Home in this issue by Bishop Joseph Roberts, of the board of directors of the institution.

DELOIT ANNIVERSARY.—We are in receipt of an illustrated post card advertising a semicentennial celebration. This branch was organized July 5, 1862, and has a most interesting history. The special services are announced for July 12 to 14. Elders Heman C. Smith, Charles Derry, and C. E. Butterworth are to be the principal speakers.

A new definition of *friend* was given by a Manchester schoolboy the other day in an essay: "A friend is a person who knows all about you, and likes you just the same." If there is anything more to be said on the subject we can't imagine what it may be.—*Century Magazine*.

Hymns and Poems

Selected and Original

Life's Purpose.

There is no doubt that we are here

To do the work God wishes done;

For some wise purpose, have no fear,

God put life's breath in every one.

We are not born haphazardly

To drift like chips upon the seas,

It matters not what task is mine,

Nor what the work you're called to do—

Behind it is the will divine

That governs things for me and you.

Each of us now is at his post

Exactly where he's needed most.

He who is delving in the ditch

As much God's soldier is as he

Who passes by; immensely rich,

And gives large sums to charity.

The humble and the great 'are just

Fulfilling God's especial trust.

And so, contented with our work,

Along life's road we ought to plod,

Fulfilling God's especial trust.

Our sin is in deserting God.

We ought not willingly to rest

Until we're sure we've done our best.

—*Detroit Free Press*.

Address to the Ocean.

Roll on, thou deep and dark blue ocean—roll!

Ten thousand fleets sweep over thee in vain;

Man marks the earth with ruin—his control

Stops with the shore;—upon the watery plain

The wrecks are all thy deed, nor doth remain

A shadow of man's ravage, save his own,

When, for a moment, like a drop of rain,

He sinks into thy depths with bubbling groan;

Without a grave, unknell'd, uncoffin'd, and unknown.

—Lord Byron.

If on this path which leads from dark to light,

You meet one soul who knows and understands,

Who sees the work you mean to do, demands

That you live up to what in love's clear sight

You're meant to be—what matters else beside?

Others may chance along your road, and praise,

Or scoff and scorn, then go their various ways—

Your one soul stays, content but to abide.

Not critic, but appreciating friend,

Whose loyal faith is like a lambent fire

To touch with flame the slumbering desire

In each of us to shape life to some end.—Selected.

Original Articles

DAILY VACATION BIBLE SCHOOL WORK.

An address delivered at Independence, Missouri, April 12, 1912, by William E. LaRue, of New York City.

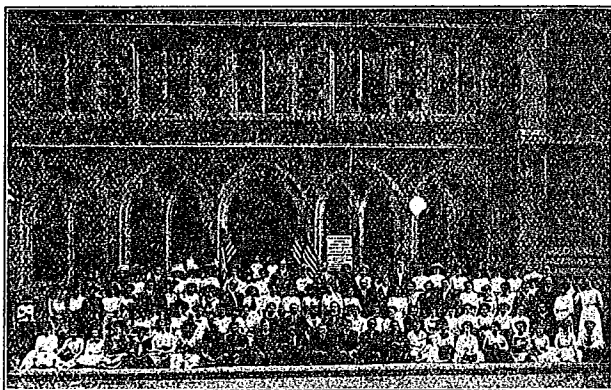
Extracts from the constitution of the Daily Vacation Bible School Association:

Object: *"The object of the association shall be to promote the welfare of children of all races by developing church and college ministry to them, by bringing together in mutual service, idle children, idle churches and idle students, by establishing to this end Daily Vacation Bible Schools in every community and in every communion, by securing the service of students fitted to this ministry and scholarship funds for their support, and in general by doing all things necessary for the furtherance of these objects."*

As I understand the object of this meeting, it is, that you may be able to get some idea, in the few remarks that we may make, of the purpose and the scope and the results of the Daily Vacation Bible School work. That you may understand it from the very foundation, we will explain that it came into existence because of three different conditions, that everywhere exist in the hot summer season of the year. Not only are these conditions found in the large cities, but they exist everywhere throughout the country. These conditions might be summarized as follows:

Idle children; idle churches; idle college students.

With that suggestion you may say, But our churches are not idle during the summer time. My experience has been, and I think it will be attested by a great many of us in this audience, that as a



The principals and teachers of the twenty-seven New York schools.

rule, the courage of the churchgoer wanes, during the hot and oppressive season in summertime, so that the activities around about the church are nothing like what they are in the winter time.

The Daily Vacation Bible School Association came into existence with the idea of creating an activity where it was found that these three points of inactivity were centered, and to serve as a helping min-

istry to thousands and tens of thousands of little children that are scattered broadcast on the streets. In the public schools the subject of religion is not taught, and it is thought to be a practical thing, that during the summer season these little children could be gathered together in our churches and taught helpful lessons, by college students especially, and by others as they might be able to give their



Saluting Old Glory.

time to that work, and thus impart to those little minds principles and truths that have a bearing on every phase of life; physical, moral, and spiritual. Thus you will see the scope of the school is very broad in its application, and it is very far-reaching in its effects.

We are going to save the best wine until the last of the feast to-night. Brother Walter W. Smith, as has been stated, is the pioneer mover in this church, in this work. Twelve months ago I knew nothing whatever about it. So, I am going to tell my experience in connection with it.

When I went to New York, last year, some of the brethren there said, "Can we have a vacation school here, Brother LaRue?" I said, "I know nothing about it." They suggested that I had better get on the train, and run over to Philadelphia, and have a talk with Brother Smith; so I did. And he sat down there one hot day last summer, and talked to me the whole forenoon about this school, and told me, if I would just have the grit and courage to do it, I could move out in Brooklyn, and organize and conduct a successful school. I got a great deal of inspiration from my talk with him that day. I went back to New York, went over to Manhattan to the national officers of this institution, and they told me about how successful Brother Smith's schools had been in the years previous, and said if I could have a school anything like as successful as his had been, they would be only too glad to render me any help possible to make the school a success.

So, I was encouraged to try, and went back to Brooklyn, and we had a meeting of the church, and



The teacher finds a good opportunity to talk to the boys while they are at work making baskets and hammocks.

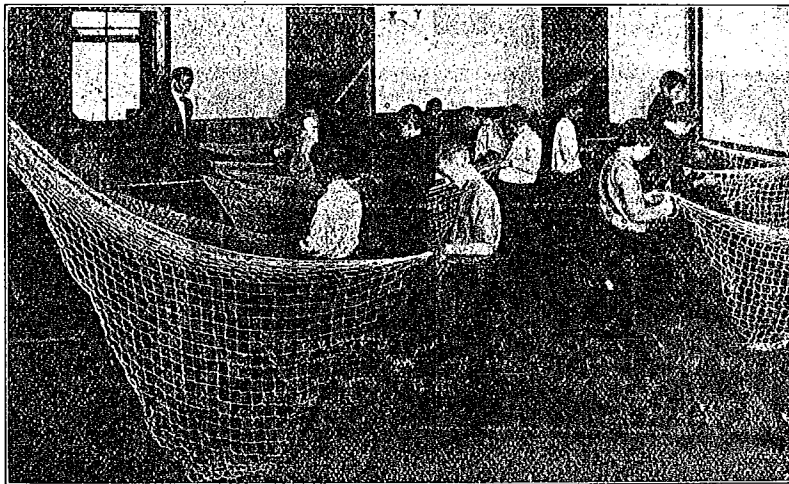
talked about the question. Can we meet the expense? Can we find teachers who will conduct this department, and that department? We began to look around. The people in the church began to get interested. We began to look for somebody to take charge of the industrial work in the school, somebody for the musical department of the school, somebody to superintend the kindergarten, and I want to say our efforts were very liberally rewarded, and we had a staff that we picked up, members of the church there, that was second to none in the whole city of New York. There was not a college student among them. Just some good people with good hearts, ready to do something for the little children in that neighborhood. Then we got a big sign and put on the church announcing, "Daily Vacation Bible School, opens here on the 10th of July, bible stories told, good singing, weaving hammocks, making baskets," etc.

The children used to go by the church to look at that sign and read it, and they saw there an invitation to all of them to come. Some of the doubting Thomases said, "Oh, you will not get any Catholics to come, they won't come, but the boys and girls looked at that sign, "weaving hammocks and making baskets," and on the appointed day of registration they came. And the first one to come was a Catholic lady with two little Catholic girls, the first ones to put their names on the register, and before we got through we had 156 Roman Catholics enrolled in our school.

One day while busy at our work, these children

all around, a dozen of them asking me at once for a needle or some twine, or for some paper, or, Cut this string, Mr. LaRue; Tie this knot, Mr. LaRue, I heard one little girl say to another, "This is the first time in my life I was ever in another church besides the Catholic church." Never was in another church in her life. I thought to myself, If the Daily Vacation Bible School has served no other purpose in the world, it has served to bring all those children out from that creedbound condition, which is almost impossible to break into, and has

brought them for once in their lives into another church, and thus helped to create the spirit of tolerance and liberality and broadmindedness. We had a little bit of difficulty with some of the people, owing to the fact that the Catholic priest came right down from the church which was in the neighborhood, and took some of the boys by their coat collars and marched them home to their mothers, and plead with them not to let them come back. But the boys



The boys find this work of hammock making very fascinating. It is easy to learn.

would sneak in the back door. We had something they wanted.

One of the little boys said to me, one day we were finishing up some hammocks, and while we were there sweating and working, and trying to tie those knots, "Mr. LaRue, I am not going to go

to confession any more. I want to tell you, Old Father —, (meaning the priest) is getting too fresh."

One little girl said to me one day, "Mr. LaRue, what kind of a church is this, anyway? It isn't a Catholic church, is it?"

I said, "No."

"Well, then, is it a Presbyterian?"

"No, it isn't a Presbyterian church."

"Well," said she, "what kind of a church is it?"

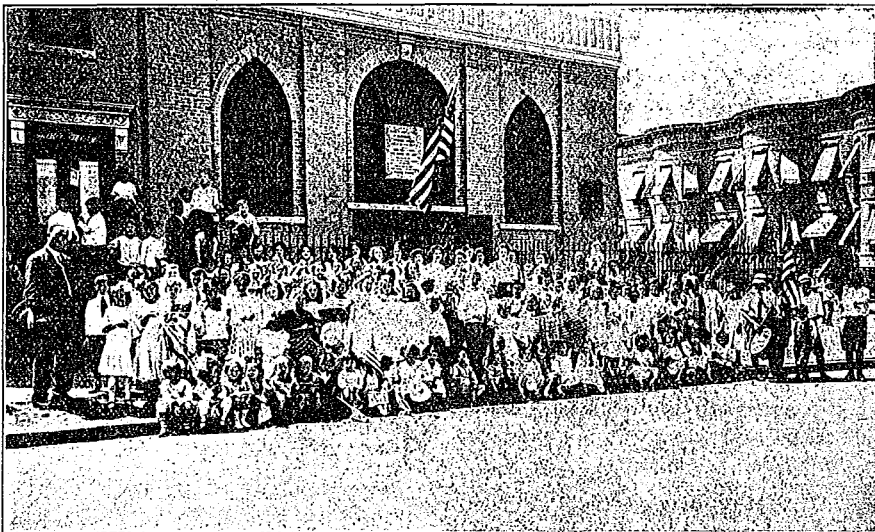
I said, "Did you read the sign outside which says, 'Church of Jesus Christ'?"

She said, "Well, what kind of a church is his church?"

I said, "I am just going to tell you what kind of a church his church is: You know when Jesus was

to stand up and tell those children morning after morning stories from the Bible; there they sat with eyes and ears open, listening to every word I said, and they would talk about the things I would tell them in those stories, and it touched my heart as much as anything I ever did in the ministry of this church.

Just to illustrate to you how we would tell the bible stories. We will say, for instance, the subject is, The parable of the good Samaritan. We will have some boys and girls that will act out this story. Who will act it out? we ask. Up goes every hand. Well, I can't take all of the boys, not all the girls, but we pick out some of the boys and girls that behave the very best, and the ones that do the best are the ones we choose.



Our own church and school, Park Place and Schenectady Avenue, Brooklyn, New York.

here, he went about among the people doing good. That is just what we are trying to do for you. We are trying to do good toward you. Do you think we are accomplishing it?"

"Why, certainly you are," she said.

Then I added, "That is the kind of a church it is." And that brings to our attention the fact, that the Church of Jesus Christ is a great social organization, and its work is to minister to that social need that is found especially among little children. We should not feel as some did in the time of the Master,—like the apostles who forbade them to come into the presence of the Master. He said, "Forbid them not, for of such is the kingdom of God." I want to tell you that because of my work there in New York my heart has been made more tender; and I never ministered to anybody in my life the service of which was more of a pleasure than it was for me

Now, the first thing, a man went down to Jericho, and he fell among thieves. I want to find that man. Well, one boy goes down to the back door. Now, I want a couple of thieves; at least a couple to act like thieves; so they go down and hide under the seat. Here comes their man, up jump the thieves, and act like they had half killed him, and he falls wounded in the way. Then along comes the priest, and passes by.

The boy comes along, imitating him; he never did such a thing before, but he will come along with that proud air, dignified, and stiffnecked, and turns his head and looks at him, and just passes by. Then comes along the Levite, and sees the wounded man; but he just passes by. Pretty soon here will come along the good Samaritan. He will see him. He will have compassion. He picks him up and carries him to the inn. Here we get a couple of girls and

boys to be inn keepers, and they put bandages around his head and bind up his wounds and care for him. And there is a lesson impressed upon the minds of those children that time will never be able to efface from their memory; worked right out there in living characters; worked out by them, and observed by the others in the room.

Another way we would tell bible stories. Ideas had to come pretty quick, sometimes, and this is the idea that struck me this time. I took three timbers 2 by 4, and nailed to the floor of the church, making a square inclosure; then we got three or four barrels of sand and dumped it in, smoothed it off, and we could draw a map of Palestine, the rivers and the mountains, and tell the story of the Garden of Eden. While I was telling these stories, some of the children tried to climb on my back, some lay down to see, and I don't believe they will ever forget those things impressed upon them there.

Now, as stated by Brother Greene, the enrollment of the school was 312. Of these 156 were Catholics, 114 Protestants, 25 Latter Day Saints, and 17 were Hebrews. Every day brought in new faces. I would take a basket and go out down the street and come to a bunch of boys, and would say, "Good morning, boys." They would look up at me and I would inquire, "Say, would you boys like to learn how to make a basket like this?"

They would ask, "Where do you go to make that?"

"Up here at the church where you see the sign and the big flag; you come up and we will teach you how to make a basket, and when you get through we will give it to you."

Well, we made 47 large hammocks, that would hold up the biggest man in this audience, and we had them strung up in the church, and the raffia work, with all the different colorings on display.

Mrs. Boville, wife of Doctor Boville, the head of the Daily Vacation Bible School Association, said we had the prettiest room of all the schools of the kind in the whole city of New York. That our building was the prettiest decorated building of all.

Then we had our teachers' conference, the teachers of all the twenty-seven different schools in New York would get together, in the Church of Incarnation in Manhattan, and would talk over the work, and how to manage, and how to interest the children, and what to do to keep up the interest.

They have a few schools of this kind in Kansas City, so that if you people here in Independence or Kansas City make up your minds you want to run this kind of a school you have only to get in touch with these people in Kansas City and they will no doubt join heartily with you. This is a work for people of all creeds, or no creed. I am proud to say that out of the twenty-seven schools in New York

our school held the tenth place, and it was our first season. It was a great deal better than some of the schools that had been running for three or four summers, and we got very hearty commendation and approval of the officers of the association.

This work, we feel, is an indirect means to be employed by the church for reaching little children.

As I go around about the church in Brooklyn, it is very common to hear some friendly little voice call, "Hello, Mr. LaRue; hello," and a happy smile is on the face of the child that salutes me. It has overcome a great deal of prejudice, and some have come to church, and there is not a greater factor, a greater power working to combat the prejudice the people have against our church in the neighborhood than this very thing of the bible school work. A gentleman of the Catholic Church, a very strong Catholic, came to our meeting the night of our commencement. He said, "I am a Catholic, but I most heartily approve of this work. You have kept the children off the streets, and have taught them many things necessary and useful."

For instance, here is a little verse of a song, they learned:

"Hearts like doors can ope with ease,
To very, very little keys;
And don't forget that two are these,
I thank you, sir! and, If you please!"

The children sing it over and over and they remember it. They remember that it is proper to say, "Thank you, sir," and "If you please."

Each morning some one of the teachers would tell some story about keeping the hands clean; about keeping their mouths clean; about not saying bad language; about praising your opponent when you beat him in a game, or when he beats you; about being polite, courteous, cheerful; and all these things.

At the end of the season we began to provide some little entertainment for the children. We arranged to take them on a trip down to Coney Island; so one morning we said, Now be ready on such a day and come to the church at half past one. We marched two blocks from the church to the car, led by three boys, imitating "the spirit of '76" with flag, fife and drum. This procession attracted the attention of the people and I was glad to be the captain of that army.

There are a whole lot of things I might say, but I have talked fully as long as I ought to. I believe this work is an indirect means of overcoming prejudice and of introducing new thought into the hearts of little children, and consequently it is a blessing to the church and community.

THE CHILDREN'S HOME, MANAGEMENT AND NEEDS.

At the late General Conference action was taken looking to the incorporation of the Children's Home under the laws of the State of Iowa, and selecting a board of seven trustees to manage and look after the needs of the home. Those appointed by the General Conference of 1912 are: Richard Bullard, of Independence, Missouri, and Callie B. Stebbins, of Lamoni, Iowa, for a term of three years; Heman C. Smith and Lucy L. Resseguie, both of Lamoni, Iowa, for a term of two years; and Joseph Roberts, Oscar Anderson, and Minnie B. Nicholson, all of Lamoni, Iowa, for a term of one year.

ORGANIZATION OF BOARD OF TRUSTEES.

President, Heman C. Smith; secretary, Oscar Anderson; treasurer, Joseph Roberts. Executive committee: President, secretary, and treasurer.

Committee on application: Heman C. Smith, Callie B. Stebbins, and Minnie B. Nicholson.

Committee on placing in private homes: Heman C. Smith, Richard Bullard, and Lucy L. Resseguie.

AN INSTITUTION FOR HOMELESS CHILDREN.

The institution should be maintained and operated in the interest of *homeless* children and viewed from the standpoint of *necessity* to the welfare of the church in carrying out its mission of love in the world and not from the viewpoint of a mere *convenience*. As a "mere convenience" the home could open its doors and soon be filled with boarders there to remain indefinitely; but from the point of "necessity" the benefits should be extended in the direction of accomplishing the greatest good to the greatest number, and the greatest good to a homeless child is to enjoy the blessing of a

PLACE IN A PRIVATE HOME.

"Be it ever so humble, there is no place like home." The private home is the ideal environment for the child. Where a home is broken and the child is homeless, an institution may come as an angel of mercy and rescue the unfortunate, but that institution, to do its highest duty toward the child, should seek to find another private home where conditions are as nearly ideal as possible.

The trustees, sensing the importance of starting right in launching a project so vital to the interest of the church as to largely determine the future policies of the church in caring for homeless children, have made it the specific duty of a committee to place these children in private homes; believing that there are childless homes which can and will properly care for the homeless child when the opportunity is offered. Those desiring to take children into their homes for the purpose of making it a real home for

the child, will make application to a member of this special committee, (see "Organization of board of trustees," for this committee) and proper application blank for filling out will be furnished.

ADMITTANCE INTO THE HOME.

The board of trustees, believing that the line should be drawn between proper and improper candidates to receive entrance into the home, have provided a committee whose special work is to investigate and receive applications for admittance. Application should be made direct to a member of this committee, (see "Organization of board of trustees" for this committee), and, in order that each child may be duly recommended, application blanks will be furnished. Without proper recommendation no child shall be admitted.

FINANCING THE INSTITUTION.

Whatever may be in future store by way of permanent endowment to furnish means to meet the running expense of the home, the facts are that the institution is not now self-sustaining, and must be sustained by the voluntary contributions from Saints and friends, and as the running expense is largely a cash outlay each month, there must be a *continuous* flowing of means into the treasury to meet the necessary expenses.

If our institution is to succeed as it should, there must exist that earnest sympathy on the part of all for the institution that will cause each to feel after the needs in a financial and material way with a willingness to respond to calls made from time to time when those needs are known, bearing in mind always that money is the greatest need and where the helpers can convert products into money to an equal advantage it is often economy to do so, sending the money instead.

Address all articles and moneys intended for the Children's Home to the treasurer who will forward promptly the receipt for same.

KIND SUGGESTIONS.

Calls are frequently made to the Saints for contributions to help along various departments of the gospel work, and unless we are prepared to sense clearly our duty as touching the building up of the kingdom of God and establishing God's righteousness upon earth, we may become weary of hearing the frequent call, and fail in doing those things which are made our first duty under the law of Christ.

All should be actively engaged in gospel service, and the needs of an institution dedicated to the care of homeless children appeal at once to all loving and true Saints for sympathy and support, and open up a field of service where many can enter

upon and occupy. The Woman's Auxiliary in its various departments has done much and grandly to hasten into existence the home for children. The spirit which actuates these mothers and daughters can not falter but will ever continue to lead them on through sunshine and shadow and they be found at their post of duty pleading the cause of the children and true homes.

From various parts of the land come cheering letters, laden with earnest prayers for the success of the home and blessings upon the children. Along with these expressions of sympathy come the offerings from a child, an aged person, a Sunday school, a branch, or some society or department, of the Woman's Auxiliary. These offerings come in the form of moneys or useful articles and a record is kept of all these things. These contributions are not made in order that the names of the parties contributing may appear in print; in fact, they much prefer that publicity should not be given of the sacrifice offered. We only wish, however, that space could be had to publish a complete list of contributions, from time to time, believing that such publicity would suggest ways in which others might become useful and be an incentive to action. The heart and a willing mind qualifies for this sort of service the same as all other true service connected with the gospel of peace.

The trustees would be pleased to take up the matter of ways and means of helping out the home and discuss with any individual or committee or organization, and will be glad to answer any inquiries connected with the work.

The treasurer has on hand a goodly supply of post card pictures of the home. These can be disposed of at two for five cents. Write for a supply of these cards where you think you could dispose of some of them in the interest of the home fund.

We have endeavored to place before the readers such things as might prove helpful to them in understanding some things of the needs and somewhat of an insight into the present management. We have endeavored to emphasize the necessity for continuous service. Saints slacken their labors for one month even, and the result is felt keenly by the institution. That we may all duly appreciate the important task set before us as a people; renew our diligence; take courage; and heart and hand together, labor in the cause of Zion and her children, is the fond anticipation and earnest prayer of your brother and colaborer,

JOSEPH ROBERTS, *Treasurer.*

• * * * •

Some people seem to regard their business in life as that of convincing heaven that they have all the misery they can hold.

EXECUTIVE ABILITY.

Editor's Note.—It has been said that a man who can keep ten men at work is greater than he who can do the work of ten men himself. Bulwer says: "Every great man exhibits the talent of organization or construction, whether it be in a poem, a philosophical system, a policy, or a strategy. And without method there is no organization or construction." The man who works at haphazard, and tries to do everything himself, or thinks that he must attend to all details himself, is not a presiding officer, no matter what the vote of the branch or district or church may have said. This article emphasizes the importance of true executive methods. It should be of interest to all presiding officers.

"I have not heretofore referred to the quality of executive ability. It goes without saying that if you enter business life you desire to occupy ultimately a position of executive authority. Cultivate then, from the start, the habit and point of view of management. There are certain simple but important rules to follow:

"Acquire the ability to project your work away from you and study it in perspective. Keep it always before you as a whole and be constantly balancing up the situation. Do not supply the brains for your subordinates. Constantly stimulate and employ their brain capacity. The wise and competent executive always understands a given situation well enough to form a judgment as to the proper course of action, but he will not put his own plan of action in effect until he has considered well the plans of his department managers and accepted them if as good or better than his own.

"Some men fail as executives because they consider it their privilege and duty to furnish all plans and specifications. Others fail because they go to the other extreme, formulate no plans of their own and depend solely on their subordinate assistants. Every great executive officer adopts no plan of action until he has crystalized his own views as well as those of his immediate subordinates and gives preference to the latter, unless he can clearly prove that his own are superior."—W. A. Layman, president and general manager, Wagner Electric Manufacturing Company.

The above is from an address delivered before the engineering classes of Washington University, during May, 1912. Many times the term "*executive ability*" is used without a very clear idea of what is involved. The above is a remarkably terse, clear exposition.

"Project your work away from you and study it in perspective." Incidentally go over your plans frequently to test for possible errors. The superintendent on some construction work, involving an expenditure of a million and a half, approached the engineer in charge as to why he was not worth as much as the engineer. "You walk around and look at the men; and I walk around and look at the men.

You have suggested some changes; but I have suggested a good many."

"Do you see that laborer down there? He thinks about five minutes ahead of what he is doing—sometimes. That other fellow thinks a whole day ahead at times, and is usually an hour ahead of his work, so he is foreman. You are able to plan a week and sometimes nearly a month ahead of the job. So you are superintendent. While I had to have the whole thing pretty well worked out before we started. You know we are under contract with heavy penalty, if not completed within eighteen months." Then he showed him his time sheet, setting forth the minimum which must be completed each month; and the date at which each stage of the work must be finished. "That arrangement by which we lay four sections of pipe at once, was designed at the time, and is probably one of the things you have in mind. But these concrete cars" (used for carrying the mixed concrete rapidly in any direction for half a mile and dumping at any elevation up to twenty feet above the track) "after hunting the market over, I had to design something six months before we needed them, have castings made, and then hire men to build, because they could not safely be made in less time. They mean a saving of a hundred thousand, but they also mean a saving of two months on the job."

Then the superintendent saw, partly, why he was not drawing the pay of a chief engineer.

"He has considered well the plans of his department managers and accepted them if as good or better than his own." How often have we heard a man of marked ability criticize his superior on the grounds, "I furnish the brains, he gets the credit." Then go on to tell how the situation was tied up and HE furnished the idea and carried it out, which straightened things out. Why, in fact, he is *always* called in, when there is any trouble, yet the chief gets the credit and the pay. But he fails to realize that it is not the place of the chief executive to decide all questions himself. That it is his duty to confer with his department heads; and that he will prefer their plan, unless he can show his own *clearly* superior. This he does for the sake of *esprit de corps*, to encourage his associates, though he has the problem pretty well analyzed before going into conference.

There is just this difference between two men of equal mental ability, which should have much to do with determining who shall be in charge: The one will see his own plans, will decide all questions; the other will use the ability of others and their brains, give them the credit and prefer their plans. He will relieve himself of all the detail work possible, yet will be able to step into any place and attend to much of the detail, if need be.

The president of one of the largest corporations in the world is reported to have said to a new department head, on the only visit he ever made to his office, "Have you been informed of the rules of our offices?"

"No, sir."

"We have but one—Never do yourself what you can get some one else to do for you." Seeing the look of astonishment, he added, "Whenever there is a piece of routine—or other work, which you can turn over to a subordinate, or for which you can hire some one else, do so. Then you can give *your* time to studying out improvements in processes, how to save money and how to make more money for us."

It does not mean simply doing the work; it means doing it right and with the least possible expenditure. As an engineer once remarked, "I'll tell you, S——, an engineer is simply a fellow who can do with one dollar what any f—l can do with two."

In the church there is the same thought, but in even a higher sense, "In honor preferring one another." It is not a matter of self-preferment, but of the work's sake. Trained men will be needed, trained in things of the world and the things of God. Some men must of necessity be freed as much as possible from detail work, so as to consider the needs of the work as a whole. Some of us must do the detail work, and it is vital to complete success. The success of the work depends much on the immediate contact with the people, which is probably nowhere more completely carried out than in house to house visiting by the missionary force and local officers. So the ideal executive, while of necessity not able to attend largely to such work in person, still no matter how high in so-called rank, should be able to meet frankly and freely with his coworkers in any department—each recognizing the value and necessity of the work of the other.

S. A. BURGESS.

Sir Walter Scott resumed his pen at fifty-five to redeem an enormous liability. For a similar reason, but at a more advanced age, Mark Twain renewed his literary labors.

And besides . . . I think all ambitions are lawful except those which climb upward on the miseries or credulities of mankind.—Joseph Conrad.

Blessed is he who has found his work. From the heart of the worker rises the celestial force, awakening him to all nobleness, to all knowledge.—Thomas Carlyle.

The real life of any church is measured, not by its motions, but by the way that it leads us all to live the life of Christ.

Canadian Mirror

A FEW GLIMPSSES OF CURRENT HISTORY.

UNEARNED INCREMENTS INDEFENSIBLE.

At a recent session the Synod of Toronto by a unanimous vote decided against speculation in property in Toronto as a means of raising money for church purposes. It was held that the effort to take an "unearned increment" in this way was an indefensible practice and that it was improper for the church to hold lands for a gain that is due to the efforts of others. Synod property being held in a growing section of the city for higher prices had forced citizens to go farther out to build their homes. By reason of the land all about being built up, this property will eventually bring a very high figure. The action of the Synod appears to harmonize well with the doctrine of the single taxers that land only should be taxed according to actual value so as to prevent the holding of idle land merely for speculative purposes.

GOOD-BYE TO THE SMALL CHURCH.

With the thousands of abandoned churches in the United States and the thousands that in the United States and Canada are too small, divided, and poor to finance their affairs to the standard required, the movement towards church union gets some impetus. Governor Hoch, of Kansas, says that in his State there are a thousand churches that ought not to be in existence. He believes that the small churches should unite and form large, well-sustained places of worship, and that one well-educated minister is all a town of one thousand inhabitants can afford. Nevertheless there are many Ontario municipalities with populations in that neighborhood which now support as many as five, six, or more different denominational ministers. This burden upon the church membership will be lightened to some extent by the steps that are at present being taken by several of the Protestant denominations in the way of regulation of home missionary work and preventing of overlapping in new fields by agreements between the representatives of the churches interested.

STEPS TOWARD CHURCH UNION TAKEN BY THE PRESBYTERIANS.

The general assembly of the Presbyterian Church of Canada closed its 1912 session at Edmonton on the 13th inst. The 1913 session will be held at Toronto. A few of the interesting matters dealt with were, the budget for 1913, which provided for an expenditure of \$1,200,000, and the provision made for the organization of a new college at Saskatoon. Principal MacKay, of Winnipeg, reported that the Methodists, Presbyterians, and Anglicans of the coast had agreed on a plan for the erection of a

joint institution for instruction in theology. Though the assembly deemed it unwise to proceed immediately to the consummation of the proposed union with the Methodists and Congregationalists, the plan of immediate action was outlined as follows:

1. That it be an instruction to the home mission committee to arrange with the other negotiating church for the further delimitation of territory within which they shall severally establish new missions as well as for the fuller application of the principle of cooperation already adopted by the assembly.

2. That it be an instruction to the committee charged with the publications of the church to enter into correspondence with similar committees of the other churches as to the possibility of combining their work in whole or in part.

3. That it be an instruction to the board of the colleges to consider the possibility of cooperation with the colleges of other churches situated in the same localities so as to avoid unnecessary duplication.

4. That the union committee be authorized in conjunction with the union committee of the other negotiating churches in the province for the oversight of union congregations not originally connected with any of the three churches.

5. That the suggestion as to a modification of the proposed basis of union made by the Presbyterian sessions or individuals or that may be made before the first of November, 1912, be referred to the union committee for their consideration in the hope of removing objections and with a view to further conference with the committees of the other negotiating churches.

THEATERS AND PICTURE SHOWS.

The board of social service reported to the general assembly, among other things, upon the subject of places of amusement. Steps had been taken, especially in the provinces of Ontario and Manitoba, to regulate the moving picture theaters and fix the age of those permitted to attend them unaccompanied. But as regards the ordinary theaters, secretaries having personally visited some of these places of amusement had been greatly shocked at the extent to which the vulgar, suggestive, and even grossly immoral had found place. The board advised agitation for a careful censorship of all theaters.

While upon the subject, we desire to call attention to a very commendable use of the moving picture in the Canadian militia training camps. Colonel Hughes, minister of militia and defense, is arranging for the exhibition of moving pictures of historical subjects for the instruction as well as pleasure of the forty thousand young soldiers in the cadet camps this summer. This should be productive of good results.

BIBLICAL INSTRUCTION IN THE SCHOOLS.

This is a subject that seemingly will not down. The most recent contribution on the question is the speech of Bishop Williams at a synod meeting of a few weeks ago. His lordship pointed out that Christianity in the public schools of Ontario receives no

more recognition than Mohammedanism, Judaism, Confucianism, and Buddhism. The selections devoted to these religions in the Ontario readers are quite as extensive as the extracts from the New Testament. The bishop contended that New Testament literature should be given a better showing to the exclusion of some of the extracts from the sacred writings of these other religions, excellent though they may be.

MORMONISM AT MONTREAL.

Some little stir was caused at Montreal about two weeks ago by some of the local ministry of that city attempting to have some Mormon missionaries from Salt Lake City barred from the docks of Montreal, because, it was said, they had been in the habit of meeting young women immigrants from England there for the purpose of persuading them to go to Utah. Reverend J. Chisholm, a Presbyterian minister, threatened to use force if the Mormon missionaries did not desist from their efforts to get two girls bound for Toronto to go to Salt Lake City instead. According to our latest information, Mr. Chisholm had laid the matter before the Ministerial Association, who were going to consider it.

CANADIAN FEDERATION OF ZIONISTS.

The Canadian Federation of Zionists met in the city of Ottawa on June 29 with about two hundred delegates in attendance from nearly every important city in Canada. The financial report showed \$14,475.22 contributed to various objects of the federation since the last convention in Toronto. Over \$5,000 of this went to the fund for the purchase of land for the settlement of Jewish colonies in Palestine.

C. I. DeSola, of Montreal, in his presidential address, said the most important undertaking of the last convention had been the creation of this fund. He announced that fifty per cent of the total cost of the first allotment had been subscribed and actually remitted in cash to headquarters for the first purchase of land in Palestine bearing specifically the name of the Canadian Zionistic Federation. After referring to the different persecutions of the Jewish race of late years, the speaker pointed out that Zionism alone had offered any remedy for them. A menace to their existence more serious than physical sufferings was the dangerous and insidious influence of assimilation, and he considered that the materialistic Hebrews of the free lands of the West required redemption every bit as much as the oppressed ones of the East.

BILLIARDS IN THE CHURCH.

The seemingly growing disposition to stay away from church has inspired many suggestions for making the church attractive to the people, among the

more recent of which has been that of a clerical member of the Congregational Union at Montreal. His proposal is that the churches in that city establish billiard parlors. The *London Free Press* in an editorial in regard to this matter says, "The billiard player who joins the church because it has a billiard parlor is likely to remain a billiard player, no less and no more. What men are demanding of the church is rational, sane reasoning from the pulpit, music with a pure, clear note of prayer and praise from the choir loft, and the opportunity themselves to do something."

PRESBYTERIAN MINISTERS' STIPENDS.

The presentation of a report on ministers' stipends was the chief subject of interest and discussion at the July session of the London Presbytery in the First Presbyterian Church. It was presented by Reverend Doctor Ross, who pointed out that in the London Presbytery eighteen ministers receive less than \$1,000 a year, nine receive exactly \$1,000, and only eleven receive over \$1,000. Country ministers receiving less than \$1,000 have to pay \$150 a year on the average for the maintenance of a horse and vehicle. On \$900 per year, which was a common stipend, a minister could not educate his children. Doctor Ross compared the stipends paid to ministers with the wages of good workmen, showing that the clergy were underpaid. Further than this a minister had greater living expenses than mechanics, although they only received mechanic's wages in many cases. The cost of living yearly increases, but one congregation in the presbytery has not increased its stipend during the past twenty-eight years.

The report, which was seconded by Mr. Thomas Alexander, recommended that all congregations paying less than \$1,000 be corresponded with, and unless they raised their stipends they should be placed on the augmentation list. It was pointed out that congregations would be reluctant to accept augmentation funds, and would thus voluntarily increase their stipends.—*London Free Press*.

R. J. FARTHING.

CHINIQUY LIBEL SUIT AGAINST "LA CROIX."

Those of our readers who know of the famous ex-priest Chiniquy and his exposures of Roman Catholicism will be much interested in the account given herewith, as it, we think, makes quite clear in an authoritative way the real status of the man after his renunciation of Romanism. Further comment is unnecessary, as the Canadian press dispatch we quote below makes all essential details of the matter quite clear:

MONTREAL, June 21.—Judgment was handed down this morning by Mr. Justice Greenshields in the Chiniquy libel suit. His lordship found for the plaintiff and allowed \$3,000 damages.

This was an action brought by Mrs. Rebecca Morin, daughter of the famous ex-priest and writer, Father Chiniquy, and wife of Professor Morin, of McGill University against Joseph Begin, editor and publisher of the Roman Catholic weekly paper, *La Croix*, for \$10,000 damages for libel. In an article on Chiniquy *La Croix* contended that as he had taken vows of perpetual chastity he could never legally marry and that the woman he proposed to marry was there-

fore only his concubine. Plaintiff contended that such a statement branded her as illegitimate.

The victory of plaintiff's lawyer, Gonzalves Desaulmiers, K. C., must be very gratifying to him, as *La Croix*; which purports to be the organ of all devout Roman Catholics here, has bitterly criticized him from time to time for his connection with *Le Pas*, organ of the advanced educationalists in Quebec, of which he is part proprietor, and the famous French-Canadian Masonic body, Emancipation Lodge, in which he was a prime mover.

When Justice Greenshields took his seat on the bench the court was crowded, though the defendant and his lawyer were both absent.

NO POSTPONEMENT.

His lordship began by dismissing the application to postpone judgment because of the new evidence supplied by David Latour, who signed the affidavit contending that Mrs. Morin was not the daughter of Chiniquy and therefore had no cause of action. The judge said it was clearly proved that Madam Lefebvre, the companion of Madam Morin, was the daughter of the Peter Murray or the Pierre Morras, of Illinois, claimed by the defendant as Madam Morin's father. He therefore dismissed the application for postponement with costs.

His lordship added that the defendant, by submitting the affidavit, had corrected his description of Madam Chiniquy as a concubine.

Mr. Greenshields then pronounced upon the merits of the case. He first of all read the plaintiff's plea that the publication in *La Croix* of the statement that her mother was a concubine was distinctly damaging to her, and the defendant's reply that he did not know that there was such a person as Madam Morin, daughter of Chiniquy, living, and that he spoke as a Roman Catholic to Roman Catholics, in the eyes of whom such a marriage as Chiniquy was alleged to have contracted must have been considered null because he was a priest and because it was tainted with irregularity.

MARRIAGE LEGITIMATE.

The judge then took up the question of the validity of the wedding. He said he had the marriage certificate of Charles Chiniquy and Miss Allard before him, and the defendant had not produced proof that the marriage had been upset by any competent authority. Then there was ample proof that the Chiniquys had lived together for many years. That, he thought, substantiated the claim of plaintiff that her parents were married. Next, he had the certificate of the birth of the plaintiff and following this the recognition of her as his daughter by Chiniquy. In that he found evidence of her right to bring that action.

Continuing, the judge said that no church, be it ever so powerful and great, had the right to override the law of the land, which really dominates them. He had come to that conclusion before the answers of the supreme court judges had given in the marriage reference.

Following up his contention that the plaintiff had abundant right to bring action against *La Croix* and its publishers for libeling her dead mother and father, Judge Greenshields said that the law of the province and of France recognized the justification of a living descendant suing a libeler or slanderer of his or her dead ancestor. In England a criminal action would have been possible. The lawyer for the defendant, combating this principle, pointed out that David Lloyd-George, the British chancellor, had called the ancestors of some of his political opponents robbers.

WOULD TAKE ACTION.

He (the learned judge) would like to say that were he a judge in England, and if Mr. Lloyd-George reduced such a contention to writing, he would very soon find out that a warrant for his arrest was in existence against him.

The court held that the records of England furnished plenty of precedents for the punishment of libelers of deceased persons. Men had been punished for referring to Henry the Eighth's matrimonial ventures, the wisdom of severing King Charles' head from his shoulders, and the good Queen Mary's alleged preference for Holland gin to her prayers.

In the present case it was the duty of the defendant to prove that there was justification for his article in *La Croix*. This he did not attempt to do. He contended that because Chiniquy was a priest once, he was always a priest and that he had never severed his connection with the Roman Catholic Church. However much truth there was in that, he (the judge) would not say. He knew this, however, that the church implemented any laxity on Chiniquy's part in this respect by excommunicating him and depriving him of all his offices.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

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Eugenics Department, Mrs. Clara Curtis, superintendent, 2200 Indiana Avenue, Kansas City, Missouri.

Domestic Science Department, Miss Bertha Donaldson, superintendent, 700 North Topeka Avenue, Wichita, Kansas.

Young Women's Department, Mrs. J. A. Gardner, superintendent, 707 South Fuller Avenue, Independence, Missouri.

Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

Misplaced Sympathy.

The city woman who pitied the country housewife and thought that her life must be one of care and drudgery only, while her own was one round of pleasure, was surprised and made thoughtful by the remark of her country sister. I have one daily pleasure of which you deprive yourself, and which means more to me than all which you have combined. I listen to my babies, kiss them, and tuck them safely in bed every night.

This world's a rare and joyous place

For those who deem it so,

With smiles enough for every face—

There is no tale of woe.

But yet, when all's been done and said,

Some little children creep,

At cuddling time, unkissed to bed

And sob themselves to sleep.

Their daddy's off at work somewhere,
 Their mamma's tired and worn,
 Both burdened down with carking care
 From the first break of morn.
 Each love-starved young one on the list
 Has troubles by the heap,
 Yet each must go to bed un-kissed,
 And sob himself to sleep.

Oh, world of sunshine mixed with storm,
 Oh, world of tears and joy,
 Oh, world of frozen hearts and warm,
 Oh, world of man and boy!
 Less were your sorrow, less your dread,
 If, when night's shadows creep,
 Each little lad went kissed to bed
 And smiled himself to sleep.—Sel.

No Place for Boys.

What can a boy do, and where can a boy stay,
 If he always is told to get out of the way?
 He can not sit here, and he must not stand there.
 The cushions that cover that fine rocking-chair
 Were put there, of course, to be seen and admired;
 And a boy has no business to ever be tired.
 The beautiful roses and flowers that bloom
 On the floor of the darkened and delicate room
 Are not made to walk on, at least not for boys;
 The house is no place, anyway, for their noise.

Yet boys must walk somewhere, and what if their feet,
 Sent out of our house, sent into the street,
 Should step round the corner and pause at the door,
 Where other boys' feet have paused often before,
 Should pass through the gateway of glittering light,
 Where jokes that are merry, and songs that are bright,
 Ring out a warm welcome with flattering voice,
 And temptingly say, "Here's a place for the boys"?
 Ah! what if they should? What if your boy or mine
 Should cross o'er the threshold that marks out the line
 'Twixt virtue and vice, 'twixt pureness and sin,
 And leave all his innocent boyhood within?
 Oh, what if they should, because you and I,
 While the days and the months and the years hurry by,
 Are too busy with cares and with life's fleeting joys
 To make round our hearthstones a place for the boys?

There's a place for the boys. They will find it somewhere;
 And if our own homes are too daintily fair
 For the touch of their fingers, the tread of their feet,
 They'll find it, and find it, alas! in the street,
 'Mid the gildings of sin and the glitter of vice;
 And with heartaches and longings we pay a dear price
 For the getting of gain that our lifetime employs,
 If we fail in providing a place for the boys.

A place for the boys—dear mothers, I pray,
 As cares settle down 'round our short earthly way,
 Don't let us forget, by our kind, loving deeds,
 To show we remember their pleasures and needs,
 Though our souls may be vexed with the problems of life,
 And worn with besetments and toiling and strife.
 Our hearts will keep younger—your tired heart and mine—
 If we give them a place in their innermost shrine;
 And to life's latest hour 'twill be one of our joys
 That we keep a small corner, a place for the boys.—Selected.

Letter Department

JOHNNIE, NEVADA, June 22, 1912.

Dear Herald: Would like this placed in your columns as a notice or application for a Latter Day Saint school-teacher who would care to accept a position in the school in Johnnie, Nye County, Nevada. Wages eighty dollars per month; board and room thirty dollars at the hotel, which we run. For particulars write.

In gospel bonds,

W. C. JONES, *President School Trustees.*

DETROIT, MICHIGAN, June 25, 1912.

Editors Herald: Eastern Michigan District has just placed on its record the best reunion ever held in the district. While it is now merely a matter of history, we feel confident in believing that it will continue to live in the hearts and minds of all, for the great joy and peace of the Holy Spirit which enlightened and encouraged those in attendance. All are united in believing it spells a continuation of the zeal and desire for advancement which has been evident on the part of the Saints. The majority of those in attendance were young people.

The reunion was organized with F. A. Smith, A. Allen, W. A. McDowell, William Grice, as presidency; William F. Sage, secretary; Sister Belleisle, chorister; J. Emlaw, policeman; H. McPherson, usher; Brother Dragon, janitor; administration committee, William Grice and Otto Fetting.

The preaching was of an high order, encouraging, instructive, and beneficial to all.

J. A. Gunsolley was on hand with his smiling and enlivening face, which brightened up all those around. The College and its work was presented in such a manner as to clear the visions of numbers about its purpose and work, and also to arouse greater enthusiasm concerning it. He also greatly assisted and directed the auxiliary workers in looking after the institute work. The institute work was very much improved over preceding years. Special attention was given to library, good literature, and home department work. Sister Taylor, of Chatham District, was present and told some of her large and varied experience. It served to arouse greater desires on the part of all for those lines of work.

The prayer services were the best we have seen in a long time. Scarcely a moment of any of the meetings was wasted. At numerous times several were on the floor at once. Two prophecies were given, by Brethren McDowell and Leverton, which greatly assisted the people of the Lord. They admonished us to remember the blessings already received, to be careful of those things which appeared to be harmless.

The young people were commended for their willingness to sacrifice those pleasures which had been planned, though entirely proper, yet they desired to devote their whole time to securing the blessings of the heavenly Father, in order to reach a higher plane.

The Michigan Quorum of Elders was organized, with Brethren William Grice, George Burt, and McKnight as presidency.

The Religio presidents and vice presidents also organized into an association for mutual development.

DAVID DOWKER,

WM. F. SAGE, *Press Committee.*

WALLACEBURG, ONTARIO, June 28, 1912.

Dear Herald: I do not know as I am doing very much for the advancement of this cause. My desire is that I always be found faithful until the end, for the Savior has said in his word that he that endures faithful until the end shall be saved, and I want to be among that number.

As the conference has appointed me to labor in the Chat-

ham and London districts for the year, I wish the Saints that know where there is a new opening to be made would write me, for I want to get into new openings.

Your brother and colaborer for the upbuilding of the cause,
GEO. E. BURR.

CEDAR CREEK, TEXAS, R. F. D. 2, June 16, 1912.

Dear Herald: We are far away from any of the Saints and haven't heard a Latter Day Saint sermon in two years. We would be glad if more sermons were printed in the HERALD, as that is the only way we ever hear a Latter Day Saint sermon. I hope some of the elders will come here this summer. I wish the people down here could hear the true gospel preached. We are the only Saints in this community, and some believe we are Mormons. I hope the day will come when we can live where we can associate with the Saints and have church privileges.

We belong to the First San Antonio Branch, eighty miles away. I feel lonely down here sometimes, although we have some real kind friends and some that I believe would appreciate hearing the true gospel.

I have been in this church nearly four years and can say by experience this work is true, although I have had some very hard trials and disappointments. But the Lord will never forsake us so long as we look to him and try to do his will, and I ask an interest in the prayers of all the Saints that I may ever be found trying to do his will.

If Brother or Sister Mannering see this I would be glad if they would write to me, as Sister Mannering's health was very poor, the last account I had of them, and I would be very glad to know how she is getting along and where they are living. Brother Mannering preached the last good sermon we heard. Asking the Saints to remember us in their prayers, I remain a sister in the true faith,

SARAH M. MCWHORTER.

MANCHESTER, ENGLAND, 47 East Grove, C. upon M.

The Editors of the Herald, Lamoni, Dear Sirs and Brethren: Renewed opposition to the Utah body is going on all over this country just now, and we feel its influence to some extent. We don't intend to stand idly by, however, and with God's help will stand in the breach when opportunity arises.

Kindest regards to yourselves and all the members of your staff.

With sincere gospel love,

W. R. ARMSTRONG.

MALAD, IDAHO, June 24, 1912.

Editors Herald: Just closed a two-session debate with our Utah friends, at the little town of Samaria, about ten miles from here, the succession in church presidency being the issue. Had a good hearing and a great many favorable comments were heard at the close, as well as during the day following the first session.

We expect to follow up the work there and hope to reach the honest-hearted ones and bless them with the gospel of peace.

We have been kindly received by the people in general, and hope by persistent and systematic work to get the pure gospel before the people in a way that will be for their good and the glory of our God.

We are hopeful in the work and trust to see it move forward to perfection. The Saints seem to be coming up to higher places.

Hopefully,

J. E. VANDERWOOD.

BERKELEY, CALIFORNIA, June 26, 1912.

Editors Herald: By reading the following poems you will be able to see in a measure the watchcare that Uncle John

(Elder J. M. Terry) has over his little flock in this part of the vineyard of the Lord.

I, being tired of the noise and strife of the city, one day chanced to be looking over the dental journal for the month of June, the outing number, and found in it this most beautiful poem which seemed to relieve the tired brain like music to the weary soul.

"I'D LIKE TO GO.

"It seems to me I'd like to go
Where bells don't ring nor whistles blow,
Nor clocks don't strike, nor gongs don't sound,
And I'd have stillness all around—

"Not real stillness, but just the trees'
Low whispering, or the hum of bees,
Or brooks, faint babbling over stones
In strangely, softly tangled tones;

"Or maybe the cricket or katydid,
Or the songs of birds in the hedges hid,
Or just some sweet sounds as these
To fill a tired heart with ease.

"If 'tweren't for sight and sound and smell,
I'd like the city pretty well;
But when it comes to getting rest,
I like the country lots the best.

"Sometimes it seems to me I must
Just quit the city's din and dust
And get out where the sky is blue—
And, say, now, how does it seem to you?

—Eugene Field."

These verses I mailed to him in the form of a token of love and friendship; as well as that which expressed my feelings. God made the country; man made the town and city, he also corrupted it. I love to live in the places where God and his angels with all his creations dwell. And Uncle John, with his soul full of spiritual food, sat down and in answer wrote me the following poem:

"I would love to go, Doctor, with you (and my wife)—
To some quiet spot where could not be found strife,
Where silver-toned bells called to service replete
With sweet satisfaction and comfort complete.

"Where each tick of the clock meant a moment well spent,
Where sweet messages came which from heaven were sent.
Where stately trees grew whose fruit would be 'peace,'
Where 'stillness' from strife and turmoil would ne'er cease.

"Where the 'bird' and the 'cricket' and 'katydid' too,
The mind from earth's cares and turmoil would woo,
Where 'peace' like a river flowed on full and free;
Say, Doctor, would you love to live there with me?

"In loving bonds,

"J. M. TERRY."

Thank you, Uncle John; you know just how and what to do when one needs help. Let the good work go on, and may the Spirit of peace be your portion.

Yours in the strife for the truth,

W. P. BUSH.

HERSCHEL, SASKATCHEWAN, June 21, 1912.

Saints' Herald: It fills my soul with joy to read the letters and articles that come to us through your pages. We came to Herschel, Saskatchewan, last April, a town just one year old. There are Methodist and Presbyterian ministers here, but no Latter Day Saint elder. We would be so pleased to

have one sent here. We attend both of said meetings and the more we hear the more impatient we get. We had to witness infant baptism not long since, by the Methodists. Then they organized a Sunday school and wanted my husband to act as superintendent, and put him in against his will. When the minister had to attend conference he asked Brother Martin to fill his place here and he told him he had no authority. Oh, well, said he, just give them your experience.

The ladies' aid society asked permission to meet at our house, and when reelecting officers wanted me to preside. I declined, but they took no notice. I wonder what had best be done about it.

When the Methodist minister visited us, he picked up Elder Evans's book of sermons and Elder Luff's. I offered to lend them to him, but he said he had not time to read them, so I read some to him while here.

Brother and Sister Day live on a homestead about twelve miles from here. Both of us came from London, Ontario. We have been marvelously led to this place. It reminds me of a gift that came through one of God's servants in London about eighteen years ago, that some would go from that place to the north, south, east, and west. I have seen it fulfilled.

We have had miracles wrought in our home. Our heavenly Father has been good to us in different ways, for which we are very thankful and hope to do our part in spreading this glorious gospel.

Your sister,

MRS. A. E. MARTIN.

WARRENSBURG, MISSOURI, June 28, 1912.

Editors Saints' Herald: I take this method of letting the Saints know that I am out in the field, busily engaged in the duties of my calling as one of the Bishopric.

I gave Bishop Kelley my resignation the first day of the General Conference in April, because of the loss of my hearing, so he might have the place clear to put a man that was able to work in my place, for I knew he needed help and I did not want to be in the way when I could not work.

The conference did not release me, but by resolution kept me in the Bishopric. I was willing to work if I could hear, so I asked the prayers of the Saints at conference that the Lord might restore my hearing so I could go on and do the work necessary in the place where they said for me to work. The Bishop expressed his willingness for me to go and occupy as best I could. With what help the doctor could render, and the blessing of the Lord through the administration of his ordinance for the sick and afflicted, and the prayers of the Saints, my hearing was partially restored.

To-morrow I go to Holden to remain and preach over Sunday. I have been well received and had fair liberty in preaching, and believe my efforts are doing good. I have preached twenty times, besides doing other work when called on and am in better condition than when I left home in May. The work is in fairly good condition where I have been and the Lord is blessing his people.

Please remember me still in your prayers that I may be fully restored in health and hearing. I try to be thankful for the blessings received from God and his people, and am willing to work on.

As ever in the conflict, yours,

G. H. HILLIARD.

The very essence of a free government consists in considering offices as public trusts, bestowed for the good of the country, and not for the benefit of an individual or a party.
—John C. Calhoun.

News From Missions

England.

As is often remarked in your columns, it is a long time since you had a line from this part to remind you and the Saints there is such a city as Birmingham, England, in existence. I am now pleased to say there is, and that it is one of the best cities known, at least to me. There are two branches of the Reorganized Church here which are trying to do what they can for the progress of the work, I believe.

The work is very slow, which indicates the truth of the saying of the Master when he said straight is the gate and narrow the way, and few would in consequence find it. That is true; the way to and in the gospel require life to be lived too straight on lines too consistent for the world to embrace. There is not sufficient room for pleasure; not sufficient room for gold hunting, etc. The spirit of the world to-day seems principally gold and pleasure, pleasure and gold, and in regard to the latter it is said the Quaker, in giving advice to his son, said, Get gold; get it honestly if thou canst; but get it. We can not get converts as we would, this would be gold to us. A greater increase in numbers is what we want.

Speaking of the Priestley Road Branch, we are moving slowly, but I hope surely. I am pleased to say that last year we added four to our number by baptism. There has been a great deal of confusion around for some time past, and agitation against what is known as Mormonism, but I believe that slowly but surely the people are getting to realize that the Reorganization is not in sympathy with or connected with the Utah Church in any way, but that we denounce their teaching and practice. We have, by embracing an opportunity afforded us, good notice in a new publication, called the Birmingham Year Book, published by a highly respectable firm with the following:

"This organization has never had any connection with the Utah Church of Salt Lake City who are also known by the name of Latter Day Saints, and never believed in or practiced polygamy."

We have a nice chapel to meet in, about twenty yards long and well seated. There is a good class room at the back, suitable for parties, etc., in which sixty or seventy people can sit down for tea, and a good schoolroom back of that. Inside, from entrance to chapel, there is a glazed lobby where prints of church buildings or headquarters could be shown to advantage if we had them and got them framed.

We have a large notice board outside, fixed on posts, on which services are advertised, and also give the church headquarters at *Lamoni* and *Independence*, so there should be no mistake in reference to the distinction between us and Utah.

We are also registered as a place of worship; this protects us against unseemly conduct outside, and brawling inside, and also exempts us from rates. In this respect we are gotten into line with other religious bodies and entitled to the same protection.

We hope by these ways to break down some of the prejudice that has been exercised in the past. The last, and one of the most important items we have succeeded in getting, is the obtaining of registration for the solemnization of marriages. Up to September 27, 1911, no Latter Day Saint church had ever been registered in this country for this purpose. Our law requires that no marriage can be solemnized only in places duly registered, and to do this special conditions have to be met. We have met them, and therefore feel that we have overcome a difficulty and made a decided move forward, which we hope will be for the good of the

church. As distances, or rather what we term parishes, is a consideration, our registration can not be of any service outside a certain area. In this respect our conditions are not so good as we would like, but we are thankful for what we have and hope other branches, especially where they have a chapel or separate building used for worship only, will soon follow on. We consider it one of the things that will assist us in making a place amongst the other churches, and help to break down prejudice and probably persecution. Having accomplished this much, we come to the first marriages. On Whit Monday, at one o'clock, May 27, the first marriages that have ever been solemnized (in this country) in one of our own churches, of our own people, and by our own ministry, were celebrated in the Priestley Road Chapel, which was a double event, the contracts being made between Brother George James Pitman and Sister Edith Anderton, eldest daughter of Priest Thomas and Sister Elizabeth Anderton. The second contract was between Brother Edmond Norton (deacon) and Sister Amy Sarah Ann Anderton, third daughter of the above Thomas and Elizabeth Anderton.

The chapel was packed to overflowing, with a very attentive congregation, and the service proved of a very interesting character. A committee had been appointed to prepare a service to embrace as far as possible the requirements of the church and the law of the land, in which suitable quotations were used from the Bible, Book of Mormon, and the Doctrine and Covenants; also a suitable selection of hymns from the Saints' Harp (that good old book). This we have printed in a booklet, which forms the service at the front, and the hymns at the end. The service was conducted by Elder C. Walton, branch president, and High Priest J. W. Taylor. Brother G. A. Walton gave selections on the organ. The order of service was hymn, prayer, scripture lessons, short address, hymn, ceremony of marriage, hymn, benediction, the whole occupying thirty minutes. On leaving the building the usual storm of confetti took place, just to show there was no ill feeling. The wedding party and friends made their way to Mr. A. Rodway's restaurant, Horsefair, and there partook of the wedding feast, the number of fifty sitting down to a well-prepared supply of good things necessary for this life, after which suitable short speeches were made by Brethren J. W. Taylor, T. Anderton, the host, H. Smith, J. Schofield, J. E. Meredith, the writer, and other friends, which was suitably responded to by the two bridegrooms. Then the company got into small groups and chatted one with another, intermixed with song, in which Miss Dora Hodgson and Miss Annie Taylor took prominent part until the early evening, when the company broke up after a very enjoyable afternoon. This brought to a close the first experience of a Latter Day Saint marriage of Latter Day Saints in a Latter Day Saint church by a Latter Day Saint minister in England. We trust these things will result in much good to the church in this country.

Yours in bonds,

CHAS. WALTON.

SPARKBROOK, ENGLAND, Priestley Road.

Wales.

I would again write a few lines to your columns, for oftentimes there is joy and benefit received by reading the letters and testimonies of various individuals who have embraced the faith that was once delivered to the saints (from experience I write), for although the gospel message was, and should be now, peace on earth, good will to men, I have been brought to the stern realization of the fact that oftentimes even in the church of Christ established in the latter days, peace does not prevail, and when we ask ourselves the question, Why is it? because the gospel has lost its power or the redeeming feature that it was designed for? or shall we

say, in plain language, that man has not been born again? In John 14:27 we read from the words of Jesus, "Peace I leave with you, my peace. I give unto you." Did Jesus speak the truth when he said those words? I would say yes; but in my humble opinion he spoke them at least unto them who had been born of the water and of the Spirit. We do not see this peace manifest to-day in the church (especially in Wales). That peace can not be enjoyed by the church until it casts off the fetters of bondage which are crushing the life out altogether. We see daily the cause of all the turmoil and confusion that exists, namely: Jealousy, evil speaking, and backbiting, and my experience proves to me, and I am of the opinion that any of the authorities of the church who have been to this country will agree, that the church in Wales on that account is losing its spiritual standing, because as soon as any servant of Christ will teach the truth by the Spirit of truth, or explain the law or the duties of the individual, he is soon made to realize that that sort of teaching is not required.

I have no desire or intention to write this in the fault-finding spirit, but with that devout wish in my heart that others may benefit by it. I have been baptized in the church about five years, and while I investigated the claims of the church, I was satisfied that it was genuine in every way. After I was baptized and confirmed I received the witness of my acceptance with God. How my heart rejoiced when I felt that influence of God's Holy Spirit covering me as with a mantle! My whole soul seemed to swell within me with gratitude to that kind and loving Father whose word is ever truth, and while disbelieved by so many, yet remains truth all the time. The servants of God used to preach in the olden days with authority and with power, and I can bear my humble testimony that in my day I have heard some of God's servants preach with great power and authority, both inside the building, and outside on the highway. But unless they have the support of the church, viz: faith and the prayers of the Saints, how can they in such a wicked place ever hope to behold the fruit of their labors, or continue to manifest that power and authority? A few months ago in this little place the church was happy; the meetings were heavenly, and while being warned of God by prophecy that the Evil One was about to enter in unless the law was kept, it has proven all too true, for oftentimes now there are no meetings held at all, and when they are there is no benefit. They are all confused. Undoubtedly some of the missionaries that have been here will be sorry to learn this, knowing as they do that good times have been here.

Well, things are no different now than they were in the days of the Apostle Paul, for in Acts 20, verses 28, 29, 30, 31 we find how he spoke what was about to take place. The same cause produces the same effect in all ages and dispensations, whether in the church or out. They were warned then before it came to pass and they took no heed. The result was, by disobedience they lost the spiritual power and authority. The same is true in all cases; the breaking of a law entails its own penalty.

Having been ordained to the office of priest under the hands of Gomer T. Griffiths and E. B. Morgan on February 12, 1911, at Skewen, I have tried to live according to the law of God and to let my light shine among men. It may be little that I am doing, but I do the best I can under the circumstances, and my desire is to do all I can for him who has done so much for me. In the colliery where I work they call me "Simmons, the preacher!" That is the place to know the character of the man—from those with whom he has to associate daily, and also those who live by him. They are the best qualified to judge, as they judge from actual knowledge and not from supposition or hearsay. It is true that we

can not please all, neither do we expect to hear all speak well of us, for Jesus said in Luke 6: 26: "Woe unto you when all men speak well of you," etc. We do not require all men to speak well, but we do expect that at any rate men will be honorable enough when they do speak to speak the truth. Perhaps I am expecting too much in this line, for when I reflect I find that men were not speaking truthfully about our Lord and Master; so if they treated him unfairly and unjustly, in all probability they will do the same about us. The whole world is full of confusion to-day; right the opposite of peace, and it is very plain, or should be at any rate, that there will be no peace until the law of God is understood and obeyed, for Satan causeth strife and confusion; that God is not there, neither is he the author of it. When we apply our lives to learn God's law, then we shall be able to enjoy that peace of God.

We all have a duty to perform and how shall we perform it until we learn what it is? It can not be done very well. We learn in Doctrine and Covenants, Let every one learn his duty. (I can not give section and paragraph, as I have loaned mine out to a friend.) So while the Lord tells us to learn our duty we fail to keep the commands of God. I fear that there is not enough taught the church from the Book of Doctrine and Covenants, for although the world does not recognize it as the Lord's commandments, the church in general does, and there is plenty of opportunity held out to the ministry to teach those things from that book which would build up the faith of the Saints and impress more seriously the need to live agreeably to the laws of God. "Life is too short to quarrel, and hearts are too precious to break," is an old English song, but it fits in closely with the doctrine of Christ.

No man has the right to infringe upon the rights of others, nor to cause by folly or negligence or maliciousness, any unnecessary pain or sorrow to another human being. God looks down and loves poor, fallen humanity, and has extended his love and the gospel toward them, that those who desire may be redeemed by the gospel promises, but the man who willfully sins, after coming to a knowledge of the truth, stands in a very unenviable position. In Hebrews 10: 26 all may read for themselves.

Trusting that this may find its way into print, as I can assure all who shall or may have the privilege of reading that it is intended to benefit and not injure the feelings of anyone.

I am yours in gospel bonds,

F. SIMMONS.

PONTRYDYPHEN, SOUTH WALES.

England.

Many years have elapsed since a letter has appeared in the HERALD as regards the work of the Master in the Exeter Branch of the British Isles Mission, therefore I have ventured to write, and have thought fit to give a brief history of its rise and progress.

In the year 1888 Elder William Newton who, during his mission has labored in England for a great number of years, came with the glorious message to a little country village known as Broadclyst, North Exeter, Devon, I believe his home in early life. His teaching was listened to in earnest, and it was not long ere he had the pleasure of making converts; included therein were Brother and Sister Henry Wilson, who were previously connected with the Church of England. Brother Wilson was then ordained a teacher, and thus commenced his ministerial labor, and all who have made his acquaintance can speak of his diligence and faithful perseverance in the work. In later years, circumstances compelled him to remove to Heavitree, nearer to the city of

Exeter, where the interest of the work was pursued with the assistance of Brethren Stephen Ireland and Thomas Nicholls, both, holding office in the ministry.

Until 1909 Brother and Sister Wilson gave their home for the assembly of the Saints, but the branch increasing in number, it was necessary to obtain a more convenient place to carry on the fellowship meetings, and after a great deal of trouble success was attained in getting a place for the purpose, and from then meetings have been carried on three times on Sunday and every Wednesday evening. Of course, the branch has had its ups and downs, and much persecution has been endured on account of the prejudice of many people and classifying our body with that of the "Mormons," who have for a number of years been systematically tractating and preaching in and around Exeter; but had it not been for the zeal and fervor of those holding the reins of ministry, along with efforts of some of the Saints, matters would not be in so good form as at present.

The writer, some few months since, went into the statistics of the said branch, and it was indeed gratifying to see that even though there were losses by death and leaving for other parts of this country, and elsewhere, there was never reported to the mission a decrease in membership; it was a number to balance last report, and ofttimes an increase, which speaks highly of the efforts put forward to gain recruits, with early response. There are now a total of forty-one members. In October of last year, six were baptized, five of one family (one brother and four sisters, one sister having been previously baptized), and it is expected to get the father and mother of said children, when there will be eight of one family initiated into the fold of Christ, exclusive of four other children who are now below the baptismal age. Elder William Newton visited the family when last in England, and it is believed his influential teaching (with subsequent correspondence) had much effect in bringing forth the above result. The work is now being pushed very favorably, occasionally outside assistance being given.

On Sunday, June 2, at a sacramental and prayer and testimony meeting, the Lord manifested himself, and by the voice of the Spirit gave words of encouragement, that if the Saints continued to labor in earnest the branch would prosper and grow. I have no hesitation in saying the Exeter Branch of the British Isles Mission is one that is working for advancement, and may intercessory prayer be made that the labor in righteousness will continue, and inasmuch as the future of the branch will depend largely on the younger folk, as most of the workers of past years are getting aged, it is to be hoped the standard of steadfastness will be kept up, and thus, in due time, receive the benefit of the Lord's promise. There is no reason why Exeter should not make as much progress in the cause of the Master as has been made in other parts of this country.

I have been requested to hereby convey the sincere thanks of the said branch to Elders E. Tucker, William Newton, J. W. Rushton, W. R. Armstrong, G. W. Leggott, and Thomas Jones for the services they have rendered in times past, and to wish them success in their labor of love.

Faithfully yours in gospel bonds,

JAS. BUNT.

PLYMOUTH, DEVONSHIRE, ENGLAND, 15a Notte Street.

A mirror shows the outward mold
Of those who pay a heavy toll
And own proud vanity's control;
Yet a deed of kindness will unfold
A fleeting vision of the soul.

—C. Karl Hill.

News from Branches

Independence, Missouri.

Very opportune and interesting was the lesson, and discussion of same, selected for study on the 16th by the Woman's Auxiliary. The subject was "Adolescence; the Girl," an article written by Sister F. M. Smith, who conducted the discussion in an instructive manner.

A supplementary reading was also given by Sister D. J. Krahl, and a beautiful vocal solo rendered by Sister Haberlein. These important topics, together with subjects taken up by the educational clubs, also the Friday afternoon first primary studies adopted by the Sunday school teachers of that department, with Sister Amy Wells as supervisor (who is also vice president of the Woman's Auxiliary local society), all afford ample opportunity for mental development.

Many of the thoughts expressed by Sister Jennie Weed in her fourth and last lecture before the sisters of the auxiliary were such as every mother should indorse; and perhaps the very plain truths she presented, on social purity, were quite new to many present.

Here are a few of the too true and very impressive ideas she offered at her important lecture on the afternoon of the 25th, before an audience of about sixty.

"If mothers have limited time for teaching their children, they had better talk to the boys rather than to the girls." "There is at present more frequent discussion in the medical associations on 'the black plague,' so called, than on any other disease; and the time will come," the speaker earnestly stated, "when it will be the law to be physically examined by officers duly appointed, in certain cases of marriage."

At the close of this lecture a vote of thanks was tendered the sister for her kindly services.

The morning service on Sunday, the 23d, was conducted by Bishop B. J. Scott. Our brother referred to the commotion in the political world, and he stated that "salvation from this disastrous condition can come only through the preaching of the gospel. The great conflict can now be settled only through the people's trust in God, and obedience to his commandments."

The evening sermon was by Elder Oscar W. Okerlind, who is preparing to go on his mission to Scandinavia.

The attendance at Sunday school was 846 and collection was \$14.85.

The afternoon prayer service was an interesting one, with Brethren W. H. Garrett, G. E. Harrington, and C. G. Lewis on the platform. Doctor Leonard Harrington assisting also, gave excellent instruction to the Saints. Prayers were requested in behalf of Brother Clyde Baker, of Saint Louis, formerly an active member of the church and a teacher of a class of young men in the Sunday school. A little afflicted baby of Brother E. Brackenbury passed away day before yesterday and his frail body was laid to rest on the 26th.

Announcement was made of a memorial service of the martyrdom of Joseph and Hyrum Smith this the sixty-eighth anniversary, to take place at the church on the evening of the 27th, this being the date of their cruel assassination, June 27, 1844. The speakers announced for the occasion are President Joseph Smith, President F. M. Smith, Bishop E. L. Kelley, and Elder Mark H. Siegfried. There will be also congregational singing appropriate to the occasion.

In mentioning the cases of sickness and affliction we would not forget,—in asking an interest in the prayers of the Saints, the names of Brother McCord, at the Sanitarium, Sister Bonnie Sherman, and several little ones afflicted with whooping cough, also our little brother, Alma Hilliard, grandson of Brother T. W. Chatburn, who met with a serious accident yesterday. "For your prayers are much availing."

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

FAR WEST.—Conference convened with the Stewartsville Branch June 22 and 23, Temme T. Hinderks and Fred M. Smith presiding, Charles P. Faul, S. J. Hines, and A. A. Richardson secretaries. Branch reports: Pleasant Grove 74, gain 4; DeKalb 54, gain 2; Carmen 138, gain 1; First Saint Joseph 568, gain 5; Second Saint Joseph 137, gain 16; Third Saint Joseph 100, gain 4; German Stewartsville 83, gain 1; Oak Dale 49, gain 9; Kingston 82; Alma 49, gain 1; Edgerton Junction 50, gain 2; Delano 84, loss 1; Far West 46, loss 4; Stewartsville 229, loss 2. Ministry reporting through their respective presidents of the several branches: Far West, by Samuel H. Simmons; Delano, by R. R. Constance; Pleasant Grove, by S. J. Hines; Carmen, by J. C. Elvert; DeKalb, by Peipergerdes; German Stewartsville, by T. T. Hinderks; Stewartsville, by A. St. Lewis; First Saint Joseph, by V. M. Goodrich; Second Saint Joseph, by J. L. Bear, jr.; Oak Dale, by Coleman Snider; Kingston, by A. J. Seely; Alma, by L. F. Ferguson; Edgerton Junction, by G. W. Mauzey; Third Saint Joseph, by W. P. Pickering; N. V. Sheldon and Hale W. Smith gave a written report. Committee on the boundary line reported by T. T. Hinderks saying that the General Conference held at Independence, Missouri, April, 1912, had taken the matter up and the line was so changed to take in Livingston and Grundy counties to the Far West District. Report on motion was adopted. David H. Schmidt made a written report of the conditions of the library, he being a member of that branch of the work, and the report was received and spread upon the district record; also a report from the officers of the district Sunday school association and from the officers of the district Religio association. President F. M. Smith organized a quorum of elders which shall be known as the Far West Quorum of Elders, and shall include all the elders in the Northeastern Kansas District; all in the Nodaway District; all in the Northeastern Missouri District. Samuel H. Simmons was chosen by ballot to the office of president of the quorum. He chose as his counselors, J. T. Ford and Coleman Snider. The quorum in session elected W. S. Hodson secretary and treasurer. The counselors were ordained under the hands of F. M. Smith and E. L. Henson. Sunday, at 3 p. m., there were present at their meeting fifteen elders. Brother Smith stated that there were about seventy elders in the four districts named. The quorum will meet at each conference and reunion, also at the two sessions of the Sunday school conventions. A. Miller, of the Alma Branch, was ordained a priest. Election of officers for the coming year: B. J. Dice, president; D. E. Powell, vice president; Charles P. Faul, secretary, also sustained as bishop's agent. Preaching by Hale W. Smith and Fred M. Smith. Adjourned to meet with Alma Branch, October 19, 1912.

CLINTON.—The sixty-second conference of the Clinton, Missouri, District convened at Wheatland, Missouri, May 25 and 26, 1912. James Moler and W. S. Macrae were chosen to preside over the conference. District secretary being absent, Harry Paxton was chosen to act as secretary for the conference; W. S. Macrae was chosen as chorister; Bessie Paxton as organist; W. C. Hidy, Brother Lyon, and E. H. Athey were appointed as the credentials committee. The following district officers reported: James Moler, president; John W. Noyes, secretary and treasurer; Lucy Silvers, recorder and historian. The recorder's report shows a membership in the district of 1,027; it shows a gain of 54, loss 28, net gain 26. Of this gain 32 were by baptism. Ministry reported: Elders: C. J. Peters, T. R. White, C. P. Welch, C. H. Athey, Amos T. Higdon, S. C. Williams. Priests: John W. Noyes, W. C. Hidy, Harry Paxton, J. W. Strader. The following branches reported: Veve, Eldorado Springs, Mapleton, Wheatland, Rich Hill, Taberville, and Walker. The Nevada report arrived after conference had closed. The following district officers were chosen to act for the coming year: James Moler, president; John W. Noyes, secretary and treasurer; Lucy Silvers, recorder and historian; Elva Reveill, library board member. The place chosen for our next conference was Mapleton, Kansas, and the time October 19 and 20, 1912. On May 26 the Wheatland church was dedicated. W. S. Macrae was in charge of the service, dedicatory sermon preached by James Moler, dedicatory prayer offered by W. S. Macrae. At 2:30 p. m. a prayer and testimony meeting; preaching at 8 p. m., after which a vote of thanks was extended the Saints and friends of Wheatland for the kindness shown the visiting Saints and friends. John W. Noyes, district secretary.

SOCIETY ISLANDS.—The South Sea Islands mission conference opened in Avatoru, Rairoa, at 8 a. m., April 6, 1912. Called to order by M. Turatahi; hymn by Manihi Branch; prayer by Viriamu; hymn by Tiputa Branch. The following named officers were elected: J. C. May, president; H. W. Savage, assistant president; M. Turatahi, secretary, Tane a Temai, assistant secretary; Mrs. Belle Savage, foreign secretary; all teachers present, with Hora Hitu as president, to regulate affairs at conference. All deacons present were authorized to act with Teata as their president. Minutes of last conference were read and adopted, some small corrections in language were made. The following elders' reports read: Charles Lake, J. C. May, H. W. Savage, Viriamu, Hotu, Araiiti, Pohemiti, Temaunu, Varoa, Paia, Tenati, Tapuni, Kehaure, Hiti, Mauna, Teihoarii, Tetaku Tefautuata, Vaeara, Tearioroteha, Turatahi, Temanaha, Turi, Marerenui. Report of Tupuai district president read; also that of assistant president of upper division. Priests reporting: Moeava, Kana and Manumea. Adjourned at 10 a. m. till 1 p. m. Hymn by congregation, prayer by Tetaku. Conference convened again at 1 p. m., hymn by Niau Branch, prayer by Varoa. Reports read as follows: Kehauri on Tarona wall work; elders' quorum; Varoa as president of Tahiti District; elders' reports of Tane a Temai, Tai and Tetai of Niau. Quorum of priests reported; request to ordain presidents of quorum of priests read and referred to committee; request to have presidents of quorum of teachers ordained, read and referred to committee. Tetaku, Temarei, and Taia had been appointed as a standing committee to examine all such candidates. Report of Tetaku, bishop's agent of mission, was read. Auditing committee was appointed as follows, Tehani, of Niau; Taarua, of Rairoa; Hititemanava, of Tikehao. Financial reports of J. C. May and H. W. Savage read. Taenga Branch requested that Teaho be ordained a priest; referred to committee. Kaukura, Mataura, Takapoto, Taenga, Manihi and Takarua branches reports read. Takarua Branch reported the fact of having restored Taarua to good standing in his office of elder. Request from Kaukura Branch to ordain Tukaoko a teacher referred to committee. Report from Arutua Branch read. Adjourned till 8 a. m., April 8. Closing song by Niau Branch, prayer by Tanenui. Services on Sunday, April 7, were conducted as follows: Preaching morning at 7:30 by Rongotama, of Hao. Morning services followed by Matutu, (recital) on chart of the latter days and apostasy of Brigham Young and his followers. The chart is one sent here by Bishop May. The Matutu was conducted by Viriamu. At 10 a. m. Elder Tetaku preached one of the best native sermons on tithes and offerings that we have ever heard. At 11 a. m. Sunday school review conducted by H. W. Savage and Tetaku. Sacrament meeting at 3 p. m. in charge of Varoa, of Tahiti, and Rongotama, of Amanu. Preaching in the evening by Paia, of Manihi, followed by a Matutu which was a discussion concerning the lost books of the Bible and the plates upon which the Book of Mormon was written, conducted by Rairoa Branch. Closed with song and prayer at 10 p. m. April 8, at 8 a. m., conference opened again with hymn by Niau Branch, prayer by Hea, hymn by Manihi. Niau Branch report read. The following names were presented for ordination: Teae, of Niau, for a teacher; Atahi, of Avatoru, for an elder; Taruiarii, of Avatoru, for a priest; said names referred to committee. Avatoru and Makatea branch reports read. Committee on general affairs of the conference appointed as follows: Viriamu, Kehauri, and Hititemanava. Explanatory report of Tetaku showing names of all who paid tithing was read. Requests received from Tarona and Hao for conference to come to their branches in April, of 1913. Action deferred. Adjourned till 8 a. m., April 9. Closing hymn by Rairoa Branch, prayer by Taharangi. April 9, at 8 a. m., conference convened again; opening hymn by Manihi Branch, prayer by Kehauri, hymn by Niau Branch. Minutes read and adopted. Vote was taken on the two invitations for conference of 1913. Vote was 34 for Tarona, 55 for Hao. The conference then voted unanimously to accept the will of the majority to take the conference to Hao. Report of auditing committee read and adopted. Matter of how to complete wall around Tarona was discussed; Resolved, That we pay one dollar per member, and each branch to send two men to Tarona to build the wall in June, the several branches to support their respective men while at work. Bishop's agent's report of J. C. May read; referred to auditing committee. Adjourned at 11 a. m. till 8 a. m., April 10, closing hymn by Rairoa Branch, prayer by Taarua. April 10, conference convened at 8 a. m., hymn by Rairoa Branch, prayer by Faarii, hymn by Manihi Branch. Report of Elder Teangi read. Re-

port of Tetaku, of money recently received was read. Report of Turatahi, mission secretary, showed present membership of 828. Committee on candidates for presidents of priests' quorum reported favorably as follows: Faarii, first assistant president, and Tahuka second assistant president. The following committee was appointed to ordain said presidents: Paia, Temarei, Tanenui, and Tehani. Collection was taken for Tarona chapel fund, resulting as follows: Varoa, \$5.00; Tevaha, \$5.00; Roo Vahine, \$5.00; Roo Tane, \$5.00; Takehu, \$5.00; Hao people, \$30.00; Taenga people, \$2.50; Manihi people, \$46.00; Sunday school \$37.63; Avatoru Branch, \$120.00; balance on hand, \$275.00; total amount on hand, \$536.13. Collection for Tarona wall amounted to \$58.00. Adjourned till 1 p. m., hymn by Niau Branch, prayer by Tehani. Business began again at 1 p. m., after hymn by Hao Branch, prayer by Rongotama, hymn by Tikehao Branch. Faarii was ordained assistant president of quorum of priests, and Tahuka was ordained second assistant president of said quorum. Committee on general affairs of conference reported. The secretary, Turatahi, proposed the following resolution: That all branches pay fifty cents each to pay for printing branch report blanks. Carried. Marerenui asked that it be explained who should take care of branch collection box for the aid of missionaries. A long discussion followed and ended by resolution to leave it as before, that the presidents of branches take care of said money. The following appointments were read: Hotu, Viriamu, Tetaku, Turatahi, Pahoa, Tane a Temai, Terai, Teihoarii, Faarii, Hiti, Paia, Tenati, Tai, Taia, Horahitu, Marerenui, Varoa, Kehauri, Tanenui, Tetai, Parara, Taputupuniava, Araiiti, and Temanaha, native missionaries to the various islands of this mission. Bishop's agents appointed by Tetaku as follows: Tanenui, Teare, Taarua, Maopi, Tuamea, Tetai, Rua, Pahoa, Hotu, Turatahi, Araiiti, and Teiurea. All the above appointments were sustained by vote. Also all officers of the church. Adjourned till 1 p. m., April 11. Conference convened at 1 p. m., April 11. Minutes read and adopted. Adjourned to meet in Hao at 8 a. m., April 6, 1913. Closing hymn, "Till we meet again," by whole congregation. Prayer by Hotu. Mrs. Belle Savage, secretary.

GALLANDS GROVE.—District conference met at Coalville, Iowa, June 8, 1912, at 10:30 a. m. Organization was effected by choosing J. W. Wight, with the presidency of the district, to preside; Mrs. C. J. Hunt, secretary; W. A. Smith, chorister, with privilege of choosing organists; Samuel Dixon, janitor. The president of the Coalville Branch, Richard Jordison, was authorized to appoint ushers. By motion visiting Saints were granted voice and vote in the deliberations of the conference. C. Scott was appointed press committee. C. J. Hunt, one of the representatives of the Gallands Grove District in the Western Iowa and Eastern Nebraska Reunion Association, reported verbally. He stated that the outlook for a pleasurable and profitable reunion was very promising, both along church lines and in the auxiliary work as well, and urged upon all the benefits to be received and the advisability of attending this reunion, to be held at Council Bluffs, Iowa, August 23 to September 1, 1912. Branch reports were read from Cherokee, Mallard, Gallands Grove, Lanesboro, Dow City, Harlan, Salem, Deloit, and Coalville. Ministerial reports were read: C. J. Hunt, A. R. Crippen, William Shove, Frederick Hansen, W. A. Smith, C. E. Butterworth, J. L. Butterworth, George Juergens; also report of Floy Holcomb, Woman's Auxiliary worker. Moved and carried that the order of business and time and nature of meetings be left to the presidency of the conference. The bishop reported: On hand and received since last report, \$316.88; expenditures, \$669.95; balance, \$146.93. Tent and expense fund on hand, \$9.25. It was decided by motion that in the election of district officers the procedure be by open nomination and vote. C. J. Hunt was chosen president, with authority to choose his associates. Mrs. C. J. Hunt was chosen secretary, with privilege of choosing an assistant. She chose as her assistant Ora Butterworth, Dow City, Iowa. C. J. Hunt was retained member of library board. The choice of J. L. Butterworth by the president as his assistant was ratified by the conference. The petition to Little Sioux District regarding conjoint reunion was read. Also resolution of Little Sioux District pertaining to the same. Further action with regard to the matter was referred to the Gallands Grove representatives of the joint reunion committee. Cherokee was chosen as place of holding next conference. The time was left with presidency of the district. Short talks were given by C. E. Butterworth, C. Scott, J. W. Wight, and O. Salisbury. General trend of these talks was along lines of holiness, perfec-

tion, importance of keeping the body a fit temple for the indwelling of the Holy Spirit. Prayer service was held Saturday at 9 a. m., and Sunday 8 a. m.; Sunday school at 9 a. m. in charge of local officers. Preaching services by W. A. Smith, C. E. Butterworth, J. W. Wight, and C. Scott. Young people's social service at 7 p. m. The next conference will be held at Cherokee, Iowa, October 19 and 20. Mrs. C. J. Hunt, secretary.

Conference Notices.

The Eastern Oklahoma District conference convened at Haileyville, June 1 and 2, with district president H. R. Harder and Lee Quick in chair; D. O. Harder, secretary pro tem. Wilburton, Haileyville, and Fanshawe branches reported. Officers for district were elected as follows: J. W. A. Bailey, president; Sister Nettie Bowers, secretary; L. S. Moore, treasurer; M. L. Newlin, librarian. The next conference meets at Wilburton in January. Nettie Bowers, clerk.

The conference of the Northern California District will be held at Irvington, California, September 2, 1912, commencing at 10 o'clock a. m. We hope for a complete report from each branch as to statistics and spiritual condition, also as to opportunities for gospel work for missionaries. Each one bearing the priesthood should also report in writing. Let us each one do something, then tell about it. Send all reports to our secretary, J. A. Lawn, 48 West Avenue, San Francisco, California. The conference convenes on the third day of the reunion. J. M. Terry, district president, 1202 Fourteenth Street, Oakland, California.

Southern Missouri district conference will convene with the Woodside Branch, near Alton, Missouri, July 27 and 28, 1912, at 10 a. m. Those coming by rail should get on trains due to arrive in Thayer on Friday morning, the 26th. Those intending to be present should write to G. A. Davis, of Thayer, or to A. M. D. McGuire, Alton, Missouri, who will make the necessary arrangements a few days before conference. All reports should be in the hands of the undersigned at least five days before conference. The clerks of the Logan Creek, Piedmont, and Naylor branches are requested to bring or send a complete record of their respective branches, to have them copied into the district record. Please give this your attention, and if possible all come and meet with us. Benjamin Pearson, district secretary, Tigris, Missouri, July 1, 1912.

British Isles Mission annual conference will be held in Birmingham on August 3, 4, and 5, 1912. W. H. Greenwood, mission president, Bishop R. May, and other members of the missionary staff are expected to be present. Business will commence in the Saints' chapel, Priestley Road, at 6 p. m., on August 3. Notice will be circulated later for the guidance of prospective conference visitors. Please forward all reports to W. R. Armstrong, of 47 East Grove, C. upon M., Manchester, according to By-law 6 of "Mission Rules."

Convention Notices.

The Sunday school convention of the Western Oklahoma District will convene July 26, 1912, at Calumet, Oklahoma. All Sunday schools in this district please send in reports at once. Normal work will be taken up at this convention. A. M. McGeorge, superintendent, 915 West Pine Street, Enid, Oklahoma; Inez Moldrup, secretary, Seiling, Oklahoma.

The Sunday school convention of the Central Oklahoma District will convene August 23, 1912, at Ripley, Oklahoma. Reports from all schools in the district should be in not later than August 1. A. M. McGeorge, superintendent, 915 West Pine Street, Enid, Oklahoma; C. J. Sheppard, box 185, Holdenville, Oklahoma. Normal work will be taken up during this convention.

The Portland District Sunday school convention will convene at Vancouver, Washington, August 9, at 1.30 o'clock. F. W. Hawes, district secretary.

Reunion Notices.

The joint reunion of the Kewanee, Eastern Iowa, and Nauvoo districts will be held at Prospect Park, Moline, Illinois, August 15 to 25, 1912. Tents should be ordered at once of C. G. Dykes, Muscatine, Iowa. Prices for tents are as follows: 10 by 12, \$2; 12 by 12, \$2.25; 12 by 14, \$2.50; 14 by 16, \$3; canvas cots 28 to 36 inches wide, 35 cents. O. E. Sade, J. B. Wildermuth, advertising committee.

Southern California District annual reunion of 1912 will be

held at Convention Park, Hermosa Beach, August 10 to 25, inclusive. Conference: Monday, August 19, has been reserved for conference, beginning 10 a. m. Religio: Thursday, August 15, reserved for Religio convention, at 10 a. m., and program in evening. Sunday school: Thursday afternoon, August 15, and Thursday morning and afternoon August 22 have been set apart for the Sunday school, and Thursday evening, August 22, a joint entertainment by Sunday school and Religio. Each Sunday morning, 9.45 to 10.50, devoted to regular Sunday school session. Each Sunday evening, 6.30 to 7.30, set apart for regular Religio lesson. Especial attention must be given to tents. It is imperative that all orders for tents be in hands of secretary by July 15, as great difficulty was experienced in securing them for this year. Tents 10 by 12, \$2.50; tents 12 by 14, \$3; tents 12 by 16, \$3.50; single wire spring cots, including mattress, \$2; folding chairs, each, 15 cents; tables, 50 cents. Double cots could not be secured. In order to insure getting tents our order must be in with one third cash in advance by July 15. Write R. T. Cooper, secretary, 202 Lankershim Building, inclosing check or money order. All tents will be supplied with clean shavings, and be set up, ready to be occupied, Saturday, August 10. A few rooms can be rented by writing direct to Doctor Sanderson, Hermosa Beach, California. Cafeteria will be in operation same as last year. All General Conference appointees in attendance, and their families, will be provided with tents and accommodations at the cafeteria by the district, but it is imperative they write the secretary in detail their needs in tents, cots, tables, etc., by July 15. The big tent will be used again this year. Fare and one third, on the certificate plan, will be given by the railroads. Do not fail to get a certificate (receipt) when you buy your ticket. Buy tickets and check baggage to Hermosa Beach and tell the conductor to let you off at Convention Park (flag stop). A splendid array of speakers will be present, including Elbert A. Smith, F. M. Sheehy, E. Keeler, Evan J. Davis, Paul M. Hanson, Daniel Macgregor, T. W. Williams, H. J. Davison, and others. The afternoons are to be largely devoted to sociability, surf bathing, and recreation, and everybody is expected to be faithful and prompt in attendance at all the meetings. R. T. Cooper, secretary.

The Des Moines district association will hold their reunion for 1912 at Colo, Iowa, from August 16 to 25. Colo is on the main line of the Chicago and North-Western Railway. The reunion grounds are one half mile northwest of the town, on the lawn of Mr. Frank Lhommedieu. Workers in all lines of church work will be present to assist. Several leading ministers will be present to attend to the preaching of the word. Those desiring tents and fixtures will write as soon as August 1 to J. F. Minton, 1205 Filmore Street, Des Moines, Iowa. Tents 10 by 12, \$2; 12 by 14, \$2.50; cots, canvas, single, 35 cents; wire, single, 45 cents; double, 60 cents; mattresses, single, 35 cents; double, 45 cents; pillows, 15 cents; chairs, 12 cents; tables, 40 cents; two-burner stoves, 70 cents. Those wishing tents set up will add 25 cents extra. Those who desire lodging for a night or two, it will be necessary for them to give information when they will be present. Meals will be furnished on the grounds at reasonable rates. This will be the time to take your vacation and enjoy an outing, and partake of a spiritual feast there to be enjoyed. The committee, C. M. Richeson, R. R. 3, State Center, Iowa.

The Massachusetts District will hold its annual reunion at Onset, Massachusetts, beginning July 27, 1912, continuing two weeks. Tents 10 by 12, \$4; 12 by 15, \$4.50; cots, single, 40 cents; double, 80 cents. The commissary department will furnish meals for all who desire them. Price of meals same as charged last year. H. W. Howlett, secretary of committee, Washington Avenue, Pottersville, Massachusetts.

Two-Day Meetings.

A resolution was passed at our late district conference granting two-day meetings to branches that requested them. I hereby ask all branches wanting such meetings to send me their request as soon as possible, and some dates and places, and we will try to supply them as fully as possible. Remember that all can not have the same dates nor the same ministers. We also wish the district ministry all to report to us at once when they can attend these meetings with as little loss of time and expense as possible to the district and Saints. We will not be responsible for non-attendance of anyone appointed to attend these meetings. We will try to supply speakers as well as we can, but if they fail let the failure attach to them.

CONTENTS

EDITORIAL:
 The Name of the Church - - - - 653
 Notes and Comments - - - - 655
 HYMNS AND POEMS - - - - 656
 ORIGINAL ARTICLES:
 Daily Vacation Bible School, by William E. LaRue 657
 The Children's Home, Management and Needs,
 by Joseph Roberts - - - - 661
 Executive Ability, by S. A. Burgess - - - - 662
 CANADIAN MIRROR - - - - 664
 MOTHERS' HOME COLUMN - - - - 666
 LETTER DEPARTMENT - - - - 667
 W. C. Jones—David Dowker and William F. Sage
 —George E. Burt—Sarah M. McWhorter—W.
 R. Armstrong—J. E. Vanderwood—W. P. Bush
 —Mrs. A. E. Martin—G. H. Hilliard. - - - - 669
 NEWS FROM MISSIONS - - - - 672
 Charles Walton—F. Simmons—James Bunt.
 NEWS FROM BRANCHES - - - - 672
 Abbie A. Horton.
 MISCELLANEOUS DEPARTMENT - - - - 672

THE SAINTS' HERALD

ESTABLISHED 1860.

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 If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.
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 All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.
 Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.
 For advertising rates apply to the business department.
 Entered at post-office, Lamoni, Iowa, as second-class mail matter.
 Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

As to dates, September 1 and 8 are taken. Other dates may be suggested by branches, but keep in mind the saving of expenses as much as possible. We hope to use some of the local elders, as well as missionaries; so take notice all and attend. If we can get our minister in general charge to attend some of these meetings we will be glad indeed, but he is very busy.

Please read carefully and comply with the above requests. Send all mail to Ray, Indiana, R. F. D. 1.

G. A. SMITH, District President.

July 1, 1912.

Cancellation of Reunion.

Owing to an epidemic of scarlet fever at Vanscoy and vicinity, the reunion billed for July 12, 13, and 14 is hereby canceled.

T. J. JORDAN, District President.

Quorum Organization---Eastern Mission.

In harmony with instructions from the First Presidency, a quorum of elders will be organized, including all in the mission. We hereby give notice that on Monday, August 5, 1912, at 2 p. m., on the reunion ground, Onset, Massachusetts, the elders are requested to meet for the purpose of organization. Either send or bring the items of your ordination.

The priests in Maine, Nova Scotia, and Massachusetts districts are requested to furnish items of ordination for enrollment in quorum.

Very respectfully,
 U. W. GREENE.

WINTER HILL, MASSACHUSETTS, 55 Grant Street.

Pastoral.

To the Saints and Friends in the Southeastern Mission; Greeting: I have been chosen to act as the assistant minister in charge of the mission, except that portion which is included in Southern Indiana, Kentucky, and Tennessee. I have for my coworkers Brethren Swen Swenson, Lloyd C. Moore, A. G. Miller, and J. W. Dubose. We are all workers together in order to advance the gospel work among the people, and I ask all the Saints and those who love the truth to be coworkers with us in this grand and glorious cause and be helpers indeed, in order that the power and glory of God may rest richly upon us all, in order that we may all be laborers together with him, so that this year may be a prosperous one for the spread of truth and righteousness among the people. While we feel rich in grace, we need your help and assistance in order to make others rich. Your duty is made plain in the gospel as taught in the three books of the church. As the servants of God we ask you to hear and obey, and you will rejoice with us in the blessings which God has in store for us all, and when the great struggle here is ended we will hear the good Master say, Well done, inherit the mansion which I have prepared for you. I trust these few words will encourage all who read them to do their best to keep the work before the people. My mission address this year will be McKenzie, Alabama. Do not hesitate to write me if you know where there are places to preach. Remember we are

in the mission for the gospel's sake, and we have sacrificed the comforts of home and the pleasures of being with our loved ones, and we do not want to be idle servants, but rather workers. We ask your assistance that we may advance the work and make others rich and happy.

Your coworker in the gospel, F. M. SLOVER.

Quorum Notice.

To the Quorum of High Priests, Greeting: Whereas, there have been so many changes in addresses, and otherwise in the quorum during the past conference year, it was thought advisable to issue a 1912 annual; therefore, all the members who have changed their addresses since reporting to the quorum last March are requested to immediately notify the undersigned, that we may have correctly your permanent address, and this will include those fifteen members that failed to report. Please do not put this off, as the manuscript is being prepared now, and the secretary desires your assistance that the annual may be reliable in that which it contains for the use and benefit of those into whose hands it goes.

Your fellow servant,
 ROB'T M. ELVIN, Secretary.

LAMONI, IOWA, July 1, 1912.

British Isles Mission---A Correction.

In my pastoral to the Saints of the British Isles there is a mistake made in the list of appointments. In respect to Wales it should read thus: Elder J. G. Jenkins, Western Wales District; Elder Thomas Jones, Eastern Wales District. It should also be understood that these are missionary appointments.

W. H. GREENWOOD,
 Minister in charge.

Semcentennial Celebration.

The Deloit, Iowa, Branch, (called the Masons Grove Branch for a number of years,) will celebrate the fiftieth anniversary of its organization July 12 to 14. It was the second branch organized in the Gallands Grove District, and is one of the historic branches of the Reorganization. Preaching Friday and Saturday evenings and three services on Sunday. Elders Heman C. Smith, Charles Derry, and C. E. Butterworth have been invited as speakers. A picnic dinner on the churchyard lawn will be a part of the program Sunday.

C. W. WINEY,
 C. J. HUNT,
 LACY MYERS, Committee.

Died.

HASKELL.—Freeman C. Haskell passed peacefully from this life May 28, 1912, at Stonington, Maine. He was born on Little Deer Isle, Maine, December 23, 1856; married Mary J. Knowlton December 17, 1894; baptized by Elder U. W. Greene about twenty-three years ago. At the time of his death he was priest of Stonington Branch. A faithful Saint has entered into rest. Funeral sermon by U. W. Greene.

Colorado Is a Wonderful Place for Children

I don't know any other place where children are so benefited from a few weeks of outdoor life, as they are in Colorado. The summer life out there is about as ideal as can be imagined, and you can live there nowadays so comfortably, and at such moderate cost. There are scores of nice, clean, wholesome boarding houses and ranch houses in Colorado where the rates are from \$10 to \$15 a week, and where you can live well and comfortably. Then, of course, there are elaborate, modern hotels for those who require more. If you know of anyone who is going to Colorado, ask them to come in and get a copy of our folder, telling all about where to go, what to see, etc. It is easy to go to Colorado—only one-night-on-the-road—and the trains are so comfortable and modern that the trip out and back is really a great part of the pleasure of it all.

Summer Tourist Tickets on sale, daily until September 30.



L. F. SILTZ, Agent

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



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

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Editorial

UNSUSPECTED VALUES.

SYNOPSIS OF A SERMON PREACHED BY ELBERT A. SMITH AT SAN BERNARDINO, CALIFORNIA, JUNE 9, 1912.

I have borrowed my subject from Brother John W. Rushton. At least I heard that he had preached on such a subject. Unfortunately I did not hear the sermon, or perhaps I might have borrowed a good sermon to go with a good subject. I desire to use the following texts:

"And when we shall see him, there is no beauty that we should desire him."—Isaiah 53:2.

"Having eyes, see ye not? And having ears, hear ye not?"—Mark 8:18.

UNPOLISHED GEMS VERSUS DIAMONDS OF PASTE.

Men are very easily deceived by external appearances. We refer to those men who have not learned to use their eyes and look below the surface, applying such tests as may be required to determine value.

A diamond made of paste may flash very brilliantly, and by one not educated to judge diamonds might be esteemed of considerable value. But the man who understands diamonds quickly discovers that it is valueless, and by applying certain tests known to him may expose the worthlessness of the supposed gem. There are always tests in all things by which we may detect the false from the true.

On the other hand, a real diamond of the first water, uncut and unpolished, fresh from the mine, a gray, unprepossessing lump of matter, might be thrown away by a novice, ignorant and careless of the fact that he was rejecting a fortune. But the eyes accustomed to selecting diamonds in the rough would instantly appraise its real value. In like manner the careless and wicked, hearing the gospel, see in it no beauty and cast it aside, ignorant of the fact that they are throwing away that which is of eternal worth; but those who are really seeking after salvation never rest until they have discovered that gem of priceless value, and having sold all that they have, they purchase it.

FOOL'S GOLD AND UNSUSPECTED SOURCES OF WEALTH.

Early adventurers coming to America loaded their ship with worthless mica, or "fool's gold," and re-

turned to Europe thinking that their vessel was laden with the purest and most valuable of metals. The yellow glitter of the mica, so obvious and attractive, fooled them. On the other hand, hunters and trappers wandered over the future copper mines of the Lake Superior region, and the gold ledges of Alaska and California, never suspecting the hidden wealth, until some one with eyes, educated eyes, discerning eyes, came to investigate. The whole of Alaska was purchased by the United States for \$7,200,000, and nearly everyone thought that the purchase of that cold and barren land was the monumental folly of the administration. Since then Alaska has paid for herself two or three times over in a single year. Over \$200,000,000 have come to the Government and citizens from her mines and fisheries.

That which advertises itself most immediately and emphatically as of great value in many instances is valueless, or nearly so. While that which has real merit and worth is appreciated only after careful scrutiny. This is as true of actions and opportunities and of men and systems of theology as it is of inanimate things.

THEY SAY THAT "MONEY TALKS."

The disciples with Jesus in their midst were watching the people cast their contributions into the temple treasury. Men of wealth came and made their liberal donations. The disciples nudged each other and called admiring attention to well-known men who were most generous in their offerings. But Jesus seemed strangely indifferent. Presently a poor widow came and cast in a single farthing. No one else noticed her, but the Master appeared to wake up at this juncture, and declared: "She has given more than they all."

There was an unsuspected value in that gift. It was the golden value of pure self-sacrifice prompted by loving devotion. Others gave of their abundance. They would never miss it. But she gave, knowing that she must go hungry and cold and shabby.

At one time I attended a meeting where contributions were being solicited for that which was considered a worthy object. A certain minister, Brother A., we will call him, was called upon for a speech.

He made a modest talk and subscribed a small sum of money. I was called on for a speech and replied: "They say that money talks. If that is true, I can not make a speech here. I could not make noise enough to be heard." A moment later a very well-to-do man was called upon and responded with a pledge running into three figures. The crowd applauded until the rafters rang. They did not applaud Brother A. Why not? He gave ten times as much in proportion to his income. But we too often make the mistake of looking at external appearances, just as the disciples did. We judge solely by the size of the donation.

We say that "money talks." Money did not talk to Jesus. He could not hear it. Money does not talk to Jesus to-day. Motives talk to Jesus. He sees and judges the heart.

THE STORY OF THE CARROT.

They have a folk story in Russia of a certain old woman who had lain in torment for a thousand years. At last she cried to the Lord for deliverance. He replied, "Did you ever do a single unselfish deed while on earth—a deed for which you did not demand pay?"

The poor old woman thought for a while, and then she replied: "Yes; but it was a little thing, not worth mentioning. I gave a carrot to a starving man, and he thanked me for it."

The Lord said: "Bring hither the carrot."

But the woman replied that it had been a long time and the carrot was long since lost.

The Lord answered: "The witness of an unselfish deed never perishes."

So he commanded an angel to go and find the carrot. The angel brought the carrot and held it over the bottomless pit. The woman took hold upon it and he began to lift her out. As she arose others caught her by the feet, the arms, and the clothing, until there was an ever lengthening chain of poor, struggling, lost souls being lifted out of hell.

But the woman became frightened and angry and cried out, "Let go of me. This is *my* carrot."

No sooner had she uttered the words "*my* carrot" than the carrot broke and all fell back into hell.

A single unselfish act begins to lift humanity out of hell. But when men begin to say this is *mine*, save *me* and let others go, they are plunged back into torment. There is an unsuspected value in simple, humble, unadvertised service that glorifies even so inconsiderable a gift as a cup of cold water, a thing that we would not think worthy of mention. Yet the Master said that he who gave a cup of cold water to a disciple in the name of a disciple should never lose his reward.

Religion does not consist of noise and profession. Religion is expressed in service.

THE SEARCH FOR THE HOLY GRAIL.

Then there is the story of Sir Launfal who went in search of the "Holy Grail," the very cup from which Christ drank the wine at the last supper. As he rode out the gate on his quest a poor leper halted him and begged him to go and fill a wretched cup that lay near with water, that he might drink. But Sir Launfal rode on. He had no time for beggars. Was he not consecrated to a more noble cause?

He searched through many lands for many years until he was old and broken. Discouraged and defeated he returned to his starting point. At the very gate he met the same poor leper. But suffering had taught Sir Launfal sympathy, and leaping from his horse he took the filthy cup and ran and brought water to the leper. Instantly the poor beggar was changed and became the Master, and the filthy cup was transformed into a beautiful cup of precious metal,—the long sought "Holy Grail."

Our service lies at our door. We never can see Jesus while our eyes are fixed on distant, future, glorious things that we dream to do. We can never see him until we see him in poor and needy humanity. There is a gold mine in humble service that men pass by unheeding, and run after the glittering "fool's gold" of fame and popular applause.

If men have failed to judge actions and opportunities correctly, they have also failed to judge other men correctly.

THE SHEPHERD OF MIDIAN.

In our mind's eye we see an old man, seventy-five years old, watching his flocks on the lonely plains of Midian. His garb is simple. His face is burned by the desert sun. There is no trace of the lily whiteness of city bred courtiers. There is little left to remind one of the sumptuous courts of Pharaoh. His humble clothing is covered with the dust stirred up by the restless feet of a thousand sheep.

Few looking at this man can see in him a great jurist, statesman, and general. Yet this is Moses. He is destined to become one of the most commanding figures in history. He is to be the great law-giver whose work shall form a basis for the laws of all civilized nations. He is to lead six hundred thousand fighting men, with their wives and children, out of Egyptian bondage; and organizing them, prepare the way for the growth of a great nation. His mind is to conceive the first books of the world's greatest literature.

Yet there he is, a disappointing figure, an obscure shepherd in a lonely land. Few men give a second glance to him who later shall be thronged all day long by men seeking his advice or begging him to judge their cases and settle their difficulties. He was of some moment when he posed as a prince in the courts of Egypt—but not now.

THE BOY WHO WAS LOANED TO THE LORD.

In imagination we see the child Samuel ministering "before the Lord, girded with a linen ephod." Everyone passed him by, seeing only a little child waiting on the temple service. They could not see in him the great prophet who was to be; the man who would make and unmake kings and priests.

There was something about this boy that could not be seen at a glance. He had been "loaned to the Lord" by his mother and God was with him. Most important of all, he had that character and disposition that enabled him always to do the will of God. His motto was, "Speak, Lord, for thy servant heareth."

It was this potential character hidden within the boyish frame, the fiber of the heart that beat beneath the linen ephod, that made Samuel great. And men could not easily see that character.

THOSE WHO WERE REJECTED.

Time would fail us to mention those of merit who were not only unappreciated but were actually spurned and rejected. There was Jeremiah, who came to his people in the time of their greatest extremity, predicting the ruin of Jerusalem and advising a national policy that would have been much better than the one that was pursued. His people saw in him only a crazy fanatic, or traitor, and thrust him into an abandoned cistern. It remained for the pagan conqueror to discover in him a man of ability and worth. There was righteous Stephen, stoned to death while declaring the truth of God; John the Baptist, beheaded for telling the truth about a kingly liaison; John the Beloved, banished to the lonely island of Patmos, rejected of men, yet worthy to behold the mysteries of eternity.

HISTORY REPEATS ITSELF.

History repeats itself in our generation. We see an obscure, unlettered boy coming out of the green woods on a spring morning. He is returning from his prayerful quest after spiritual guidance in one of "God's first temples." He meets a preacher who says: "Well, have you decided to join *my* church?"

With the light that emanates from celestial regions still illuminating his brow the boy replies: "I have had a heavenly vision. I have seen Jesus. I can not join your church now, for God does not approve of it."

The preacher retorts with anger: "Your vision is of the Devil."

The boy was Joseph Smith, and his rejection by the so-called "religious world" began right there. In due time God through him restored the old Jerusalem gospel in its simplicity. The church was restored, fully organized, with prophets, apostles,

and all as at the first, accompanied by the ancient gifts and blessings.

Has the world been able to discern the beauty and value of this marvelous restoration? Not at all. Men are as slow as they were in the days of Christ to accept the old plan. Joseph Smith, like all of the ancient prophets, was unappreciated by the men of his own generation; and like them, he was murdered for his testimony. Jesus challenged the Jews to name one of the prophets that they had not killed or attempted to kill. They were silent. One generation kills the prophets; the next builds their tombs. When will men learn to accept and appreciate the good that comes to them in their own generation, instead of ever looking backward and saying, "Had we lived in the days of the fathers we would have accepted the prophets"? Had they lived in the days of Jesus they would have seen no beauty in him and would not have "desired him."

DESPISED AND REJECTED OF MEN.

Most melancholy of all melancholy spectacles of all history was the rejection of Jesus by his own people. Isaiah had foreshadowed that rejection in the wonderful fifty-third chapter of his book. The Jews had long looked for their Messiah, thinking to hail him with delight. But Isaiah said, "When we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."

There was beauty in him, but they could not see it. His was the most beautiful character of all time; but they did not appreciate it because it did not conform to their standards. Having ears they heard not, and seeing they failed to comprehend. They looked at Jesus every day, yet never saw him. They had trained themselves to judge solely by external appearances, and Jesus did not come surrounded by pomp and kingly glory such as might indicate to superficial observers a great person, though in fact such often cover a mean and base character. His merit was in his character; but it did not advertise itself ostentatiously and was unsuspected by those who never looked below the surface of things.

It is an eternal fact in both natural and spiritual matters that those who do not care to search for values, and put things to the test, and investigate and prove, must be the losers. Diamonds are not scattered like pebbles on the beach; gold hides itself in the rocky veins of the everlasting mountains; pearls are not idly cast before swine. Swine are looking for corn and slop, and if given pearls would be disgusted and would rend the hand that sought to bless.

Men did not comprehend Jesus because they pre-

ferred something infinitely below his standard. There was beauty and worth in his character and teachings, but they preferred something of a different nature. Rejection of that which is good brings its own condemnation in the very nature of events, and that condemnation is not merely the indignation of a vexed God. He *must* condemn, even when he would prefer to bless, because he must always be in harmony with law.

THE REJECTION OF JESUS GOES ON.

Jesus was not rejected by a single generation. He has been rejected by many generations. And with him his gospel has been rejected. We present it to the people to-day but they see in it "no beauty that they should desire it." Yet it is the only cure for the many ills that affect this old world.

Men in the business world have taken up the cry for "scientific management"; but what the business world needs is Christian management. In the "religious world" we hear a great deal about the "men and religion forward movement." Get in the band wagon and make a noise and the men and boys will follow. What the "religious world" needs is a "men and religion movement" back to the old Jerusalem gospel, and an acceptance of Jesus in deed as well as in word. In the medical world men are elaborating methods to save men from the consequences of immoral conduct. What is needed is an acceptance of Jesus with his teaching: "Blessed are the pure in heart." A world-wide appreciation of that single sentence would blot out all social vice in a generation and with the removal of the cause would go the bad results that are corrupting society.

TWO LINCOLN STORIES.

Here are two Lincoln stories: Lincoln is considered the homeliest president that we have ever had. He was awkward, uncouth, and homely of feature. When he first went to Washington he was the laughing stock of the polished diplomats. Before the Civil War was over they ceased to laugh. Men ceased to think about the awkward body that God had chosen to contain a truly Christlike soul. They saw only the great dominant figure of that titanic struggle that battered down and wrecked many a handsome and polished popular favorite, but through the swirl and tumult of which stalked this great figure, intent only on doing God's bidding.

It is said that at one time Lincoln was riding through the woods. He met another man on horseback who drew a pistol and said: "Prepare to die, for I have sworn that if I ever met a man homelier than myself I would kill him." Lincoln looked the man over, and then with his characteristic humor said: "Fire away! If I am homelier than you, I do not care to live!"

There is another story of a mother, whose boy worn out with picket duty slept at his post and was condemned to die. The distracted mother forced her way past protesting secretaries to the presence of Lincoln himself and presented her plea for mercy. He asked a few questions and learned that the boy was only eighteen years old, and that he was on picket duty to relieve a sick comrade. Then he scribbled a note which pardoned the boy and set him free. Falling at his feet the mother cried: "Mr. Lincoln, they told me that you were a homely man, but I think that you are the handsomest man I have ever seen."

She sensed the *character* of Lincoln. She no longer saw his deep-lined and haggard face. She saw the tender and loving heart of the man who cherished "charity for all and malice toward none."

The Jews saw only the humble carpenter's son, the despised agitator, and there was no beauty in him for them. The disciples saw with clearer vision the character of the man who was to die on the cross. They saw him as the Son of God and the Savior of the world.

The salvation of the race depends on a clearer vision. This will come only when we are willing to study and also to accept the divine guidance of the Holy Spirit in our search for truth. Our redemption waits upon a dawning desire to find truth. God will help those who really wish to be helped.

Jesus said of those who rejected him: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

As the poor mother saw at last very clearly the beauty of Lincoln when he became her savior, so the Jews, and all others who have rejected Jesus, when they at last discern him as the Savior, will see the beauty that before was hidden, and every knee will bow and every tongue confess that he is the one altogether lovely. ELBERT A. SMITH.

A gentleman is a rarer thing than some of us think for. Which of us can point out many such in his circle—men whose aims are generous, whose truth is constant and elevated; who can look the world honestly in the face, with an equal manly sympathy for the great and the small? We all know a hundred whose coats are well made and a score who have excellent manners; but of gentlemen, how many? Let us each take out a little scrap of paper and make his list.—Thackeray.

What indeed does not that word *cheerfulness* imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means humility and charity; it means a generous appreciation of others and a modest opinion of self.—Thackeray.

THE UNITED ORDER OF ENOCH.

ITS NEEDS.

The time having come for the beginning of the work of establishing the poor and those who are seeking homes, the officers and trustees of the United Order of Enoch, in harmony with the commandments of God, now call upon the Saints who can assist in the work, to at once begin to conform to the law pertaining to special contributions and donations to this order, and by so doing enable the order to perform the work enjoined in the law, at the hands of the people.

In view of the necessitous conditions of the order, the Board of Trustees has decided to put forth this brief statement and ask for a cooperative movement from the Saints throughout the world. It is no great thing that we are asking. We must have money to pay for lands already contracted for. Said purchase will allow us to offer to the Saints opportunities at about half the value of surrounding property. But we must have lands for agricultural purposes as well as town and village. Any wishing to purchase lots, send us one hundred dollars; and if, after inspection, you are not satisfied, your money will be refunded.

We suggest that everyone,—not only a few, but everyone—send us what you can, and send it now. If you represent the head of a family of three or five members, can you not send as much as three or five dollars? (More if you feel that you can spare it, even if it be by sacrifice.) If it seems impossible for you to send this all just now, can you not pay a part down and continue it for six months? To those who are more fortunate, can *you* send us from ten to one hundred dollars, monthly, for the next six months? If there are those who can spare from one hundred to five hundred dollars, send it at once. Do not wait till there can be found a certain number who will do likewise, but let us have your assistance now, while we need it. If sufficient can be raised (and we feel that it should be without delay), it will enable us to offer to those who desire city property, a good opportunity for locating. The money received from the sale of city lots can be used for the purchase of agricultural property for the locating of those who desire to follow pastoral lines of work rather than those of the city.

We wish to call attention to an article which appeared on the editorial page of the SAINTS' HERALD for July 3 by President Joseph Smith. Also a sermon which appears in the current issue of the *Ensign*, delivered by President Joseph Smith in Independence a few weeks ago. After reading these can we not hear from you? Brethren, will you not untie our hands?

Done by the Board of Trustees of the United Order of Enoch, at Independence, July 12, 1912.

ELLIS SHORT.

MARK H. SIEGFRIED.

E. L. KELLEY.

W. B. KELLEY.

D. J. KRAHL.

G. E. HARRINGTON.

B. J. SCOTT.

G. H. HILLIARD.

A. H. PARSONS.

J. T. CURTIS.

W. R. DEXTER.

NOTES AND COMMENTS.

CHORISTERS' ORGANIZATION.—At last General Conference a movement was launched to organize the choristers of the church. Brother A. N. Hoxie, jr., of Philadelphia, was chosen general director for this purpose. In such capacity Brother Hoxie has visited Independence, Saint Louis, Lamoni, and other large branches and is arousing enthusiasm along the line of a general musical organization. The brother was recently in Lamoni and if hard work and enthusiasm will produce satisfactory results, we already predict success for the movement in his charge.

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."---PART 31.

BY S. W. L. SCOTT.

UNWARRANTED CONCLUSION.

On page 216, speaking of the revelation given to the three witnesses previously to their having viewed the plates, Elder Traum says:

Keeping in mind now that the Book of Doctrine and Covenants was published in 1835, and the Book of Commandments was published in 1833, this revelation does not appear in the earlier book at all; it is in it nowhere from cover to cover. The inference is conclusive, that this section was added to the later book, is itself a more modern publication, is a fabrication pure and simple, and was given for the express purpose of making coherent a yarn which under the wind of discussion incident to the coming forth of the Book of Mormon was being whipped into shreds.

Just because the said revelation was not printed in the "Book of Commandments" in 1833, is no evidence that such revelation was not in existence, and given at the time claimed for it. Such mode of reasoning would destroy the validity of the Bible. Jesus told his disciples, "I have yet many things to say unto you, but you can not hear them now. But when the Spirit of truth is come he will guide you into all truth, . . . and will show you things to come."—John 16: 12, 13. These "things to come" were not a part of the writings they then had, and of course when they *did* come by the revelations of the Comforter, had Elder Traum been present, he would have informed the church that it was a "later fabrication" for the purpose of making coherent a yarn

which under the wind of discussion incident to the coming forth of the church was being whipped into shreds.

In Exodus 16:35 we are gravely told that the "children of Israel did eat manna *forty years*, until they came to a land inhabited, to the border of the land of Canaan." Now Traum will admit that this *sixteenth chapter of Exodus* was written *before the last chapter of the book*; and equally certain that it could not have been written before Moses died, for "*forty years* had not expired; they had not as yet come into the land. The point I wish to emphasize is, does this justify the mode of reasoning and conclusion based thereon, that it is a *later* publication, and a fabrication for the "purpose of making coherent the yarn" of Moses? Elder Traum knows that such a course in numerous other *instances* in the Bible of *added matter*, would remove the Bible from our midst.

Doctor Roberts says, in Companion to the Revised Version of the English New Testament, that from the best authorities on the subject we have "no fewer than seventeen hundred and sixty manuscripts of the New Testament in whole or in part." (Page 4.) On page 5, he suggests that the "most skillful and patient copyists easily go astray in the work of transcription." On page 23, Doctor Roberts says: "The Codex Beza is generally referred by critics to the sixth century. It contains only the Gospels and Acts in Greek and Latin, with a few verses in Latin (verse 11-15) from the Third Epistle of John. Many strange interpolations, and manifest corruptions occur in it, but it is nevertheless of great value."

For this great number (1,760) of manuscripts, the scholars have not access to the *originals* of apostolic autograph, in order to tell us just what was or was not in them. Beza edited the Greek New Testament, and published five editions, all of which were faulty, even without the originals for comparison. It is also stated on page 15, that the "insertion in the text of 1 John 5: 7, 8, was plainly due to a desire to uphold the doctrine of the Trinity." Will Elder Traum argue that such was introduced into the revelations of the New Testament "as a later fabrication, pure and simple, for the express purpose of making coherent a yarn which under the wind of discussion incident" to the development of the idea of Father, Son, and Holy Ghost as the triune God, "was being whipped into shreds"? He must answer.

We have, elsewhere, noted historic data, as to the printing of the Book of Commandments, and the cause of the faulty printed matter, the character of omissions, changes, etc., but on comparison with the original revelations, needed correction was made, and we have the "adopted" Book of Doctrine and Covenants.

MAKING A CASE.

On page 218, our critic takes a "hop, skip and jump" at the revelation given to Martin Harris, section 18, Doctrine and Covenants, but as he contributes nothing, and adopts such objections as Alexander Campbell said in debate with the infidel Robert Owen, page 358, "exhibit a very strange state of mind, and shows that the objector is entirely ignorant of the real grounds on which we assent to the divine authority of the revelations." Mr. Campbell was answering some objections to the Bible, precisely of a piece with these by Elder Traum; and those were *infidel*, and our critic must take gracefully the reproof administered by this "venerable patriarch," though it may not be so mild, on account of no inspiration, as was the reproof to Martin Harris, although needed to a greater extent. A number of revelations are simply ridiculed, without one stroke of the pen as showing them to be less than they claim to be. The same notice Traum gives them, is the one all infidels give the Bible, especially the Mosaic record. We give you a sample for your acceptance. See how long any divine revelation will stand under the fire of *such* criticism:

Says the skeptic, the Scriptures give us the most wonderful accounts of divine interference. Animals talk like men; springs gurgle from a dry jawbone; the sun and moon stop in the heavens in order that General Joshua may have more time to murder; the shadow on a dial goes back ten degrees in order to convince a petty king of a barbarous people that he is not going to die of a boil; fire refuses to burn; water positively declines to seek its level but stands up like a wall; grains of sand become lice; common walking sticks, to gratify a mere freak, twist themselves into serpents, and then swallow each other by way of exercise; murmuring streams, laughing at the attraction of gravitation, run up hill for years following wandering tribes for years from a pure love of frolic; prophecy becomes altogether easier than history; the sons of God become enamored of the world's girls; women are changed into salt for the purpose of keeping a great event fresh in the memory of men; an excellent article of brimstone is imported from heaven free of duty; clothes refuse to wear out for forty years; birds keep restaurant, and feed wandering prophets free of expense; bears tear children in pieces for laughing at old men without wigs; muscular development depends upon the length of one's hair; dead people come to life simply to get a joke on their enemies and heirs; witches and wizards converse freely with the souls of the departed; and God himself becomes a stonecutter, and engraver, after having been a dressmaker. He descends to niceties, and makes a pharmacist of Moses; himself furnishing the pre-

scriptions, and informs Moses concerning the establishment of an apothecary shop, and gives him a first-class receipt for hair oil; hornets organize themselves into stinging battalions, and with javelin, and lance, drive nations off their inheritance to make room for the people of God; Jehovah substitutes the Urim and Thummim for Aaron's brains; a special mint must be established in an unheard of place, by unheard of materials, to pay the tax of a Jewish peasant, and a thousand other statements, incidents, and narratives of the volume of revelation could be brought under the test,—in the field where the lens used by Elder Traum would sweep them into kaleidoscopic *ridicule*. Such is not *argument*. It is simply arranging words, clauses, and sentences for the purpose of *making* a case!

In the reproof given Martin Harris, is *doctrine* revealed, of "God's punishment, which Traum would have never learned, save by revelation, until he passed within its awfulness. Reproofs are administered with reference to the *degree of light and responsibility* attaching to man. Martin Harris, like Peter, had received revelation from God; had viewed the things of God by his "*power*." Paul admonishes Timothy to "*rebuke* with all long-suffering, and *doctrine*" (2 Timothy 4: 2), and "them that sin, rebuke before all, *that others may fear*." (1 Timothy 5: 20.) In Revelation 3: 19 the Lord says, "As many as I love, I *rebuke*, and chasten." Paul says: "My son, despise not thou the chastenings of the Lord, nor faint when thou art *rebuked* of him: for whom the Lord loveth he *chasteneth*, and *scourgeth* every son whom he receiveth." Further, "God deal-eth with you as with sons" (Hebrews 12: 5, 6, 7). The time is yet future when "the Lord will render his rebuke with flames of fire" (Isaiah 66: 15) and direct such to "strong nations from afar." I advise Elder Traum to diligently peruse the injunctions God gave Israel under Moses, providing for an abundance to "tithes and offerings," of wine, oil, olives, grapes, corn, animals, and the "*land*." Then let him read the following reproof and compare with the one he ridicules:

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly: because of the wickedness of thy doings whereby thou hast forsaken me. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with

blasting, and with mildew: and they shall pursue thee until thou perish. The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and blindness, and astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.—Deuteronomy 28: 15-29.

If this is not strong enough, let him read the second and third chapters of John's Revelation, where the "seven churches" are rebuked for their wrong. Lest he should say, such is too general and not sufficiently personal, or individual, as was Harris's reproof, we cite him to the one hundred and ninth Psalm and ask him to duplicate. Wonder if Israel could read these things in the Book of the Law "without rejoicing, and lifting up their heart for gladness!" Doubtless their expression "was much in the language that Exodus, 15th chapter, says they used on the day they saw the water divide, and stand up as walls: "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders."—Verse 11. If our critic should chance to see this review, he will doubtless see that his method of attacking the revelations would strike down the Bible.

A MORAL DEDUCTION.

On page 220, Elder Traum inspects, very partially, Doctrine and Covenants 27, and a more garbled and confused mass is difficult to find in the works of the rankest skeptic, blinded by prejudice. Reckless in the extreme is this critic, dashing on, cutting, searing, eliminating, disjuncting, and falling in blindness and rage. As in past ages, when the truth is being proclaimed, the government of God instituted, and Satan's kingdom begins to tremble because his slaves are promised freedom, *counterfeits* are pushed to the front, and unless there is a divine means of detection and protection, the kingdom of God is taken.

That Hiram Page has obtained revelations through a certain stone he had in his possession, is a fact of history. These revelations concerned the upbuilding of Zion, and the order of the church, etc., etc., and were all at variance with the order of God's house as laid down by the Bible. Oliver Cowdery and the Whitmer family were believing some of the things set forth by this "stone." This was at Fayette, New York. Now, mark you, Joseph did not learn of this affair *until his arrival* there from Harmony, Pennsylvania, which *was the last week in August, 1830*. The *conference was set for September 1, not a week after Joseph learned of the stone revelations*. Traum refers to this conference where the "stone revelation" trouble was settled, but in the *meantime*,—between the time

Joseph received information, and the date of the conference at which the difficulty was adjusted, Traum has Oliver Cowdery going to the Lamanites under the command of Joseph, taking Hiram Page with him, also at the command of Joseph, which Traum says, "was to get Page out of the way of his present environments, where it was known that he was a rival to the prophet." If Traum read that revelation he knows that these men were commanded "*not to leave this place until after the conference*" (see paragraph 4), and as Traum refers to the settlement of the affair at that conference (hardly a week after Smith arrived, and received information of it), what becomes of Traum's "moral deduction"? That Cowdery was requested to take Page along with him to the Lamanites and persuade him that the things which Page had been speaking were not from the Lord, is false to the record.

He was advised by the revelation, "to take thy brother Hiram Page, *between him and thee alone*," in accordance with the teaching of Jesus Christ in the New Testament, "and tell him that those things which he hath written from the stone are not of me, (God) and Satan deceiveth him,"—is the true reading of the text, and this all was done between the time of the *last week in August*, and September 1, at which time the conference convened, and all difficulty in connection with the "stone" was adjusted "to our mutual satisfaction and happiness." Can not anyone see the animus of this critic? A perversion of facts, and a perversion of interpretation manifesting a perverted judgment, shows the utter unreliability of the man.

The revelation points out, in strict conformity with the Bible that "surely the Lord God will do nothing except he revealeth his secret unto his servants, the prophets" (Amos 3:7), and in all the dealings of God with men in the past, he has ever recognized but one at a time, through whom divine directions to his people, as a whole, were given, for their government. Others attempted to "climb up into Moses's seat," but were promptly evicted. The usurpation of the prerogatives of Moses by Aaron and Miriam, recorded in Numbers 12:1-8, is to the point. They erred seriously in attempting to get into Moses's seat, and "the anger of the Lord was kindled against them," and they subsequently acknowledged they had "sinned." The Almighty stands for his own specific order in his church, as may be seen from the following: Hannaniah usurped the place of Jeremiah the Prophet, and attempted to give prophetic instructions as follows:

Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon.—Jeremiah 28:2, 3.

Jeremiah predicted the return from the Babylonian captivity upon their serving the king of Babylon for *seventy* years, he submitted to Hannaniah the following test:

Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people; the prophets that have been before me and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.—Jeremiah 28:7-9.

This is substantially the same text the Lord gave in the instance of "Aaron and Miriam." Those individuals had wrought rebellion in the camps of Israel, and God stood out to vindicate his order. Hannaniah *died* in the seventh month of the same year. Jeremiah was the proper one, whom God installed as prophet, so we are informed in Jeremiah 1:4-10:

Then the word of the Lord came unto me, saying, Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I can not speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

We are safe, therefore, in the position that a specific order is instituted in the government of God, and added evidence may be seen in consulting Galatians 2:10, with Acts 15:19-28. Jesus says: Blessed is that servant whom the Lord finds giving the household meat in due season, when he comes. One such servant will be at the head of the house, the church when Jesus comes (Matthew 24:45, 46; Luke 12:42, 43).

In this instance cited by Traum, Hiram Page had *violated* the established order of the church, and smitten by a spirit of usurpation, will anyone doubt he was in a position to be deceived? Will Elder Traum argue that God did not do right in this, as in the cases cited in the Bible? Our critic must bear in mind that when men *assume* authority, and attempt official ministrations in a work to which they have never been called, they are not *doing* service for the Lord, and occupy a position in which they are easily deceived.

(To be continued.)

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Thoughts put on paper are nothing more than footsteps in the sand; you see the way the man has gone, but to know what he saw on his walk you want his eyes.—Schopenhauer.

PROPER PROCEDURE WITH OFFENDING MEMBER PREVIOUS TO THE SITTING OF A COURT.

Read before the High Priests of the Independence Stake, by Robert Winning.

1. OFFENSES.

Jesus said of offenses: "Woe unto the world because of offenses (under existing conditions). It is impossible but that offense (shall) come; but woe to that man by whom the offense cometh."—Matthew 18: 7.

2. LOVE AND HATE.

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. . . . He that loveth not his brother abideth in death. Whomsoever hateth his brother is a murderer. (Anger is a manifestation of hate, to the extent to which it may be indulged.)

"If a man say, I love God, and hateth his brother, he is a liar."

"God is love. We are of God (if we love one another). (Because) Every one that loveth is born of God, and knoweth God."—1 John, chapter 2.

3. FORGIVENESS.

The Lord hath said, "My disciples, in days of old, sought occasion against one another, and forgave not one another, in their hearts, and for this evil they were afflicted and sorely chastened; wherefore, I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men, and ye ought to say in your hearts, Let God judge between me and thee, and reward thee according to thy deeds."—Doctrine and Covenants 64: 2-4.

4. HOW OFTEN SHALL I FORGIVE?

"As oft as thine enemy repenteth of the trespass wherein he has trespassed against thee, thou shalt forgive him, until seventy times seven. If he trespass against thee and repent not the *first time*, nevertheless thou shalt forgive him; and if he trespass against thee the *second time and repent not*, nevertheless thou shalt forgive him; and if he trespass against thee the *third time and repent not*, thou shalt also forgive him."—Doctrine and Covenants 95: 7.

5. THOU SHALT NOT FORGIVE—WHEN?

"If thine enemy trespass against thee the fourth time (and repent not) thou shalt not forgive him, but shall bring these testimonials before the Lord and they shall not be blotted out until he repent and

reward thee fourfold in all things wherewith he has trespassed against you; and if he do this thou shalt forgive him with all thine heart."—Doctrine and Covenants 95: 7.

6. HE THAT REPENTETH NOT, CONFESSETH NOT, SHALL BE BROUGHT BEFORE THE CHURCH.

"He that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scripture saith unto you, either by commandment or by revelation, and this ye shall do that God might be glorified, *not because ye forgive not, having not compassion*, but that ye may be justified in the eyes of the law that you may not offend him who is your lawgiver."—Doctrine and Covenants 64: 2.

7. OFFENSE AND RECONCILIATION.

The object of God's law is to save, hence the Savior said, "Moreover, if thy brother shall trespass against thee, go tell him his fault between *thee and him alone*; if he shall hear (listen to, consider) thee, thou hast gained thy brother."—Matthew 18: 15.

8. OFFENSE AND RECONCILIATION (SECOND STEP).

If explanation, apology, restitution, or reconciliation be not effected after patient, candid, and fair effort shall have been made by the one offended, then he shall take with him some teacher of the church, or if such teacher be not obtainable, or be an interested party, a deacon, if obtainable, otherwise a member, and shall try a second time to secure an adjustment of the difficulty existing, but shall not state the grievance to such officer or member, except in the presence of the party offending. (Rules of Order, 96.)

9. OFFENSE AND RECONCILIATION (THIRD STEP).

If no reconciliation shall be effected by this second visit and effort, the offended (remember always the mission of God's children is to save), *if he shall so choose*, may lay the matter before the presiding officer of the branch, or before the presiding elder of the stake (in accordance with the nature of the case), who shall cause to be appointed or appoint from the eldership of the church, such persons as may properly sit, to examine and try the case; or such court as may be appointed by the branch. (Rules of Order, 96, 158: 3.)

10. WORK OF RECONCILIATION BY CORRESPONDENCE.

"Where in cases persons can not meet together by reason of the great distance between them of travel, or other obstacles, over which they have no control, and which is sufficient to prevent meeting in person, the work toward reconciliation and labor referred to herein may be done by written correspondence between the parties."—Rules of Order, 96, 158: 4.

11. COURT SHALL BE APPOINTED—WHEN?

"Upon the failure of the accused to make restitution, or explanation, the court shall be appointed, and shall proceed to examine and try the cause upon the charge, the original of which, or a copy thereof, shall be furnished them by the party appointing them."—Rules of Order, 97, 158: 4.

12. CHARGES—HOW MADE.

"The branch, conference, or presiding officer appointing the court, shall cause the charge or charges made against the accused in writing, to be prepared, stating definitely and specifically what the offense is charged to be."—Rules of Order, 96, 97; 158: 4.

13. CHARGES—HOW WRITTEN.

It is better that carbon duplicates be made insuring absolute accuracy of the copies, one of which should remain in the hands of the presiding officer of the branch, one copy be delivered to the accused, and the original to the presiding officer of the court:

14. COPY OF CHARGES TO BE FURNISHED TO ACCUSED.

"Copy of charges shall be furnished the accused, if practicable, so that he may, if he so desires, make settlement of the difficulty by reconciliation or otherwise, and so avoid further action."—Rules of Order, 97, 158: 4.

15. COPY OF CHARGES—HOW FURNISHED.

"Copy of charges may be given to the accused by any teacher, or deacon, or member, in the absence of said officers, or if left at his usual place of residence, with a member of the family over eight years of age, it shall be held as given to him."—Rules of Order, 97, 158: 4.

16. WHO MAY APPOINT COURTS.

Stake president, branch president. A branch or conference at any business meeting by nomination and vote, may authorize presiding officer to name the elders of a court according to the nature of complaint, the time and the emergency of the case. (See Rules of Order, 90, 150.)

17. WHO MAY NOT APPOINT COURT.

Any officer in a case, in the issue of which he is a party in interest. See Rules of Order, 91, 150.

18. WHO COMPOSES ELDERS' COURT.

"Two or more elders, or other officers holding authority at least equivalent to that of an elder." Rules of Order, 90, 149.

19. COURT APPOINTS ITS OWN TIME AND PLACE OF MEETING.

Court "has the right to appoint the time when and the place where, it will sit to hear the case (provided

that such time and place do not materially injure either party to the case."

20. NOTICE OF TIME AND PLACE OF MEETING.

Court shall give due notice of time and place of meeting to accusers, accused, counsel, witnesses,—to all expected to be present. See Rules of Order, 91, 151.

21. Court may require attendance of witnesses. See Rules of Order, 91, 152.

22. ATTENDANCE OBLIGATORY ON CHURCH MEMBERS.

Failure or refusal of principals or witnesses on due notice and request, is a breach of church discipline and fellowship. See Rules of Order, 91, 152.

23. DUTY OF ELDERS' COURT.

To make suitable inquiry, sit, hear evidence, and determine the truthfulness or falsity of the complaint made, which was the cause of convening the court, and report the guilt or innocence of members duly charged in such complaint. Rules of Order, 90, section 149.

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DEALING WITH THE ERRING.—NO. 1.

BY CHARLES FRÝ.

Editor's Note.—It was our privilege to attend the reunion at Kirtland, Ohio, during the autumn of 1911. One of the very interesting features of that reunion was a series of lectures, or a "round table," conducted by Brother Charles Fry. These lectures were so interesting and instructive that we then and there secured a promise from Brother Fry to prepare a series of articles along similar lines for our use in the SAINTS' HERALD. Most of our readers are acquainted with Elder Fry; to those who are not, we present him as one of the presidency of the Quorum of High Priests, acting under General Conference appointment to the City of Pittsburg, Pennsylvania, also recently selected as editor of "Zion's Ensign." The next article in the series will be entitled "Labor." It will be followed by articles on "Repentance," "Confession," "Forgiveness," "Charges," "Trial," "Penalty," in all eight numbers. The arrangement of subjects is orderly and logical. The Saints need education along the lines of practical scriptural procedure in dealing with the erring. All members, and particularly branch officers, should read these articles with care.—E. A. S.

OFFENSES.

Offense is a word having a very broad meaning, covering, from the viewpoint of the church, all the wrongs which may be committed in violation of the law of God. Webster defines it as "an open violation of law; a transgression; a crime." To meet our need under the law of the church the following definition is offered:

OFFENSE, an act, or condition, of a person, which infringes upon the rights of others, such act or condition being recognized by the persons affected and resulting in estrangement.

Of the many kinds and degrees of offense the following are perhaps the most common:

Against the physical body: as striking with the fist or with some weapon, kicking, projecting a missile toward a person by the hand or with some instrument such as a gun, pistol, sling, etc., putting injurious adulterations in foods, drugs, etc., causing pollutions to contaminate the air, water, or food which others use, leaving dangerous machinery unprotected or dangerous places where others have to work. The offense may be one of carelessness or neglect, as handling firearms or explosives under dangerous conditions, neglecting duty as an inspector, guard, nurse, etc.

Against one's feelings and peace of mind: such as threats to do physical harm, to take life, injure or destroy property; making disturbance by unnecessary noise; to unnecessarily endanger one's life, the lives of his wife and children, or the safety of his property; threats to injure one's reputation, to expose one's misdeeds; insults, especially before others. These, and many more, would destroy peace of mind and cause anguish of spirit.

Against one's property rights: as stealing, house-breaking, defrauding, refusing to pay debts, carelessly allowing stock to enter another's field, trespassing, and many others.

Against the reputation: originating damaging reports which have no foundation in fact; enlarging upon the faults or sins of another in retelling; telling of another's faults or sins to persons other than provided for in the law of God; implying by innuendo that which is not said, but which gives an unfavorable opinion of another, (innuendo "often increases the effect of what is intended to give pain or pleasure."—Standard Dictionary). Also writing or publishing matter which injures one's standing in the estimation of others.

Against society, or the church: In this class are laziness, uncleanness, needless ignorance, immorality, extravagance, pride; also disputings, quarrellings, covetous striving for property in division, drunkenness, swearing, etc.

Some acts which may be considered as offenses, and which are more strictly against the church rather than individuals, are teaching false doctrine, heresy, refusing communion, refusing to attend services, violating church articles, refusing to abide by lawful decisions of courts.

All these are but a few of the many offenses which may arise, but these are sufficient to show their variety and nature.

Rights are those things which one may justly be, have, do, and exact. Rights usually belong to all men equally, and true justice will not permit one man to deprive another of his rights. The rights of one person extend only to where they meet the rights of another, and they are never in conflict. Conflict comes when one attempts to usurp the rights of

another. Such usurpation or infringement endangers the rights of all, and hence all law, both civil and divine, provides restraint for the aggressor, and guarantees protection to the innocent.

Through the perversity of human nature, however, men do not always know the bounds between their rights and others', and perhaps innocently deprive others of their rights under the idea that they are merely securing their own. But law is also designed to define man's rights, and no man living under the law is altogether justified in being ignorant of it. The civil law having its origin in humanity, defines man's rights as humanity has understood them, and could hardly be expected to be perfect, but at the present time civil law has reached a standard of excellence perhaps never before attained, so that he whose rights are maintained according to the law has little cause for complaint. The law of Christ only is perfect, and he who has come under this law and secures his rights therein will gain his all. This paper deals primarily with infringements of man's rights under this divine law.

All violations of the civil law are also in violation of the divine, for the Lord has said:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land (Doctrine and Covenants 58: 5),

and for this reason offenses against the civil law by members of the church are to be referred to the civil courts, and the offenders are to "be delivered up unto the law of the land," to be "dealt with according to the laws of the land." (See Doctrine and Covenants 42: 21, 22.) The church is nevertheless under the necessity of dealing with such transgressors, unless they repent, confess, and forsake their transgression, and in dealing with such the record of their trial and conviction in the civil courts may be taken as evidence. (See Rules of Order, page 95.)

We believe there are but few instances where church members deliberately plan to give offense or violate the law. Stress of circumstances, temptation, the sudden impulse springing from some inborn evil propensity, the gradual leadings of selfish desire without controlling intelligence, are oftentimes the dominant causes of men's infringements of the law. The commonest and most serious mistake is that when men fall into transgression they so often seek to justify themselves therein rather than follow the law of repentance and confession. The civil law is harsh in dealing with those who break it, the object being to convict and punish. The divine law, though more strict, is more mild, and when the church through its officers deals with a transgressing member it is not for the purpose of convicting and punishing him, but to save him from his transgression; and only when he persistently refuses to forsake his wrong and be saved from it, can the church

justly apply the penalty of the law, which is expulsion, and that is not for the purpose of punishing the man, but for the protection of others whose rights would be endangered were he left within.

No person is justified in committing any manner of offense whatsoever, for God has said that he "can not look upon sin with the least degree of allowance." When, therefore, a member is overcome and falls into sin and offends another, it is his duty to rectify it as soon as possible. The instruction of the Lord upon this point is found in Matthew 5: 23, 24, as follows:

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

When a member inadvertently falls into error, it is still within his power, (and it is his duty), to put himself right according to the law, and should he fail to do so, it becomes the duty of the party injured by his wrong to help him, or it may be the duty of the officers of the church to help him. The nature of that help will be shown in the paper on labor. The daily effort of every Saint should be, as the Apostle Paul instructed, to "give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Corinthians 10: 32), but "to have always a conscience void of offense toward God, and toward men" (Acts 24: 16).

On the other hand, it is not the privilege of Saints to become grievously offended at the mistakes and minor transgressions of others, many of which would fade away because of their insignificance if let alone. To "watch for iniquity" is itself an offense which needs removing from the character of the one who does it, nor is it right to "make a man an offender for a word." He who has the love of God in his heart will not allow minor infringements upon his person or rights to disturb him very much, nor will he hold offense against anyone over matters of trifling concern. Charity "is not easily provoked, thinketh no evil, beareth all things." He who broods over such trifles opens his mind and heart to the spirit of evil, which magnifies the trouble beyond all bounds.

According to our definition, an act does not become an offense unless it is taken cognizance of by the person affected and results in estrangement. If unity and love are to prevail in the church, estrangements must be removed. It must not be forgotten that the Lord is an offended party in every transgression; and reconciliation, to be complete, must be made to him as well as to the offended brother.

Offenses of a more serious nature, which are not soon settled by the offender, must be taken up by the one offended or by the officers of the church, and in the spirit of charity they must seek to reclaim the

erring brother. If this fails and he "repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scripture saith unto you, either by commandment, or by revelation" (Doctrine and Covenants 64: 2).

Editor's Note.—The next paper in this series will deal with the question of "Labor." It is important that the labor performed with a view to reconciling estranged members or reclaiming erring ones should be performed in harmony with the spirit as well as with the letter of the law. Both are important. The object is to save, if possible, and in any event to protect the good name and vital interests of the church, and not merely to "make a case" that will not be thrown out of court. Nor should the scandal, of whatever nature, be spread abroad indiscriminately by unwise gossip. Many mistakes have been made along these lines. Read the next paper with care.

Of General Interest

The Guardians of Liberty.

FACTS ABOUT THE NEW ORGANIZATION, ITS PERSONNEL, PRINCIPLES, AND AMAZING GROWTH.

On the ninth day of June, 1911, Washington witnessed an event which was hardly second in importance to anything that has taken place in the memory of the present generation. It was the organization of the Guardians of Liberty. Men of the highest prominence in the affairs of the Nation, who from their exalted position were enabled to note the signs of the times that boded danger to the Republic, came together in consultation. The time was ripe for arousing the people to the duty of preserving their glorious inheritance of freedom no less from the danger of unscrupulous political methods than from the plotting of foreign ecclesiasticism to subvert the very foundations of human liberty and to make the church coordinate with the state.

At that conference, as though in response to a national necessity, the Guardians of Liberty came into being as an organization. Its rise since then has been phenomenal. It has received the prompt indorsement of the American people, by whose sovereign will it now exists. Its mission is to enlighten the Nation on questions that are vital to the continued existence of the Republic and to the maintenance of the great principles laid down by its founders.

As Minerva is said to have sprung full-panoplied from the brain of Jove, so the Guardians of Liberty came into existence spontaneously and with the necessary equipment for a great national exigency. In the highest sense, therefore, it is the creation of the Nation itself. It is not a political body, nor is it a secret society, as some of its critics have asserted. Its purpose is clearly set forth in its declaration of principles which we publish in this issue. Among its leaders are many famous Americans whose names and records are known in every household. Its rank and file, already numbering hundreds of thousands, include men of all shades of politics and every religious denomination. The sole qualification for membership is love of country and a conscientious determination to preserve its institutions, to protect the rights and privileges of American citizenship, and to defend them against attack.

The plan of organization of the Guardians of Liberty is as follows: The National Court consists of an executive committee of five members: Honorable Charles D. Haines, chief guardian, head of the court; Lieutenant General Nelson A. Miles, chief attorney; Major General D. E. Sickles, chief custodian; Rear Admiral G. W. Baird, chief vigilante, and

Reverend A. E. Barnett, D. D., chief recorder. The national headquarters are at 50 West Twenty-fourth Street, New York City. On the list of national counselors are: General Horatio C. King, Brooklyn, New York; Doctor J. D. Buck, of Cincinnati, Ohio; Reverend Charles L. Goodell, D. D., New York; Isaac S. Hurst, Los Angeles, California; Rabbi Joseph Silverman, D. D., New York; David B. G. Rose, of Louisville, Kentucky; Major Edwin A. Sherman, of Oakland, California; Rear Admiral Trevor W. Leutze; F. A. Pope, national president Patriotic Order Sons of America; LaForest J. Paige, secretary Vermont Consistory, Thirty-second Degree; Robert E. French, grand custodian, Grand Lodge, F. & A. M., Nebraska; John Franklin Crowell, president American Civic Alliance; Colonel Ralph E. Prime, president American Flag Association; Colonel Henry H. Andrew, president American Peace and Arbitration League; Louis Annin Ames, president Empire State Society Sons of the Revolution; Colonel Henry H. Andrew, president general Union Society of the Civil War; James B. Gourlay, New York State counselor, Junior Order U. A. M.; Reverend L. L. Hand, State counselor Junior Order U. A. M., of N. J.; Major E. T. Paul, "American Continentals," Washington, District of Columbia. Local courts are created on application to the National Court, the form of application being shown in the photographic facsimile of a Local Court of the District of Columbia (which appears on page 647), accompanied by the signatures of its charter members. The signers of the Washington Court include Lieutenant General J. C. Bates, U. S. A.; Brigadier General J. C. Gilmore, U. S. A.; Lieutenant General Nelson A. Miles, U. S. A.; Brigadier General Theodore Schwan, U. S. A.; Brigadier General Anson Mills, U. S. A.; Brigadier General C. H. Whipple, U. S. A.; Rear Admiral Royal B. Bradford, U. S. N.; Rear Admiral J. N. Hemphill, U. S. N.; Rear Admiral C. H. Stockton, U. S. N.; Rear Admiral C. H. Davis, U. S. N.; Admiral George Dewey, U. S. N.; Lieutenant General S. B. M. Young, U. S. A.; Major General C. F. Humphrey, U. S. A.

Hundreds of clergymen of various denominations in different States are on the rolls, and tens of thousands of workmen representing practically every trade. All are on equal ground within its ranks. All pay a nominal membership fee of one dollar. At its gatherings men of wealth and influence, pastors, professional men, merchants, tradesmen, and the humblest laborer meet on the common ground of love of country. They are knit together by the one desire to serve the Nation's best interests, and to prevent the laying of unholy hands upon its institutions. They stand for higher statesmanship, purer legislation, cleaner politics, national, state, and civic righteousness, the complete separation of church and state, and equal privileges for all.

The constitution is as follows:

"We, members of the order of the Guardians of Liberty, in national convention assembled, impelled by the conviction that the greatest treasure possessed by the citizens of these United States is that of civil and religious liberty, and with an earnest intent to encourage and promote a deeper, stronger and more active loyalty to the fundamental ideas of the founders of this Republic, do declare the following to be our

"DECLARATION OF PRINCIPLES.

"*First.* We unite as a nonreligious, nonpartisan, nonracial moral force to promote pure patriotism and a sacred regard for the welfare of our country. It is our belief that every citizen should hold sacred his civil duties and responsibilities, and it is our desire and purpose that every office of the Nation, State and municipality shall be held by men of ability, integrity and true patriotism. We hold that no citizen is a true patriot who owns superior temporal allegiance to any

power above that of his obligation to the principles of the Constitution of the United States.

"*Second.* As the fathers established, so are we resolved to maintain the complete separation of church and state.

"*Third.* We deny the right of any political or ecclesiastical organization to manipulate or control the sovereign citizenship of our people, or to dispose of their rights and privileges for political office or power, and we are determined that every citizen shall exercise his civil rights and privileges unmolessted, answerable only to his conscience and to his God.

"*Fourth.* We unite to protect and preserve the free institutions of our country, especially our public educational system, against any foreign or menacing influence and we particularly protest against the division of any public funds or lands to any religious purpose whatever.

"CONSTITUTION.

"Article I.

"*Section 1.* The government of the order of the Guardians of Liberty is divided into national, state and local courts. A state court shall not be established until the officers of ten or more local courts, in joint session, have framed a constitution and passed resolutions petitioning the National Court for a warrant to organize a State Court, and the National Court shall have issued such warrant; provided the State Constitution submitted by the petitioners shall be approved by the National Court. The petition shall state the time and place proposed for the election of State Officers, which shall be within thirty days after receiving a warrant, timely notice of such election having been given to all Local Courts within the State. State officers shall be elected by the officers of the Local Courts, a majority vote electing. The National Court shall take immediate supervision of all Local Courts until the formation of a State Court, and shall afterward assume such supervision whenever any local Court shall by petition of ninety per cent of its membership make such request, provided such supervision shall be for a period not longer than two years.

"*Section 2.* The National Court shall at first consist of five qualified persons who have subscribed to the Constitution and taken the obligation of the order at the time of its formation. The officers of the National Court shall be a Chief Guardian, a Chief Attorney, a Chief Recorder, a Chief Custodian, and a Chief Vigilant. The first officers chosen shall hold office until the third Tuesday in June, 1915, and until their successors are elected as hereinafter provided. The National Court reserves to itself the ultimate authority of the order and, as an appellate body, finally to pass upon all questions of policy and upon all disputes which may arise between the State and Local Courts. An appeal from a decision of the National Court may be taken to the National Convention by petition of three fourths of the State Courts. It may grant warrants of authority, for the establishment of State and Local Courts, and, for cause, recall the same, and may make such general rules and regulations as may conduce to the welfare, harmony and prosperity of the institution.

"*Section 3.* On the third Tuesday in June, 1915, a meeting shall be held in the city of New York, unless otherwise ordered by the National Court, for the purpose of electing a Chief Guardian, a Chief Attorney, a Chief Recorder, a Chief Custodian, and a Chief Vigilant. The Chief Recorder shall give at least thirty days' notice, by mail or otherwise, to all State and Local Courts, of the time and place of such election, and a majority vote of those officers of State and Local Courts present, or by proxy, shall elect. Thereafter biennial meetings for the election of the national officers shall be held under like conditions.

"*Section 4. Advisory Board—Deputies.* The National

Court, on the third Tuesday in June of each and every year, shall appoint an advisory board of twelve members of the order, who shall constitute the National Court of Counselors. Deputy or Departmental Guardians may be appointed by the National Court, who shall be granted warrants of authority to establish Local Courts, within designated districts, and to perform such other duties as may be set forth in such warrants.

"Section 5. *Local Courts.* Warrants shall be granted by the National Court for the formation of Local Courts until State Courts have been established, after which all such warrants shall be issued by State Courts. Five persons of constitutional qualifications shall be necessary to form a Local Court, and such Local Court shall be governed by a Master Guardian, a Master Attorney, a Master Recorder, a Master Custodian, and a Master Vigilant."

Other clauses follow, relating to the duties of members and the powers and duties of the National Court. Section 14 reads:

"It shall be the duty of all members to support candidates for political office who are good and true men, earnest patriots and loyal to the principles of the order."

Catholic journals have attacked the Guardians of Liberty on the ground that the new organization is a revival of Know-nothingism. Nothing could be farther from the fact. But Rome is afraid of the new organization, knowing that her own methods of political and ecclesiastical campaigning in this country will not bear the searchlight. Her truckling with presidential candidates; her arrogant claim of equality with royalty for her cardinals at public functions; her attitude toward civil marriage, and her imposition of the ban of illegitimacy on ecclesiastical marriages between Catholic and Protestant; her widespread interference in politics and her dictation to the "bosses"; her declaration that "the church will not come to her own until there are more Catholics in Congress"; and her demand, reiterated in her church organs throughout the country, that American Catholics should work together "to make of the United States according to a dream that is no longer visionary the first Catholic nation in the world"—these are among the reasons why the free and independent American people must jealously guard their privileges against a power which has been repudiated in every country in Europe, with one solitary exception.

Is free America, with its inheritance of liberty, to become Catholic America? That is the great question which now overshadows all others. *Zion's Herald*, an influential Methodist publication, puts the situation in a nutshell: "Unless all signs fail, the last stand of the Roman Catholic Church for supremacy is to be made here. . . . This is the explanation of recent events that have found their way into public print. Rome is determined to conquer in the United States. Her power in the Old World is all but gone. France has left her, Portugal has repudiated her, Spain has broken with her, Italy openly defies her. What is there left? Austria? Yes, but hardly anything else. If Rome is to continue a power, then she must be supreme on this side of the Atlantic. And here in the United States is to be made the last stand. . . . Do we want a Roman Catholic America? If not, we must be prepared to meet the challenge of the present."

Similar views are expressed by conservative journals in many parts of the country. Recent events have forced home the conviction that the Roman hierarchy is a political machine which aims to control the balance of power as between the two great parties, casting its influence in favor of those who are willing to serve, not the best interests of their country, but of the Catholic Church. "All the public pageants, the great military masses, and the monster parades of the Knights of Columbus are simply object lessons designed to impress

the public and especially the politicians with the voting power of the vast political machine, which unites politics and religion so deftly as to justify the ruling of Pius X, who wrote in an allocution: "It is our duty to direct every individual, and also the rulers, in public, social, and political matters." Having already dictated the choice of judges, congressmen, and many high public officials in State and Nation, Rome is now engaged in attempting a far weightier task—to dictate the choice of a chief magistrate to preside over the destinies of 100,000,000 Americans. What a triumph for the Catholic Church to win in such a struggle! And what a humiliation for the Republic!

The Guardians of Liberty make no religious distinction, but regard all with the equal freedom and tolerance to which they are entitled under the Constitution. With creeds and beliefs they have no antagonism. It is only where a religion endeavors to impose itself upon the State and attempts for its own purposes to abridge the liberties of the citizen that the organization interposes in defense of these liberties, which its members are solemnly pledged to uphold and preserve. It means that with God's help and the united power of a free and independent people, no religious organization, papal, Protestant, or pagan, shall ever control the destinies of the Republic.

The chief recorder, Augustus E. Barnett, 50 West Twenty-fourth Street, New York, will answer all communications.—*Christian Herald.*

Letter Department

GRAHAM, TEXAS, June 25, 1912.

Dear Herald: I want to tell the Saints and friends of northwestern Texas that I am here to labor as the way opens for another year. I am pleased to be with you and am very anxious concerning the Master's work. I am willing to do more than my part, or more than I am able, for I was sixty years old the 7th of August. I can not walk like I once could, and the railroad will not carry me free. I hope that one and all will cooperate with me and the Lord, and some real good will be done. Do not expect me and the Lord to do it all, for if you do, you will be disappointed. You furnish the grease for the track and I will come and preach and you will have an interest in the business; otherwise you are unprofitable.

I am the bishop's agent, and am anxious to write receipts for tithes and offerings. I called loud and long last year and only received seventeen dollars and fifty cents; seven or eight of this coming from Avery, Texas. To me this sounds awful. Of course we have no branches and no district, but we have scattered members all over northwestern Texas. Sister Lizzie Simmons, of Wawaka, Texas, almost paid my expenses last year. Who will help this year? Wawaka, Texas, will be my field address this year. Send tithes and offerings there. Send grease to grease the track or you will have no preacher.

I am well and hopeful. I see tobacco and snuff used too plentifully by people called Saints, but they have no money. Hard times. Plenty of snuff. S. W. SIMMONS.

NAYLOR, MISSOURI, July 4, 1912.

Herald Editors: I thought I would let the Saints know that I will be ready to preach for them in southeastern Missouri at any time. I would be glad to hear from anyone that wants preaching, and I will try and accommodate them. I shall be out hunting new places as well as old ones. I would be glad to find new openings where the gospel message may be introduced and others be enabled to hear the good news, the gospel news, the angel's message.

H. V. BRAUN.

SUGAR LAND, TEXAS, July 5, 1912.

Editors Herald: I presume some would like to know how the work is progressing in this part of the Lord's vineyard. Though appointed to labor this year in the land of the Aztecs, Mexico, conditions there prohibit me, and the other missionaries sent there from going to that country. Brother W. H. Mannering and I, because of this, finally decided to labor in the southeastern part of Texas, under direction of those in charge. So, after the General Conference at Independence had ended, and the new conference year had begun, on the 17th of May I left Independence for Austin, Texas. This place I reached the evening of the 18th. I went immediately to the pleasant home of Brother and Sister H. H. Davenport, formerly of San Antonio. Brother Mannering had prepared for a meeting that night, so we went to work, he occupying the first evening. We preached alternately, and feel that we have been blessed in our humble efforts. As there was very little interest shown, we deemed it advisable not to hold forth longer than two weeks. This was the first time the gospel had been preached in Austin. One lady, a Missionary Baptist, though somewhat dissatisfied with her faith, attended most of our meetings, and finally bought a copy of the Instructor.

Leaving Austin June 3, we reached Katy. While here we were royally treated by Brother and Sister John Post, who, with their daughter, Sister Hobart, and son, Brother Rexford Post, all live here. We preached here for two weeks, in the nicest hall in town. The people that came nightly were of the Apostolic Faith movement. The attention and attendance were very good. We feel that friends are being made everywhere we go.

Houston was our next destination. We held preaching services here for two weeks, organized a Sunday school, and on last Sunday I led into the waters of baptism, Walter Birkland, Edith Armstrong, Elmer, Harold, and Stephen Armstrong. These are all noble young people and we expect to hear more of them.

Your brother in the faith,

CHARLES J. CADY.

KEOTA, OKLAHOMA, July 4, 1912.

Dear Herald: I take pleasure to send in my testimony. I am a new member of the church. Brother Quick baptized me at Skiatook, December 20, 1911. This is my first letter to the HERALD.

I am the only one of my family in the church. I have a husband, two girls, eleven brothers, ten sisters, a father and a mother. I want the prayers of all the Saints that they may come into the church with me. I have many trials and temptations. It is hard for a member to live as he would like to, when away from Sunday school and the sisters in the church.

I think the Saints are the dearest people on earth. May the Lord bless us and guide us through life.

JOSIE MCKINNEY.

SAN ANTONIO, TEXAS, Station A, July 3, 1912.

Editors Saints' Herald: The Second San Antonio Branch is still in working order, officered by the following: Elder O. D. Johnson, president, which position he has held for a long while; Brother Robert Wheeler, priest; Brother O. G. Davenport, teacher; Brother A. R. Wheeler, deacon; Sister Viola Mannering, secretary and treasurer. We hold Sunday school nearly every Sunday, at 10 o'clock a. m.; preaching at 11; prayer service at 3; preaching at 8:30; regular prayer meeting Wednesdays at 8 p. m. Attendance not large, as a goodly number have moved away from the jurisdiction or the neighborhood of the branch. A missionary visits us occasionally and occupies the rostrum. Our district presi-

dent preached for us on the 30th ult. Missionary Mannering's wife is living here while he is away holding meetings. He is one of the best missionaries that has been in the Southwestern Texas District. He has been in company of Brother Cady in Austin, Houston, and probably other places.

Your brother in the faith once delivered to the Saints,
W. H. DAVENPORT.

FALLBROOK, CALIFORNIA, June 30, 1912.

Dear Herald: I am writing just a line for your columns to tell you of another advance of our lines.

Elder Paul M. Hanson and Eugene Burr, (Campbellite) met in a sixteen night debate at this place, closing June 26. The propositions were: Book of Mormon, three nights; The Bible, final and complete revelation, three nights; Is baptism of the Holy Spirit essential to salvation? one night; Baptism may be performed by one not having authority from God, one night; Should there be apostles in the church to-day? one night; The dead are conscious between death and resurrection, one night; Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the New Testament church in origin, organization, faith, doctrine, and practice, three nights; Christian Church is in harmony, etc., three nights.

Reading from Anti-Mormon literature, evading the proposition and ridicule were the chief tactics by Reverend Burr in the first two and the last two propositions; the others were fairly well contested. We have heard no self-congratulations from the Campbellites since the debate but comments from outsiders have been numerous and favorable for Brother Hanson.

We hope to report further progress in the near future.

Your brother,

H. B. ROOT.

MCKENZIE, ALABAMA, July 1, 1912.

Editors Herald: I guess the Saints and friends would like to hear from the Southeastern Mission.

I am laboring at the present with Brother J. W. Dubose, once a Utah elder, now converted to the Reorganized Church. I find him death on the Utah people. As he once belonged to them he knows their position. Sunday, June 30, he led four into the water. Among the four were two Utah people. We find many good friends in this part of God's vineyard whom we have learned to love.

We will preach at McKenzie, Alabama, to-night. Then expect to go north to a new opening where Brother Dubose has labored in the past year.

Trusting that all things may work together for good to those who love the Lord.

LLOYD C. MOORE.

MERRILLAN, WISCONSIN, July 5, 1912.

Editors Herald: Just a few lines from this part of the vineyard. Although the Northeastern Illinois District is my field of labor, yet I have been called to labor thus far to quite an extent in Wisconsin. I am now just returning from the Northern Wisconsin reunion, held at Chetek, June 20 to 30. We wish to say to all the members not attending that it was a success, and all who attended were fully repaid for all the effort and sacrifice it cost. There were nine baptized and the preaching services were good; also the social services. J. A. Gunsolley was present in the interests of the Sunday school, Religio, and College. It was decided to hold a reunion at Chetek in 1913, and a new committee was selected for the work. We hope that there may be a better attendance in 1913. I stopped off here at Merrilan last Monday and am out in the country seven miles where I baptized two in June

last year. Yesterday was July 4 and it rained all the morning, a very heavy rain that was greatly needed. There were three more to be baptized, so I attended to that in the afternoon in Hall's Creek. There was certainly "much water," as the heavy rain raised the creek greatly. The same thing happened last year when there were two to be baptized. We have suggested that when they have another dry time some one had better get ready for baptism and send for an elder.

I leave for home to-morrow and will say to the Saints of Northeastern Illinois that I expect to be in my field now in a few days. We hope all are remembering the joint reunion at Belvidere, Illinois, August 23 to September 1, 1912. Weather is very warm.

In bonds,

JASPER O. DUTTON.

PERRY, IOWA, July 8, 1912.

Dear Saints' Herald: The new church spoken of by Sister Isenhart some weeks ago is a reality, as will be seen by the following taken from the *Daily Chief* for July 6, 1912. This was written by the editor of the *Chief*.

"THE NEW CHURCH IS ALMOST COMPLETED.

"The new building in which the members of the Latter Day Saints denomination expect to worship in the future, is almost completed, and those in charge of its construction hope to have it ready for occupancy a week from to-morrow. If this is done services will be held there on that date.

"The church is a neat little structure and is located on Fifth Street, in the same block as the North Ward school-house. It is twenty-eight by forty-six feet, with a twelve foot ceiling, and rests on a three foot foundation. Everything about the church will be new, and it is expected to house a large congregation when opened.

"There are about thirty-five or forty members of the denomination in Perry and they are among the most active church workers in the city. Most of the expense of the new building they have borne themselves, but subscription papers which a few of the ladies have been circulating have been liberally signed by the business men.

"The ladies have agreed to pay for the seats and fixtures which will be used, and to-day started a series of exchanges at the Lida Willis-Snyder store, where they have sold many things from their kitchens. They expect to give these exchanges regularly, and as the baked goods, fruit, preserves, etc., are donated by some of the best cooks in the city, they will find a ready sale."

Week ago Sunday Brother Salisbury was with us preaching to the Saints after Sunday school. He also ordained Brother Fred Settles to the priesthood. In the afternoon about twenty-five of the Saints and friends went to the Racoon River where Brother Settles baptized three young people. After the confirmation Brother Salisbury with his wife and two children were obliged to return to Des Moines on account of other appointments.

We were made to rejoice over Brother Settles' calling, as now we can have a branch at Perry. If any of the Saints would like to help with the church they can send money order to Brother Fred Settles, Perry Iowa, as he is our treasurer.

I have one offer for help for the church that we do not know whether to accept or not. It is from the manager of the opera house. He has offered us one night's receipts from the moving picture show. I wish some one who knows if it would be right for us to accept this or not would write and tell me just what to do about it. The manager said he would get a religious play for that night, but some do not think it best to accept the offer. Please let me know as soon as possible, as we expect to hear from him before long.

There is quite a bit of sickness among the Saints here, but all are ready to obey God's command in regard to prayer for the sick.

Your sister in the gospel,
MRS. ALTA WALTERS.

1920 NORTH STREET.

Eastern Michigan Reunion.

The Eastern Michigan reunion of 1912 has passed into history and it will stand to the credit of all concerned. The first one for this district was launched in 1910, the second held in 1911, all on the same ground at Port Huron. Reunions were thought impracticable and impossible here, especially for the farmers, with shorter crop seasons and some added features of more labor required by some of the crops grown here. The impracticable and seemingly impossible has been accomplished, and a splendid success achieved; still it is only the prophecy of achievements ahead.

The reunion of this year was by far the best of the three, and, in some things in advance of all former experiences of the writer, even including General Conference occasions. That feature was the uniformity and high plane the devotional services reached and maintained throughout. Good services and then some not so good has been a common experience. These were uniformly good, the all-pervading peace of God in soul-satisfying degree attended all, while the outward demonstration of prophecy, vision, etc., added to the comfort at some of them; the trend of these being approbation of what was being accomplished and the occupying of higher ground in pure lives of entire consecration, the watchword and means of ultimate triumph. The young especially were encouraged. The meek and gentle Spirit was more in evidence in service and out among all ages. The young folks were discreet and careful, teachable, changed some plans for pleasure to other plans suggested that yielded more richly. Commonplace, everyday, *worldly* "fun" was *minimized*; other means of better realization accomplished. Young people's pleasures apart from services were indulged in, but of excellent selection and moderation. A proportionately deeper interest taken in duty and service in its time. Special commendation of this was given in heartfelt words from F. A. Smith, W. A. McDowell, J. A. Gunsolley, Sister Maggie Macgregor, and others.

A new feature this year was Sister Maggie Macgregor's effort along social purity lines for the ladies of all ages. The brethren woke up so late to this that the program for men and boys failed of execution—time for it was the same and available instructors more numerous. Moral: Speed up, brethren.

The organization of the Michigan Quorum of Elders; the work to be done by them; a place and time to meet for such work, together with Sunday school and Religio work, all emphasized reunion occasions as the way to supply opportunity for all these different lines, for which the district conference and two-day meetings are too short, as also for acquaintance and association among ourselves. When the voting time came for another, it was, I believe, entirely unanimous.

Elder Allen and fellow committeemen on grounds, supplies, commissary, and all, did well their part. Elder F. A. Smith and coterie of helpers conducted to success the services. The new helpers were W. A. McDowell, J. A. Gunsolley, and Maggie Macgregor. Brother A. Leverton did the work in patriarchal line mostly. Brethren J. J. Bailey and John Shields were present, but the latter only part of the time.

From over the line came too many to record by name, whose enjoyment and help seemed equal. Port Huron, heavily stricken with typhoid, deterred some, yet the attendance was excellent. Our genial Gunsolley remarked: "I haven't so

much confidence in that *bug business* as some have." Such was his fear of contagion, and the campers seemed as a whole much of the same opinion. Nurses need hardly have applied in advance for situations. The weather was excellent. The writer having had a part in instituting reunions here, was glad to be present en route to his field, somewhat delayed by legitimate work. He was so heartily greeted and welcomed as to warrant saying he was welcomed by young and old.

The blessed occasion of this third reunion was enjoyed richly by all present; it will reverberate to others. Parting time came. Work for better success for the reunion of 1913—the watchword.

Happily, hopefully,
R. ETZENHOUSER.

Eastern Maine Conference.

The conference of the Eastern Maine District, which convened at West Kennebec on the 22d, was one of the best ever held here, at least that is what the "old timers" say. Our missionary in charge, Elder U. W. Greene, was present and presided, assisted by the district president.

Of the missionary force there were present Elders H. A. Koehler, J. F. Sheehy, and J. A. Koehler. The next conference will convene at Jonesport. Sunday was occupied as follows: in the forenoon we began with a Sunday school, this was followed by a lively prayer meeting, during which the time was too limited to permit all who desired to speak; sermon by J. A. Koehler. In the afternoon Elder U. W. Greene preached to a packed house, there being about fifty people on the outside who could find no room on the inside of the building. Following this a meeting of the priesthood of the district was held, then a baptismal service at which four were baptized. In the evening, preaching by Elder H. A. Koehler.

Saturday was devoted to business in the afternoon; in the evening one of Brother Greene's "boys," Priest Frank Dobbins, of Brockton, Massachusetts, occupied the evening hour.

Visitors to conference were given an exhibition of what it is to be hospitable by the Saints and friends of Kennebec. The large number of visitors were amply provided for and entertained.

Prospects for Eastern Maine seem bright. We trust that the effects of the conference will not soon wear away, but that the time and talents of the Saints will be consecrated anew to the work.

Let the Saints remember that "he that is *tithed* shall not be *burned*." Draw your own conclusion about the *untithed*. The writer is bishop's agent for Eastern Maine and is ready to give receipts for amounts from one cent up. Do not wait until you get a large amount before you remit; you may never reach the desired mark. A little *done* is much better than a whole lot of "going-to-do" *undone*. Some of you have done well. Let the ranks of the faithful be swelled.

Your brother, J. A. KOEHLER.

JONESPORT, MAINE, June 25, 1912.

The Stone Kingdom of Daniel 2.

"My kingdom is not of this world, else would my servants fight." This ought to be the key to the situation, as to the stone kingdom being a part, even in the least degree, of any government of earth. God does not pattern after human wisdom. Whatever excellency is in any human government is the result of a patterning after the government of heaven, as made known in past ages.

To the mind of the writer there does not seem to be anything mysterious, ambiguous, or hard to be understood concerning the matter. It seems like a plain, simple statement

that at a certain time God is going to set up a government upon the earth. It is represented as a stone cut out of the mountain; hence a part of the mountain. That mountain existed long before the world was. It is none other than the government of heaven. When "his dominion shall be from sea to sea, from the river even to the ends of the earth," then that stone shall have become the mountain spoken of on the earth. This must be preceded by the preaching of the gospel, which the Doctrine and Covenants so plainly states in section 65: "The keys of the kingdom of God are committed to man on the earth, and from thence shall the *gospel* (italics mine) roll forth unto the ends of the earth, as the *stone which is cut out of the mountain* shall roll forth until it has filled the whole earth." The preaching of the gospel rolls forth and the setting up of the kingdom follows. Of course the "kingdom of our Lord and his Christ" will be a product of the church-kingdom (see Revelation 12: 3, 4). The mother must exist before the child, so let the mother (church) come, that the child (the kingdom of our Lord and his Christ) may follow. And why Christ, if produced by a "mother"? Simply because Christ is head of the church even as the husband is head of the wife—in other words, her husband.

It occurs to the writer that difficulty is involved in this matter only when we try to connect this kingdom with some earthly government; otherwise it is clear and plain.

H. J. DAVISON.

Theater Going.

When I read the resolution of the last General Conference about theater going, that "the church expressed itself quite positively as opposed to the habit," I felt very bad. The word "*quite*" qualified the "positively" and took away from it the decisiveness of being altogether positively. And the word "*habit*" gave it the sound at first reading that only as a habit it was opposed to it, and not the occasional going.

I inwardly repeated the sentence in the Book of Mormon, "Sin a little," etc., and wondered how much theater going was *not* sinning, and where the sin commenced. It seemed to me that many would take advantage of that statement to their harm, and some who had about made up their minds to obey the inward monitor that had been urging to take a firmer stand in holding fast to the covenant made at the waters of baptism, and renounce the theater, would see in that decision that the church was only opposed when it became a habit, which was equivalent to permission to attend once in a while. But maturer thought has shown me that my first view of the statement was as much a misunderstanding of the intent of the expression as to believe that God justified Adam in eating of the forbidden fruit because he gave him his agency in the matter.

• I now believe the motive in thus wording the decision was leniency towards the offenders in that line, lest they be dealt with too severely and cut off from the church. I can not make anything else of it without losing much faith in the leaders of the church being God-fearing and God-serving men, chosen shepherds of the flock,—God's children. To sanction going occasionally would be to lead into temptation; a temptation that while some may withstand, others could not. Sister Nixon has given the idea in her article, "The power and limitations of Satan," when she says she believes it is the tendencies these environments have on our personal, individual character that do the harm. And Sister Siegfried, in the same *Autumn Leaves* where she says, "The line can not be drawn except in making the sacrifice complete." And the admonition given of the Lord through Brother Bullard at the last April General Conference covers the whole ground. Will not our promising young folks who are doing much in many ways for the advancement of the work of the Lord, take

more real pleasure in seeking to be worthy of those blessings the Lord said he was waiting to bestow than in going to questionable places of amusement?

Dear young people of the church and especially in the stakes of Zion, now is the time to take a firmer stand and let your influence be felt on the side of righteousness against the temptation that has recently come in your midst. Let the strong help the weak, and the Lord will help you.

Sincerely,

SISTER E. BURTON.

COLTON, CALIFORNIA, June 28, 1912.

Utah Take Notice!

Any of the Saints who may have relatives or friends residing in Provo or contiguous towns,—Pleasant Grove, American Fork, Lehi, Heber, Charleston, Springville, Spanish Fork, Castilla, Thistle, Salem, Payson, Santaquin, etc., are requested to cooperate with the undersigned as best they may, in securing a hearing for us and our message. Such cooperation will be appreciated, and blessed, we doubt not. And let Saints resident in these parts especially do all in their power to assist us by their faith, prayers, pure hearts, and righteous lives.

"Awake, Saints, awake! No time now for reposing."

"Awake to righteousness and sin not"! The blessing is ours if we live for it, in Utah or anywhere else. "And we know also that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God, with all their mights, minds, and strength."—Doctrine and Covenants 17:6. Jesus, in the greatness of his love, said: "And for their sakes I sanctify myself that they also might be sanctified through the truth."

—John 17:19. Are we sanctifying ourselves for others' sakes, that we or the truth may reach them? Let us do so. Let us "work out our own salvation," and not depend on another, "for by our own works we stand or fall," and "now is the day of salvation," if we use it. "He that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul."—Doctrine and Covenants 4:1. Are we complying with this pattern—with our might? Then we shall reap; save ourselves and others.

May peace, love, and truth, rest and abide with the faithful, even all the Israel of God.

M. F. GOWELL.

News from Missions

Indiana.

I arrived here last night in the rain, and it rained all night, until the Black River is out over its banks to-day. People are talking a great deal about the rain in this country as it rains about every other day, and the big creeks get out over the banks most every time. The people want the Lord to send less rain. They are getting either too much or too little to suit them, so they grumble, but they forget that the Lord has given them the law and promised to open the windows of heaven and shower blessings upon them if they will fulfill the requirements. On account of disobedience to his law the Lord has sent warnings to the world that troublesome times will come and that the world will be made to sorrow greatly. May the people give heed to the warning voice as the people of Nineveh gave heed to the warning of Jonah, and the Lord will send blessings in place of cursings.

Although the unfavorable weather has hindered us in the work to some extent, yet I have greatly enjoyed my work thus far this conference year. The Lord has greatly blessed me in my labors and my health has been better this year

than it has for several years, for which I am thankful to our heavenly Father.

I have baptized six since General Conference; two at the Union Branch, near Wirt, Indiana. This branch has been about dead for several years, but when the writer held a two-weeks series of meetings in April it seemed to take new life, which was shown the writer in a dream before going there. The two baptized were James V. Fewell and wife. I received a letter from Brother Fewell a few days ago, stating that he has not used tobacco for about two months and is enjoying the work. I am glad to see quite a number of our young men in the church in Southern Indiana have quit the use of tobacco in the last two years, and a Sister Jove, at West Fork, who is eighty-seven years old, quit using it last winter. I saw her about two weeks ago and she says her health is better than it has been for some time. I baptized a Sister Forbes at West Fork a week ago Sunday and others are near the kingdom there.

Last week I held some meetings in the Sigler Schoolhouse, five miles southeast of Birdseye. I had a good interest for the busy time, as people were cutting their wheat. A basket dinner was held Sunday, and we sure had a time of rejoicing together. The writer was kept busy. Attended Sunday school, preached three times, baptized and confirmed two (Jacob Sigler and wife; they are both sixty-seven years old). Also baptized a Sister Bradshaw near this place in May. She also is in the sixties. The Saints of that place are poor, but they surely believe in doing what they can. May the Lord bless them in their labor of love.

My desire is to press on, that I may become of greater usefulness in the future.

JACOB G. HALB.

STEWARTSVILLE, INDIANA, July 4, 1912.

Ohio.

Being able to reach my field of labor for the year 1912, I came to Toledo and held some meetings with fair interest, there being a number of Saints in the city, and they being of that class who have a desire to do something for the Master's cause. Brother Hettrick and family moved to Toledo about five years ago from Philadelphia, Pennsylvania, and they are of great benefit to the work. They have started meetings and Sunday school, so have regular meetings every Sunday. Old Brother William Carns is taking the lead of the meetings for the present and it is deemed wise to organize them into a branch and Sunday school as soon as arrangements can be made. From there I went to Uniopolis, Ohio, for the purpose of taking part in the dedication of their new church, which had been completed in a year from the first talk of building. Arrangements for dedication were made for the 16th of June.

There were present R. C. Russell, missionary in charge; Bishop Becker, of the district; George A. Smith, of Ray, Indiana, he being among the first to bear the gospel message to the people of that place. Considerable rain fell during Saturday and Sunday, which prevented a number of the neighbors from attending. The Saints were present and a profitable time was had, the services being of a very intellectual order. The Saints were very much edified by the meetings.

The time set for the dedicatory services was Sunday afternoon. Brother George Smith had charge of the opening exercises, and Brother Russell delivered the dedicatory sermon. Bishop Becker received the property for the church and presented the key to the deacon to keep the church open for religious worship, etc. The dedicatory prayer was offered by the writer.

The building is of wood, size about twenty-four by thirty feet, and has a seating capacity of about one hundred and fifty. It is plastered on the inside and lap-sided on the

outside, painted white, with a belfry and bell. It presents a neat appearance and the Saints and friends deserve credit for their work. I hope it will long stand, its doors kept ajar for the gospel news to be told, and its numbers swell till it will have to be enlarged to accommodate the people.

From there I accompanied Brother Becker to Kirtland, remaining there a few days, meeting with Saints in worship and at their homes. The old Temple presents a very pleasing appearance since Brother Hulmes has been touching it with his brush and paint. It looks good for another century. Brother C. Ed Miller keeps hustling, keeping things in place and making a pleasant appearance to the visitor. Patriarch Lake and wife are still sojourners, though age is doing its work, both being quite feeble. Brother Lake has charge of the kitchen department and Sister Lake allows him to do it, he being the most able of the two. They are patiently waiting for the change and both are cheerful in the conflict.

Some improvements have been made on the hotel, which makes it more cheerful. Sister Liston, of Wheeling, West Virginia, has charge, and makes a good innkeeper. We wish her success.

From there Brother Becker and I came to this place to operate the tent. We have been holding forth for about a week, and interest is fair. Saints and friends are very kind to us and are doing their part nobly so far, and if interest demands we expect to remain here until the time of the reunion to be held at Kirtland, commencing about August 16. We will be better able to report our success here later on.

SAMUEL BROWN.

WARREN, OHIO, July 2, 1912.

News from Branches

Independence, Missouri.

The memorial service of the sixty-eighth anniversary of the martyrdom of the Prophet Joseph Smith and Hyrum Smith was held at the Stone Church June 27 and the program proved to be a very interesting and instructive one. Much important information was imparted in the addresses made by Bishop E. L. Kelley, Mark H. Siegfried, President F. M. Smith and President Joseph Smith, and the musical part of the same was entered into by the congregation and choir in the true spirit of the gospel. Also Sister Ruth Smith gave an impressive and appropriate reading, and Patriarch E. C. Briggs offered the opening prayer.

The Independence Chautauqua will be held in a large tent on Pleasant Street, July 14 to 21. The Reverend W. R. Nelson, of the Memorial Methodist Church here, will be manager.

On Sunday, June 30, the attendance of the Sunday school was 806. Elder Hale W. Smith discoursed on the gifts of the gospel, treating on healing especially, at the morning hour, and in the evening Mr. E. J. Moore, state superintendent of the Anti-Saloon League gave an earnest talk on the saloon question before a small, but appreciative audience, and at the close a subscription was taken up for the purpose of carrying on the work.

The sultry condition of the weather seemed to be the cause of the late decrease in attendance at many of the meetings; but the announcement by Brother Krahl of a Sunday school picnic to be held at the Fair grounds on the Fourth of July was hailed with delight by the children. In fact this gathering proved to be a very successful one for both old and young, for every feature was well provided for, and many were the favorable comments made concerning the efforts of the orchestra, the address of Elder T. W. Chatburn and response by President Joseph Smith; also there was among all a fine spirit of congeniality displayed.

At the business meeting of July 1 about one hundred and twenty-five were present, with Elder W. H. Garrett in the chair and Sister Louise Geisch as secretary. Beside the routine business, several matters of importance were attended to by suggestion of President G. E. Harrington, and a recommendation was entertained for the ordination of three of our young men to offices in the priesthood. Among them was Brother Harold Bullard, whose ordination took place under the hands of Harry Hattey and M. H. Bond at the Wednesday night prayer meeting of July 3. The number of letters received was two, also letters granted two; the matter of church repairs and finishing of the towers was fully discussed also.

Although the mercury has for several days registered from 89 to 92 degrees, the attendance at Sunday school on the 7th was 831, and even that of the first primary, 144. The pulpit in the morning service was occupied to the edification of the Saints by Bishop G. H. Hilliard, and in the evening by Elder W. H. Kelley. While there are still a few cases of sickness, Sister Bonnie Scott—(by mistake named Sherman in our last) lingering with typhoid, and among the little folks, several being afflicted with whooping cough, yet the Saints have been greatly blessed in many ways, and can sing:

"In all my afflictions to thee would I come,
Rejoicing in hope of my glorious home."

ABBIE A. HORTON.

Cleveland Ohio.

Since our last letter Cleveland Branch is putting on a more flourishing appearance, now we have Elder Richard Baldwin with us. He is the right man in the right place.

We have had large, interested crowds at the open air park services, and he has presented some indisputable facts to the members of the union services who have arrived in time to attend the service which commences at the close of ours.

We have been visited and received good cheer from Elders H. O. Smith and Gomer T. Griffiths. One baptism this morning, William Frank Webbe, nine years old, who received great words of promise under the confirming hands of Brother Baldwin.

The Spirit was in evidence this morning at the sacrament service and we have reason to believe that acorns can grow into sturdy oaks. Some are at the street services who were against street work formerly.

CORRESPONDENT.

Fall River, Massachussetts.

A line or two, or maybe more,
We write to you, but not to bore;
Just simply to, in words concise,
Convey to you these notes precise.

On July 1 was held the business meeting and election of officers for the ensuing term. The ones chosen to perform the duties of the different offices are as follows: Elder H. O. Smith, pastor; James Walter Heap, first priest; William Wylie, first teacher; Charles Cockcroft, first deacon; Lavina S. Ashton, organist; Enanora Whiting, chorister; William Baldwin, book agent, and Alma M. Coombs, library commissioner and correspondent.

On the Fourth of July was held the semiannual picnic of the Sunday school. The weather being fine, and all desirous of enjoying themselves, the result was a very enjoyable picnic. The participants returned home refreshed, happy, and also very much sunburnt.

A few evenings past, the class of John Pilling, sr., assembled at the home of Doctor and Mrs. Milton J. Gilbert to commemorate the anniversary of his birth. A very pleasant

evening was enjoyed by all present. Many and varied were the games. After refreshments were served the host was presented with a pretty and useful token. With wishes for many happy returns of the day, the guests then took their departure.

Lest we should by writing more,
Tell all the news and then deplore
The act, when at some future date,
We'd wish some topic to relate
And find, when we took pen in hand,
Our thoughts, a scattered, fleeing band,
We'll close and wish Saints everywhere
Good will, peace, and the answered prayer.

ALMA M. COOMBS.

FALL RIVER, MASSACHUSETTS.

Miscellaneous Department

Conference Minutes.

EASTERN WALES.—Conference convened at Gloucester, May 25 and 26, 1912; presided over by District President E. J. Trapp; assisted by Vice President A. Jones. Statistical reports read as follows: Cardiff, 24; Gloucester, 39, gain 8; Nantyglo, 18. Elders reporting: G. Cope, A. Jones, Thomas Jones, James Evans, E. J. Trapp, Thomas Gould. District treasurer, P. Niles, reported: Receipts, £5, 2s, 6d; expenditures, £5, 1s, 2d. Bishop's agent, Thomas Jones, reported receipts of five shillings. Four members of the late Lydney Branch were expelled from the church, they having failed to make proper restitution according to findings of the elders' court. The following resolution was carried unanimously: "That this conference of the Eastern Wales District expresses its disapproval of the rota plan missionary system for reasons stated at our February conference of this year." Election of officers for the ensuing year resulted in the re-election of all officers as follows: E. J. Trapp, president; A. Jones, vice president; A. T. Trapp, secretary; P. Niles, treasurer. At 11 a. m. Sunday, the speakers were Thomas Jones and Thomas Gould. Fellowship meeting at 2.30, at which the good Spirit was present and a few encouraging testimonies uttered. At 6.30 the speaker was E. J. Trapp. Adjourned to meet at the call of the district president. A very enjoyable time was spent throughout the conference. This is the second conference of our church that has been held at Gloucester. Since the first one the local Saints have procured a new meeting hall which is much more convenient than the other. They are now looking forward to another gathering of the kind. A. T. Trapp, secretary.

ALABAMA.—District conference convened with the Lone Star Branch March 23, 1912. J. R. Harper and F. M. Slover were chosen to preside over the conference. All visiting Saints were allowed voice and vote in the conference. Officers reporting: Elders: J. R. Harper, F. M. Slover, W. J. Booker, G. O. Sellers, A. G. Miller, J. G. Vickrey. Priests: A. A. Weaver, A. G. Booker, W. A. Odom. Teachers: G. E. Wiggins. Deacons: J. W. Baldwin and L. G. Sellers. Bishop's agent reported on hand last report, \$2; received since, \$506.25; paid out, \$318; balance on hand, \$190.25. Agent's books were audited and found correct. Branches reporting: Pleasant Hill 256; Lone Star 157. The tent committee reported nothing done. Moved that the tent committee purchase a tent before next conference; if not purchased by that time the means secured for that purpose to be used for some other purpose to be designated by the conference. Motion laid on the table. G. W. Miniard offered his resignation as one of the tent committee, which was accepted, and A. A. Weaver was elected as one of the tent committee. The committee was instructed to confer with the Mobile District in regard to the purchase of a tent. W. H. Drake was ordained to the office of teacher. A motion prevailed that A. A. Weaver be ordained to the office of elder, if he would accept, and it is so directed by the branch to which he belongs. F. M. Slover, J. W. Dubose, Sister Alice Pickens, and Brother S. S. Smith were elected as delegates to General Conference, with authority to cast the full vote of the district; also majority and minority vote. It was decided by motion that this district adopt the same form of report blank that they use in the Mobile District, and the secretary was authorized to draw means from the treasurer and have five hundred

copies of these report blanks printed. H. H. Wiggins was elected treasurer, with authority to collect means for the purpose of having these report blanks printed, and also for other expenses. The time and place of next conference was left in charge of the president and vice president of the district. G. W. Miniard, secretary, McKenzie, Alabama.

MINNESOTA.—On June 29, 1912, the Minnesota district conference convened in the reunion tent at Clitherall, J. W. Wight presiding, with L. A. Gould and L. Whiting to assist. Ministers reporting in writing: Jacob Harpster, F. G. Barnes, P. W. Martin, G. Guy Buell, D. A. Whiting, A. W. Whiting, H. Way, W. C. Griffin, George Day, M. O. Erickson, T. J. Martin, L. Whiting, Charles Lundeen, Henry C. Smith, L. A. Gould, L. Houghton, and B. S. Lambkin. All branches reported: Minneapolis 112, Oak Lake 71, Bemidji 55, Audubon 86, Union 180. Reports of bishop's agent and auditing committee were read and adopted. Two recommendations for ordination were presented and were referred to a committee of the ministers in charge and the district president, with power to act. It was moved and carried to unite the Audubon and Oak Lake branches. This matter also was referred to the last named committee, with power to act. Time and place for holding the next conference were left to the district president. Officers elected for the ensuing year: Leon A. Gould, president; Lurett Whiting, vice president; Hallie M. Gould, secretary-treasurer; Eleanore Whiting, member of the library board. Hallie M. Gould, secretary.

NEW YORK.—District conference held at Niagara Falls, New York, June 8 and 9, 1912. Conference was called to order by district president, Elder Stone. Organization for conference resulted in the selection of Elder Stone to preside, assisted by Elder Booker; the district secretary to act as secretary, with power to choose assistant; the chorister of Niagara Falls Branch to act as chorister; Anna Landes to act as organist, with power to choose assistants; the branch deacon and ushers to act as ushers. Visiting members granted the privilege of the floor. Frank Mesle and Lila Schofield appointed press committee. Morning session devoted to short speeches by Saints present. Statistical reports from Niagara Falls, New York, Buffalo, and East Pharsalia branches read and accepted. Ministerial reports of Elders Stone, Joy, Mesle, Lewis, Rathbun, and Brothers; Priests I. G. Davis and George Landes, and assistant priest William Landes, accepted and read. Treasurer's report read and book referred to an auditing committee, composed of Thomas Irvin and Frank Mesle. Bishop's agent's report from January to June, 1912, read and accepted. Order of meetings conference resulted in the selection of Elder Stone to day 8 p. m.; Sunday, prayer and baptismal service, 8 a. m.; Sunday school, 9.30 a. m.; prayer and sacrament service, 2.30 p. m.; preaching service, 7.30 p. m. The selection of speakers left with Sisters Updyke and Lila Schofield, and Brother Loveland. Petition from the district Religio asking the district to meet in conference on Saturday afternoons in future, rather than in the mornings, in order to leave Saturday forenoon for the Religio business, instead of Friday afternoon, granted. Motion prevailed that every officer of the district, high priest, elder, priest, teacher, or deacon should report to district conference. Report of auditing committee on treasurer's report and book, read and recommendations adopted. Organization resulted in the following district officers: President, A. E. Stone; associates, Frank Mesle and L. Lewis; secretary, Lila Schofield; treasurer, William Brothers; librarian, William Landes. Motion prevailed that collections be taken up at all preaching services of conference, and special collection at sacrament service, amount so collected to be divided amongst the missionaries of the district present. Motion prevailed that when conference adjourned, it do so to meet at Buffalo, New York, the first Saturday and Sunday in October, 1912, at 8 p. m. Collection, \$1.41. Prayer service in charge of Floyd Rathbun and George Landes. Preaching by Elder Booker. Collection \$2.42. Prayer and sacrament service. Special collection \$7.38. Preaching by Elder A. E. Stone. Collection \$3.39. A vote of thanks was extended to Niagara Falls for the entertaining of conference. Lila B. Schofield, secretary New York District.

NOVA SCOTIA.—Thirty-first annual conference of Nova Scotia District convened at the tent at Glenville, Nova Scotia, June 29. Elder U. W. Greene was elected president of conference, Elder Anderson associate. L. O. Johnson gave a verbal report of work done during the year. Elder Anderson gave an encouraging report in regard to prospects for future work in the district. Elder Shirk also made verbal report. Statistical report of Williamsdale Branch was read: Present number 24; no report from South Rawdon Branch. Bishop's

CONTENTS

EDITORIAL:
 Unsuspected Values - - - - - 677
 The United Order of Enoch - - - - - 681
 Notes and Comments - - - - - 681

ORIGINAL ARTICLES:
 A Review of Mormonism Against Itself.—Part
 31, by S. W. L. Scott - - - - - 681
 Proper Procedure with Offending Member pre-
 vious to the Sitting of a Court, by Robert
 Winning - - - - - 685
 Dealing with the Erring.—No. 1, by Charles Fry - - - - - 686

OF GENERAL INTEREST - - - - - 688

LETTER DEPARTMENT - - - - - 690

S. W. Simmons—H. V. Braun—Charles J. Cady
 —Josie McKinney—W. H. Davenport—H. B.
 Root—Lloyd C. Moore—Jasper O. Dutton—
 Mrs. Alta Walters—R. Etzenhouser—J. A.
 Koehler—H. J. Davison—Sister E. Burton—M.
 F. Gowell.

NEWS FROM MISSIONS - - - - - 694
 Jacob G. Halb—Samuel Brown.

NEWS FROM BRANCHES - - - - - 695
 Abbie A. Horton—Correspondent—Alma M.
 Coombs.

MISCELLANEOUS DEPARTMENT - - - - - 696

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agent's report showed a balance of \$13.50 and was referred to auditing committee; K. Hyatt's bill for \$1.96 was read, and motion prevailed that a collection be taken to meet it. Brother Anderson was appointed president of district for ensuing year. He selected as his counselors Oliver Shirk and L. O. Johnson. Anna O'Brien was appointed district secretary and treasurer for ensuing year. Elders Anderson and Shirk were appointed delegates to General Conference April 6, 1913. Secretary was instructed to buy a district record book and keep a record of the members of the district. Motion prevailed that a fund be raised to meet missionary expenses, buying of record, etc.; also a motion that district request branches to take up a collection each month for that purpose. A motion prevailed that at all conferences hereafter sacrament be served. Auditors examined bishop's book and reported it correct. Time and place of next conference were left to presidency of district, also appointment of services, which was as follows: Preaching at 8 p. m., prayer and sacrament at 9.30 a. m., preaching at 11 a. m., baptism at 2 p. m., preaching and confirmation at 3 p. m., and preaching at 7.30 p. m. Everyone felt encouraged, feeling that the Spirit's power accompanied the conference throughout. William Anderson, president; Annie O'Brien, secretary.

Convention Minutes.

MINNESOTA.—Sunday school convention convened at Clitherrall, Minnesota, at 4.30 p. m., June 26, 1912. Called to order by superintendent P. W. Martin, who took charge. There being so few delegates present, a motion prevailed to suspend the rules and make this a mass convention. Reports read from secretary, treasurer, and home department superintendent. Election of officers resulted in the choice of M. Jepson, superintendent; L. Houghton, assistant superintendent; Alta Kimber, secretary; Ralph Murdock, treasurer; Ethel Tucker, home department superintendent; Penn Martin, member of library board. Adjourned to meet at time and place of fall conference to be set by district superintendent. Mrs. J. W. O'Neil, secretary.

Conference Notices.

Conference of the Southern Nebraska District will convene with the Blue River Branch, at Wilber, Nebraska, September 21 and 22, at 10 a. m. All branches send reports to H. A. Higgins or bring them with you. All are invited to join in conference with the Wilber Saints. W. M. Self, president.

The conference of the Eastern Colorado District will meet with the Colorado Springs Branch, September 14 and 15, 1912. Branches will please send all reports to E. J. Williams, 1210 South High Street, Denver, Colorado, in plenty of time for the above meeting. E. F. Shupe, president; E. J. Williams, secretary.

The Florida district conference will meet with the Alafloza Branch, Dixonville, Alabama, Saturday, August 10, at 10 a. m. Branch presidents, please see that your branch reports are properly presented and acted upon by your branch and signed by your president and secretary. Also try without fail to make these reports, as this is the way our general sec-

retary is kept in touch with the changes in your branch. We expect some of the missionary force with us. Let all come. C. J. Clark, president; E. N. McCall, secretary, Dixonville, Alabama, July 4, 1912.

Convention Notices.

Southwestern Oregon Sunday school association meets with reunion at Bandon Oregon, July 26 to August 4. Day will be set at reunion. Sunday school workers are requested to come prepared to discuss Sunday school work. Pearl Goodman, district secretary.

Reunion Notices.

Southwestern Oregon reunion will be held at Bandon, Oregon, July 26 to August 4, 1912. It is hoped that as many as possible will come prepared to camp. An effort is being made to have able speakers. Look for further notice. A. A. Baker, district president, Bridge, Oregon.

The Saints of the Eastern Colorado District will meet in reunion at Cottonwood Grove, southeast of Wray, Colorado, August 16 to 24, 1912. Teams will meet those coming by train at Wray, the 15th and 16th, and convey them to the grounds free of charge. Those coming at a later date will please notify the secretary in time that arrangement may be made for their conveyance. Those wishing tents will also notify the secretary in time, as the committee wish to have plenty of tents to accommodate all who attend. Pasture with running water will be furnished free. Elder John W. Rush-ton has signified his intention to be present, as well as others of the missionary force. A long pull, and a strong pull to make this the best meeting of the kind ever held in the West. E. F. Shupe, F. A. Russell, L. G. Holloway, committee. Please notify Mrs. A. E. Tabor, Wray, Colorado, secretary, of your intentions, not later than August 1.

Just having received notice of our appointment to the vacant chairmanship of the reunion committee of the Northern California and Nevada reunion, and knowing the time draws near, we hasten to give notice that the above reunion will be held at Irvington, Alameda County, California, the usual place as already arranged for by the committee, commencing August 31, and will continue ten days. The accommodations will be fully up to or in excess of last year. Tents will be about the same rental, 8 by 10, \$2.15; 10 by 12, \$2.65; 12 by 14, \$3.15. These prices are flexible. The dining room will be conducted the very best possible. Rooms can be procured as last year. Straw and wood will be furnished as cheaply as possible. The committee guarantee they will do all in their power to make the reunion a success; if all others do the same, success is already written on our banner. F. M. Sheehy expects to be present and informs us that Daniel Macgregor, our general Sunday school superintendent, will also be in attendance who, together with our missionaries and local officers will guarantee a long ministerial force. We are now ready to receive orders for tents and springs and mattresses, also for rooms if any wish them. As the time is near at hand, August 31 to September 9 inclusive, we hope all will take a deep interest and help to make it a spiritual feast. If orders are sent to me I will care for them. The

district conference will convene on Monday, September 2, at 10 o'clock, and the Sunday school and Religio conventions as they may arrange. Let us all labor together with an eye single to the good of the blessed cause. Further particulars will be published as they are formulated by the committee. J. M. Terry, 1202 Fourteenth Street, Oakland, California, July 4, 1912.

Those desiring tents for the Rich Hill reunion, August 23 to September 1, should write James Houston, at that place early, so they may be secured. Only one size, 10 by 12, price \$2 for ten days. The committee will do all in their power to accommodate the campers. W. S. Macrae.

The Northwestern Missouri reunion will convene on August 23, and continue for ten days. We expect a good attendance at this reunion, and to make it a success we are going to considerable trouble and work. We hope the Saints expecting to attend will not forget the date, and will make preparations to that end. Meals, twenty cents each or six for one dollar. Tents, 10 by 12, \$2; 12 by 14, \$2.50; those wanting tents will please notify us in time. Order of meetings: Prayer meeting at 9 a. m., preaching at 10.45, 2, and 8, except on Thursdays, when the day will be occupied by the Sunday school exercises, except at 8, when there will be preaching services. Arrangements are being made to have able speakers and good singing, so let us meet with the good Spirit of God, that it may be a blessing to us. Write for tent orders and information to B. J. Dice, secretary, Stewartsville, Missouri, or J. H. Hinderks, president, at the same address.

The first reunion of Southern Wisconsin and Northeastern Illinois districts will convene at Belvidere, Illinois, August 23 to September 2. The grounds are quite centrally located in the city. Those coming on the interurban from the east only have four blocks to the grounds from the station. Those coming on the interurban from the west get off at Cherry Street, one block from the grounds. The Chicago and North-Western Railway depot is only six blocks east of the grounds. A team to transport baggage from both stations to the grounds will be at the service of all. The Kiswaukee River forms one boundary of the grounds. There are a goodly number of shade trees and the grounds as a whole are not low. Meals will be served at the dining tent at fifteen cents a meal by meal tickets. Tents and cots will be furnished as

follows, as nearly as possible: The private tents are rented in Madison, Wisconsin. Wall tents, 10 by 12, \$2.25; 12 by 14, \$2.50; 10 by 15, \$2.75; 12 by 14, \$3; 12 by 19, \$3.25. Cots each cost 25 cents and must be ordered with the tents. Any who are aged or infirm may procure rooms in private house by writing J. A. Daer, 528 Buchanan Street, Belvidere, Illinois. For speakers we expect the ministry in general charge and missionaries of both districts. It has also been decided to procure a special field worker for Sunday school and Religio work. Address all orders for tents to J. O. Dutton, Evansville, Wisconsin, box 76, not later than August 15, and earlier if possible. Let all remember the word of the Lord in former years wherein he has said: "It is pleasing unto me that my people meet together from year to year," etc. Be willing to make the needed sacrifice and God will bless. Jasper O. Dutton, corresponding secretary of joint reunion committee.

The annual reunion of the Latter Day Saints' Church of the Chatham District will be held at Erie Beach, August 2 to 12, 1912, a delightful summer resort, twelve miles from Chatham, on the banks of Lake Erie, reached by the Chatham, Wallaceburg and Lake Erie Electric Road, which will furnish tickets at single fare from all points on the road, good to return any time during the reunion, provided they are stamped by the secretary of the reunion at the beach. The Pere Marquette Railroad will issue week-end tickets, good from Sunday morning till Monday evening at single fare and ten cents. Purchase Pere Marquette tickets to Cedar Springs, and change to C. W. & L. E. to beach. Meals will be served at the large dining tent at fifteen cents a meal. Tents rented for the entire reunion at the following prices: 12 by 16, \$3.75; 12 by 14, \$3.25; 9½ by 12, \$3; 8 by 10, \$2.75. Kindly send your order and size of tent required to Stewart Lamont, 66 Lydican Avenue, Chatham, Ontario. Order at once and make sure of tent. All ordering tents will be asked to provide all the necessaries for their own comfort. All not ordering tents will be provided tent accommodations and beds at fifteen cents a night, but if convenient bring pillows and blankets in shawl strap. Straw will be provided free to all wishing to fill ticks. The following speakers are expected: F. A. Smith, R. C. Russell, R. C. Evans, William Fligg, William Davis, John Shields, Brother Burke, and many other prominent speakers from the United States and Canada will be present. Let all come and enjoy the reunion. J. C. Dent, secretary and treasurer.

Pastoral.

To Whom It May Concern; Greeting: There are a few reports not in for the quarter as yet. It will not be possible this time to reply personally to but such as have asked for special information.

It is contemplated that at the reunion to convene at Council Bluffs, Iowa, August 23 to September 1 a quorum of elders will be organized. President Frederick M. Smith will likely be here to attend to such organization and the elders of western Iowa and the entire State of Nebraska are requested to be in attendance as far as possible. The lesser priesthood of Nebraska and western Iowa, save the Little Sioux District, will also be organized so far as possible. The Aaronic priesthood of the Little Sioux District is especially requested to be in attendance at the Magnolia reunion, September 6 to 15, for the purpose of organization.

Your brethren in bonds,
G. T. GRIFFITHS.
J. W. WIGHT.

LAMONI, IOWA, July 9, 1912.

To the Saints of Utah and the Utah District; Greeting: Since entering my field of labor (Utah) I was at your late district conference held at Malad City, Utah, chosen to act as president of the Utah District. I hereby salute you and earnestly pray for your hearty cooperation. Scandinavians, British Americans, and in fact every soul that has obeyed the gospel, proving themselves true to same, are one in Christ Jesus our Lord, without respect to persons, rich or poor, and to that end I hope to labor among you and kindly ask you to notify me as to your wishes, wants and needs, so that I may be able to make arrangements to give you such assistance as I can and at such time as I can. To me the field is new, hence I need your assistance as well as your fervent prayers that we may labor acceptably together before God and man.

Now, brethren of the local ministry, don't forget your responsibility, that you may be held blameless before God. Those desiring to write me may address me as follows: My

**A New Edition of the
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By order of General Conference a committee was appointed to correct all typographical errors, also Section 22 of the Doctrine and Covenants. This has been done and the book is now ready. It contains a valuable addition in the form of a new concordance. All the revelations up to date are included. You will need this edition.

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field address is 772 East Fourth South, Salt Lake City, Utah; home address, Tigris, Missouri. J. C. CHRESTENSEN.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT, IN AND FOR THE UNORGANIZED TERRITORY OF ARIZONA.

Saints and Friends of the Reorganized Church of Jesus Christ of Latter Day Saints Living Within the Territory of Arizona: Please take notice that Elder S. D. Condit address box 1774, Bisbee, Arizona, has been duly appointed bishop's agent in and for said territory, and is authorized to perform all the work as bishop's agent in and for said territory usually devolving upon agents of the bishopric in said Reorganized Church.

We commend Brother Condit and his work to the Saints and friends within said territory and speak for him, the co-operation and assistance of each lover of the truth and helper in the work of our blessed Lord.

Trusting that peace and good will may attend the helpers everywhere, I am in behalf of the Bishopric,

Very truly and respectfully,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, July 11, 1912.

Addresses.

J. C. Chrestensen, field address, 772 East Fourth South, Salt Lake City, Utah; home address, Tigris, Missouri.

Old Heralds Wanted.

The following issues of SAINTS' HERALD are wanted at the Presiding Bishop's office: June 20, 1891; May 28, 1892; June 3, 1893; May 16, 1894; May 15, 1895; June 17, 1896; May 26, 1897; May 4, 1898; May 24, 1899; April 4, 1900. Please mail direct to Bishop E. L. Kelley, Independence, Missouri.

Died.

ANDERSON.—Brother Jeremiah Anderson was born in the town of Miller, LaSalle County, Illinois, April 15, 1852. Was united in marriage to Miss Bertha M. Sampson, December 16, 1874. To this marriage were born eight children; five girls and three boys. Deceased was baptized by Elder J. B. Roush, July 7, 1895. Died on the farm where he was born April 1, 1912, aged 60 years, 11 months, and one day. The funeral services were held in the Mission chapel, town of Miller, LaSalle County, Illinois, April 4, 1912, in charge of Elder Thomas Hougas. Funeral sermon was preached by Elder F. M. Cooper, of Burlington, Iowa. Those left to mourn the departure of Brother Anderson are his wife, his daughters, Mrs. Eva Thorson, Mrs. Mabel Hayer, and Ida Hayer; Nora and Mildred Anderson, and the one surviving son, Martin Anderson; besides many other relatives, including a number of grandchildren. Brother Anderson was noted for his honesty, virtue, and uprightness of life. His life was a credit to the community where he had lived and to the church of which he was a member. Two of his sons, Thomas and Silas, preceded him to the world of spirits, the former at the age of three years, and the latter—an excellent young man—at the age of twenty-seven years.

JERNEGAN.—At the home of her nephew, Brother Blair Filmore, June 2, 1912, Sister Catherine Jernegan. She was born July 12, 1836, at Glenville, Nova Scotia; baptized November 16, 1902, at Glenville, Nova Scotia, by H. J. Davison; confirmed by H. J. Davison; sermon by William Anderson.

DAVIES.—Sister Ella Davies passed away at her home near Dewair, California, June 24, 1912, at the age of 36 years, 10 months, and 10 days. She leaves a husband, two children, a father, one sister, and three brothers, with other relatives. Her remains were brought to Oakland where was held an impressive service in the church she loved so much while living near it. She was the eldest daughter of Brother R. Ferris. Her mother preceded her in death. Her body rests in the beautiful Mountain View Cemetery in Oakland. Doctor Bush sang a solo, the sermon was by J. M. Terry. Many tributes of respect and love were shown in her behalf.

ANDERSON.—At the hospital at Clarinda, Iowa, June 27, 1912, after an operation for appendicitis, Katie, daughter of Brother and Sister John Anderson, of Ellston, Iowa, aged 9 years, 4 months, 3 days. A dutiful and affectionate child,

and the only daughter, her sudden going is a hard blow to parents and brothers. Funeral service at Ellston, June 30, in the Christian church. It was filled, and many were standing, both in the house and at windows outside. Best opportunity to teach the truth we have had there for years, and there was excellent attention. Sermon by H. A. Stebbins.

FISH.—Viola May, daughter of Elder Robert and Sister Ethel Fish, was born near Mallard, Iowa, August 26, 1909, and died at the home, July 7, 1912, aged 2 years, 10 months, and 19 days. She was blessed February 19, 1912, by Elders C. C. Joehn, C. J. Hunt, and Robert Fish. Funeral services were held in the Saints' church July 9, and Elder C. E. Butterworth preached the discourse to a house full of sympathizing relatives and friends. She sleeps, awaiting the resurrection.

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NAME WANTED

The Southern California District will give a prize of the three Standard Books of the Church, for a suitable name for our Reunion Ground, to be selected by Reunion Committee next August.

All names should be sent to secretary.
R. T. COOPER,
202-3 Lankershim Bldg., Los Angeles,
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THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, JULY 24, 1912

NUMBER 30

Editorial

BEARING FRUIT.

We are pleased to state to the readers of the HERALD that the suggestions made by us in a late issue in regard to substantially helping the development of The United Order of Enoch by those who might have that which they were willing to consecrate for the purpose, have borne fruit. A number of contributions have been received by the order following the lines suggested by us. We believe it to be a direct indication of the latent willingness on the part of many to accede to and agree with the revelation requiring the carrying of such organizations into effect. We believe further that the contributions so far received, like the scattering drops preceding the shower, will be followed by many others, who when the way was evidently pointed out were not only willing but ready to aid in so good a cause. It must be understood by those who read this, that the means requested are not asked for by the Presidency nor by the acting officers of The United Order of Enoch to build up any financial scheme, to result to the benefit of these officers of the church or the order. There is not and can not be any selfish designs upon their part in this movement. Whatever enterprises any of these men may be engaged in personally, aside from their assigned work in the spiritual affairs of the church, are separate and apart from the interest and affairs of the order, having no relation thereto only as monetary gains therefrom may by them be devoted to the interests of the order in precisely the same way as any and all others who may choose to aid in this enterprise.

In reference to the order having been organized at Independence it should be only necessary to state that under the circumstances there logically could not have been an initiatory organization originated and carried into effect anywhere else. It was necessary that it should begin at that place, and under the laws of the State of Missouri, to be in line and compliance with the order directing its institution. One of the strong reasons why we presented the appeal in the HERALD is that it seemed to us not only

desirable but absolutely necessary that the experiment undertaken in the organization of The United Order of Enoch should have a more united effort on the part of the church as a whole, and receive support from a wider field, than the comparatively few who were gathering into proximity to Independence.

If it is to be considered as an experiment, it is worth putting forth every effort in the power of an united people, and the Saints are constantly singing that if they are not united they are not one in Christ. We should leave no legitimate means untried by which the experiment may be made a success. It is possible by an united effort to make this one experiment a success, a complete success, which will clearly point the way to the establishment of others elsewhere and for similar general purposes, though under different management, and thus widen the sphere and usefulness and determine the full effect of the virtue of the commandment given by revelation.

Another consideration may be presented, and that is: Supposing it is an experiment, there can be no real loss either to the individuals contributing thereto or to the church itself; for under the laws of its organization, in compliance with the statutes, whatever might remain of the order and its effects would merge into the general treasury to be used for the benefit of those who should have need, to be distributed under the fostering care of the Bishopric. If it should prove to be a failure as an experiment, and because its measures were found impracticable, it would simply be another failure upon the part of men to understand and carry into effect the will of God concerning them, and their human conduct with regard to themselves and their associates' welfare, like the many that have gone before it. We would have failed, not for the want of effort, not for the lack of will or disposition to do, but because we failed to understand the obligations imposed upon us and the mistake of failing to comprehend the how to do what we believed was necessary to be done.

These considerations are urged, not because we have any fear of failure or the consequences thereof.

It is ours to do, according to the best light we have, and leave the consequences with the Lord. We have faith that there will be success. Napoleon, when standing near the approach to the Alps, over the passes of which he proposed to convoy his army, questioned his general of engineers, "Is the route practicable?" The answer of the engineer was, "It is barely passable." Napoleon's reply and command was, "Let us go forward then." With his own hands he helped to push the cannon upon the passes, crossed the Alps, made his descent upon the other side, astonished his enemies, and won the victory, which made him the conqueror that he was.

The Lord has said to us, "*Let us go forward.*" Shall we hesitate? Nay! We have only to go forward and the victory is ours.

We have lately noted anew a peculiar thing. We have heard men say, that they were willing and ready to do a certain thing which seemed to be desirable to be done. They have expressed a definite knowledge of what should be done and how it should be done in their judgment. They have not done the thing desirable to be done even in the way which they themselves have pointed out. We have made a mental inquiry as to why this is so. We have discovered that the statement, "I am willing and ready to do," hinges upon a mental reservation and depends upon the understanding or the facts that all others, knowing of the thing desired to be done, shall have first done as the one making the affirmation thinks it should be. In other words, he has failed to make good his declaration that he is willing and ready to do, by neglecting or refusing to do the thing according to his own understanding of how it should be done. As far back as 1866 or 1868 we stated in an editorial in the *HERALD*, that if every individual in the church would pay into the coffers of the treasury of the substance with which the Lord had blessed him, according to his own understanding of what and how much the Lord required, there would be no lack in the treasury, and none deficient in attempting to carry out their duty. After forty years of observation we feel inclined to repeat our assertion.

SIGNS OF THE TIMES.—PART 1.

Can ye not discern the signs of the times?—Matthew 16:3.

IS THE WORLD GROWING BETTER, OR WORSE?

Some people hold that the world is growing better all the time; that this is the very crowning age of intelligence, morality, prosperity, and general advancement. Others argue that the world is growing worse all the time; that people are blind to the rottenness of society and the dangers that threaten the world.

Both classes may find justification for their belief if they take only a partial survey of the situation. As a people, we believe that we are living in the evening time of the world; and the times remind us of the closing of a typical summer day in the Middle West. We see the sun setting in a blaze of wondrous light and beauty. The heavens seem illuminated and the earth glorified. We say, What a wonderful evening! And it is wonderful! But even as we look, a chill shadow penetrates the atmosphere. Looking toward another part of the sky we see black and threatening clouds piled high into mid heaven. There comes a low, deep rumble of thunder that shakes the very earth; and a flash of lightning rives the sinister blackness of the cloud. We know that a terrible storm is about to break. Our lovely evening goes out in tempest and tumult. But we have faith that after the storm and the night there will dawn a most glorious morning, coming as it were upon a new earth all cleansed and purified.

THE IMPENDING STORM.

So to-day if we would correctly estimate the age we must look at all parts of the social horizon. If we look only at the incomparable development of education, the undoubted activity and devotion of social reformers and charitable institutions, the upward trend of sentiment and legislation in certain quarters in the interests of oppressed humanity, the astonishing achievements of invention, and human conquest of the forces of nature with the accompanying material development and empire, we will exclaim, "What a wonderful age! Surely this is the best of all periods of time and the world is rapidly growing better and pressing onward toward the millennium of universal peace, equality, and social justice."

But even as we look, a shadow falls across our pathway. Turning we see in another quarter of the horizon black clouds of social discontent, industrial disorder, threatened anarchy. There comes the detonation of exploded dynamite. We hear the fall of brick and mortar as the *Los Angeles Times* building goes down. Black, half discerned forms of terror ride the air. The storm is gathering. Will it break? Will there come later the dawning of a brighter day upon a cleansed and purified world?

SOME GROW BETTER; SOME GROW WORSE.

The fact is that the prophets foreseeing the time of the end foretold some strikingly bad features and some strikingly good features that would characterize that period. Not all men are growing worse. There is undoubtedly a large class of persons, honorable men and women of the world, who are more intelligent, active, and high-minded than any

similar class of worldly men and women of any past age. To convince us of this we have but to investigate for instance the activities of some who have developed the Red Cross movement and directed its work in the interests of suffering humanity in times of peace as well as in times of war; or certain classes of public-school teachers, settlement workers like Jane Addams or Jacob Riis, hospital workers, and certain of our modern statesmen and of legislators, like Lloyd-George of England, who are striving in every way to promote legislation that will render more safe, comfortable, and prosperous the lot of the working classes. There are hundreds of men and women of this type so morally and intellectually far ahead of any class existing during the Middle Ages or even the boasted ages of chivalry, that there is absolutely no comparison.

But on the other hand, the forces of evil keep step with the times and enlist the brightest intellect that the age can produce and the modern universities polish and equip and graduate, the most deadly menace of civilization—an intellectual and educated man gone wrong. Our great universities and colleges send out brilliant and consecrated social workers; they also send out the thoroughly equipped and up-to-date lawyers who serve great corporations against the people. Every time the Government attempts to move against organized wrong there it faces a solid phalanx of the brightest legal talent of the age, such as led a British commentator to exclaim not long ago: "There are more brains behind the trusts than behind the whole United States Government." Every time the widow of a workman who has died as the result of an industrial accident seeks compensation at the bar of justice, she is faced by some brilliant, college bred lawyer who loves a princely salary more than he loves justice. And so to-day there are more brains enlisted in the liquor business, in the white slave business, in common burglary, in every form of organized or individual evil than at any time in any other age, and consequently these forces are more deadly and dangerous than at any time in the past.

The prophets did not say that in the last days all men should grow worse; they did say: "Evil men and seducers shall wax worse and worse."—2 Timothy 3: 13.

The forces of crime, in their onward march, keep a little ahead of the forces of reform and correction.

Two "yeggmen," a typical production of the age, were conversing. One said: "Wot's new in de biz?"

The other replied: "Dere's a feller invented a vault door dat's five years ahead of de times."

"Say, dat's bad," commented the first speaker.

"But," continued the second, "Skinny Moss has

invented a jimmy dat's five years ahead of de new safe door."

THAT WHICH DANIEL SAW.

"Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."—Daniel 12: 4.

Daniel by inspiration catching a glimpse of our crowded schools, libraries, colleges, and universities, and our swarming depots and docks, characterized that which he saw in a single sentence (or the Lord did it for him): "Many shall run to and fro, and knowledge shall be increased." This was to be a characteristic of "the time of the end." It is in some ways one of the most interesting features of our times.

"Many shall run to and fro":* One has but to visit the subway in New York City, note the ever surging crowds on the ferry at Oakland, in the union depots in Saint Louis, Chicago, Kansas City, or watch the shuttle like regularity of heavily loaded ocean liners plying to and fro over seas, to become impressed with the aptness of that expression. With incredible rapidity the long ages of the oxcart and the pack animal have given place to the railroad, the electric car, the steamship, the automobile, and the aeroplane. The universal travel of this age is quite unlike anything of the kind ever before witnessed. As a sign of the time of the end it is *unique* and *extraordinary*.

"Knowledge shall be increased": There have been a few educated persons in almost every century of the past. There were schools of learning (after a fashion) in Egypt and Rome; but they were for the few. But to-day education is placed within the reach of the common people. Yes; it is made compulsory in many places. There are common schools, everywhere, and at frequent intervals colleges and universities and other institutions of higher learning. The press is busy all the time. And the free rural mail delivery carries the daily papers, the weekly and monthly magazines, even the higher class of reviews to the most remote sections. Every town of any considerable population has one or more free libraries. Knowledge has advanced by leaps and bounds. It covers a wider field and is more diffused than ever before. As a sign of the time of the end, pointed out by Daniel, this condition is also unique and extraordinary.

THAT WHICH NAHUM SAW.

Nahum saw something that was to be in the time of the end, or as he expressed it, "in the day of His preparation," quite like that predicted by Daniel:

"The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be

terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk: they shall make haste to the wall thereof, and the defense shall be prepared."—Nahum 2: 3-6.

It is only a short walk from my home to a point where one can see the overland trains from the East come down through the Cajon Pass into the San Bernardino Valley. Let us stand at that point, in imagination. It is night. Presently we feel a low vibration of the earth. We catch the sound of a distant rumble. A long white pencil of light flashes out from the dark recesses of the Pass and illuminates the Valley. "Fire-eyed and rushing the great overland train sweeps past, every window like a blazing torch, the great headlight flaming far ahead, running like the lightning, with a rush and roar that causes the very ground to tremble, and shakes the fir trees on the mountainside as it passes. The prophecy explains itself,—the "recounting of his worthies," as the conductor makes his rounds; their "stumbling in their walk," as they pass to and fro in the aisles; their "jostling one another in the broad ways," as the cars bump and jostle in street and switchyard. The description is so striking that it has been noticed by those not of a religious inclination. Some years ago the *Four Track News*, a monthly magazine published by the railroad interests of the East, contained an article in which this prophecy was applied to the modern railway train, and properly so, too.

And these things, we must not forget, were to characterize the day of "God's preparation."

KNOWLEDGE INCREASED; HOW ABOUT FAITH?

"Knowledge shall be increased," but how about faith?

The prophet said that "knowledge should be increased," but he did not say that faith should be increased or that virtue should be increased. And the divine plan is: "Add to your faith virtue, and to virtue knowledge." Faith and virtue are the foundation on which education should build. Any age that is rich in knowledge but poor in faith and virtue is not in a good condition. The prophets said that in the last days "knowledge should be increased," but they did not say that faith and virtue should be increased. Indeed Jesus said: "When the Son of man cometh, shall he find faith on the earth?"—Luke 18: 8. He answered his own question by declaring: "But as the days of Noe were, so shall also the days of the coming of the Son of man be."—Matthew 24: 37.

There was very little faith on the earth in the

days of Noah. Men were eating and drinking and marrying and giving in marriage, and took no heed at all of religious matters, until destruction came upon them. We are told that the earth was filled with violence, men were corrupt, they had no faith; and as to virtue, they "took them wives of all that they chose." Our court records, hotel registers, and divorce statistics tell a similar story to-day.

As to faith, it is a matter of notoriety that, wonderful though our educational system may be, it does not conserve faith, at least not in the institutions of higher learning. This is notorious. The young man goes from a Christian home as a Christian, passes through the college and comes back a skeptic. It is not so long since one of the leading magazines published an article from the pen of Harold Bolc , who after investigating colleges all over the United States, and interviewing eminent educators from Maine to California, headed his article "Blasting at the Rock of Ages." Ex-President Eliot of Harvard, who should be the very highest type of educated man of to-day, in outlining his fancied "religion of the future," says that it will not be "a religion of authority"; that is it will not rest on the revelations of God, or claim any such authority, but will go no further back than the consciences of men,—that which the brain of man can study out and his conscience approve will be the religion of the future.

Harvard history runs back to the Pilgrim fathers, the school having been founded by God-fearing men of a very high type who believed in a God of power and a God of revelation and a religion of authority. Harvard has traveled a long way since 1636-8 when she started with an appropriation of about \$2,000 and a few very moderately well-to-do students, until now, with her invested funds of over twenty-two million dollars and her great body of students and professors, including many sons of very wealthy persons, who live at Harvard in great luxury; but while the road may have led toward a richer curriculum and a broader estate, it has not led toward greater faith or more rigorous virtue.

"YE HAVE HEAPED TREASURE TOGETHER FOR THE LAST DAYS."

The fact is that this age is grossly materialistic. Our triumphs and glories are mostly material. Men have largely ceased to reckon with the God of the Bible. The god of the dollar claims their almost undivided attention. This is apparent even in many of the sanctuaries supposed to be dedicated to Jehovah.

The accumulation of wealth in the hands of the few is characteristic of the times. Nothing like the vast estates held by individuals and corporations, with corresponding power, was ever before dreamed.

The Literary Digest, June 15, 1912, notes the fact that as nearly as can be determined John D. Rockefeller's personal fortune is now \$900,000,000. The human brain simply can not comprehend such an amount of treasure heaped together in one estate. Yet this is but one of several great fortunes approximately as important.

On this subject Doctor Josiah Strong, one of our best known students of social problems, is quoted in *The Chautauquan* for May, 1912, as follows:

"If one hundred workmen could earn \$1,000 a year, they would have to work 1,200 or 1,500 years to earn as much as the annual income of these one hundred richest Americans. And if a workman could earn \$1,000 a day he would have to work until he was 547 years old, and never take a day off, before he could earn as much as some Americans are worth. . . . The wealth of Cræsus was estimated at only \$8,000,000, while there are seventy American estates, according to Mr. Shearman, which average \$35,000,000 each. The nabobs of the later Roman republic became famous for their immense fortunes, but the *entire possessions* of the richest were not equal to the *annual income* of at least one American."—*The New Era*.

This too is a feature of the last days foretold in prophecy. James, in his wonderful fifth chapter, which to our mind is clearly prophetic, and not by any means limited to conditions in his own time, said: "Ye have heaped treasure together *for the last days*."

ELBERT A. SMITH.

(To be continued.)

NOTES AND COMMENTS.

TO REGAIN NAUVOO.—Various newspapers throughout the country have lately given space to a report that the Utah Mormons are going to regain Nauvoo and make it a stronghold. We have received a number of these in clippings from interested parties. This report contains enough inaccurate statements to make it patent that some hack writer was responsible for it. The Nauvoo papers have commented on this report. The *Nauvoo Independent*, under the heading, "An old story," says in part:

"But as to the report that the Mormons expect to return to the city, rebuild it and own it, we don't believe there is any truth in it. In fact we have good reasons to believe that they have no such thing in mind at present, as they have recently been offered some historical property, which they no doubt would have purchased had they wanted to get a foothold here. They stated that they had no intention of purchasing Nauvoo property."

The *Nauvoo Rustler* disposes of the matter as follows:

"AN ERROR.

"*The Keokuk Gate City* of Tuesday contained a column article concerning the Mormons and Nauvoo, which contained a number of misstatements. The article tells of the recent Mormon convention held in Illinois, and that the Utah Mormons intended to make Nauvoo again the headquarters of the sect. The article states: 'The Utah Mormons recently improved the lot in which Joseph and Hyrum Smith are buried, erected new monuments and made other changes. The tombstones being stately shafts with the names of the two leaders and the dates of their birth and death.' This is all untrue. No monuments have been erected in Nauvoo over the graves of the Mormon leaders, the Smiths, and the Utah Mormons have no intention of doing so. However, the Iowa Mormons have the matter under consideration and may carry it through. These Mormon articles that frequently find their way into the newspapers are certainly the work of some imaginary mind and the writers care nothing for the truth—just so they get their articles in print. *The Gate City* should know better; it is located too near the scene to make such rank misstatements."

CORRECT REPRESENTATION.—William Chandler, an English brother, sends us a long extract from the *London People*, which gives an account of the Utah Mormon propaganda in England. The article is called "The growing Mormon menace," and while it considerably overdraws and misrepresents the work of that church, which we deplore, it also affords us satisfaction because it gives evidence that the world is more and more learning that the original church did not practice polygamy, that Brigham Young led his followers away from original tenets and belief, and that the world is recognizing the Reorganized Church as a thing separate and apart from Utah Mormonism. From the article mentioned we quote as follows:

"They never call themselves Mormons; that would never do, for the name has become associated with all that is wretched and sordid to a degree. Their leaflets and tracts, which are manufactured by the ton at Liverpool in the offices of their official organ, *The Millennium Star*, always refer to these missionaries by the innocent title of elders; their church is spoken of as that of 'The Church of Jesus Christ of Latter Day Saints.' This literature never breathes the term 'plurality of wives,' and the whole subject is carefully screened from the notice of the convert until after he or she have taken the terrible oaths that bind them irretrievably to a system of dark moral corruption and slavery. In justice to a sect numbering several thousands in this country, and whose religion is without the slightest taint of moral

irregularity, it should be stated that there are in existence at the present time a number of Mormon churches, the members of which suffer invariably from being classed with the 'Latter Day Saints.' But it should be explained that when the founder of Mormonism was assassinated by the bloodthirsty men from Missouri, the sect was split in twain. By far the greater number of Mormons placed themselves under the command of Brigham Young, who led them forth through the wilderness and ultimately established their city by the sides of the Great Salt Lake. They changed their name to that of 'Latter Day Saints,' and polygamy was first openly practiced at the instigation of Brigham Young, and has been identified with the Utah Mormons ever since.

"Those who remained in Missouri elected as their head Joseph Smith II, son of the murdered prophet. This gentleman is alive to-day, verging on ninety years of age, and has spent the greater part of his life in carefully explaining that his is the true Mormon church, and that there never has been anything of polygamy associated with their doctrines. At a conference held some years ago this church adopted the official title of the Reorganized Mormon Church, but they are usually spoken of in America as 'The Reorganites.' As has been stated, this section of Mormons have several churches in this country, particularly in Liverpool, Warrington, Manchester, and in Wales, also in the Midlands, and they have endured much injustice through being confused with the Salt Lake City Mormons, whose missionaries are now active. One of the leading 'Reorganites' in this country is Elder William Chandler, of Orford-lane, Warrington, who has very ably championed the cause of the church which he represents."

There is no contagion equal to the contagion of life. Whatever we sow, that shall we also reap, and each thing sown produces of its kind. We can kill not only by doing another bodily injury directly, but we can and do kill by every antagonistic thought. Not only do we thus kill, but while we kill we commit suicide. Many a man has been made sick by having ill thoughts of a number of people centered upon him; some have been actually killed. Put hatred into the world and we make it a literal hell. Put love into the world and heaven with all its beauties and glories becomes a reality.—R. W. Trine, "In tune with the infinite."

The Devil was piqued such saintship to behold,
And longed to tempt him like good Job of old;
But Satan now wiser than of yore,
And tempts by making rich, not making poor.
—Pope's Moral Essays.

Hymns and Poems

Selected and Original

A Marvelous Work and a Wonder; The Gospel Restored to Earth in Latter Days.

A youth whose heart was touched by Pentecostal fire,

Moving him to seek devoutly, and thus acquire
A life devout, consecrated to God and holiness,
Religious views to attain that heaven can bless.
Vainly for light on this, sectarian creeds he scans,
Each faction showing warped and biased plans.
Leaning now on God, to solitude he repairs;
Omnipotence he knows will heed his prayers.
Unbiased in mind, he applied Faith's key,
Still pleading for wisdom, on bended knee.

When lo, a light appeared, far greater than the noon,
Outshining the sun, and effacing the moon,
Revealing to Joseph, in this momentous hour,
Kind Heaven's resourceful aid and power.

A messenger to him, direct from heaven then came;
Nephi was this welcome stranger' s name.
Divine rapture thrilled in Joseph's breast,

As in love he beheld the heaven sent guest.

Wonder and fear fell back in great amaze,
O'erwhelmed with beams of celestial rays.
Nephi then spake to Joseph, calling him by name,
Delivering to him the message for which he came;
Explaining also work God had for him to do,
Relating to some records then hidden from view.

Those long tresured records, he said, contained
History most sacred, soon to be reclaimed.
Enshrined they were then, in Cumorah's hill;

God's marvelous love we see from them distill.
Of this hidden record, inspired lips had long foretold;
Seeing in vision its coming forth, inscribed on gold.
Precious drops of mercy ever mark God's course;
Exhaustless in love, they bubble from their source;
Love, from danger, carefully hid this book so holy;

Restoring it again from a bed secure and lowly.
Exultant is this claim, though few can understand,
Seeing love unfurl this ensign in Joseph's land.
This is Joseph's stick; with Judah's 'tis now combined;
One stick now in God's hand, as he designed.
Regarding fulfilled prophecy, many such appear to view,
Every blessing promised will ere long our earth renew.
Down all through dark and superstitious ages,

Terror and blood marked history's sad pages.
Opprobrium for Israel, in conflict oft-times break;

Even hope, long-clinging, would fain her seat forsake.
Almighty Father, the time is now full; why still delay?
Recall thy wandering children home, we pray.
Tenderly lift from Israel their long abject bane,
Healing all their sorrows in the millennial reign.

In Jesus' name, soon, a willing pardon speak;
No other name is given through which to seek.

Let his shed blood, through faith, their sins efface;
An atoning sacrifice, for Israel's covenant race.
The light bursts forth and illumines the chosen way,
Through Zion's pearly gates, to millennial day.
Enchanting visions there will hold our wondering gaze,
Revealing the "Man Divine," through shining rays.

Dangers are passed, when with Christ we rest;
Angelic throngs we'll join, amongst the blessed.
Yet a little while till He comes to lead his people home.
Sing his praises; glad hosanna; nevermore from him to roam.

IANTHA B. STILLWAGON.

NEW WESTMINSTER, CANADA.

Original Articles

DEALING WITH THE ERRING.—NO. 2.

BY CHARLES FRY.

Editor's Note.—In this number Brother Fry takes up the subject of labor. When one is offended is he to seek reconciliation? If so, how? Or shall he "lay low" and watch his chance to "get even" with the one who has offended him? That is the world's way. What is God's way? God's way is orderly and leads to peace and life. A violation of his rules will lead to strife and spiritual death. What are his rules? The next number in the series will be devoted to the subject of "Repentance."

LABOR.

When an offense has been committed and the offender does not take steps to make restitution and reconciliation, the law makes it the duty of the offended one to take the initiative and seek to bring about reconciliation. The scriptures are quite definite as to how this should be done, and the work required is termed *labor*.

Labor is a kindly, diligent, timely, and prayerful effort by an offended member, or officer on behalf of an offended church, to show an offending member his transgression, with a view of leading him to repentance and confession, and effecting complete restitution and reconciliation.

The first step in the work of labor is for the offended one to go to the offender alone, and without having stated the matter of grievance to anyone else, explain to him kindly what is considered to be his wrong, and seek in a peaceful way a settlement. If this succeeds the brother is saved from his sin, and saved from reproach which he must otherwise suffer if his sin were first heralded abroad. The statements of the law are:

Go and tell him his fault between him and thee alone.—Matthew 18: 15.

Seek opportunity to state his matter of grievance to the one offending "between him and thee alone."—Rules of Order, p. 96.

Thou shalt take him or her between him or her and thee alone: and if he or she confess thou shalt be reconciled.—Doctrine and Covenants 42: 23.

If this effort at settlement is unsuccessful, then the offended party must make a second visit, taking

with him one or two disinterested persons who have heard nothing of the trouble except as it may be stated in the presence of the offender, and seek again to become reconciled. The statements of the law are:

Take with thee one or two more.—Matthew 18: 17.

He shall take with him some teacher of the church, or if such teacher be not obtainable or be an interested party, a deacon, if obtainable, otherwise a member, and shall try a second time to secure an adjustment of the difficulty existing, but shall not state the matter of grievance to such officer or member except in the presence of the party offending.—Rules of Order, p. 96.

If this second effort is unsuccessful then the law says to

Tell it unto the church.—Matthew 18: 17.

Thou shalt deliver him or her up unto the church, not to the members but to the elders.—Doctrine and Covenants 42: 23.

The offended may lay the matter before the presiding officer of the branch.—Rules of Order, p. 96.

It is proper for either the party offended or the officers, to enter a complaint against such member, a copy of which shall be given to the member before the same goes before the church, and then presented to the officers of the branch.—Court Procedure, p. 4.

LABOR SHOULD BE KINDLY.

Labor should never be attempted in anger, as to do so would certainly cause failure in securing proper results, and most likely increase the estrangement. It is human nature for anger to arise against one who has injured and offended, but the man who is only trying to be a saint will remove it, if need be by fasting and prayer. To retain anger in his heart puts him in the attitude of an offender, and gives cause for his brother to still further stumble, and defeats all possibility of becoming reconciled.

The tendency to perform this labor in a perfunctory manner,—fulfilling the letter of the law without the spirit of it, should be guarded against. To make these visits with a view of punishing the brother for his offense and getting him "cut off" from the church, will be more likely to accomplish that result than the one designed in the law, viz, reconciliation. To be according to the law the visits must be made in good faith for the sole purpose of helping the brother to see his fault and turn therefrom, otherwise the effort can not be called *labor*.

It would be likewise detrimental to reconciliation for the offended to take with him persons who had already taken sides in the difficulty, especially when they favor the offended. The witnesses should be prepared to hear both sides patiently when they meet together, and offer their services to assist in a settlement of the difficulty and in bringing about reconciliation, but in no case should they take sides in any controversy except only as they stand for the right. The offender has the right to expect,

whatever his condition may be, that he shall receive justice and kindness from the hands of his brethren, especially when they come to fulfill the law.

LABOR SHOULD BE DILIGENT AND TIMELY.

Two brethren had an altercation and separated in anger. About two hours later one went to make a visit with the other, who, in his anger, was unwilling to receive him. That same evening another visit was made with a witness, and the brother was seen on the street near his home, but refused to have anything to do with the visitors except to say a few uncomplimentary things about the one with whom he had had the altercation. He was soon called upon to answer to charges before an elders' court, and the accuser held that *labor* had been performed in accordance with the law.

It is apparent in the case cited that the effort at labor was untimely and far from being diligent. Had he waited a day, or several days, until the heat of anger had subsided, he would have had a better opportunity of reaching his brother and mutually adjusting the difficulty.

While haste is sometimes disastrous, in other cases delay is equally so. Two brethren have a business settlement, and afterward one discovers that an error has been made to his injury, and it seems to appear that the error was intentional upon the part of the other man. The time to make a visit for the correction of such an error is immediately, as delay would tend to justify the other party. Hence the timeliness of the labor must be determined by the nature of the difficulty, and also the disposition and immediate feelings of the one to be labored with, as also the one performing the labor.

While the law requires two visits to be made, several other visits may be necessary to make these two complete. The Lord says to "go and tell him his fault between him and thee alone," and if when a member seeks to make this visit he finds the brother in anger and unwilling to meet him, or in the association of other persons from which he can not conveniently free himself at that time, or busily engaged with some work or duty which he can not leave, or so limited in time that he can not receive the visitor, it would certainly be the duty of the member to "call again" as many times as might be necessary to give him the opportunity of talking over with his brother the matter of difficulty, or else assure himself that his brother was deliberately planning to keep him off and evade the meeting. This is what we mean by diligence in labor. As stated before, labor should not be perfunctory, and the effort at reconciliation should be diligently continued until the offended is assured that other steps are necessary to bring it about.

LABOR SHOULD BE PRAYERFUL.

It is frequently the case that when difficulties arise between brethren, bitterness develops on both sides. As seen before, bitterness and anger will disqualify one from performing labor according to the law, and where such exists it must be removed. But that is the difficult thing to do in most cases. It is easy to try to force the other man to get right, but like removing a mountain to get one's self to feel right; and it is a mountain that requires faith and prayer to remove. Prayer will help a man to get himself right before God, and not until he has come to that point is he in condition to make his prayers for his brother effectual, or to help him to get right. If bitterness or anger are not found in his heart he will still need to pray for guidance for himself and mercy and penitence for his brother.

GENERAL COMMENT.

A person offended or noticing a fault in another has no right to spread the report of such wrong to anyone, except to state it to such officer of the church as might have jurisdiction and whose duty it would be to perform labor or require another to perform it. If the wrong be a personal offense, the one offended is in duty bound to take up the matter and perform labor, and failing in an adjustment, must lay the matter before the church. To refuse or neglect to perform labor, or to lay the matter before the church, is to disregard the law of Christ. The command in Matthew 18:15-17 is direct and does not leave it optional with the offended as to whether he will perform labor. The language of Doctrine and Covenants 42:23 is still more positive in form: "Thou *shalt* take him or her between him or her and thee alone." "Thou *shalt* deliver him or her up unto the church."

The tendency is frequently seen to shift the responsibility, but each member of the church is made, under the conditions outlined in this paper, an administrator of the law, and in most cases it is an administration which no other one can perform. A member of the church seeing another in a transgression which is an offense to the church at large rather than to a particular member, such as being drunken, may report the matter to the presiding officer of the branch, district, or stake, whose duty it may be to see that labor is performed by the proper officer according to the law. That officer is usually a teacher.

The intent of the law is to keep down all scandal and keep each member as free from reproach as possible. One of the greatest hindrances to the erring member becoming reconciled to the church is the reproach placed upon him by the circulation of his wrong to the whole community. If the offense

is a public one the offender can blame none but himself for being reproached; but if his offense be private, no other person has the right to make it public except it becomes necessary, through due process of law.

If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct in all things.—Doctrine and Covenants 42: 23.

The world is not harmed by withholding the bits of scandal which so many seek for, to carry upon their tongues as sweet morsels, though the party involved may be saved by so doing; but on the other hand the world is harmed by having its mind filled with scandal, carrying with it suspicion and distrust, while the one about whom the scandal is told is also harmed by having to bear a lifelong reproach. The law does not warrant the covering up of sin, no matter who may be the sinner, but the essential purpose of the law is *the elimination of sin*; and if the sin can not be removed, then the sinner must be. If the sin can be removed without publicity, leading to scandal, well and good; but if not, then publicity must be had.

The rules of the church also provide:

Where in cases persons can not meet together by reason of great distance between them of travel or other obstacle over which they have no control, and which is sufficient to prevent meeting in person, the work toward reconciliation and labor referred to herein may be done by written correspondence between the parties.—Court Procedure, p. 6.

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DID THE CONFERENCE ERR?--PART 1.

BY ROB'T. M. ELVIN.

Editor's Note.—During the late General Conference, while the usual motions to sustain church officials were being made, a motion was made to sustain President Joseph Smith "as prophet, seer, and revelator to the church." The motion was unanimously adopted. The author of the following article defends that action. We deem it quite legitimate for him to make through the official organ of the church a defense of an act done by unanimous consent of the entire church in General Conference assembled. Indeed, we would question the wisdom of a contrary course. Those who may challenge such act, if there are such, should have presented their challenge to the conference; or, failing in that, should seek a correction through an ensuing conference, or by action of leading quorums after presentation and deliberation. We feel much more confidence in the wisdom and inspiration of the entire body of the membership and priesthood in conference capacity in the house of God and after solemn fasting and prayer for divine direction, than we have in the wisdom and inspiration of some isolated member.—Associate Editor.

In answering this question to a brother I herewith submit the following, trusting that it may prove of some interest to those who have not taken the time to collect the data herein contained.

It will be observed that this article is in the form of a letter sent to a troubled brother.

Yours of the 19th of last month awaited my return from Independence, and since such homecoming I have been as busy as a honey bee in the season of fragrant flowers.

You seem to be suffering somewhat from mental perturbation on account of the vote of the late General Conference in the sustaining of the President.

"Brother, is life's morning clouded?

Has its sunlight ceased to shine?

Is the earth in darkness shrouded?

Dost thou at thy lot repine?

Cheer up, brother, let thy vision

Look above; see, light is near;

Soon will come the next transition,

Trust in God and persevere;

Trust in God and persevere."

You seem quite anxious to learn if I voted for the resolution; permit me to say: That Honorable Thomas Reed, while Speaker of the House of Representatives, ruled that all those who failed to vote were counted with the majority, and in this case, concerning which you have written to me, I would say: The vote was without a dissenting voice; and for the result I have no excuse or apology to offer, and so far as it shall affect my responsibility, no quarter is asked.

April 6, 1830, the day that the church of the true and living God was set up and organized in the last days, we have the following: "Behold, there shall be a record kept among you, and in it thou shalt be called a *seer*, a *translator*, a *prophet*, an *apostle* of Jesus Christ; an *elder* of the church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof."—Doctrine and Covenants 19: 1.

The above is not of such an individual application that it can not be a guide and apply to each and all who shall be called to like office and responsibility in the church, for we again cite the word of the Lord: "Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church."—Doctrine and Covenants 104: 11.

The foregoing clearly indicates the composition of the presidency of the whole church, and we need not make any mistake along that line, and we next examine: "I give unto my servant Joseph, to be a presiding elder over all the church, to be a *translator*, a *revelator*, a *seer*, and *prophet*."—Doctrine and Covenants 107: 39.

We are told in the above the high and holy rights and privileges of the presiding high priest of the church, and in our next we learn the method of the

calling, and scope of his authority: "The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church."—Doctrine and Covenants 99: 6.

AT AMBOY, APRIL 6, 1860.

In all of our zeal and enthusiasm for individual interpretation of private theory, let us commit no violence against the least of God's commandments.

The most unassuming man of all my acquaintance is the present president of the church. Read with care the following straightforward, manly statement made by him April 6, 1860:

I would say to you, brethren, as I hope you may be, and in faith I trust you are, as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to this position which I am about to assume.

I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by that power that sent me.

God works by means known to himself, and I feel that for some time past he has been pointing out a work for me to do.—Church History, vol. 3, p. 247.

After he had made his statement and address to the conference, the following was unanimously adopted:

Resolved, that Brother Joseph Smith be chosen Prophet, Seer, and Revelator of the Church of Jesus Christ, and the successor of his father.—Church History, vol. 3, p. 250.

No honest man would have kept his silence in that solemn assembly unless he were in accord and harmony with the resolution and fully comprehended all that the said resolution implied and portended for his future actions and life work, and that when he clearly understood that the action of the conference in the adoption of the said act by their motion conferred no office or priesthood authority upon him; and it would be the exhibition of rampant foolishness for the church to annually sustain him as president, unless the said act of sustaining included all the concomitant rights, privileges, gifts, authority, and spiritual emoluments appertaining to the high and responsible office of the president of the only true and living church of God.

The General Conference of April 6, 1860, acted discreetly, wisely, and in the spirit and letter of the law governing in selecting and installing a man in the office of presiding high priest of the high (or Melchisedec) priesthood. They first heard the statement of the heir apparent. Second, by an action by vote the heir was made a member of the body, and in so doing there were specifically named some of the gifts that inhere with the office of

presiding high priest of the church. Third, the action of the conference was in direct accord with the rule of law in the following:

Joseph Smith was then ordained president of the high priesthood of the church, under the hands of Elders Z. H. Gurley, sr., of the Quorum of Twelve, and William Marks, of the high priests, according to the minutes of the conference. This ordination was previously ordered by the unanimous vote of the conference.—Church History, vol. 3, p. 251.

More than eight years after his ordination, namely, October 1, 1868, to meet the murmurings of some carping critics he wrote in explanation of his understanding and position occupied in the church as follows:

The honors which accrue to the occupant of the position which we now hold, come not from man; nor can man divert the curses sure to follow that man who refuses to do the duty before him because he can not in his manner of doing it please so great a variety of men.

The ordination we received at Amboy in 1860, was under the hands of William Marks, William W. Blair, and Zenos H. Gurley, to the high priesthood, and by the voice of the church we were acknowledged and chosen to be the president of the church.

There has been no "cast iron" policy nor priesthood about the matter from beginning to end, so far as we are concerned.—Church History, vol. 3, p. 508.

The foregoing positively indicates that without any arrogance or evasion upon his part, that with willingness of mind and cheerfulness of spirit he accepted and assumed the responsibilities of the office of presiding high priest of the church; and that, without a doubt, included the magnifying of the several requirements of that office as God, whose servant he is, shall from time to time direct. What more could be asked or expected of him?

TERMS DEFINED.

Noah Webster, LL. D., in his Dictionary of the English language, gives us the definition of the several gifts or privileges of the presiding high priest of the church as follows:

1. Seer; one who sees; as, a seer of visions. A person who foresees events; a prophet.
2. Revelator; one who makes a revelation; a revealer.
3. Translator; one who translates; especially, one who renders into another language; one who expresses the sense of words in one language by equivalent words in another.
4. Prophet; one who prophesies, or foretells events, a predictor; a foreteller. A person illuminated, inspired, or instructed by God to speak in his name, or announce future events, as Moses, Isaiah, etc. One who explains or communicates sentiments; an interpreter.
5. Apostle; a person sent forth or deputed to execute some important business; specifically, one

of the twelve disciples of Christ sent forth to preach the gospel.

6. Elder; in some churches, pastors or clergymen are called elders, or presbyters.

By us all those holding office in the Melchisedec priesthood are usually given the title of elders, and this is a sufficient and better definition than that furnished us in the dictionary.

There being no imperative requirement in either law or logic that the separate individual factor of a proposition shall be established by such absolute minuteness that there can not possibly remain the shadow of doubt relative to a proposition, it therefore follows that when the major portions of the proposition shall be to our common sense and good judgment made to contain all the elements of truthfulness, exactitude, and reasonableness; and the evidence by which the proposition is thus so favorably recommended has not been impugned or impeached, we may safely stand upon such a platform, and withstand every storm and assault resorted to by gainsayers.

POSITION OF PRESIDENT SMITH EXAMINED.

In the examination and analysis of the proposition that Joseph Smith the present president of the church is the true successor of his illustrious father in fact all that his predecessor possessed, we will begin with the last and retrace our steps until we shall arrive at the initial of the question at issue.

The past fifty years of preaching, teaching, exhorting, counseling, baptizing, confirming, ordaining, administering to the suffering and sick surely should be sufficient certificate to the eldership of our chief minister.

For the propagation and establishing of the principles and organization that were contained in the renewed evangel in the ministrations of his father, Joseph Smith has visited the majority of the States and Territories of the United States of America, Canada, the Hawaii Territory, England, Ireland, Scotland, and Wales.

One event that I was a witness to, I will here record. While in attendance at a reunion held at Logan, Harrison County, Iowa, a young sister of some eighteen summers was taken suddenly and violently ill, and the family and friends were so alarmed that they thought that her sickness was unto death. They sent for President Joseph Smith, and he requested me to go with him. Upon entering the tent we found the maiden stretched upon a low bed, and a number in the tent were weeping; we knelt down, had a short prayer, then I poured the oil of anointing upon her head, and Brother Joseph followed with prayer and the laying on of hands, the closing words of his confirmation being: "In the name of Jesus Christ I command you to arise and walk.

Amen." And immediately the girl arose and went and washed her hands and face, took up the duties of the tent, and was at worship as if nothing unusual had occurred.

Thousands of people have heard Joseph during his half century of gospel labor bear witness to the truthfulness that Jesus was the Christ, the Savior and Redeemer of mankind, and that there is no other name given whereby we can be saved; these several references are cited as his certificate of apostleship.

He has faithfully waited upon the Lord in behalf of the church, as is evidenced in the fourteen sections in the Book of Doctrine and Covenants given to and duly and regularly approved by the church for its guidance and government. Prophets of old have not to their credit near so much, nevertheless, we have not the temerity to call in question their prophetic labors. And there can be no sacrilegious act or committal of blasphemy in measuring the work of a present day prophet with that of an ancient prophet; and of one we read:

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.—Matthew 11: 11.

Another author writes:

And many resorted unto him, and said, John did no miracle: but all things that John spoke of this man were true.—John 10: 41.

The Bible rule of testing a prophet is:

And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.—Deuteronomy 18: 21, 22.

There has been no work of translating that God hath required at the hands of the presiding high priest of the Melchisedec priesthood during the past fifty years, but if there had been He who called the present president of the church would have done as he has always done in times past, and qualified his servant for the work that was for him to do. Translating by translators of the past, has been done by the use of the "Urim and Thummim," and God has that instrument in his own keeping and care; as Joseph has proved himself to be true and faithful to all other duties and the responsibilities imposed upon him in his calling and office, the case righteously stands thus: Whereas, he has stood the test and found not wanting in all other things required of him in his office; therefore, it is a paramount certainty that if God had required any translating to have been done, the presiding high priest of the church would have accomplished that work.

The giving of revelations has been well covered in a previous paragraph; however, there are in the

hands of individuals revelations given through or by the president for their personal benefit, to comfort, guide, and cheer; also, there are some quite important revelations in print that have not been incorporated in the Book of Doctrine and Covenants; these bear testimony that Joseph has not been lacking as a revelator.

And now for the last in the list in our examination from last to first upon the topic of seership. It was a wise sage of Israel who gave utterance to the statement: "Where there is no vision, the people perish; but he that keepeth the law, happy is he."—Proverbs 29: 18. And it was one of the minor prophets that foretold: "Your young men shall see visions."—Joel 2: 28.

And still later, Peter, while under the inspired influence of the Holy Spirit renewed the promise:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out, in those days, of my Spirit; and they shall prophesy.—Acts 2: 17, 18.

The second record as a witness of God's dealings with the ancient people of this land has inspired teachings upon spiritual gifts, for in the first chapter we read:

And it came to pass, as he prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much; and because of the things which he saw and heard, he did quake and tremble exceedingly.

And it came to pass that he returned to his own house at Jerusalem; and he cast himself upon his bed, being overcome with the Spirit and the things which he had seen; and being thus overcome with the Spirit, he was carried away in a vision, even that he saw the heavens open, and he thought that he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God.

And it came to pass that he saw one descending out of the midst of heaven, and he beheld that his luster was above that of the sun at noonday; and he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament; and they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a book, and bade him that he should read.—1 Nephi 1: 3-5.

To the above we add an excerpt from the last chapter of the volume as follows:

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things. And whatsoever thing is good, is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is. And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same to-day and to-morrow, and for ever. And

again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto man, to profit them. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit; and to another exceeding great faith; and to another, the gifts of healing by the same Spirit. And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages and of divers kinds of tongues. And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will. And I would exhort you my beloved brethren, that ye remember that every good gift cometh of Christ. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day, and for ever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even so long as the world shall stand, only according to the unbelief of the children of men.—Book of Moroni 10: 1.

The extracts from the Book of Mormon are clearly in harmony with the dealings of God in all ages of the world, when men walked in faith and obedience before their heavenly Father, and all the servants of Christ would do well to make a personal and careful inventory of themselves by the aid of Heaven's searchlight, and see if they be in the faith.

DID THE WORK START RIGHT?

Now concerning the introduction of the great and last dispensation, did it begin right? and does it still continue right? The ancient rule will here apply:

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

The chief or foundation of what the world is pleased to call "Mormonism" is found in

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1: 5.

As a result of compliance with the foregoing this gospel of emancipation from the terrorism of the conflicting and unsatisfactory religions of the world, the young prophet recites:

After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I knelt down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was siezed upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had siezed me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, (not to an imaginary ruin, but to the power

of some actual being from the unseen world who had such a marvelous power as I never before felt in my being,) just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spoke unto me, calling me by name, and said, (pointing to the other,) "This is my beloved Son, hear him."—Church History, vol. 1, p. 9.
(To be concluded.)

Canadian Mirror

Memories of Cumorah.

[These lines were penned by Elder F. R. Tubb, of Toronto, Canada, on the fifth anniversary of the visit of the Toronto Canadian Saints to the Hill Cumorah, under the guidance of Bishop R. C. Evans, on March 17, 1907.]

Our mem'ry still lingers fondly
O'er that springtime five years ago,
When under our bishop's guidance,
We crossed the fair waters blue
Of our lovely Lake Ontario,
Mid changing scenes and new,
To visit Cumorah's mountain
Sacred since days of old
When Moroni hid in that lonely bed
Those records of purest gold.

Though the snows of a thousand winters
Have since beat on this lonely place,
And for a thousand years the sun
Has shown on that sacred space;
While the soaring eagle only,
Or perchance the swift-flying hawk,
Were the only witnesses whose gaze
E'er glanced upon that small stone ark.

That ark from whence there was to spring,
After a thousand rolling years,
The golden plates that were to bring
God's glorious truth to myriad ears;
The truth of heaven's undying love
Unto a long forgotten race;
Showing that in his august sight
Those wandering sheep are sons of grace.

Though severed by seas and mountains,
And tempests and torrents of foam,
They are children still of the Father's will,
And the Shepherd will bring them home.
They are children still of the Father's will,
And his Spirit shall guide them home.

We can feel once more those breezes
That blew on yon mountain top,
While many strayed gathering flowers and leaves
And bark from the trees that grew near that holy spot,
To remind us all when again we viewed
The Bay of Toronto fair,
That a mountain stood near the silent wood,
Fragrant with memories rare.

But we knew ere we saw that mountain,
Or gazed on its lonely height,
By the Spirit pure and the peace secure
That breathed in the air that night,
That no human hand had lifted
For us the dear veil of years,
But a holier Sun had rifted
The mists of earth-shadows and fears.

Then sleep on, oh, lonely mountain,
Till that Being shall bid thee wake,
Who hid in thy silent bosom
The words of the good and the great;
And when my earth-stricken spirit
Shall come to the last, lone hill,
May the angel of dear Cumorah
Be near me and with me still!

Indian Population of Canada Growing.

OTTAWA, July 15.—According to statistics just compiled, the Canadian Indian does not yet show any sign of passing away as the American red men have done. Figures for the last fiscal year show that there are now 104,000 in the Dominion, an increase of a few hundred over last year. There are 5,000 Eskimos. This strange race of the frozen North is gradually fading from existence.—*London Free Press*.

Toronto Church Dedication.

An event historic and unique in the life experience of Toronto has just taken place in the dedication of the church building on Soho Street, Toronto, to the worship and service of God, free from debt or other incumbrance!

Sunday, July 14, 1912, is a date which will long survive in the memory of the large and populous army of the Saints living in Toronto and vicinity.

A large and expectant crowd awaited the opening organ voluntary at seven p. m., and heartily joined in the initiatory hymn. The dedicational prayer being offered by Elder F. Gregory, who by some happy chance was passing through Toronto, en route to the vast and golden Northwest, his mission field. Bishop R. C. Evans entertained the enthusiastic audience—as it was most fitting—with a succinct but vivid recital of the deep trials and high triumphs of the Toronto Branch; a full descriptive epitome of all, whose vicissitudes would not only fill an entire copy of the SAINTS' HERALD, but would require for its just and adequate execution a far abler pen than mine. Whose pen, indeed, could give pictorial utterance to such scenes of adversity on the one hand and of resurrection and rejuvenation on the other?

Weighted down at one time by a church debt the mere recital of whose figures had been well nigh sufficient to appall the stoutest heart and paralyze the strongest arm, save in that of a not only very numerous but very wealthy branch or district, or stake of Zion!

But for the same kind, powerful, and unerring arm of wisdom and of power which caused his respected servant, the bishop, to inaugurate and to initiate those now far-famed opera house lectures, who can either foresee or foretell how soon the sable pall of gloom, anxiety, and financial failure might have smitten and obliterated all Toronto's hopes like a baleful miasma of death or a maelstrom of ruin?

But time after time the Saints, including the young people, invigorated and reinforced by the Ladies' Aid Society of Toronto, have come nobly to the rescue of the chief speaker and originator of the lectures, with the result that even

strangers in all parts of this city are speaking in glowing terms and in appreciative strains of the Latter Day Saints of Toronto.

Your correspondent, lacking the details necessary to form a complete analysis of the truly able and truly noble work that has been thus done, is very happy to have been made acquainted with the fact that a resumé of the work in a most attractive form is being prepared *ab initio* by the two men whose names,—“familiar in one's mouth as household words,” and held in universal respect—are undoubtedly and unquestionably the two leaders best fitted for so noble and so vitally necessary a task for the enlightenment of all.

Meanwhile I remain your brother in the commonwealth,
JULY 16, 1912. F. R. TUBB.

Of General Interest

Roman Catholicism and the State.

[Extract of a sermon preached at Saint Louis, Missouri, June 30, by the Reverend D. S. Phelan, LL. D., and reported in the *Western Watchman*.]

“And why is it the church is strong; why is it everybody is afraid of the Catholic Church? And the American people are more afraid of her than any people of the world. Why are they afraid of the Catholic Church? They know what the Catholic Church means. It means all the Catholics of the world; not of one country, or two countries, but all the countries of the world. And it means more than that: It means that the Catholics of the world love the church more than anything else, that the Catholics of the world love the church more than they do their own governments, more than they do their own nation, more than they do their own people, more than they do their own fortunes, more than they do their own selves. We of the Catholic Church are ready to go to the death for the church. Under God, she is the supreme object of our worship. Tell us that we think more of the church than we do of the United States; of course we do. Tell us we are Catholics first and Americans or Englishmen afterward; of course we are. Tell us in the conflict between the church and the civil government we take the side of the church; of course we do. Why, if the Government of the United States were at war with the church we would say to-morrow, To hell with the Government of the United States; and if the church and all the governments of the world were at war we would say, To hell with all the governments of the world. They say we are Catholics first and Americans decidedly afterward. There is no doubt about it. We are Catholics first and we love the church more than we love any and all the governments of the world. Let the governments of the world steer clear of the Catholic Church; let the emperors, let the kings, and the presidents not come into conflict with the head of the Catholic Church. Because the Catholic Church is everything to all the Catholics of the world; they renounce all nationalities where there is a question of loyalty to her. And why is it the pope is so strong? Why is it that in this country, where we have only seven per cent of the population, the Catholic Church is so much feared? She is loved by all her children and feared by everybody. Why is it the pope is such a tremendous power? Why, the pope is the ruler of the world. All the emperors, all the kings, all the princes, all the presidents of the world to-day are as these altar boys of mine. The pope is the ruler of the world. Why? Because he is the ruler of the Catholics of the world, the Catholics of all the world; and the Catholics of all the world would die for the rights of the pope. He is the head of the church, and they would die for the church. And the church is the church of Jesus Christ, and they need not have

any misgivings on that score; there need be no misconceptions there—the Catholics of the world are Catholics first and always; they are Americans, they are Germans, they are French, or they are English afterward.”

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice president, 630 South Crayler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Crayler Street, Independence, Missouri; Mrs. Letha Tilton, treasurer, Lamoni, Iowa, Mrs. M. A. Etzenhouser, 1595 West Walnut, Independence, Missouri, Mrs. H. A. Stebbins, Lamoni, Iowa.

Departments.

Home and Child Welfare Department, Mrs. Mollie Davis, superintendent, Pittsburg, Kansas.

Literary and Educational Department, Mrs. Vida E. Smith, superintendent, Lamoni, Iowa.

Eugenics Department, Mrs. Clara Curtis, superintendent, 2200 Indiana Avenue, Kansas City, Missouri.

Domestic Science Department, Miss Bertha Donaldson, superintendent, 700 North Topeka Avenue, Wichita, Kansas.

Young Women's Department, Mrs. J. A. Gardner, superintendent, 707 South Fuller Avenue, Independence, Missouri.

Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

Home and Child Welfare Department of the Woman's Auxiliary. Reading for August.

THE YOUNG WOMAN.

There were nine of them, including the young hostess. Nine sweet young women, in their dainty white dresses, seated on the lawn. They had come, bringing with them their fancywork to spend an hour or two with their friend. They were laughing and chatting, as only young girls can when together, and their jesting and repartee only added more beauty to the picture.

As I looked into the sweet, pure face of each girl, I could not help wondering what life held for her. We will make the question broader, and ask of all young women if they have given this a serious thought? Mothers, have you considered this important question, and in the training of your daughters, endeavored to prepare them to get the best of purity and purpose that life can hold for them?

Girls, as you stand on the threshold of young womanhood and view the broad expanse before you, do you realize your possibilities? How necessary that you should make the right start, and keep in the right path till life's journey is ended? Do you realize that “Life is a gift from God, and is divine”?

The young woman who has been properly instructed and cared for, during the adolescent period, is better prepared for life, as she understands her nature and reverences her womanhood to a greater extent. How needful it is for her to understand her responsibility and value to the human race.

The young people of to-day are creating the conditions of the world in the years to come; therefore the physical part of their nature should not be neglected. Every young woman should learn to take care of her body, for that is the temple wherein dwells her spirit. She should take great care of her external appearance, as that indicates to a great extent her real self. She must take proper food, rest, breathe

well, and give every other care for the preservation of her body. One prominent writer makes this statement: "We can all appreciate the value of a man-made instrument or machine, but the God-created body, a combination of instruments and machines of marvelous powers and delicacy, we neglect, or treat with absolute injury, and excuse ourselves on the ground that when we get older we will treat it more kindly."

The young woman should not be indifferent as to the selection of her friends. No intercourse is more ideal than that of two girls whose friendship with each other is sacred and lasting. She will do well to number among her most treasured friends, one of mature judgment and wisdom, who has not forgotten the gladness of her youth, ask of her advice when troubles and perplexities arise. She will be able to pilot you through many of them. If a young woman has a mother, she should take her into loving confidence. It will be a wall of safety for her. Mother, be a girl again with your daughters, enter into their pleasures, as well as being their counselor in times of trouble and discouragement.

Every young woman should choose friends who are refined, cultured, and lovely, she herself being in possession of the corresponding qualities. If one chooses those who are loud talking or vulgar and use slang, one is labeled then as belonging to the same class. If in the association of such unfortunate ones, you are the stronger and can assist them to rise to your level without lowering your standard, then you are helpers indeed. It matters not whether the chosen friend lives in an humble cottage or a mansion, though she wear fine clothing or plain, those are minor conditions. The important part is that she be gentle and refined, using good language in sweet, soft tones, and that she be a thorough woman, at home among the choicest and best people. We are not forgetful that pleasure and recreation form a very important part of what is necessary to her young life. A happy life is full of service, and service must have its fit equipment in a clear brain, pure blood, steady nerves, and a habit of being well. The practice of taking plenty of outdoor exercise and freedom helps in developing these conditions. She should each day practice deep breathing, filling her lungs with fresh, pure air. At certain seasons nature demands rest as a duty, and foolish is the girl who opposes this dictate, for in the future she may pay dearly for the neglect in suffering for days or perhaps years. Among the pleasures of the present time is the return of the long neglected art of doing hand sewing, embroidery, tatting, and crocheting. To cultivate these accomplishments means pleasant hours for thought, rest, or visiting with one's friends. This is a time when mother and daughter may spend many happy and never to be forgotten moments together, and who knows the influence hours thus spent may have on the future life of the daughter? Among other pleasures, we might mention a trip to the country, a picnic or excursion. On these occasions suitable company should be provided.

The young woman should consider it among one of her pleasures to cultivate the gift of ability to do simple cooking. Every day there are pleasures around us. When we look out on the beauties of nature, hear the birds singing, see sweet flowers blooming, they all speak of the goodness of God, and he means us to be happy in their possession. A most important influence upon a girl's life is derived from her choice of books. At the age of twenty she has not had time to read very extensively. If she has read good books, thus far, a good foundation has been laid. "Our books are our friends," and in the selection of them she indicates her tastes and character. Among her selections she will do well to include Dickens, Thackeray, George Eliot, and other

notable writers. These are historical books, as well as biographical books, containing much educational material. Read Longfellow's beautiful poems, J. G. Holland's Bitter Sweet, Kathrina, and others of his writing. A book which should be included in our daily reading is the Bible, from which we may learn to keep God's commandments. Through doing his will we may bring comfort to those around us.

Quite a number of our young girls have entered the business world as breadwinners. "Whatsoever thy hands find to do, do it with all thy might." A very essential thing to insure a successful business life is good health. She who best cares for her physical self will be most useful in this field of labor. Her dress should be plain but very neat, that she may not attract attention; and jewelry should be very little worn.

The question may be asked, if a young woman in business life is not subjected to a variety of temptations, because to some extent she is unprotected. There may be cases where she is placed in undesirable situations; however, if she be preoccupied with her work and conducts herself in a lady-like manner, she will repel those who would offer her insult. A perfect lady will be recognized always and her business life will be no exception to the rule. The majority of men who are her business associates, do not think of her in her feminine character; they take her on the merits of a fellow worker. The young girl who flirts with men, her associates in business, making herself a sort of good fellow, jesting openly, or in other ways, or assuming masculine manners, can not expect to receive the respect that is due her sex. She must remember she is making her own living and should have a higher standard than being admired or complimented by unprincipled men.

These helpful lines might be remembered:

"I know not the way I am going,
But well do I know my guide.
With childlike trust I take the hand
Of the mighty Friend at my side."

All of the young woman's time is not spent in business; she has time for her personal interests. Her cares and worries over what has happened or may happen in her business hours should be laid aside and be considered an ended page, so that her own hours may not be marred.

Now, again, may be asked other questions relating to her many interests in a business life, among which one stands out most prominently. "Is it possible for a business woman to live a Christian life?"

The answer is, "Most assuredly; yes." By her irreproachable conduct, by the price she places on her character, by the look of silent reproach when there is occasion. She will do well to follow after the example of the Savior, that through her life he may be glorified.

MRS. J. E. HAINES.

Program for August.

Song 18, Hymnal; prayer; reading, "The young woman," by Mrs. J. E. Haines; paper, "Should our girls be trained for wage earners or homekeepers"; song 62; benediction.

What is to come we know not.

But we know

That what has been was good—was good to show,
Better to hide, and, best of all, to hear.

We are the masters of the days that were:

We have lived, we have loved, we have suffered,

. . . even so.—William E. Henley.

Letter Department

MANCHESTER, ENGLAND, July 4, 1912.

Editors Herald: I am now free to wait upon my ministry, and I am truly thankful, for it has been a great struggle. It really looked at one time as though everything was against me, and but for the kindness of some of my friends I should have not been able to honor my appointment.

I shall now go forward with renewed faith and courage, and trust to be able to fight the good fight of faith.

With the kindest wishes for your success,

W. H. GREENWOOD.

23 CICERO STREET, MOSTON.

LOWER LAKE, CALIFORNIA, July 9, 1912.

Dear Herald: Since my last writing we have lost the president of our little branch, and his family (eight in all), making our branch a mere frazzle; three sisters, two brothers, one of the latter bedfast, who is praying and hoping that the prayer union will take his case to the Lord in mighty prayer that all hindrances to his healing may be removed. Last Sunday my companion brought the sacrament to him, which comforted him very much. He lives five miles from us, but we try to visit him and his family every Sunday afternoon.

We are anxiously looking for some announcement of our reunion which we trust will be held at the usual place—Irvington. We do not know how we could pass twelve months without the annual gathering of the Saints. The good gained by such meetings is like food to a hungry person. It seems to sustain us until the end of the year; when we hunger for a new supply.

We are hoping that we may have a resident elder here. Brother Mahlon Cannon would have done much more good if he had remained the entire year. He was well received by outsiders, and we greatly regretted the departure of himself and wife.

Hoping and praying for the redemption of Zion,

Your sister in the faith,

MARIE JULIE T. ADAMSON.

OTWAY, OHIO, June 30, 1912.

Editors Herald: We have a branch of about ninety-four members. Some of the Saints are somewhat neglectful of duty; this ought not to be. We have Sunday school nearly every Sunday. We hold preaching after the Sunday school, also in the evening. Our sacrament meeting is held the first Sunday night of each month.

Satan is lurking on every hand in strong opposition to the work of God, and bringing about the fulfillment of the words of Paul when he said men would be lovers of pleasure more than lovers of God.

I do not get to meet with the branch very often, as it is a distance of about thirteen miles. Our branch is situated on McCulloch, seven miles northeast of Otway, known as the Pleasant Valley Branch. Where the writer lives, the people have turned a deaf ear to the preaching of the gospel of Christ, which is the power of God unto salvation.

We find it is the doer of the law that is justified. We must be both hearers and doers of the law, which is the gospel. Dear Saints, let us try by the help of the Lord to live by every word that proceeds from the mouth of God, then we can enjoy a full and free salvation. We will be rewarded in this life according to our works, as well as in the world to come. If we do not receive blessings it is our fault. God withholds no good things from them that walk uprightly. (Psalm 84: 11.)

So, dear Saints, be faithful; it is only those that endure

unto the end that will be saved in the celestial kingdom. I believe that the outsider that never heard the gospel will stand a better chance when he stands before the bar of God than we who have obeyed the gospel and have been baptized for the remission of sins, and who have neglected our duty and strayed into worldly pleasures again. When we stand before God we will have no cloak to hide behind. Now let us give the more earnest heed to things we have heard, lest at any time we let them slip, and earnestly contend for the faith once delivered to the Saints.

May the Lord bless the editors and inspire them with the Holy Spirit in this great work, for it is the work of God. No man can say that Jesus is the Lord but by the Holy Ghost.

If the writer should fall away from this work there is no other salvation, for this is the work of God in these latter days. This is the church of Christ; his bride, the Lamb's wife, with all the gifts and blessings and the pure gospel preached as in the days of Christ and the apostles. May we all work and labor for the advancement of his cause and the upbuilding of his kingdom, that all may see the light of the gospel in due time. May God save all in his kingdom.

Yours in the one faith,

J. T. MITCHELL.

BREWTON, ALABAMA, July 3, 1912.

Dear Editors: I want a little space to tell the Saints I know the work is of God. I was baptized in 1866. I will be eighty-two years old on my next birthday, and I have never regretted a moment of my time spent in this great latter day work. I love the cause of Christ as dearly as I can and know how to love it. I desire the prayers of all the Saints that I may hold out to the end.

Your sister in Christ,

CAROLINE BOOKER.

ARGENTS HILL, N. S. W., AUSTRALIA, June 5, 1912.

Editors Herald: Sometimes there appears in the columns of the HERALD, through a mistake or oversight, something that gives the objector a club with which to fight the work. Such an item occurs in the issue of April 24, under the heading, "Culled from the papers," in which a truth was purposely so stated by the reporter to create an entirely wrong impression. It is certainly a great mistake for the HERALD to reproduce such statements without any correction. The statement referred to is found on page 392 and is as follows:

"Joseph Smith, a man almost blind and deaf, a sufferer, and eighty years old, was busy! He sat in a parlor with his back to the light, a table piled high with papers beside him. His eyes were closed and his hands clasped in his lap. His third wife sat near the window, one of her three little sons were playing about her skirts."

It is very evident that the purpose of the reporter who contributed the item to the *Kansas City Star* was to give out the impression that our President has three wives. What the purpose of our editors in reproducing it was I am unable to surmise. There are thousands of people in foreign lands, not only outside the church, but among our new members as well, who seeing such a statement as that, without comment of any kind in the pages of the HERALD, will think it is true. We missionaries have trouble enough without such statements as that being circulated by the HERALD. The Historian is reported to have said at the conference, that it was only the cheap papers, of the lower strata, that misrepresented us now. I am sorry to see the SAINTS' HERALD joining that class.

As a matter of fact the lady referred to in the objectionable article is not the *third*, but the *only* living wife of Joseph Smith. He was married in his youth, and after the death of the first woman, he married again, this woman dying

also in after years he married again. Each woman he married being, while living, his only wife. If the editors of the HERALD knew how anxious the enemy is to take advantage of anything that can possibly give color to the story that the leaders of the Reorganization are practicing polygamy they would be very careful in reproducing such statements as the one objected to.

E. F. ROBERTSON.
F. G. PITT.

SOUTH, ALABAMA, June 26, 1912.

Editors Herald: How I enjoy reading your dear pages! My first evidence of this work was when I had the privilege of meeting Brother J. W. Dubose, of Independence, Missouri, in November, 1911. I was very sick at the time and asked him if he could do anything for me. He asked, "What will you have me do? Do you want to be administered to?" I told him I did if he thought it would do any good. He said, "I am only a priest and can not administer to you," and then asked if I was a member of the church. I told him I was not. He said, "I will make you one promise; if you will lay down all prejudice and ask God with an humble heart and contrite spirit whether or not I am representing the true church of Jesus Christ you shall receive a testimony. Then if you will obey the gospel and be administered to, you will receive your health."

I felt he was telling me the truth, so I went to God in prayer and that night I had a dream in which I saw my mother and daughter eating slop from a trough in a pig pen. I saw one other pen with a white pig in it. Brother Dubose then appeared before me with three gold bars in his hand. He spoke to me and said, "Come; go home with me, and I will give you the three gold bars." They shone brighter than anything I had ever seen before. Since then I have obeyed the gospel, and have had the glorious visitation of an angel while I was very sick. I have also heard a voice, saying, "Fear not, I am with you," while I was engaged in humble prayer, asking God whether I had done that which was right or not. Since then I have been administered to by Swen Swenson. My health is a great deal better, but I am not well yet. I might add that the doctors had pronounced my case incurable without a surgical operation.

I ask the prayers of the Saints.

Your sister in the gospel,

L. B. WILLIAMSON.

TAWAS CITY, MICHIGAN, July 6, 1912.

Editors Herald: I thought I would tell you a little of how we spent the Fourth of July, and of our progress in this part of the Master's vineyard. On the Fourth we drove to Whittemore, a distance of thirteen miles, to meet with the Saints at that place for an all-day meeting. The number going from this place was thirty-seven; some going by way of train, and there were many from other branches, till the number reached over one hundred and twenty-five. There were many baskets full of good things to eat.

In our prayer service the gift of prophecy was given by a sister. The Lord was pleased with the Saints for separating themselves from the world and meeting in this place to worship on this day and many more comforting words after dinner. A fine program was arranged and many fine patriotic and religious pieces were recited and songs sung. The writer preached with good liberty. The Good Spirit prevailed.

In our branch we are struggling hard to come up higher and build on the pure love of Christ.

Yours in gospel bonds,

M. A. SOMMERFIELD.

The Angel of Revelation 14: 6, 7.

There seems to be quite a number of the Saints considerably exercised in their minds in trying to reconcile the statement in these two verses with facts concerning the other angel that went before and those that were to follow. Also over the question as to which of the several that came to the earth and were seen by Joseph Smith, was the angel of those verses. I would just like to ask, Did it ever occur to those brethren that the Book of Revelation is largely types and symbols? The churches of Asia were represented by seven golden candlesticks; the source of life by a tree bearing twelve kinds of fruit, and yielding her fruit each month, and the leaves for the healing of the nations; the church as a woman; the Devil as a dragon; John had to eat a little book, and there are many more such symbols. Why must we take those two verses in the literal sense? This is what was shown to John, with all the other symbols.

It seemed a good way to represent the great latter day work to John, that it would be a restoration of the gospel by angelic ministrations. It may be argued that the hour of God's judgment has not yet come. Well, suppose it has not, neither has all been fulfilled yet that is represented to John by the angel and that connected with him which no doubt embraced all connected with the great restoration. Before that is all finished the hour of God's judgment will be here in its fullest sense.

By a too strict literalism in the book of Revelation we may involve ourselves in difficulty.

H. J. DAVISON.

North Dakota Reunion.

The reunion of the North Dakota District met this year at Logan, North Dakota, July 6 to 15. Organization was effected by selecting J. E. Wildermuth president, with William Sparling and J. S. Wagoner as associates; James C. Page secretary. The attendance was very good, considering the conditions and two years of drouth. Besides the above-mentioned brethren we had with us Joshua Carlile, patriarch, of Underwood, Iowa; Altha Deam, Sunday school field worker from Independence; and J. W. Wight got here to attend the last two services and preach the closing sermon. Five were baptized by Elders Sparling and Page; all adults.

The comfort of the campers was marred by rain, but all felt willing to endure it for the refreshing it brought to the crops.

The prayer meetings were very good, many interesting testimonies were given, tongues and prophecy were manifest, in warning and commendation. The sermons were convincing and instructive. A great many outsiders attended, and the press of Minot made favorable mention, and we believe a great deal of prejudice was removed.

The district conference was held on Tuesday, the 9th; Sunday school and Religio convention on Wednesday and Thursday afternoons, with institute work conducted by Sister Deam. Saturday afternoon was devoted to the interest of Graceland; several students were present and assisted the service. About one hundred dollars in pledges were received.

Brother William Sparling was ordained a high priest by J. W. Wight and James C. Page, according to the order of last General Conference.

The Saints voted to hold a reunion next year at Fargo, jointly with the Minnesota reunion. The expense was readily met and all seem to feel that it is good to come together to worship the Lord.

JAS. C. PAGE, Secretary.

News from Missions

Arkansas.

Having been with Brother J. T. Riley in his conflict at Fisher, I thought it would be well to let the readers of the HERALD know that we are still alive and none the worse off for the wear and tear of the conflict. About the worst hurting we got was from the mosquito bites and not the Campbellites.

The questions discussed were the usual church propositions. Each man affirmed his own propositions for six sessions.

Mr. Stricklin, of Campbellite fame, would like to pose as a great debater. He said during the debate that Brother Riley was the eighth one that he had cleaned up, and that he was ready for eight more just as fast as we could bring them on. But Brother Riley being the first Indian he ever chewed on, he found his hide quite tough, and it must have lain heavily on his stomach from his actions, and I am satisfied he went away hoping and praying (if he ever prayed) that he would never see another Latter Day Saint minister. At the close of the debate a crowd of boys came up and pinned blue ribbons on Brother Riley and the writer in token of the victory won.

We went there as strangers to all, but left with a host of friends and six additions to the church, and several more near the kingdom.

Some one will have to trouble the waters again ere long. Brother J. M. Goodin has been living there the past three years, and his life has been above reproach. While he is a priest and has done some preaching, yet his daily walk and manner of living have been louder preaching than all the preaching he has done with his mouth. Quite a number spoke to us of his manner of living, that it was above reproach. If all who name the name of Christ would only live that way it would not be so hard for the elders to get a hearing when they go into a new place.

We left Fisher on the 11th, Brother Riley going to Sweet Lake, Louisiana, and I coming to this place. I expect to stay here a couple of weeks if the interest demands. We find lots of good, sociable Saints in Arkansas, and wherever we have been so far our expenses have been well met. May the Lord abundantly bless them for their kindness.

Let all remember that it takes something besides the wind to keep the missionary going. One and all should pay their tithing to the bishops, so the missionary's wife and children may have their needs supplied. In this way we can all be laborers together for the Master and assist in the spread of this great work. But very few know of the care and worry of the missionary's wife, and of the scrimping and saving she has to do to keep food and raiment for her little ones, and then half the time can not keep them sufficiently clothed to keep them in Sunday school.

As ever,

BALD KNOB, ARKANSAS, July 13, 1912.

W. R. SMITH.

Iowa.

History of interest to the readers of our valuable paper has been made since last I communicated with you.

On June 1 and 2 occurred the district conference of the Des Moines District, at Des Moines, Iowa, fraught with results that are and will be to the glory of God. Preceding the conference was held the convention of the Zion's Religious-Literary Society and Sunday school association, which were well attended and full of interest. The conference selected O. Salisbury as district president, with E. O. Clark and C. Malcor as assistants, and E. O. Clark as secretary. M.

M. Turpen, E. B. Morgan, and John Garver, of the Lamoni Stake, were present, and did their part as assigned. Charles M. Richeson, of State Center, was called to the office of priest and his ordination was ordered. On the 18th of June the ordination was attended to and the Rhodes Branch, which since the death of W. C. Nirk had been in a semi disorganized condition, was put into working condition with C. M. Richeson as its president, and Sister C. M. Richeson as secretary. God surely approved of this work. The Saints feel more encouraged, and I look for this place to be heard from in the not very distant future for the advancement made.

At Perry the Saints have built a neat church building to be occupied for the first time next Sunday, and it is contemplated that all indebtedness will be met soon, so that in the early fall it may be dedicated. Fred A. Settles has been ordained a priest and will be a great help to the work there. Previous to this ordination there has been none of the priesthood located there.

At Boone tent meetings have been in progress since the 23d of last month, each night and three times on the Lord's Day. The inclosed is a sample of a notice used to advertise us. Much interest has been and is shown. Four have been baptized, and others near the kingdom. M. M. Turpen is assisting me here, and doing very efficient work. It is an inspiration to be associated with such an one. The Boone Branch is showing greater spirituality and united interest than for years. Thomas Lewis has been ordained a priest since the beginning of the tent services, by reason of previous action had by the branch, and as janitor and as superintendent of the Sunday school is doing acceptable work, and if he remains humble in whatever position he may be selected to occupy, there is a bright prospect for him to do much efficient labor.

The Des Moines Branch is making a hard struggle to do the work required, but there are so many requests for private and personal visitations that can not be satisfied that much has to be left undone. Events that have of late transpired will lead the membership to a better understanding of the order of heaven, and I believe when this understanding is had the membership will not be easily persuaded to dictate or direct the officials legally appointed or ordained to look after the local and general work of the church, or to listen to criticisms unjustly made against such officials when in the line of their duty. Some have been baptized of late and others are to be baptized soon, and many are near the door of entrance, and if they are not hindered will soon enter. In some ways the Des Moines Branch is making progress, and when contention, strife, and the spirit to stir up division is eliminated from among the membership, and from every heart, I look to see scores flock to the standard of righteousness.

The district and branch officials throughout the district are making commendable efforts to bring about peace and unity, and to remove everything that has a tendency to disregard the respect that should be shown everyone in his place and to develop in each the qualifications set forth in section 4 of Doctrine and Covenants so that everyone may assist in the work of God. They are showing a consistent effort to teach the officials and members that to assist in this work they "shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care," and that "no one can assist in the work" except they show forth these characteristics, according to Doctrine and Covenants 11:4. This is resulting in great good and greatly encouraging the Saints in spiritual things, and attracting others to take special notice of the

superior character of the Lord's work, and those permitted to represent it to that of other religions. Other churches are considering in the qualifications of their representatives, shrewdness, wit, ridicule, and eloquence, mingled with a degree of sarcasm, while in God's work spiritual intelligence directed by the spirit of humility, meekness, and love with an eye single to the glory of God is paramount. In some of the religious organizations the source of authority is wholly vested in the people, while in our work the source of authority is with God, and he chooses his agents. In the religious work generally the officials are taken on trial, and if they do not minister to please the people, then the people make an effort in political ways to not permit them to minister, but to get some one to minister who will act to please the people, but in God's work he directs and authorizes men to act to please him, and Paul says, "If I would please men I would not be a servant of Christ," and so it is in every age. Praise God for the authority conferred upon men in our day, and the qualifications that must be secured by every minister before he can use that authority so that it will assist to build up the kingdom of God.

C. E. Butterworth spent some time very acceptably in the district, and S. M. Reiste has been active, laboring of late at Charles City, Packard, Eagle Grove and vicinity. He is now at his father's caring for him in what is considered fatal illness.

Prospects for a successful reunion at Colo are bright. Several have expressed a desire to be present and are preparing to be there. We are expecting J. W. Wight and Gomer R. Wells, besides the district appointees, to be present, and it may be others of the ministry will be there to assist.

Splendid crops in all this region of the State, and plenty of rain just at present, but there is very little work for those who follow mining, but work will soon open up in that line.

Here at Boone the prospect of securing a larger and better place in which to worship God is being considered. It is greatly needed.

I have been delighted at the improved efficiency of the SAINTS' HERALD, *Zion's Ensign*, *Autumn Leaves*, and *Hope*, and pray God may continue to direct in every effort along literary lines, and that we may eliminate from our publications such books and tracts that do not agree with each other, or the action of the conferences and deciding quorums of the church.

Hopefully, I am,

J. F. MINTUN.

BOONE, IOWA, 502 South Main Street.

News from Branches

Omaha, Nebraska.

Though it may be rather presuming to say what a branch as a whole thinks, yet the writer feels quite safe in saying that we, in Omaha, are very well pleased with our new missionary, Elder Paul Craig.

It is generally conceded that the young people are the backbone of our branch, and now with a young man to help us we feel that our future can not be other than progress in the right direction.

Our Daily Vacation Bible School opened yesterday, July 15, with twenty-nine children and to-day we had forty-nine in attendance. What we need most is teachers, as we feel sure of a much larger attendance, though all things considered we are doing well. Brother Craig is jubilant; so are others.

Newly-elected Religio officers are enthusiastic. Hopes are high for the coming six months among Religians. Sunday school, though handicapped by hot weather, has hopes of increased attendance, justified by vacation school attendance. May the Lord hear our prayers and fulfill our hopes.

JULY 16.

W. E. STORT.

Miscellaneous Department

Conference Minutes.

EASTERN IOWA.—Conference convened at Muscatine, Iowa, June 15, 1912, 9 a. m. prayer service, with district president in charge; 10 a. m. conference session called to order for business with District President J. B. Wildermuth in the chair. District clerk being absent, by motion I. A. Chamberlain was chosen secretary with power to choose his assistants. James McKiernan, assistant minister in charge, was chosen to associate with district president in presiding over the business sessions of the conference. Martha Baggerly was chosen chorister. James McKiernan was given charge of the press committee work. Motion prevailed that visiting Saints be given courtesy of the floor, voice and vote. District president was chosen chairman of the program committee. Branches reporting: Baldwin, Oelwein, Clinton, Fulton, Davenport, Osterdock and Muscatine. Branches not reporting: Marion and Green Valley. District officers reporting: President, J. B. Wildermuth; secretary, Robert Smith; and Nettie I. Smith of the Ladies' Auxiliary. Brother John Heide's report as bishop's agent showed a balance on hand of \$171.14. Seventies reporting: J. B. Wildermuth and James McKiernan. Elders reporting: C. G. Dykes, John Heide, I. A. Chamberlain, E. W. Voelpel, Robert Smith, W. E. Turner. Priests reporting: William Stahl, Wesley Richards, C. A. Biel, D. L. Palsgrove, Amos Heide. Election of officers resulted as follows: President, J. B. Wildermuth; vice president, C. G. Dykes; secretary, Melvina Dykes; bishop's agent and district treasurer, John Heide. Announcements of the Eastern Iowa, Nauvoo and Kewanee districts reunion, to be held at Prospect Park, Moline, Illinois, August 15-26, 1912, were then made by C. G. Dykes. The former secretary, Robert Smith, having removed from the district, the present secretary was authorized to notify him that the district extends to him a vote of thanks for his faithful services in the past. Preaching was by W. E. Turner, I. A. Chamberlain, C. C. Joehnk, and James McKiernan. Conference adjourned to meet at Davenport, Iowa, October 19, 20, 1912. Melvina Dykes, district secretary, Muscatine, Iowa.

UTAH.—The annual conference of the Utah District convened with the Saints at Malad City, June 8, 1912, and organized by electing J. W. Rushton, M. F. Gowell, and Richard Bullard to preside over the conference. Statistical reports were presented by the various branches, as also ministerial reports and financial reports from bishop's agent and district treasurer, the financial reports being duly audited and approved. The following auditing committee was chosen and elected as follows: Elias Richards for three-year term, Hyrum Swenson for two-year term, and C. A. Smurthwaite for one-year term. The following were elected as district officers for a term of one year: J. C. Chrestensen, president; C. A. Smurthwaite, vice president; G. J. S. Abels, secretary and treasurer, which last named brother was also sustained as bishop's agent, and Hyrum Swenson of Salt Lake City, A. C. W. Wardle of Midvale, A. G. Mathis of Provo, and Elias Richards of Malad, as subagents. The district secretary was authorized to secure such books as are needed to make the membership records more uniform and complete. The conference also adopted a set of rules for the government of the Utah District and authorized its publication and distribution for use of the ministry and membership. The conference was marked for its progressiveness, holding a series of meetings for the ministry and ordained local brethren, at which various needs in the different localities were thoroughly discussed and suggestions given for the betterment of local conditions and of the work of proselyting. There were seven applications for baptism, the ordinance being attended to by A. M. Chase, and a number of babies blessed, while the conference during the prayer meeting service received the word of exhortation and prophecy by the Spirit through Bishop Richard Bullard. The opera house was secured for the use of the Sunday night meeting and a

very large congregation heard an excellent discourse from J. W. Rushton. Much of the success of the conference was no doubt due to the excellent singing rendered under the direction of A. M. Chase and family, also because of the large number of both ministry and Saints in attendance, as well as the excellent spirit that prevailed. The Malad Saints excelled in hospitality, the like of which had never heretofore been experienced in the Utah District. Conference adjourned to meet in Salt Lake City. Gerard J. S. Abels, district secretary.

SAINT LOUIS.—District conference convened at Landsdowne Branch, June 22 and 23, 1912. Conference called to order by President R. Archibald. Apostle J. F. Curtis presiding. Statistical reports were read from the following branches: Saint Louis 345; Lansdowne 148; Belleville 62; Oak Hill 53; Cheltenham 46; Saint Charles 35; Alton 26; Troy 21; O'Fallon 33. Ministry reporting, high priests: R. Archibald, T. J. Elliott, George F. Barraclough. Elders: S. A. Burgess, L. L. Joerndt, John Beaird, G. M. Vandel, J. Hull, F. L. Sawley, James Wild, N. N. Cooke, D. D. Lehman, Charles J. Remington, R. H. Mantle, Ivor Davies. Priests: J. E. Davis, J. E. Smith, J. M. Scott, J. W. Bogart, George Reeves, Sidney Hawkins, G. S. Trowbridge, T. Hawkins, W. H. Rhodes. Teachers: J. L. Anderson, F. Wiley, R. H. Cooper, E. W. Davis. Deacons: J. O. Barraclough, C. E. Smith, J. E. Anderson, H. W. Brunkhurst, J. F. Goll. Bishop's agent's report: Balance on hand March 9, 1912, \$385.35; receipts to June 21, \$525.89; total with balance, \$911.24; expenditures, \$502; balance on hand, \$409.24. R. Archibald, bishop's agent. District treasurer, George Reeves: Receipts with balance, \$73.11; expenditures, \$16.45; balance on hand June 22, 1912, \$56.66. Following officers were elected: R. Archibald, district president; George Barraclough, district vice president; Charles J. Remington, district secretary; George Reeves, district treasurer; Etta M. Weidman, district librarian; S. A. Burgess, district historian. Attendance at conference, about 450, being one of the largest conferences held in the district. Preaching by Apostle J. F. Curtis and Bishop Hilliard. At the close of the social service, song was given by the Spirit through Brother Archibald. There were fourteen baptisms, nineteen confirmations, fourteen ordinations. Conference adjourned to meet at Belleville, Illinois, Saturday and Sunday, September 21 and 22, 1912. Meeting at 6 p. m. on Saturday for business session. Chas. J. Remington, district secretary.

MOBILE.—District met in conference at Theodore, Alabama, June 22, 1912, at 10 a. m., Brother Warr presiding. Brother Slover was chosen in connection with the district presidency, to preside over the conference; Edna Cochran chosen secretary with power to choose assistant; Sister Clark was elected organist; A. G. Miller chorister. All visiting Saints were invited to take part in the proceedings of the conference. Branches reporting were, Three Rivers 150, Theodore 122, Bluff Creek 141, May Minette 337, and Horse Shoe 11. Ministry reporting: Seventy: F. M. Slover, Swen Swenson, Lloyd C. Moore. Elders: G. W. Sherman, W. L. Booker, A. E. Warr, Oscar Tillman, Frank Stiner, A. G. Miller, R. M. King, G. T. Chute, F. P. Scarcliff. Priests: T. W. Smith, G. W. Entrekin, Louis Lapree, Lester Miller. Teachers: T. J. Booker, D. W. Sherman, D. W. Tillman, James Powell. Deacons: M. D. Howell, Lester Smith. Bishop's agent's report; On hand last report, \$6.75; collected, \$239.05; paid out, \$14.35; balance on hand, \$231.45. Report of delegate to General Conference was heard. Brother and Sister Van-cleave were released from tent committee and secretary was authorized to notify them of their release and request them to send money they have collected to Brother Chute, chairman of tent committee. The secretary was empowered to write new license for Brother G. W. Entrekin. The money collected to defray district president's expenses to General Conference was placed in district treasury. The district officers were requested to investigate matters regarding a branch organization at Gulf Port and confer with missionary in charge and organize if it is wisdom to do so. The secretary was empowered to select a committee of two to assist in transferring names from the old record to the new. The following officers were elected: President, A. E. Warr; vice president, Oscar Tillman; secretary and treasurer, Edna Cochran; member of library board, F. P. Scarcliff. Brother Scarcliff was sustained as district historian. Conference adjourned to meet at Escatawpa, Mississippi, at the call of district presidency. Edna Cochran, secretary, Van-cleave, Mississippi.

Constant occupation prevents temptation.—Italian.
Vainglory blossoms, but never bears.—French proverb.

Convention Minutes.

EASTERN IOWA.—District Sunday school association convened at Muscatine, Iowa, in the Saints' church, June 14, 1912, at 2.30 p. m., with District Superintendent C. G. Dykes in charge. A. W. Heide was elected secretary pro tem. The address of welcome given by C. G. Dykes was responded to by J. B. Wildermuth. By motion the rules were suspended, making this convention a mass convention, and visiting Saints were granted voice and vote in all deliberations. Martha Baggerly was chosen chorister. Minutes of the last convention were read and approved. District officers reporting verbally were: Superintendent C. G. Dykes, Assistant Superintendent J. B. Wildermuth, Home Department Superintendent J. B. Wildermuth. The report of John Heide, district treasurer, was read and approved, showing a balance on hand of 96 cents. Normal work was then taken up, in charge of C. C. Joehn, which was continued at the evening session. Sunday school met in session Sunday at 9.30 a. m., in charge of C. G. Dykes. Convention adjourned to meet one day previous to the next district conference. Melvina Dykes, district secretary, Muscatine, Iowa.

MOBILE.—District Sunday school and Zion's Religio-Literary Society met in convention at Theodore, Alabama, June 21, 1912, at 2.45 p. m., Brother A. E. Warr in chair. All visiting Saints were given voice and vote in convention. Schools reporting were, Three Rivers, Bluff Creek, Bay Minette, Robertsedale, and Indian Springs. District officers and delegate to General Convention reported. One new school organized since last convention. Adjourned till call of district officers. Edna Cochran, secretary, Van-cleave, Mississippi.

Conference Notices.

The conference of the Western Maine District will meet with the Little Deer Isle Branch, August 24 and 25. Send reports promptly to W. A. Small, Mountainville, Maine. A large attendance is looked for. All come and have a joyful time together. F. J. Ebeling, president.

Convention Notices.

Southern California Sunday school convention will be held at Convention Park, Mermosa Beach, August 15 to 22. An interesting program has been arranged with interesting papers and talks. Olive M. Clapp, secretary.

The Sunday school association of the Florida District will convene at Dixonville, Alabama, with the Alaflora Branch, August 9, 1912, at 2 p. m. Papers will be read on Sunday school work, and Friday night, after the business session an entertainment will be given. All Sunday schools in the district please send in reports as early as possible. Anna Worlund, secretary.

Reunion Notices.

The reunion of the Spring River District will be held in the beautiful Lincoln Park, Pittsburg, Kansas, August 9 to 19. Services will be held in the park auditorium. Prominent speakers will be present. The auxiliaries will be represented by some of the best workers. The reunion of last year was one of the best ever held in the district, and it is the desire of the committee to make this one still better. There will be a boarding tent; meals will be served as follows: Single meals, 20 cents; 21 meals for \$3.50; children under three years free, over three and under twelve, half rate. Price of tents, 10 by 12, \$2.25; 12 by 14 (a limited number), \$2.75. Those wanting tents must make their wants known at once. Orders will be filled until the supply is used up. Orders for tents to receive prompt attention must be in the hands of the secretary by August 5. Spring cots, 40 cents. Plenty of shade, good water, and the auditorium are at your command, and we invite you to come and help us to make this reunion the best yet. Address all orders for tents and information to O. Hempel, 407 North Fairview Street, Pittsburg, Kansas.

The Toronto District will hold its annual reunion in a beautiful grove on the shore of Lake Sturgeon, near Cameron, Victoria County, Ontario, July 26 to August 5. The time was set by order of the district conference, and the Bishopric was instructed to select the place. We have selected this grove because it is the most central place we could secure. Just a little more than three hours ride from Toronto. Those

CONTENTS

EDITORIAL:

 Bearing Fruit - - - - - 701

 Signs of the Times, Part 1 - - - - - 702

 Notes and Comments - - - - - 705

HYMNS AND POEMS - - - - - 706

ORIGINAL ARTICLES:

 Dealing with the Erring, No. 2, by Charles Fry - - - - - 707

 Did the Conference Err, Part 1, by Robert M. Elvin - - - - - 709

CANADIAN MIRROR - - - - - 713

OF GENERAL INTEREST - - - - - 714

MOTHERS' HOME COLUMN - - - - - 714

 Mrs. J. E. Haines.

LETTER DEPARTMENT - - - - - 716

 W. H. Greenwood—Marie Julie T. Adamson—J. T. Mitchell—Caroline Booker—E. F. Robertson and F. G. Pitt—L. B. Williamson—H. J. Davison—James C. Page.

NEWS FROM MISSIONS - - - - - 718

 W. R. Smith—J. F. Mintun.

NEWS FROM BRANCHES - - - - - 719

 W. E. Stoff.

MISCELLANEOUS DEPARTMENT - - - - - 719

THE SAINTS' HERALD

ESTABLISHED 1860.

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

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

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

Love thyself last; cherish those hearts that hate thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues.

SHAKESPEARE.

coming from Hamilton, Niagara Falls, and other southern and western points come via Toronto; those from Owen Sound, Collingwood, and Orillia, and other northern points come via Blackwater Junction. Secure tickets to Halls Station. This is a flag station about one mile from the grove. Trains will be met. Tents rented as follows: 7 by 9, \$1.50 per week; 10 by 12, \$2 per week. The committee will rent bed-ticks. Bring other bedding with you. Meals: fifteen cents each, or seven for one dollar. We extend an invitation to all missionaries and local ministry to come with us. We hope to have good speakers and a splendid time. Those wishing to secure tents apply to Bishop R. C. Evans, 35 Huron Street, Toronto, Ontario. R. C. Evans, J. T. Thompson, W. I. Fligg, reunion committee.

The Ladies' Aid Society of Centralia will conduct a bazaar soon after the first of November. They solicit the help of any neighboring societies or individuals who see fit to so aid them in any way for the good. LULA FISHER, *Secretary*.
CENTRALIA, WASHINGTON, Box 354.

Addresses.

Elder W. H. Greenwood, 23 Cicero Street, Moston, Manchester, England.

Died.

HIRST.—John Wesley Hirst was born November 20, 1840, in Ontario, Canada. He was married to Malinda Clothier in March, 1864. To this union nine children were born, five boys and four girls, of which seven are now living. He came to Iowa forty-six years ago and has resided in Harrison County for the past twenty years. He united with the Re-organized Church of Jesus Christ of Latter Day Saints October 10, 1869, in which he was a faithful member at the time of his death, which occurred April 18, 1912, at the home of his daughter, in Missouri Valley. Interment in Saint John Cemetery. Sermon by Elder D. R. Chamber's.

SCHENKLE.—Frederick Schenkel passed suddenly from this life into his rest July 8, 1912, at Harbor Beach, Michigan. He was born December 23, 1858, at Thun, Switzerland, coming to this country 33 years ago; baptized October 13, 1907, at Rose City, Michigan, by L. R. Ingleright. He was a faithful Saint and went about doing good. Funeral services held from the Baptist church and burial at Rock Falls cemetery.

Victor Hugo.

All lovers of literature will share the deep regret of A. F. Davidson's many personal friends that his "Victor Hugo; His Life and Work," just issued by the J. B. Lippincott Company, is a posthumous work. French literary history was always his hobby and the successful publication of his "Life of Dumas" several years ago encouraged him to write the present volume on Victor Hugo. He did not actually begin it until he was in the grip of his last long illness. Although he was, fortunately, able to complete it, yet he did not live to read and edit the proofs. This was done by Mr. Francis Gribble, who writes that it was his aim to revise the proofs as Davidson would himself have revised them, nowhere correcting with any expression of opinion, but carefully correcting obvious slips of the pen, and making the few necessary but inconsiderable additions. Unquestionably this work is the most impartial English study of Victor Hugo, alike as a man, and as an author.

Two-Day Meeting.

There will be a two-day meeting at Beaverton, Michigan, August 10 and 11. Everybody invited to come and enjoy the blessings of God. Good speakers will be in attendance. All Saints coming from the north on the Detroit and Mackinac and Michigan Central Railroads, will be met at Gladwin with teams, Friday evening, August 9. George Burt, district president.

Notices.

The following appointments have been made, concurred in by the First Presidency, the ministers in charge, and the Presiding Bishopric:

- A. M. Baker, Independence Stake.
 - Luther Simpson, Northeastern Kansas.
 - P. B. Bussell, Eastern Oklahoma and Texas.
- FREDERICK M. SMITH, *Secretary First Presidency*.
INDEPENDENCE, MISSOURI, July 16, 1912.

Notice is hereby given of the appointment of Elder Thomas Reese to labor in Montana in the interests of the church finances. This appointment is made with the understanding and consent of the Presiding Bishopric.

JOHN W. RUSHTON, *Minister in Charge*.

The First Presidency concur in the above appointment.
FREDERICK M. SMITH, *Secretary First Presidency*.

If there is naught but what we see,
 What is the wide world worth to me?
 But is there naught save what we see?
 A thousand things on every hand,
 My sense is numb to understand;
 I know we eddy round the sun;
 When has it dizzied anyone?
 I know the round worlds draw from far,
 Through hollow systems, star to star;
 But who has e'er upon a strand
 Of those great cables laid a hand?
 —Edward Rowland Sill.

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South Sea Islands and Adventure.

The numerous and odd adventures experienced by Douglas Rannie as a government official among the natives of Oceania would have made Baron Munchausen and Louis de Rougemont envious. "My Adventures among the South Sea Cannibals," recently issued by the Lippincotts, is the title of the volume in which he recounts his experiences.

On one occasion, though he was a powerful swimmer, he narrowly escaped being drowned whilst voyaging in a recruiting vessel. During a hurricane she struck a reef, and afterwards became a total wreck. The mate endeavored to swim ashore with a line, but was never seen again. Mr. Rannie then volunteered, and with two of his native boatmen, leaped into the boiling surf. Then began a struggle such as he had never experienced before. Time and again he reached the shore, and dug his fingers into the sand, only to be torn back by the undertow, until at last, exhausted with the struggle, he was about to give up the fight, when his boatmen managed to seize him and drag him to safety. Such are the adventures with which the book teems.

Art in the August "Century."

Three special features of the August *Century*, the Midsummer Holiday Number, printed in tint, will be:

- (1) Eight full-page reproductions from lithographs, drawn by the noted etcher, Joseph Pennell, on a special sketching trip to the Canal Zone undertaken for *The Century* last February. These lithographs reproduce picturesquely the lock-gates at Pedro Miguel, the building of the Pedro Miguel lock, the Miraflores lock, several views of the great Gatun lock, and the great "cut" looking toward Culebra, mostly views not longer to be seen since the water was let in.
 - (2) Six gay decorative panels by Maxfield Parrish, now first published.
 - (3) *Toilers in the Traces*—a group of vigorous pictures of horses by Paul Bransom.
- There will also be a striking cover in color by Thornton Oakley, and pictures by a number of other artists including Oliver Herford, Yohn, Birch, Gruger, the Boutet de Monvels, father and son.

A New Edition of the Doctrine and Covenants

By order of General Conference a committee was appointed to correct all typographical errors, also Section 22 of the Doctrine and Covenants. This has been done and the book is now ready. It contains a valuable addition in the form of a new concordance. All the revelations up to date are included. You will need this edition.

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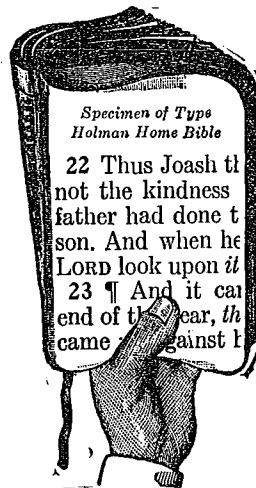
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LORD look upon it
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



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

VOLUME 59

LAMONI, IOWA, JULY 31, 1912

NUMBER 31

Editorial

SIGNS OF THE TIMES.—PART 2.

"Can ye not discern the signs of the times?"—Matthew 16:3.

WARS AND RUMORS OF WARS.

Jesus said that just prior to his coming we should hear of "wars and rumors of wars." Men tell us to-day that war is past. They say there will never be another great conflict between armed nations. It is not so long, however, since such great conflicts were raging, and indeed wars of lesser magnitude are now in progress. The activities of peace commissions and conferences, though praiseworthy, give no great promise of success. The best indication of approaching combat between individuals is observed when both begin to reach for weapons with which to fight. They may profess friendship, but look out when they reach toward the pistol pocket.

The nations of the world are arming themselves. Their hands are hovering near the hip pocket. This in itself is sufficient to answer the assertion that there can be no more war.

Mr. Lloyd-George, chancellor of the exchequer of Great Britain, is quoted by Robert Donald, editor of the *London Daily Chronicle*, in the *Outlook* for June 22, 1912, as saying that civilized nations now spend annually 500,000,000 pounds, or \$2,500,000,000 for weapons of war. Great Britain alone spends 70,000,000 pounds, or \$350,000,000 yearly; equal to \$40 for every household in the kingdom. He adds that if this drain were cut off one dollar per week extra could be paid to every laborer in the kingdom without reducing existing profits of business.

If one wishes to get the exact significance of the statement, "They shall beat their plowshares into swords and their pruning hooks into spears," let him figure out the number of bushels of corn or wheat or grapes that are required every year to pay this enormous war levy, for by this process are plowshares converted into battleships, which is the modern equivalent of the old simile.

The United States has but recently launched the battleship *Texas*, the largest battleship afloat, carrying larger guns than have ever been mounted on any

battleship for regular service. She will soon be followed by a sister ship, the *New York*.

These weapons are being manufactured. They will be used. Jesus made no mistake. There can be no permanent "peace on earth" without accompanying "good will toward men." The angels linked the two together in their song at the birth of the Savior. Man can not separate them.

THAT WHICH PAUL SAW.

In the third chapter of his second letter to Timothy Paul draws a very graphic picture of social conditions to obtain in the last days:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.

THE DECAY OF HOME LIFE.

Passing by the opening verse, to which we will revert presently, we group two of Paul's specifications: "Disobedient to parents," "without natural affection." These terms refer to a weakening of family life only too patent to observers to-day. The discipline of parents is not what it used to be. Our fathers no doubt were too rigorous, while we are too lax. They feared to spare the rod lest they spoil the child, and so used the rod quite too much. We dispense with the rod entirely. There may be too, extreme positions on this subject. A little, insignificant sort of a man was heard to boast: "I can truly say that I never struck one of my children in my life,"—then he hastened to add, "except in self-defense."

Be that as it may, parents have shifted the responsibility of disciplining children to the shoulders of public-school teachers and public institutions. The disregard of parental authority is notorious.

There is also a weakening of the cohesive forces of the home, to which Paul no doubt referred.

In his address before the Interchurch Conference on Marriage and Divorce, at Washington, District of Columbia, January, 1905, Theodore Roosevelt

said: "One of the most unpleasant and dangerous features of our American life is the diminishing birth rate and the loosening of the marital tie among the old American families."

George Elliot Howard says: "The freer dissolution of marriage is a world phenomenon, huge, portentous. . . . Assuredly it signifies somewhere the action of sinister forces, vast and perilous."—*McClure's Magazine, December, 1909.*

So evident is the menace to the home that some observers profess to see in changing conditions the forces that will finally completely destroy the home as an institution. The great tie that should bind a man and a woman together for life, and their children to them until maturity, seems to be weakening.

SELFISHNESS.

"For men shall be lovers of their own selves, covetous." The great obstacle that stands in the way of all reform to-day is this same covetousness and selfishness. Business has been conducted on the principle of "everybody for himself, and the Devil take the hindmost." Of course that principle has always been in vogue in the world, but the increased dependence of men upon one another, the ever-increasing interdependence, makes it more disastrous. And it is the more noticeable in an age that professes to be Christian and in nations that are called Christian nations, inasmuch as the very spirit of Christ's teaching was self-abnegation in the interests of all.

As a characterization of the age, harmonizing with what Paul said it would be, we reproduce a part of the address of the Methodist bishops to the late General Conference in Minneapolis:

We live in an age in which the vast enterprises essential to the progress of the world require the association of men of large means under corporate management. Out of this necessity has grown serious wrong and consequent resistance.

Organized capital stands indicted at the bar of public judgment for the gravest crimes against the common welfare. Among the counts in that indictment are these:

1. Conspiring to advance prices on the staple commodities indispensable to the life, well-being, and progress of the people.

2. Resorting to the adulteration of foods, fabrics, and materials in order to increase profits already excessive.

3. Destroying the competition in trade through which relief might be expected under normal conditions.

4. Suborning legislation, and thus robbing the people of the first orderly recourse of the weak against the strong.

These are sins against humanity. If God hates any sin above another, it must be the robbery of the poor and defenseless.

LOVERS OF PLEASURE MORE THAN LOVERS OF GOD.

While there are a few consecrated souls who go gladly to the house of God every Sunday, and more who go perfunctorily, the great swarming thousands and millions go to the house of pleasure. Where the

treasure is, there the heart is also; where the heart is, the feet will go. So the masses are found at the Sunday ball game, the theater, the dance hall, the saloon, the club house, wherever questionable pleasure may be found; while the few are honestly trying to serve God.

For Paul said that in the last days men should be lovers of pleasure more than lovers of God.

HAVING A FORM OF GODLINESS BUT DENYING THE POWER THEREOF.

How well did Paul characterize the religious denominations of to-day. It is not necessary for us to dwell upon this point. Everywhere, in debate and in private conversation, we meet church members who profess godliness, observe the outward forms of prayer and religious devotion, extol Jesus very highly, yet instantly and vehemently deny the thought that the gospel has the same old power that was manifested in the apostolic church. The gifts and blessing and miracles are all ended, according to their affirmation.

PERILOUS TIMES.

We revert now to the opening statement: "This know also, that in the last days perilous times shall come."

These perils are, first, physical and personal; second, spiritual or social.

The very material development and multitudinous inventions of which we have boasted bring their grave perils to physical life. Some years ago an interstate commission, appointed to investigate railroad accidents, reported that in just three months of a certain year 1,650 trains were in collision. In three months 446 persons were killed, and 3,178 wounded as a result of railroad accidents. *The Scientific American*, commenting on the report, said that in its "bald and succinct enumeration of losses," it read not unlike a statement of the killed and wounded sent out from some great battle field. In the industries, it is said that a procession of all workers killed and wounded annually would stretch forty-three and one half miles, with a corpse every twenty yards and one hundred disabled men between every two corpses.

Then the roll of "special" horrors of the past ten or fifteen years is something appalling. There was the burning of the Iroquois Theater in Chicago, December, 1903, when 600 persons were burned or suffocated; the burning of the excursion boat, *General Slocum*, in East River, June 15, 1904, when 1,000 women and little children were burned to death; the more recent burning of the public school building in Collinwood, Ohio, with the awful loss of child life; the burning of the shirt waist factory in New York, where the continuous torrent of bodies

of young girls leaping from high windows rained upon the cement walk until it was beaten through and they fell into the basement; the sinking of the *Titanic* with accompanying loss of 1,600 lives and \$15,000,000 in property, plunging two nations into mourning; not to mention the destruction of Galveston by tidal wave, with a loss of 3,000 lives, the destruction of San Francisco by earthquake and fire, and the awful Johnstown flood.

Some of these disasters accord with prophecies found in the Book of Covenants: "And after your testimony cometh the testimony of earthquakes . . . and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds . . . with devouring fire. . . I, the Lord, have decreed many destructions upon the waters," etc. (See sections 61, 85, and 94.)

Some one may say, Have there not always been occasional disasters in the world? Probably the question must be answered affirmatively. But the disasters of past ages were unknown beyond a limited area. They were no sign of anything to the world at large, for the world at large did not know of them, as a rule. But these modern horrors are so awful! They are so spectacular! And our modern news service flashes the dreadful details instantly to the uttermost bounds of the earth, so that the whole world stands at attention, appalled and astounded. Then again they are more striking coming in an age in which the triumphs of man's ingenuity should have rendered life more secure. But just as we flatter ourselves that we have constructed an "unsinkable ship," she receives an almost imperceptible blow from an iceberg, and sinks in two hours with the most appalling loss of life known to marine service.

SOCIAL PERILS.

But the chief peril of these times which justifies Paul's expression, "In the last days perilous times shall come," is social. We refer to the social and industrial unrest that is becoming worldwide, and manifests itself in its most threatening aspect in strikes, agitations, and various violent outrages on the part of those more desperate members of the working classes who favor "direct action" and "sabotage," modern terms for old-fashioned violence expressing itself in up-to-date methods, such as dynamiting, tool breaking, maiming or killing individuals, combining to produce inferior and damaged goods, killing time, etc.

Of this unrest, Doctor Josiah Strong says:

Twice before in modern times has there been a deep and widespread unrest among the people—once on the eve of the great Reformation of the sixteenth century, and once on the eve of the French Revolution. Certain conditions which appeared just before the former reappeared just before the latter. It is most significant that these same conditions, among

the most important of which is popular discontent, have again reappeared.—*The New Era*, quoted in *Charitarquan*, May, 1912.

THE MENACE OF THE I. W. W.

Some weeks ago we reviewed the situation in San Diego, California. We wish to refer to it again as an example of that which we have in mind. It will be remembered that hundreds and thousands of Industrial Workers of the World began a movement upon San Diego, being angered by a city ordinance intended to prevent them holding street meetings in a certain area, including several blocks of the business part of town, for the violation of which some of their members had been arrested. Their avowed intention was to flood the town, glut the jails and courts, and put an intolerable burden on taxpayers. In this they succeeded quite well for a time.

But a vigilance committee of citizens was formed which took the matter in hand, ignored all law and order, and proceeded to eject the intruders, using clubs, guns, tar and feathers, and even applying fire to the person of one of the leaders, if reports are true.

The situation became so serious that Governor Johnson appointed a special commissioner, Mr. Harris Weinstock, to investigate. Mr. Weinstock has given the matter an exhaustive examination on the grounds and has reported. A part of his report concerning the teachings of the Industrial Workers of the World we wish to quote, as it appeared in the *Evening Index*, San Bernardino, California, June 10:

Summing it up we find that they teach and preach the following:

- (a) That workmen are to use any and all tactics that will get the results sought with the least possible expenditure of time and energy.
- (b) The question of right or wrong is not to be considered.
- (c) The avenging sword is to be unsheathed with all hearts resolved on victory or death.
- (d) The workman is to help himself when the proper time comes.
- (e) No agreement with an employer of labor is to be considered by the worker as sacred or inviolable.
- (f) The worker is to produce inferior goods and kill time in getting tools repaired and in attending to repair work; all by a silent understanding.
- (g) The worker is to look forward to the day when he will confiscate the factories and drive out the owners.
- (h) The worker is to get ready to cause national industrial paralysis with a view of confiscating all industries, meanwhile taking forcible possession of all things that he may need.
- (i) Strikers are to disobey and to treat with contempt all judicial injunctions.

The evidence before me forces the conclusion that it is the organized and deliberate purpose of the I. W. W. to teach and preach and to burn into the hearts and minds of its followers, that they were justified in lying, in stealing, in trampling under foot their own agreements, in confiscating the property of others, in disobeying the mandates of the

courts and in paralyzing the industries of the Nation. If all men and women in the Nation were to accept and to follow these teachings, it would make society impossible. It would simply mean a nation of thieves, liars, and scoundrels.

This expression of industrial unrest, taking form in such virulent teaching and practice is a deadly peril. It means anarchy,—the defiance of all law, moral or civil. But how can society meet it? How could San Diego have met it with the ordinary resources of organized society? That is a question that the commissioner says should be given grave study. The way in which it *was* met is full of peril, and shows how easily organized society may fall into disorder and revert to savage brute force under the stress of the strange new conditions that are arising. Of this the commissioner says:

The penalty of the crime committed by these alleged outcasts is not to exceed one hundred dollars fine or thirty days in the city jail or by both; whereas the crimes committed by the so-called vigilance committee are punishable, not only by a fine of five thousand dollars and by possible imprisonment for ten years, but under the law they are declared unfit and ineligible to any office of honor, profit or trust created by the Constitution or laws of the United States.

The question naturally arises, therefore, who are the greater criminals; who are the real anarchists; who are the real violators of the Constitution; who are the real undesirables—these so-called unfortunate members of "the scum of the earth," or these presumably respectable members of society?

Finally, in conclusion, he sketches the situation, and indicates the possibility of civil war between classes, in a manner that must sober even the most thoughtless. He says:

In conclusion your commissioner calls the attention of your Excellency to the new industrial and economic condition that has arisen in this country; a condition seemingly imported from the continent of Europe and brought about by the organization and growth of what is known as the Industrial Workers of the World.

Because of its unholy and reckless methods to attain its ends, as shown by the quotations in this report from its literature, should the organization reach large proportions it is likely seriously to menace the industrial peace and welfare of the country.

The scenes enacted in Spokane, Fresno, San Diego, and elsewhere, where multitudes of more or less irresponsible men make it a point to concentrate, with the direct object in view of fomenting industrial strife; or harassing public officials; of glutting jails and becoming parasites on the taxpayers of the community, are likely to be reenacted on a larger and larger scale, until a crisis will be reached and civil war threatened.

OUR CONCLUSION.

Necessarily our review of the signs of the times has been but fragmentary. As stated in the first article, we believe that some features of the age are splendid beyond anything that was known to any past age. Other features are quite the reverse. Our decision as to whether the world is growing better or worse may be determined by the point of the

horizon toward which we direct our gaze. The man who says the world is growing better, states only a partial truth. The man who says that the world is growing worse, states only a part of the truth. A complete survey of world conditions shows them to be exactly in harmony with the prophecies concerning the last days. It is the evening time of the world, the time of "God's preparation."

The Master rebuked the Jews because they watched the face of the sky and were able to predict the weather of the morrow, but could not read the signs of the times. To-day we have many weather prophets, and maintain a government weather bureau that can predict the weather for the morrow, more or less accurately, missing no oftener than ordinary people do; but like the Jews, there are comparatively few who can read the signs of the times, or if noting them give them any significance religiously.

Jesus says that no man knows the day nor the hour of his coming, no not even the angels in heaven. Some in the past have figured out the exact time when he should appear. They gave their property away, put on their ascension robes,—and no one came. If any are trying to figure out the exact time of his coming, they might better save their paper and pencils. And any ordinary business suit that clothes a man who is doing his work well, keeping God's commandments, and serving his fellow men, looks good to Jesus. No need to worry about ascension robes.

But though we may not know the exact time of his coming, Jesus gave certain signs by which men might know when it drew near. It is our business to observe these signs, and so order our lives that we shall not be ashamed to meet him at his coming.

ELBERT A. SMITH.

The Bride of the Sea.

The ocean old,
Centuries old,
Strong as youth, and as uncontrolled,
Paces restless to and fro,
Up and down the sands of gold.
His beating heart is not at rest;
And far and wide,
With ceaseless flow,
His beard of snow
Heaves with the heaving of his breast.
He waits impatient for his bride,
There she stands,
With her foot upon the sands,
Decked with flags and streamers gay,
In honor of her marriage day,
Her snow white signals fluttering, blending,
Round her like a veil descending,
Ready to be
The bride of the gray old sea.

—Longfellow.

Original Articles

DID THE CONFERENCE ERR?—PART 2.

BY ROB'T. M. ELVIN.

DID THE WORK CONTINUE RIGHT?

Beyond the peradventure of a doubt the latter day work had a legitimate birth, and the spirit of life, energy, and vim has continued with those who have kept the faith; as to the successor of the putative founder of the church we offer in evidence that he measures up to the standard of a true seer the following:

In the summer and fall several things occurred that served to bring the question up; my sickness brought me near to death; my coming of age, and my choice of a profession were all coincident events; and during my recovery I had opportunity for reflection, as for weeks I could do no work. One day, after my return to health was assured, I had lain down to rest in my room; the window was open to the south and the fresh breeze swept in through the trees and half-closed blinds. I had slept and woke refreshed; my mind recurred to the question of my future life and what its work should be. I had been and was still reading law under the care of a lawyer named William McLennan, and it was partially decided that I should continue that study. While weighing my desires and capabilities for this work, the question came up, Will I ever have anything to do with Mormonism? If so, how and what will it be? I was impressed that there was truth in the work my father had done. I believed the gospel so far as I comprehended it. Was I to have no part in that work as left by him? While engaged in this contemplation and perplexed by these recurring questions, the room suddenly expanded and passed away, I saw stretched out before me towns, cities, busy marts, courthouses, courts and assemblies of men, all busy and all marked by those characteristics that are found in the world, where men win place and renown. This stayed before my vision till I had noted clearly that choice of preferment here was offered to him who would enter in, but who did so must go into the busy whirl and be submerged by its din, bustle and confusion. In the subtle transition of a dream I was gazing over a wide expanse of country in a prairie land; no mountains were to be seen, but far as the eye could reach, hill and dale, hamlet and village, farm and farmhouse, pleasant cot and homelike place, everywhere betokening thrift, industry and the pursuit of a happy peace were open to the view. I remarked to him standing by me, but whose presence I had not before noticed, "This must be the country of a happy people." To this he replied, "Which would you prefer, life, success and renown among the busy scenes that you first saw; or a place among these people, without honor and renown? Think of it well, for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made you can not recall it, and must abide the result."

No time was given me for a reply, for as suddenly as it came, so suddenly was it gone, and I found myself sitting upright on the side of the bed where I had been lying, the rays of the declining sun shining athwart the western hills and over the shimmering river, making the afternoon all glorious with their splendor, shone into my room distinct with life and motion, filling me with gladness that I should live. From that hour, at leisure, at work or play, I kept before me what had been presented, and was at length prepared to answer when the opportunity for the choice should be given.

—Biography of Joseph Smith, Life of Joseph the Prophet, by Edward W. Tullidge, pp. 757, 758.

The vision herein offered in evidence was received by him during the summer of 1853, or seven years before he was called at the Amboy General Conference to the office of president of the high priesthood.

After giving his experience of events of life, and interviews with numerous individuals upon the subject of connection with the religion and church of his father, he writes of another vision received in the latter part of 1856, or early in 1857, as follows:

One day, while pondering these questions, (and here, unlike some, I can not certainly state whether morn, or even, only that the sun was shining), I suddenly found myself sowing this piece of land to wheat. My brother, and this Mr. Yates I saw harrowing the wheat after my sowing. In passing over the land I met Mr. Yates as he drove to and fro, and our conversation was upon the Utah subject; and the same arguments and statements were repeated by him. To these I was urging again my reluctance to move, and the question was again presented, Why not go to Utah? I paused, rested the bag of grain that I was carrying across my shoulder, upon my knee, and turned to answer him. I heard a slight noise like the rush of the breeze, that arrested my speech and my attention. I turned to gaze slightly upward and saw descending towards me a sort of cloud, funnel shaped, with the wide part upward. It was luminous, and of such color and brightness that it was clearly seen, though the sun shone in its summer strength. It descended rapidly and settling upon and over me enveloped me completely, so that I stood within its radiance.

As the cloud rested upon the ground at my feet, the words "Because the light in which you stand is greater than theirs," sounded in my ears clearly and distinctly. Slowly the cloud passed away and the vision closed.—Tullidge, pages 762, 763.

Can anyone doubt the reading of these early visions, had by the present head of the church prior to his ordination, that he is possessed of the gift of a seer?

The climax to the young man in his ardent desire concerning his duty in the work left by his father was settled to him and the church, as he tells us in the following:

During the year 1859 the question of my connection with my father's work was finally determined. I became satisfied that it was my duty. The queries heretofore referred to were one by one being settled; until the final one, Where and with whom should my life-labor lie? was the only one left. This was determined by a similar manifestation to others that I had received to this effect: "The Saints reorganizing at Zarahemla and other places, is the only organized portion of the church accepted by me. I have given them my Spirit, and will continue to do so while they remain humble and faithful.—Tullidge, p. 772.

The leading and assisting grace of God's Holy Spirit guided the young man to the life-path of his future usefulness and official capacity that was his by birthright to occupy, and thus he was qualified to take up the work and office made vacant by the tragic death of his inspired father; we are therefore anxiously concerned to know if God still continues to abide with him in bestowing such blessings as are

essential for his directing the ship of Zion safely amidst the human and satanic quicksands and unseen rocks by which deception, doubtfulness of mind, fraudulent devices to work the ruin of both individuals and the church? Already have I cited the revelations as they are published in the Book of Doctrine and Covenants, the first of which bears date of October 7, 1861, and then on until the last one, which is dated April 18, 1909. Thus for a period of forty-eight years hath God's mouthpiece never failed the church in its time of need. As there are some revealments that are trustworthy as evidence, and are not compiled with the revelations as printed, I am impressed to submit "The following extraordinary vision of Joseph, the second Prophet of the Church." It will be read with a keen interest and will illustrate beautifully that inspired visions form the very gems of sacred literature:

THE HOUSE OF THE LORD. AS SEEN IN VISION.

In sleep, or in waking hour, I can not tell, I saw and realized what I shall try to relate; and, though some years have elapsed, what was seen and heard during that eventful hour remains vividly impressed upon my mind, as if heard and seen but yesternight.

I had slept and was consciously awake, and approaching a building, apparently eighty feet long by fifty feet in width, the walls of which were about twenty-five feet high from the top of the foundation, which was raised some five or six feet from the ground, and of stone, roughly dressed by the mason's hammer, though jointed and faced at the edges. The front was to the east, and as I approached it, from the northwest, I had time to note that on the outside of the building no attempt had been made by the builders at ornamentation, except that along the sides were a series of pilasters standing out from the main wall a few inches, though forming a part of the wall; the bases of which were finished in square work, pedestal and pediment, the tops in capitals rich and peculiar in style, but which I can not describe. At the front a flight of nine wide stone steps reaching nearly across the building, led up to the entrance; this entrance being an open porch about sixteen feet deep and thirty wide. Two finished pillars stood at the outer edge of this porch, supporting, with the walls at either side, three arches. These pillars had square and solid finishes at the base, but rose from their bases round and smooth, to their caps, which were very richly carved in square designs; the arches which they supported the inner and outer feet of, were exactly circular, and formed of cut stone, and were only a few feet below the ceiling of the porch. The inner side of the porch formed the outer wall of the assembly room, and was richly paneled between the open doors, one at either side of the porch opening straight into the building from the front, and apparently three and a half feet wide, and nine or ten feet high.

As I passed up the steps I seemed to know that the Saints were assembling for some purpose, and yet I felt no care nor responsibility respecting the nature of the assembly, any more than to be there with the rest. I found three or four brethren standing at the right, or north end of the porch, conversing in a low and quiet tone together. I joined them for a moment; and, while standing there, I saw numbers of both brethren and sisters come up the steps and pass across the porch and into the open doors, the brethren to the right, and the sisters to the left. Some I knew; some were strangers whom I had never

seen before. Some, of both men and women, who came briskly up the steps and walked freely across the porch, went no further than the doors, when, for some cause that I could not see, they stopped, and either turned immediately round and walked hastily away, or turned hesitatingly, slowly and sadly, and, with frequent backward glances, went away as if overcome and distressed.

While standing thus a shadowy fear came over me, that, as I saw some turned away for reasons that I did not know, and as I then supposed by some one standing at the doors, so I might not be permitted to go in; and, in my perplexed and doubting frame of mind, I turned from the brethren with whom I was chatting and walked slowly toward the door upon the right, thinking that, if I saw the least sign that I was not to go in, I would turn at once away, as if I did not care to enter. As I came near to the doorway, to my surprise, I saw neither sentinel nor usher, neither door shutter, nor bolt, lock nor hinge, nothing but the open doorway with jambs, lintel and threshold smooth and free from any indication of there ever having been a shutter with which to close the opening. My surprise was increased when, being permitted to pass in, I found no one inside having charge of the door or aisle; nor anything to betray the mystery of turning those back that had gone away.

I went carefully in, taking my hat off as I passed the doorway, and walked about a third of the way up the aisle which led the entire length of the room, ending against the side of the pulpit platform. A dim and mellow light shone in the building, though I saw no windows; nor did it seem as if the light came from the sun shining out of doors, for none came in at the open doors. There were two aisles, one at either side of the room, a trifle wider than the doorway, dividing the seated portion into three parts; the seats were similar to some styles of church pews, or slips, finished in dark, heavy, polished woods, and at the two sides running level from end to end and across the room, except at the two sides of the pulpit platform, where they were placed lengthwise, facing the pulpit. The middle row of seats were in parallel lines with those at the side, and level with them for about two thirds of the way from the pulpit to the door, when they rose in a circle, arc down, until the last one was raised five or six feet. At equal distance apart, and at the outer side of the inner row of seats, were four pillars supporting the roof.

The pulpit platform was very elaborately finished, and contained a seated apartment, richly furnished; two small circular tables, one at either side, chairs, at the sides, and an orator's desk all of similar material and finish as the seats, only much more exquisitely carved and colored. The walls were, apparently, painted, and finished in pictured designs, that at the back of the platform much more elaborate and complicated than those at the sides; the ceiling, also, was richly decorated; the cornices profusely so, with carven imagery, scroll and counter-scroll, reaching along the sides, and down the corners, and along the walls in places, corresponding to the pilasters upon the outer surface. In suitable niches, and on brackets carved and embellished, were pictures, and statuettes, the pictures representing scenes in the life of the Savior, the apostles of the New Testament, and the Book of Mormon; the statuettes the figures of covenant leaders of both continents, ancient and modern.

I had, however, only time to catch a hasty glimpse of all that is so briefly described, when a sort of metallic, ringing sound from the left hand door, and a kind of flashing light diverted my attention, and I looked across to the other side, but saw nothing.

I had hardly time to renew my survey of the walls and ceiling, when I was fairly startled by a repetition of the

sound already referred to, this time at the door on the right, through which I had come; I turned in my seat, and saw a man standing at the doorway facing it as if to come in, and in the doorway itself, two crossed swords; much like the old-fashioned broad swords, only a trifle broader; the hilts rested against the door-jamb, one at either side, two and a half feet from the floor, and the swords crossed each other, edge down, with their points resting against the opposite door-jamb, about the height of a man's shoulder from the floor. The hilts were plain, the guards like the common saber guard, the handle part of dark material; the blades polished till they shone like silver, with a golden tinge. As the man stood for a moment, the swords shook a little, as if held in the hand of a person nervous from excitement, and from them as they shivered, a pale, shimmering yellow light seemed to flash, or flow.

The man turned away with a sigh, and with a sad face; the swords remained just a moment, but before the footsteps of the repulsed man had reached the outer edge of the porch, they were drawn back apparently into the door-jamb itself, turning upward as if upon a hinge formed at the hilts. I looked the door-jamb all over after the swords were withdrawn, but there was no sign nor trace of any opening in which the swords might be hid; nor was there an evidence of the existence of the swords to be seen.

I turned to renew my survey of the room, and as my eyes became more accustomed to the peculiar light, I discovered new wondrous beauty in the workmanship and finish of the whole. I had, as it seemed, come early; for the arrivals were more frequent, the intervals between them shorter and shorter; the room was filling up on both sides, and in the center; the dropping of the swords in either doorway was also more frequent, the light flashing from them more continuous; while, now and then, from some cause, the falling of them seemed like a crash, as if they were clashed furiously together, at which the light seemed to blaze throughout the room and corruscate along the emblazoned imagery of cornice and column like yellow lightning. I sat in wonder, but not in fear, for within was complete quiet; I began to contemplate the arrangements of the pulpit, where now a page, a lad of some sixteen years of age, was moving to and fro arranging something upon the stand, the tables, and chairs.

A sudden loud crashing of the swords in the doorway just behind me, together with a vivid flashing of the strange light caused me to turn my eyes again in that direction; a man was standing outside the doorway, with his teeth shut tightly together, his hands clenched, and eyes blazing with fury and disappointment; before him were the crossed swords, quivering as if instinct with life, and endowed with emotion; the polished blades had changed their hue from the silvery, golden tinged glitter to the color of a golden flame, while the light that scintillated from them flashed over and filled the room to the remotest corner, flooding seat and pillar, pulpit and altar, niche and statuette, picture and scroll, with its terrible brilliancy. The man turned away, the swords were withdrawn, but in an instant he came towards the door quickly, and was almost in the room with his right foot touching the threshold, when with a crash that sent the blood before him, sending a flood of flame and light over the room surging through my veins with the shock, the swords fell again; he turned again away, and stepping back a few paces, he started toward the door the third time with determination, despair and fierce rage pictured in his face; and again those terrible swords, now white and glowing like molten gold, fell before him, striking fire from their clashing crossing, shaking the building with the fierceness and suddenness of their fall, and filling the doorway from top to bottom and from side to side with their quivering, eager motion, putting

before the enraged and desperate man seeking an entrance, a wall of flaming swords and seething fire. I shall never forget the fearful expression of baffled desire and helpless rage depicted in the face of the man thus barred out.

I watched him depart, and though many came, some coming in, some being prevented and going away, I saw only the one who tried more than once to enter. It seemed that when a person came up who was to come in, no stir, nor change took place at the door; but when some one came who was not to come in, the swords dropped lightly into place across the doorway, striking slightly together as they fell. If the one thus stopped from coming in, at once turned away, the swords were withdrawn, without noise or light; but if they remained standing, as if waiting to come in or to question why they were thus stopped, the blades of the swords would begin to blaze and quiver with motion, and light would begin to emit from them, similar in appearance to the flame from a hot, briskly blazing wood fire; and the longer the person stood there, the more energetic would be the shivering motion of the swords, and the more vivid and intense would be the light flying from them, until in some instances, as in the one described, the room would be illumined with the light, which resembled that which heralds the rising sun seen as it comes unclouded from the shades of night; or like the glow at the setting of the sun.

I saw some enter whom in my waking everyday hours I knew were deemed not meet for a membership with the faithful; and I saw some rejected who were deemed most worthy.

Some walked briskly in, some slowly; none who entered seemed to take heed to whether there was anything to stop or hinder them; while some walking slowly and gently would find their way barred with the crossed swords, they having fallen into place gently and noiselessly; others, coming quickly, would be met suddenly by the fall of the swords with a clash and noise, as if sprung into place by the stroke of a nervous and impatient hand; and if entrance were insisted upon, or seemed to be, the crossed swords began to glow, moving up and down, quivering as if with emotion and life, and light would emit from them as from the burnished plow-share set in the sun.

My waking eyes never looked upon workmanship so complete, so fit, so richly elaborate in design and finish, so profuse and yet so grandly harmonious as that of the room I have so poorly described. The outside of the building was massive and solid, a building only impressive because of its solidity and strength; without a spire, and yet perfect in proportion, design and finish.

It faded from my sight, as sublunary things began to obtrude themselves upon my conscious being; but the impressions made upon my mind will never be effaced. Well may we believe that the "Flaming swords that turn every way to guard the way of the Tree of Life," and still stand as prescient sentinels at the open doors of the Temple of Eternal Peace, and dispute with the fierceness of awakened wrath the entrance of human or devilish design and work.—Tullidge, pages 730-737.

This vision was had prior to 1879, the date of the assignment of the copyright to the church by Tullidge the author, who gave us a reprint of the vision in his book.

There is an inadequacy in my use of language to express my appreciation and high spiritual value of the intrinsic worth of this inspired elucidation that man must come to God in the divinely appointed way; and in a most fitting manner it would emphasize the word of the Christ: "Indeed, I truly say to

you, He who enters not by the door into the fold of the sheep, but climbs up another way, he is a thief and a robber."—John 10: 1.

There could not be successfully maintained an objection, should we offer this vision of the "Lord's House" as an explanation of the last cited scripture, neither would there be any unreasonableness in presenting the vision as an incentive to all lovers of the truth, not only as to the necessity of carefulness of entering the fold, but likewise of retaining the rightfulness of the promise: "I am the *door*, if any-one come in by me, he shall be saved, and shall come in, and go out, and find pasture."—John 10: 9. This is an amplification of a more ancient provision for the sons of God:

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to his people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.—Isaiah 28: 9-13.

HARMONIOUS DEVELOPMENT AND WORK.

The divine manifestations that have come unto the church through the present presiding high priest of the church have been in harmony with the words of that old Prophet Isaiah, and his unfolding, development, and growth in experience, understanding, and knowledge qualifying him in his calling and office as pastor of the little flock of God have at all times been equal to the necessity of the church, as we have the evidence in the word of the Lord from time to time as follows:

Press onward, ye elders and people of my church, even my little flock, and as I have spoken to you in times past, so will I again speak to you as my friends, inasmuch as you speak in my name; and lo! I am Alpha and Omega, and will be with you unto the end.—Doctrine and Covenants 115: 1.

This was in March, 1865, and again we have:

It is not expedient that I command you further at this time; but be ye diligent, wise, and faithful, doing all things with an eye single for the glory of your God, and the good of his people. Thus saith the Lord.—Doctrine and Covenants 117: 14, and this was given March, 1873.

Still later in vision, section 126 was given to the church. These all stand as proof that Joseph has been a faithful servant unto the Lord, and to his trust in the church; and it was not an error for the General Conference to sustain him in his office, naming the gifts and privileges of that office in their act of sustaining him.

There are quite a number of the old-time visions and prophecies that in the scope of their prediction being marvelous, wonderful, and of world-wide in-

terest, and they are still unfulfilled, although the men through whom they came have been sleeping the long sleep of death for hundreds of years, while we as a people are living in the times when a few visions and revelations have been given through a living prophet, and that which was foretold hath come to pass, and we are witnesses thereunto.

These confirmations of our faith administered by the will and revelations of God to his church and people are refreshing and uplifting, as is the mountain stream that waters the thirsty valley.

The people of the church have confidence in the promises made in the revelations concerning some things relative to the building up of Zion, so along in the early seventies they became overanxious, and in fasting and prayer besought God for instruction; and in his loving kindness he gave answer:

It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me.—Doctrine and Covenants 117: 11.

The Lord did not go out of business in caring for his people, neither has he been slack in keeping and fulfilling his promises; so twenty-one years after he made an agreement that when it was necessary he would command, once more are the people reminded lest they should forget, in the following:

The Spirit saith further: that Lamoni, Iowa, having been made by agreement of the church under the law of the land the principal place of business of the church, it is wise and expedient that it should be considered and declared by the conference to be the seat of the presidency of the church, and in due time be made a stake. In the meantime the district may be left to the care of its district organization subject to the direction of the presidency, no one of the missionary force being appointed to the charge thereof for the conference year, or longer if it shall be found advisable.—Doctrine and Covenants 122: 12.

The patience of the Saints was not again so severely taxed in waiting for the Lord to keep his word and give the command, for only seven years after he told us that "in due time" Lamoni should be made a stake, the commandment came:

My people are directed to establish two stakes; one at Independence, and one at Lamoni, Iowa, organizing them after the pattern which is found in the law; a presiding high priest with counselors, a high council, and a bishop and his counselors. These stakes shall be made to comprise the boundaries of the districts as they now stand, the center at the towns and places named; and the majority of the councils that should be chosen should be residents of the places named; in order that there may ever be a sufficient body to transact the business required.—Doctrine and Covenants 125: 10.

What comfort and peace of soul to those who live in accord and companionship with a living oracle of the true and omnipotent; and to possess

an intelligent conception of the unchangeability of God, that his ways are one eternal round! And this thought is amply established in the word of truth: "And also the Strength of Israel will not lie nor repent; for he is not a man that he should repent."—1 Samuel 15: 29.

This is a base or foundation of the stability and trustworthiness of the word of God, or as the emphatic statement of a later prophet affirms: "The grass withereth, the flower fadeth; but the word of God shall stand for ever."—Isaiah 40: 8. In a sharp clash between some of the old line Jews and John Baptist the latter avouched: "John answered and said, A man can receive nothing except it be given him from heaven."—John 3: 28. And it was because of this truth that we have: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James 1: 17. It is by obtaining these spiritual gifts that are bestowed upon man by a loving Father, and abiding in the channel of receiving, that we shall be able to continue in the path that leads aright through all the maze of innovation of churchianity up to the Tree of Life, therefore can we exercise confidence in the word of the last record of the older Jewish dispensation which reads: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Malachi 3: 6. And so long as man shall abide in the unchanged provisions of the unchanged and unchangeable God, will the original plan of God remain with men; and this logical truth makes plain the word which announces: "I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been, and God requireth that which is past."—Ecclesiastes 3: 14, 15.

Thus we have confirmed unto the household of faith the earnest of our inheritance in organization, ordinances, and spiritual gifts assured by him who decrees and none can hinder; that which comes from the hand of God is not to be detracted from, or to be supplemented by man, for there can be no emendations to that which is perfect, and no imperfect thing cometh from God, for all that is allotted unto man is by the selfsame rule "by the determinate counsel and foreknowledge of God." (Acts 2: 23.)

How will the above scriptural evidence and rules by inspiration given for the guidance and government of the church of God, compare with the following statement of Dan B. Brummitt, editor of *The Epworth Herald*?

Methodism is a system which is not afraid of being systematic. It has a lot of machinery, because it has found that organization is a large help to religious progress. And, of

course, like all good systems, the Methodist system needs frequent adjustment and rearrangement. So, every four years, the Methodist Episcopal Church calls together the representatives of its wide-scattered forces, and these, over eight hundred in number, spend a month together overhauling the machinery and planning for its larger effectiveness."—*The Christian Herald*, June 26, 1912, p. 649.

At the risk of being considered unkind, I shall put in juxtaposition as a suggestive comparison, to act as a spur for thought, the "overhauling the machinery" plan of the quadrennial General Conference of the Methodist Episcopal Church, with the following:

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.—Revelation 22: 18, 19.

My attention was inadvertently attracted to an article: "The court of the demigods," by Jay Hambridge, and as it can be made to fit in nicely as an illustration I will here introduce it:

Mr. Mutsu after breakfast at the Gaimasho or Foreign Office introduced his foreign guests into a charming sun-parlor where grew a dwarfed pine upon which had been grafted scions of pines from Syria and from Poland, from Norway and from Georgia. The original plant came from Ise, the holy land of the Japanese, and as Mr. Mutsu noted with pride even after all the grafting was done the original characteristics of the little tree prevailed against the intruders. It was an interesting object lesson.—*Metropolitan Magazine*, November, 1911, p. 29.

No sane man would cavil or set up an argument against the little Japanese pine tree being a most interesting and significant object lesson, and in asserting its individuality there is given color and fulness to:

And I, God, said, Let the earth bring forth grass; the herb yielding seed; the fruit tree yielding after his kind; and the tree yielding fruit, whose seed should be in itself, upon the earth; and it was so, even as I spake.—Genesis 1: 15.

It is only when man interjects his acts of grafting that there is a departure from the original creation and purpose; but there is another tree that men have attempted a large amount of artificial work upon, in the Bible it is called the "Tame Olive Tree," or in other words, the Church of God. By the acts of numerous ecumenical councils, and the equivalent conferences of many other churches, men have been doing overwork for hundreds of years at the business of "overhauling" and "grafting" upon the original, and with all their wisdom and labor they have not as yet succeeded in perfecting a church that will anywhere compare with the church set up by the great Masterbuilder and his apostolic associates, as it is outlined in the New Testament, notwithstanding the herculean efforts of all the eccle-

siastical manufacturers to improve upon God's plan of salvation for man, but all such should take heed to the inspired warning: "Behold therefore the goodness and severity of God, on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off."—Romans 11: 22.

The continuance was to be in the goodness of God, and not in a process of "overhauling" and changing, for "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Corinthians 12: 28; let it be indelibly stamped upon the mind what God did, and the reason why he did so is set out in: "But now hath God set the members every one of them in the body, as it hath pleased him."—1 Corinthians 12: 18. The full antithesis of this would be: that which is displeasing to God would be contrary to the good of man; and therefore, should be shunned and avoided as inimical to his salvation.

HAPPY UNDER THE LAW.

As to spiritual gifts and blessings the present president of the church is upon record as teaching:

It appears from this that after the law is given whosoever accepts that law and does what is provided for therein is not, and need not be, an unhappy man, for he would be blameless in the eyes of the law, both the letter and the spirit.

While it is proper to believe that men might rejoice in an "abundance of revelations," it is also true that the provisions of the law, the rules and regulations given by revelation and duly recorded for the guidance and government of the church and its membership, will serve God's purposes in establishing his people and save them if they are heeded; nor does it require a constantly recurring stream of revelations reiterating the provisions already given to keep them in the view of the people and reenact their application and force. "To the law" is a sufficient tocsin to call men, Saints, to the standards; "it is written," ample to show the way to that already given.

Paul was writing of the law and charging its observance when he wrote,—I will come to visions and revelations, and puts a sort of safeguard over himself lest he should exalt himself through the "abundance of revelations."

One of the meanings given to the word *vision* is the faculty of seeing. This may also be understood as meaning the power or ability to see. If the organs of the eye be hurt or destroyed, so far as physical sight is concerned, the man so deprived of the organs of sight can not see; the faculty to see is lost.

Applying this in a wider, more comprehensive sense, we may with propriety say that if the faculty to note, observe, and take mental cognizance of what the eye may see, or the mind contemplate, is not present with the individual, or has by any means been lost, then there is with such a man no vision. Having eyes to see he sees not, having ears to hear he hears not, having a heart to feel he understands not.

This is the wider meaning of what the writer of the proverb meant. Given a people whose leaders have not this sense, this faculty to see, perceive, comprehend those things which are essential to a proper discharge of duty as well as an avoidance of those which would cause trouble, harm and

loss, and we shall expect to find a people who are in darkness to a greater or lesser degree and in spiritual and moral danger. And, if with their leaders the people are included in such lack, the elements of mischief and possible ruin are lying under cover ready to break into a flame of disruption at the touch of any kindling influence possible from the conditions.

We believe in all the ways by which revelation reaches men, and should be loath indeed to know that any one of them was overlooked, ignored, or denied by the Saints; but, believing also that men should walk by the light of wisdom, the result of this ability to see, we are strongly impressed with the necessity of maintaining the claim that "wisdom should be justified of her children," and men should govern themselves by the laws given as they are interpreted by the spirit of wisdom in them whom the Lord has made overseers of the flock.

We further believe that in the gospel economy it has been provided for that those who become disciples of the Christ Jesus are entitled to receive, and, of faithfully hearing, obeying, and practicing what the gospel teaches, do receive through the ministration of the Spirit this spiritual faculty in the gift of wisdom written of by Paul in 1 Corinthians 12; to another the "Word of Wisdom."

It then follows that he to whom this ability to see, perceive, and comprehend is eminently qualified for the performance of whatever duties devolve upon him by reason of the call of God to him, if he be an official, and if not an officer, to qualify him to aid, strengthen, sustain, and confirm by counsel and advice within the sphere in which he moves.

Let us then accept the apostle's injunction to seek earnestly the best gifts, being contented with the visions that may be vouchsafed to us, and exercising the faculty to see and understand.—SAINTS' HERALD, vol. 47, p. 765.

This teaching after more than forty years experience by the presiding officer of the church, should be by the ministry accredited as being true, and a cheerful support be willingly extended to all such instruction, and no attempt made to sprag the spiritual wheels of our progress.

However, there are too many, by far too many, both anciently and now, that are clearly indicated in the words of the Christ: "And Jesus said unto him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God,"—Luke 9: 62. This looking back has leading steps that anticipate the final act; with some it is one thing that alienates them from the faith and fellowship of the church; too frequently it may begin in not giving heed to the word of advice: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."—Hebrews 10: 25.

Since the days of the conspiracy of Korah, Dathan, and Abiram against Moses, at the time that they filed their protest and accusation against the servants of God: "And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, everyone of them, and the Lord is among them; wherefore then lift ye up

yourselves above the congregation of the Lord?"—Numbers 16: 3, this spirit of faultfinding, envy, and jealousy against the constituted authorities has ever hung upon the church to do the mischief and works of the opposer of the Christ. There are also the careless and listless ones, whose disinterestedness help to make up the rank and file of the kickers and driftwood of the church. The "standpatters" for the truth will appreciate the following ditty:

"DRIFTING.

"The boat that drifts with the current,
Will come to grief on the rocks;
And the life that has no purpose,
At the door of success never knocks.

"Life is a pull against wind and tide,
And to those who drift it means death;
'Be not weary in welldoing,'
Is what the Bible saith.

"It is easy to go on drifting,
And heed not when duty calls;
But the craft that is tossed by the waters,
Will soon go over the falls.

"Now the moral of this is simple,
And good for the young to learn:
Don't drift, boys and girls, but struggle,
And grow better at every turn."

—*St. Nicholas Magazine, vol. 38, p. 1141.*

We would substitute for the words *boys and girls* the words *men and women*; or still better, *ministers and members*.

All men are liable to blunder and make mistakes as men; how sad it would be for us in things pertaining to our salvation had we misplaced our confidence, for the wise man wrote: "Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint."—Proverbs 25: 19.

Not once during the consideration of the resolution was there a word uttered insinuating a suspicion that the President was ever unfaithful in anything that was his duty to perform, hence the sustaining of him, as the conference did, was no violation of any rule or law of the church, either in spirit or in letter.

The path that leads to the crown of eternal life, begins when we hear the servants of God as they plead: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."—2 Corinthians 5: 20. And the day of our beginning to walk that narrow path is upon entering into a covenant with God in baptism, and will not end till we stand before the judgment bar and receive our sentence at the hand of the Just One.

HE THAT RECEIVETH A PROPHET.

Tests will be administered to all while they are in the probationary state, and that for our development, such as: "He that receiveth you, receiveth

me; and he that receiveth me, receiveth him that sent me. *He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.*"—Matthew 10: 40, 41.

The certificate that will admit us to an abundant entrance into the kingdom of celestial glory is found in the word of the Man of Galilee: "If ye love me keep my commandments."—John 14: 15.

And in consideration of life's conflict, let me ask, kind reader:

"Shall we meet by life's pure river,
Where pellucid waters glide?
'Mid the healing leaves and flowers
That in beauty do abide?
Where salvation's blessed harpings
Float in holy melody?
Where the monthly fruits are ripening
Upon life's immortal tree?"

Men are often referred to as trees, so I will close this paper with the following:

The ax is laid at the root of the trees, and every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire; I, the Lord, have spoken it. Verily I say unto you, All among them who know their hearts are honest, are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice; yea, every sacrifice which I, the Lord, shall command, they are all accepted of me, for I, the Lord, will cause them to bring forth as a very fruitful tree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit.—Doctrine and Covenants 94: 2.

I have made my humble plea, that the General Conference did not err in passing of the resolution sustaining the Presiding High Priest of the Church, and I most modestly, in this tranquil manner, and with due respect to all, ask for a verdict exculpating both the President, and the conference from any wrongdoing.

LAMONI, IOWA.

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DEALING WITH THE ERRING.—NO. 3.

BY CHARLES FRY.

Editor's Note.—*The natural result of successful "labor" is repentance on the part of the one at fault. But what is true repentance? How is it expressed? What are its values? Is it sufficient to say, when brought to time, "I am sorry," and then go back to the same old course? Is repentance composed of floods of tears, with sighs and groans? One has said, "Mere sorrow, which weeps and sits still, is no repentance. Repentance is sorrow converted into action." The next number in the series will be devoted to "Confession."*

REPENTANCE.

Repentance is one of the fundamental principles of the gospel and is made binding upon all men. The Apostle Peter said that God commanded "all men everywhere to repent," which command was repeated in latter day revelation (Acts 17: 30; Doctrine and Covenants 16: 3), and the Lord has also said

And surely every man must repent or suffer.—Doctrine and Covenants 18: 1.

It is said that repentance is "sorrow for a thing done or said; the pain or grief which a person experiences in consequence of the injury or inconvenience produced by his own conduct." But gospel repentance is more than that, for while it is associated with repentance,

SORROW IS BUT AN ADJUNCT OF REPENTANCE.

Gospel repentance is "toward God" (Acts 20: 21) —toward all that is right and true and good, and a sorrow that has no thought of right or of God in it does not constitute the repentance taught in the Scriptures. Sorrow of itself is not repentance, for one may be sorry for wrongs committed without regard to their sinfulness, and with no desire to do otherwise in the future; and frequently a conviction of "guilty" is the cause of sorrow rather than a conviction of sin. Paul makes a distinction upon this point as seen in 2 Corinthians 7: 9-11:

Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

So there is a godly sorrow, and a worldly sorrow, and while godly sorrow is an attendant quality of repentance, the worldly sorrow has nothing whatever to do with it. To meet our need in this paper the following definition is given:

Repentance is the renouncement of a belief, practice, or act, from a conviction that it is wrong; and an acceptance of, and a determination to do, what is found to be right.

From this it will be seen that merely ceasing to do a thing or renouncing it does not constitute repentance. To be true repentance it must be "toward God," and unless the "ceasing to do evil" is followed by a progressive course of doing right, little is accomplished. A mariner discovering his course through the ocean to be wrong would not reach port by stopping altogether, but must carefully determine his true course and diligently follow it. The ceasing to do wrong is but the beginning of repentance, or in other words, getting ready to repent.

True repentance is dependent upon a proper conception of the sinful nature of the thing to be repented of. So long as one thinks a practice to be right there can be no repentance, but so soon as he is convinced that it is wrong, and that some other

way is right, he has a reason for repentance, and if he also has a desire it will be accomplished.

From this it is apparent that there can be no repentance except men are instructed in the right, and hence the necessity of the gospel, in which is revealed the righteousness of God, being preached "to every creature," that they may have opportunity to repent and enter the kingdom of God.

REPENTANCE INCLUDES RESTITUTION.

For many sins restitution can not be made. Life once taken can not be replaced, virtue once destroyed can not be restored by the destroyer, material things destroyed can not be reproduced, though in some cases the equivalent can be given in their place. In many cases, too, restitution can be made, partially or entirely. Property obtained by theft, or otherwise held wrongfully, may be restored; losses caused by fraudulent dealing may be made up if the defrauder has sufficient means with which to do so; an injured reputation may be to some extent mended by a full confession of the slanderer.

One who refuses to make restitution for wrongs committed, when able to do so, has not reached the point of repentance, no matter how strong his professions may be. A wealthy farmer had upon one of his farms a poor tenant who was to give a certain part of the grain for the rental. In dividing the grain the rich farmer took fifteen bushels more than his share without the renter knowing it. At a revival held some years later where the torments of the wicked in hell were vividly depicted, the farmer feared for his soul, and to get rid of his consciousness of the wrong done his tenant, arose and confessed the same and expressed a desire that he might be forgiven. He afterward testified to being "saved and sanctified," though no restitution was made, and the poor family never received what belonged to them. When the law given to Moses required restitution in all such cases (see Exodus 22), and the Lord himself confirmed the principle, commending the man Zaccheus for declaring his obedience to it, it is difficult to believe that this rich farmer found forgiveness. Selfishness was the sin which led him to defraud, and it was selfishness which kept him from making restitution, and it is apparent that selfishness remained with him to stand in the way of true repentance. Selfishness is the first sin of which he needs to repent.

REPENTANCE IS A PROGRESSIVE PRINCIPLE, AND APPLIES TO MEMBERS IN THE CHURCH.

Because repentance is a principle applying to men before they enter the church, and is one of the prerequisites of baptism, is no reason for its being left behind. It is operative while walking the narrow

way as well as on the outside of the gate, and so long as any degree of sin remains in the human soul it must continue its work, otherwise that soul will never reach perfection.

Under the influence of the Spirit of God which men receive upon coming into the church, errors of belief and sinful practices or acts, which were not seen to be sinful before, are shown in their true light, necessitating a change of belief and conduct almost daily, or a ceasing of the wrong for the purpose of doing the right, which is repentance. In this way men develop and go on unto perfection. John the Baptist must have had in mind the thought of continued repentance for the followers of Christ when he said

I indeed baptize you with water unto repentance.—Matthew 3:11.

Again, it is not uncommon for those who have repented and have been baptized and become followers of Christ to fall into sin, doing some sinful act, or possibly some sinful practice which was once repented of upon entering the church. This gives cause for repentance. The frailty of human nature, with the environments of sin, subject the children of the kingdom to mistakes and transgression, but the divine law has made provision for them to recover from such. It is by repentance.

FORGIVENESS DEPENDENT UPON REPENTANCE.

The Scriptures clearly teach that repentance and baptism bring forgiveness of God. To those in the church who sin, forgiveness will also be granted upon repentance, (there are several exceptions which will be noted in a subsequent paper on Forgiveness) as stated in Mosiah 11:139:

Yea, and as often as my people repent, will I forgive them their trespasses against me.

Repentance also entitles the erring member to forgiveness by the one against whom he has transgressed. A transgression against a member is an inevitable cause of estrangement, and so long as the transgressor perpetuates his transgression the estrangement will continue, but when he repents and confesses and thus removes the cause, the estrangement ceases and forgiveness must be granted by the member.

The church is also required to forgive its erring members when they repent, but if there be no repentance the law specifically states that they shall be cast out. A member of the church refusing to repent of a wrong committed is thereby violating a gospel principle, and putting himself in the same attitude as the nonmember who refuses to repent, and since the latter is unworthy of membership while preferring to remain in sin, so is the former unworthy of remaining in the church when he prefers a life of

sin. This topic will be discussed further in a subsequent paper on Forgiveness.

REPENTANCE NOT COMPLETE WITHOUT CONFESSION.

The Lord requires a broken heart and a contrite spirit, which will insure his children against being overcome by stubbornness in wrongdoing. Where one entertains an exalted opinion of his own righteousness, perhaps with a debased opinion of his brother's righteousness, he will not see his own faults as they are, and of course will not see the necessity of repenting, nor have the willingness to confess. Humility of spirit makes the way easy for him to confess his sins to God and to his fellow men so far as may be proper, and he has the promise of the Lord that:

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.—Psalm 34:18.

Confession is a natural result of repentance and makes it complete. It is like the signature to a document; it makes it legal. A person having suffered wrong at the hands of another would have no way of knowing whether the wrongdoer had repented except by his confession and restitution.

By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them.—Doctrine and Covenants 58:9.

In conclusion, a Saint must keep himself in that condition of contrition so that he will be willing to repent whenever he has need, keeping sin from his life so far as possible, and if at any time finding that sin has entered into his life, be ready to remove it in harmony with the law which God has given, remembering:

That unless a man shall endure to the end, in following the example of the Son of the living God, he can not be saved.—2 Nephi 13:21.

Of General Interest

The Drug Habit.

From Charles B. Towns' "The Peril of the Drug Habit," in the *August Century*.

The most harmful of all habit-forming drugs is cocaine. Nothing so quickly deteriorates its victims or provides so short a cut to the insane asylum. It differs from opium in two important ways. A man does not acquire a habit from cocaine in the sense that it is virtually impossible for him to leave it off without medical treatment. He can do so, although he rarely does. On withdrawal, he experiences only an intense and horrible depression, together with a physical languor which results in a sleepiness that can not be shaken off.

Opium withdrawal on the other hand, results in sleeplessness and extreme nervous and physical disorder. In action, too, cocaine is exactly the opposite of opium, for cocaine is an extreme stimulant. Its stimulus wears off quickly and leaves a corresponding depression, but it confers half an hour of capability of intense effort. That is why bicycle riders, prize fighters, and race horses are often doctored, or "doped," with cocaine.

When cocaine gives out, its victims invariably result to alcohol for stimulus; alcoholics, however, when deprived of alcohol generally drift into the use of morphine.

I have seen over six thousand cases of drug habit in various countries of the world. Ninety-five per cent of the patients who have come to me taking morphine or other alkaloids of opium have taken the drug hypodermically. With few exceptions, I have found that the first knowledge of it came through the administration of a hypodermic by a physician. It is the instrument used which has shown the sufferer what was easing his pain. Restricting the sale of the syringe to physicians, or to buyers on a physician's prescription, is the first step toward placing the grave responsibility for the drug habit on the shoulders of those to whom it belongs.

Whether a man has acquired the habit knowingly or unknowingly, its action is always the same. No matter how conscientiously he wishes to discharge his affairs, the drug at once begins to loosen his sense of moral obligation, until in the end it brings about absolute irresponsibility. Avoidance and neglect of customary duties, evasion of new ones, extraordinary resourcefulness in the discovery of the line of least resistance, and finally amazing cunning and treachery—this is the inevitable history.

The drug habit is no respecter of persons. I have had under my care exemplary mothers and wives who became indifferent to their families; clergymen of known sincerity and fervor who became shoplifters and forgers; shrewd, successful business men who became paupers, because the habit left them at the mercy of sharpers after mental deterioration had set in.

Mothers' Home Column

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Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

The Results of Deception.

Dear Mothers of the Home Column: The perusal of your beloved and instructive pages always affords much pleasure and valuable information, and when I read I wish every mother throughout the land might be benefited by your timely advice. I am one of those enthusiastic mothers whose delight is in teaching and helping the little ones, not only my own, but every little soul that I come in contact with. There is hardly a day passes but what I find myself with the little ones telling them the beautiful truths of nature, of God, and

his love for them. How their little hearts respond to his wonderful plan, and how needful it is that we ever be watching and praying that by our example we may not deceive them! In the HERALD of February 28, I read with deep interest the article on "Subjection by fear," and my own heart was saddened as I recalled similar incidents where mothers frightened and injured their children for life by their frightful recitals of monstrous animals and black men, and even telling them that great snakes would crawl out of the attic if they did not be good. Oh, the awful mistake of it! It is no wonder we see so much deceit among children.

I have in mind a beautiful girl of sixteen whose mother's fond hope was sadly blighted when not long ago she found her daughter lost in deception and disgrace, and the other put behind prison bars for five years. My heart was wrung with anguish as this mother told the whole miserable story of how her precious, beautiful girl was lured from her, and she knew not where she was for three days and nights, and of the terrible presence of that evil one bending over her as she lay half crazed, knowing not whether her child was living or dead. Then after that terrible suspense to have her daughter return to her and to find she had been deceived by her. Worse still, I must say that ignorant mother had set the example of deceiving her child and her husband too. She had reaped as she had sown and now that mother's heart is broken, that home is a temple in ruins. The child is now going under another name that she may not be recognized in this city, and who is to blame? I am sure the time is coming when we mothers in Israel must awake and be doing all in our power to save our children; to raise them up monuments of honor and power in this great church of God. What a wonderful work this is for the coming young men and women in this church to do, and if we do our part, heeding the words given us in the revelations of God, he will surely bless our efforts and cause us to rejoice exceedingly.

I am trying, by the help of God, to be a faithful mother and handmaiden in the work of the Master, for we are everyone of us capable of rendering some service to the Master. He wants us all to fill in our niche, to accomplish our task, to leave the world better than we found it, and as I close those beautiful words of Mrs. Avery Stuttle come to me like this:

"O Christ, I know that thou dost see
The hidden motive of my soul;
Each word, each thought is known to thee,
And thou, O Christ, my judge must be.
Thou wilt appoint my lot to me
When like a mighty parting roll
The quaking heavens asunder roll.

"I know thy judgment will be just,
But O, thy gentleness is great;
Thou knowest that thy child is dust,
Thou knowest the fleshy heart of lust.
I will not fear, O Christ, but trust
In thy dear hands my fate.
Thou canst not leave me desolate.

"If man should judge my trembling soul
How drear, how sad would be my lot!
Then might I fear when tempests roll,
Then might I miss the glorious goal;
For ah, the struggle of my soul
Perchance my brother hath forgot,
Perchance my heart he knoweth not.

"But O, what joy that He who made
 My shrinking soul her judge shall be;
 I need not fear nor be afraid
 When in the balance I am laid;
 And in the scales of justice weighed
 By Him who faced Gethsemane,
 The sinless man of Calvary.

"For O, one crimson drop will pay
 The overwhelming debt of sin.
 One drop of blood in that great day
 From Calvary's mountain shall repay,
 And all my guilt shall wash away;
 And through the gates all free from sin
 That pierced Hand shall lead me in."
 Your sister in the gospel,

LOS ANGELES, CALIFORNIA.

BERTIE WISE.

Dear Sisters of the Woman's Auxiliary: Our meeting for the month of May was of such a nature that I thought you would like to hear about it. We have a dear aged sister, Jane Knight, who belongs to the San Francisco Branch, and in her younger days was very active in all departments of church work. She is now seventy-six years old, and lives with her daughter in Elmhurst. We voted to hold our meeting this month across the bay with this dear sister. Eight of our members met at the ferry building and took the 12.40 boat across. This is a delightful sail of twenty minutes, the water being very calm. We glided past the numerous islands, each containing something of interest, one having the training ship and station for the soldiers, and another the prison. Passing boats and all kinds of shipping craft in the bay, and with the buildings on either side of us in view all the way, this is a very interesting trip.

After we reached the "Mole," a long wharf built way out into the water from the city of Oakland, we boarded an electric train and rode about thirty minutes, then got on a street car. We did not know the street or number where our sister lives, but when we told the conductor we were going to Mr. Oscar Teale's, he knew just where to let us off.

As we came to the bungalow in the center of a large, beautifully arranged garden, it was indeed a picture to gladden the artistic eye. Here were walks bordered with daisies, and such lovely beds of flowers of all kinds. A little farther along we passed through a rose arbor and came to an aviary containing a number of singing canaries, a little fountain and trees.

The same artistic arrangement was carried out with the house. Outside each window was a garden made by scooping out a log, and filling it with earth, and flowers of all kinds were in full bloom. From the ceiling of the piazza hung little rustic baskets of ferns. When we entered the house we voiced our delight. Roses, roses everywhere! Large branches over the pictures, huge bouquets on tables, piano, etc. Oh, it was lovely! Sister Teale had invited a number of her neighbors and there was quite a delegation from Oakland.

Sister Knight, in whose honor the party was given, sat there with a beaming face, to meet with those she loved so well, especially a cousin of her own age whom she had not seen for a long time.

At three o'clock our president, Sister Vira Lawn, called the meeting to order by singing "Blest be the tie," and prayer was offered by Sister J. M. Terry. Then followed the reading of the lesson by Sister Mamie Saxe, two readings by Sisters Teale, and Ewing, two solos by Sisters Huston and Holling, remarks by several of the sisters.

Sister Knight arose and gave expression to the joy and

gladness she felt at being able to see the dear faces of her friends once more. Delicious cake and ice cream were served by two grandchildren of Sister Knight. Such a thoroughly good time was had that some of the Oakland sisters expressed a desire to have a Woman's Auxiliary in their branch. A hearty vote of thanks was tendered Sister Teale for her generous hospitality.

SISTER CLEDA SIMPSON.

Request for Prayer.

Sister A. E. Scott, San Bernardino, California, is very sick with a complication of diseases; weak and nervous, and under the care of a nurse. She is seventy-one years old, and would be pleased to have the prayers of the Saints in her behalf. If it is the Lord's will, she wants to be spared to help do good for the Lord's work. She writes: "I can not get out much, but will do all I can. Am thankful it is as well with me as it is, and one of my greatest desires is to be able to be at church more. I am praying for the welfare of Zion."

Letter Department

MINDEN CITY, MICHIGAN, July 12, 1912.

Editors Herald: I feel impressed to write a few lines to your letter department. I have been a reader some time of your precious columns which has been a great help and strength to me spiritually.

We have an active branch of Saints here, numbering thirty-two. We meet every Sunday for Sunday school and prayer meeting. Brother John Henry conducts the prayer meetings. He is a priest and president of the branch. My husband, Elder Leverton, is in Canada, on a missionary tour. Sunday evening services had to be omitted for a time, until his return. His services are missed by Saints here and also by some that are not Saints.

I am alone, attending to home duties, yet I do not feel alone; I feel the presence of some One with a calm and gentle Spirit with me, which inspires me in my service to God. I have at times in the past been very discouraged and felt my life did not amount to anything and was not worth living, but by the Holy Spirit God has shown me that he still loves me and that my life is precious to him and that he has a work for me to do. I want to do whatever the Lord has for me to do.

I was going out to the garden to work when the Spirit commanded me to write. I felt I couldn't, but if these lines have helped some poor weak one like myself, I will feel repaid.

We had a grand reunion at Port Huron; a spiritual feast which strengthened me very much. I have just read an article or speech of Brother Walter W. Smith on summer school work. It is grand to note the spirit of love being taught and manifested among the teachers and children, thus turning them to God and manifesting the true love of Christ in them, drawing the little ones to Christ. I feel if more love was in homes, in churches, in all the Saints there would be more good done than there now is. God has blessed me much and still is blessing me. My testimony is that God the eternal Father is at the head of this church and rules and reigns and blesses his children the same yesterday, to-day and for ever.

Your sister in gospel bonds,

MRS. ARTHUR LEVERTON.

CASTLEBERRY, ALABAMA.

Editors Herald: I came to be a Latter Day Saint from working in the timber with a member, and I would make all manner of fun of his religion, but he never stopped telling how good the latter day gospel was. He was taking the

SAINTS' HERALD and would read letters to me that had been written by some of the church members, and some nights he would go home with me and sing some songs that would cheer me along the weary road of life. You see he was building a lasting faith in me, and I was not aware of it; but he loved the glorious latter day work and he could not keep from telling it.

His education was very limited, like mine, but it doesn't always require an educated person to tell the good news. Everyone has his influence, either for good or evil. This man has taken all the pains he could to show me the right road. He continued to point to it and still I did not show any sign of belief. I have that love for him that never dies. He stands to-day in my mind like the great oak, and I pray God to-day to bless him for laboring with me in trying to show me the right way.

I did not belong to any sect and now to complete my belief in the gospel story, I heard an elder preach. He was Brother Frank West. I was carried away with his sermon. After the sermon I set out on an eight-mile trip for home on horseback. The distance seemed short, and when I arrived my wife asked me how I liked the preaching. I told her I liked it well enough to join them. All that I heard pointed me to a new life that I must live. I told her that the Saints were the best and kindest people I had ever met, and I was willing to cast my lot with them. You see, dear Saints, that God helps those who try to help themselves. I could read a little by spelling the words over. I had striven hard to know more about this new doctrine and I had only had two weeks in school, but the good Lord knew my desire to learn of him and he helped me in learning the better way.

Now it came time to go to a conference with my first builder, the man who had showed me that light that has been a guide to me over forty years. The conference was in Santa Rosa County, Florida. We had to walk thirty miles to reach the place. I met many dear ones, and their kindnesses to me, a stranger, will ever be remembered. Brother T. W. Smith was there. That was the first time we met. He said to me, "How do you do, Brother Shell?" He knew me, and while he held my hand I felt good and I told him I wanted him to baptize me.

I asked him to come to my home in Alabama. I wanted all my neighbors to see me start out to live a new life. While there I heard some fine preaching, and all of it was new to me, but my love for the gospel was increasing. I heard a member of the church speak in tongues, and that was a new thing to me. I felt good over all I saw and heard. The conference ended and I had to part from the newly made friends, which was very sad to me.

Later, Brother T. W. Smith came to my place and many people came to hear him preach, and also to see him baptize myself and my mother-in-law.

Dear Saints, you do not have to live in a well-running branch to live right. I have almost been isolated ever since I have belonged to the church, over forty years, and now the last sermon I heard wife and I went ninety miles to a conference at Theodore, Alabama, to hear. The principal speaker was Brother I. N. Roberts, on his mission in the South.

The restoration of the gospel in 1830 was only ten years before I was born. Till we meet again,

R. F. D. 2, BOX 43A.

G. H. SHELL.

LEEDS, YORKSHIRE, ENGLAND, June 22, 1912.

Editors Herald: I was in the church in my youth and was baptized at about the age of nine, but fell away into forbidden paths, until, having reached the age of about twenty-three, I saw the folly of the life I was living, and endeavored,

as I then termed it, to go straight. This I found to be sweet, and also very difficult to do. This kind of procedure meant that I must forsake all my old companions and all the follies which I had been used to indulging in, such as drinking and smoking, which I realized was doing me a great deal of harm, and other vices which are of the world.

I did not realize until I had been converted, that I had been, and was then living a selfish life, and that I must apply and practice the teachings of Jesus Christ in myself. I first went to a mission hall and there received a great deal of help from the teachings given forth but there was not given unto me the understanding and strength which I required although I read nearly the whole of the Bible and prayed often and earnestly for understanding to be given me. It appeared to me that those who spoke did not go far enough into the details, such as faith, hope, and charity. So, after attending the mission for about a year, I commenced going to hear the teachings of the Reorganized Church on Sunday mornings. Here I might say I did receive food and understanding of the teachings of our Lord and Savior Jesus Christ, and strength and guidance in all things, and of his mission upon this earth, teaching men that they must repent and do works meet for repentance, being baptized for the remission of sins, and to ever fight onward unto perfection. It is wonderful the number of faults I found in myself, and not only were these faults made known to me, but I was given understanding and strength to overcome them. I can truthfully say that I have many times seen my prayers answered, even regarding other people. This is a truly marvelous work and a wonder, and I do humbly thank the Lord for his guidance in bringing me back into this latter day work. I also thank him for the restoration of the gospel, and the light and understanding which I have received through the Book of Mormon and the Holy Scriptures. I pray that many may be brought out of darkness into light, even as I have been brought out of darkness into light, and to ever live faithful to what we know is the truth.

Surely God is a merciful God, and if we abide in the teachings given forth unto us, even in these latter days through his prophet, Joseph Smith, even the everlasting gospel as given to the world by our Lord and Savior Jesus Christ, and his words in us, we shall ask what we will and it shall be done unto us. Your brother in the truth,

ARMLEY, 11 REDSHAW ROAD.

HERBERT STOCHDALE.

RIVER PHILIP, NOVA SCOTIA, July 9, 1912.

Dear Herald: Thinking that some of the Saints who know me would like to know how I am getting along in this, my first year's experience in the mission field, I thought I would write to the HERALD.

My general health is improving. I had been an elder only nine months, and had preached but five sermons before coming here, and of course have had some very severe experiences, and became badly discouraged, but feel some better now. By work, prayer, and trust in God I hope to make a full hand in life's great harvest field some day.

I had a dream about James E. Kelley, and feel impressed to relate it. I dreamed I saw him in the full bloom of health. He was stouter than he was when I saw him at General Conference this spring. His cheeks were red and his eyes bright, and he seemed full of work; good, sturdy, honest work, and appeared to be able to do a lot of it.

William Anderson, who is laboring with me, and myself arrived about May 20. The interest has been fair, considering all things. We are doing tent work now. Missionary in charge, U. W. Greene, is with us now.

I ask the prayers of the Saints, and remain,

OLIVER D. SHIRK.

Deloit Semi-Centennial Anniversary.

Sunday, the 7th instant, Sister Butterworth, Herbert, Vida E., and the writer drove to Gallands Grove, Iowa, where we had a pleasant time and basket dinner with the Saints, and preached after the Sunday school that convened at 10 a. m., and at 2.30 p. m., and returned to Dow City, attended Religio services at 7 p. m., and at the request of the president of the branch, Elder J. L. Butterworth, I again spoke and the day's work was done.

Having received a phone message from Mallard that my services were wanted, I went to Mallard the 8th, where I learned that Elder Robert Fish's only child had passed to the land of rest, and was free from suffering. Tuesday, the 9th, at 10 a. m., I preached the funeral of little Viola May to a full house of sympathizing relatives and friends.

Wednesday, the 10th, I went to Auburn to call upon and visit our well-known and beloved brother and sister, W. A. Carroll and wife, where I also found Priest John Jordison, and had the pleasure of hearing him deliver an entertaining and instructive discourse the evening of the 11th. The congregation was small upon this occasion, but the interest was good, and everyone present was benefited by the good received. Brother Carroll and wife are somewhat afflicted, but their love for the truth, and willingness to assist and entertain is just as strong as ever, and their faith is unshaken, and their hope brightens as they press forward, and upward.

Brother John is full of zeal, and was anticipating a pleasant time with the Saints at the Union Church Sunday, the 14th, though it was plain to see that Mary and the little ones were missed from his side. Every true minister of the gospel has an anxious care for wife and little ones.

Friday, the 12th, I left Auburn for Deloit, to attend the celebration of the fiftieth anniversary of the organization of the Deloit Branch, which was held in the Saints' church from the 12th to the 14th. At this place we found the Saints have put a new floor in the church, which is nicely varnished, and they have the platform and aisles covered with new carpet, and it looked very homelike. Some seats and a long table were put up under the shade trees in front of the church, where a goodly number of Saints and friends had a basket dinner Sunday, and the writer incidentally heard that some of the Saints and friends coming in from Dow City and Denison, on the I. C., 1.10 p. m., train, were in time for the remnant sale.

Services commenced Friday evening at 8 o'clock, and the speaker read as a lesson Luke 14: 7-20, and used as a text the words of the Pharisee, "Blessed is he that shall eat bread in the kingdom of God." The positions assumed were about as follows: When we make a feast we should see that the poor, the maimed, the lame, and the blind have a place at the table, that they may eat and be glad. That God had made a great feast of spiritual things for the children of men, and all were invited, that the Savior was there in their midst as the messenger of the covenant to announce to them that all things were then ready and that all who would might eat of the spiritual feast and be filled, and indeed be blessed in so doing. That under the restoration of the gospel the young Prophet of Palmyra and his collaborators announced to a dying world at supper time that all things were now ready; and again it was possible that all who would might eat and be filled, and thus be made to know how "Blessed is he that shall eat bread in the kingdom of God." That when John sent his disciples to ask Jesus, "Art thou he that should come, or look we for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, [and as the climax] and the poor have the gospel preached to them,"

That Jesus was the true bread from heaven, and the true water of life. That those who would might eat and drink and be satisfied; and that too, without money and without price.

And still in another sense those who are prepared to eat and drink at the Lord's table are those who have first removed from their hearts and minds every root of bitterness, and are at peace with all men, and those who can meet in the assemblies of the Saints and eat the bread and drink the wine that represents the body and blood of the Lamb of God are indeed blessed, and know the full meaning of the words, "Blessed is he that shall eat bread in the kingdom of God."

Saturday evening Elder Heman C. Smith was the speaker, and, if I remember correctly, read as a lesson Hebrews 12: 1-17.

His talk was along historical lines. He referred to his acquaintance with the Saints in the early days of the Deloit Branch, and other branches in the Gallands Grove District, calling many of them by name, and his association with them, and his first experiences as a minister of the church, and his association with Elder Thomas Dobson, and others, and the difference between those times and the times in which we live. I believe it was at this meeting that he referred to the birth of a little girl July 8, 1776, four days after the signing of the "Declaration of Independence." That little girl was Lucy Mack, and afterwards the mother of Joseph and Hyrum Smith; the spirit of liberty that inspired the patriots to form and sign the "Declaration of Independence" was bred and born in this little girl, her children, and the early elders of the church. That how long God had been working to prepare for the coming forth of the latter day work he did not know, but from the days of the Reformation, if not before. He spoke of the courage of Lucy Smith, and referred to her courageous actions and inspiration, as to how she took charge of the little colony of Saints that were moving from New York to Kirtland, Ohio, how she directed at Detroit, Michigan, after the courage of elders had failed, until they were through the blockade of ice just at the opportune moment, so that it was passed in safety.

Sunday, the 14th, a social service was held from 9 to 10 a. m., during which time there were a goodly number of earnest prayers offered, and some interesting testimonies given, and a number of sick persons were remembered before the Lord during prayer.

Sunday school opened at 10 a. m., with Brother Lacy Myers acting as superintendent, and I think I noticed among the teachers, Bishop C. J. Hunt, Mrs. C. J. Hunt, Mrs. A. H. Rudd, and the names of the others I can not now call to mind, though their features are familiar to the writer. Everything seemed to move along nicely in the Sunday school work, and near the close the superintendent called on one of the elders present for a five-minute talk on the conditions of the Sunday school in the early days of the branch. The speaker said in substance: Elder Thomas Dobson was the first Sunday school worker in the Deloit Branch and the Gallands Grove District that I remember. In those early days the Sunday school was not continuous as to-day, but existed for a few months and then died out, and was again taken up a little later. There was prejudice to contend against, which we are glad to know has been overcome. If anyone is opposed to the Sunday school to-day they know enough to keep still. In those days we had no lesson leaves or other helps, but chose our lessons from the New Testament. The first thing we had in the way of lesson helps was a little book put out by the church and known as "the Question Book," and we thought at the time it was very fine. I remember that when the lesson leaves were adopted that it was with difficulty that we persuaded some to drop

the Question Book in favor of the lesson leaves, but it was finally done. I think in some ways the lesson *Quarterlies* put out by the church are superior to those put out by our religious neighbors. One point is found in the fact that there is not such a studious effort made to avoid doctrinal matter; that those using the lesson *Quarterlies* put out by the church will soon learn what the gospel is, while this is not the case with others.

In those days we selected our Sunday school hymns from a small book containing a selection of ~~hymns~~ made by Sister Emma Smith. We had no notes, so that we did not, perhaps, sing in those days with the same understanding we do to-day; yet when we sang under the influence of the Spirit, the melody was as sweet as anything we hear to-day.

At 11 a. m. Elder Charles Derry, one of the fathers of the church was the speaker, and the house was crowded with attentive listeners. He read a portion of the seventeenth chapter of John, and the leading thought of the discourse, as the writer remembers it, was about as follows: The necessity for love and unity, and that the Savior had lost none of those the Father had given him. That the Savior was able to teach, lead, bless, and save those who would follow him. He referred to Joseph Smith's first vision, and the "marvelous work of the latter days," and the sacrifices made by the early ministers of the church, and even the sacrifices made by the ministers of the church to-day, and thought that the sacrifices made by their wives and children were even greater; yet how willingly this sacrifice was made by many noble souls for the good of their fellows. He very feelingly referred to a number of the older members of the branch and district, and his association with them. That though their bodies slept they were not dead, and their souls rested in the paradise of God; and that they still lived and were represented in their children and grandchildren, and that there was still joy and hope before us. He occupied his full time, and all seemed to be interested and edified, and the Spirit's help was given.

At 2.30 and 8 p. m. Elder Heman C. Smith was the speaker. He continued the theme of Saturday evening, and again referred to stirring events of those early times, and the spirit of liberty and freedom that seemed to be at work for the salvation of the people.

He referred to Joseph and Hyrum Smith, David Whitmer, Oliver Cowdery, Martin Harris, and Peter Whitmer, jr., as being the charter members of the church, and that they were all young men. That in these days we would not think much of an effort made by that many young men to organize a church. And indeed there would not have been much to it in those days had it not been for the power of God was with them, and that they were directed in their work by revelation. He spoke of the magnitude of the work they did, and referred to the revelation requiring certain elders to labor among the Indians, and how strange it was that they went by the tribes near them, and past other tribes, and commenced their work among the Lamanites right where in later years the Government has established "Indian Reservation."

He referred to the death of the Martyrs and how the church was broken into fragments, and named the leaders of the factions, and gave a brief history of some of them, and referred to the fact that most of them had died out, or merged into the Reorganized Church. Referring to Lyman Wight and his company that went to Texas, he said, "I am a product of that faction." Indeed, his talk was not only good, but long, and as the writer had with him neither pencil nor paper, he could not be expected to give a verbatim account of what was said and done.

However, following the afternoon services three persons

were baptized into Christ by Bishop C. J. Hunt, C. W. Whiney having charge of the services at the water, and the ordinance of the laying on of hands for confirmation was attended to in the fore part of the evening services.

Sister Butterworth and the writer called on Sister Sylvester Horr, and were glad to see that she was looking and feeling better. We also called on Sister R. R. Montgomery, who has been sick for some time, and found her improving. We did not forget to call on Aunt Melissa Jordan, who is too infirm to walk to church although she is alive to the interests of the work, with a bright and living hope, and we thought we discovered in the sister an indication of a joyous anticipation of a better time coming by and by, even if it should be in the paradise of God, or on the redeemed earth with the Saints, when Christ shall reign as "King of kings, and Lord of lords." The writer really felt while at her home that he would be glad to have had the authority to detail four of these fine looking, strong men at the church to take hold of the chair in which this sister was seated and carry chair and contents to the church, where she would have enjoyed the services, and had her share of the good things that were visible on that long wide table by the church.

Yours in gospel bonds,

CHARLES E. BUTTERWORTH.

DOW CITY, IOWA, July 15, 1912.

News from Missions

Saskatchewan.

It has been some time since I wrote to the columns of your paper. And in the meantime many changes have taken place. This writing finds me way up here in northwestern Canada. My last letter was written from the British Isles. On my way here from Columbus, Ohio, my home, I called at Cleveland and Kirtland. At the latter place I had the pleasure of meeting the patriarch, John H. Lake, and his companion, with many other old-time friends there. Said brother and sister, though aged and infirm, are cheerful and manifested great interest in the latter day work. Brother Lake is in his eighty-fourth year, but his mind is clear and active, and he is free from much of the suffering incident to old age. He is strong and undaunted in the triumph of the latter day work, as is also his companion. When we gave them the parting hand we offered up a silent prayer, that through the kind providence of our heavenly Father we might be permitted to meet once more on this mundane sphere.

I visited the Temple, and it brought old-time recollections to mind. We thought of the many brothers and sisters who had in times past worshiped there, but who are now passed to the beyond. Only one or two of the old settlers who were there when we moved there in the fall of 1885 are now living, and not one of the charter members of the Kirtland Branch organized in the spring of 1886 now reside in Kirtland. Some have died and the rest have moved away. Kirtland has grown some. We saw a number of modern buildings, which help to decorate the place, and make Kirtland look more beautiful. And, by the way, the opinion of the writer is that not a more beautiful spot exists in all the world. We found Brother C. Ed. Miller busily engaged looking after the Temple and taking visitors through. One of the visitors I saw was John D. Rockefeller, who had driven over from Cleveland in his fine motor car. He seemed very much contented with life, and appeared to enjoy himself. In appearance he is tall and slim, with peaked face and long fingers. He is light complexioned and wears a wig. He is very common in his appearance, and no one looking at him would suppose that he is the richest man in the world. Wherever he goes in his motor car he crouches down in his seat

between two women, as a protection from the assassin's bullets. It is much more consoling to be a poor man, to come and go at will, than to be a rich one in constant fear of death. I also met Bishop Becker and Brother Samuel Brown of the ministerial force, who, while I was there, left for Warren, Ohio, to operate a tent. During my sojourn there I was the guest of Sister William Liston, who is running the Kirtland Hotel, whose hospitality I enjoyed with pleasure and thanks.

At Cleveland I met Brother R. Baldwin, who is conducting meetings in the park on Sunday and on the streets in various parts of the city two or three nights during the week. The officials of the branch spoke very highly of his efforts. Brother Topping, president of the branch, and his associate officers, are very much alive to the interest of the church work in that city, and treated me very kindly while I sojourned with them, which kindness I very much appreciate.

I only stopped a few hours in the city of Minneapolis. I did not see any of the Saints, as I had none of their addresses, but anticipate spending some time there on my return from the Northwest. The journey from that place to Calgary, Alberta, was very trying because of the excessive heat. I felt very much fatigued at the end of my journey after four days of constant travel. On arriving at Millet, Alberta, I was kindly cared for at the home of Brother and Sister Campbell. The next morning, to my happy surprise, I met on the street Brother T. J. Jordan, president of the district. Soon thereafter we beheld Brother E. E. Long stepping off the train. We were truly glad to see him, as we had been associated many times in ministerial work in years past. It makes one feel good to meet an old friend in a strange land. At two o'clock p. m. we met in a large hall and organized ourselves into a reunion, and notwithstanding the fact that we had considerable rain for several days, the reunion was a grand success. There were Saints present for many miles around. The social meetings were spiritual and the preaching was excellent. Two were baptized, and we feel confident that a great amount of good was accomplished. The Saints were built up and encouraged to press forward in the great warfare. All were cheerful and seemed to appreciate the privilege afforded them to spend a few days together in Christian fellowship and association. The writer felt at home and was glad to be associated with such a noble band of Saints. From there we went to Edmonton.

On the second inst., I preached in their hall and on the night of the third, Brethren Long, Jordan, and myself organized the Saints into a branch to be known as the Edmonton Branch. About forty members in all. Brother J. N. Baldwin was elected president. We are of the opinion that the prospects are good for a large ingathering, providing the officers and Saints continue active in the service of the Lord. This city ought to have a competent high priest to act as pastor; however, we have none at our command, hence we will do the next best thing, we will locate one of our traveling missionaries there for a time. Edmonton is a very enterprising city and growing very rapidly, and is beautifully situated on the banks of the North Saskatchewan River. The country all around is very level and the soil very black and rich and in places there is a considerable amount of short timber. Three leading railways center at this point. Doubtless this city has a great future. Brother J. L. Mortimer has done a good work in this place and his efforts here are well spoken of by the Saints. He baptized ten, and they seem anxious to have him returned.

On the morning of the Fourth we wended our way to Ribstone, one hundred and sixty miles distant, to attend another reunion, which convened on the fifth. The meetings were held in a bowery erected for that purpose on the

premises of Brother A. W. Burton. There was quite a large gathering of Saints, from one hundred and twenty-five to one hundred and fifty. This was quite a gathering for a new country, considering the widely scattered condition of the Saints. John J. Cornish and J. W. Peterson joined Brethren Long, Jordan, and myself of the general ministry, and with the local force, there were a goodly number of preachers on hand. Brethren Beckley, Levitt, and Walrath, presidents of the Ribstone, Edgerton, and Michigan branches were in attendance. A good feeling prevailed through all the meetings, notwithstanding the frequent showers. We feel safe in stating that the officers and members enjoyed themselves immensely, and it was with reluctance they separated after so many days of pleasant association.

On Monday, the eighth, Brethren Cornish, Long, Peterson, and myself came to this place, and on the evening of the tenth we organized a new branch to be known as the Artland Branch, about fifty or sixty members in all, who formerly were members of the Michigan Branch, but owing to the distance separating the members it was deemed advisable to organize another branch. Most of those remaining in the Michigan Branch live across the Alberta, with the exception of a few families. Brother W. J. Cornish, son of J. J. Cornish, was ordained an elder and elected president of the new branch. If he is faithful he will make a useful man in the church. Brother W. J. Levitt, president of the Michigan Branch, was also ordained an elder.

There are a great many Saints here from Michigan and other parts of the States, who have taken homesteads, which is a God's blessing to them, in my opinion. I like the lay of the country very much. There is more land here that could be taken up, but it is not quite as good as that already taken. However, it is good land, and within eight or ten miles of two main lines of railroad. A homestead (160 acres) can be had for ten dollars, and six months residence each year and cultivating thirty acres. Another 160 acres can be had as a preemption, which at the end of six years would cost about six hundred dollars. That is giving a man a farm of 320 acres for a little over six hundred dollars. A man with a little perseverance and grit can at the end of six years procure a good home for himself and family, or at the end of three years a good home of 160 acres for ten dollars. It is a great country for grain and stock raising. One can see vast fields of grain looming up on every hand. They can also raise many kinds of vegetables and berries, but no fruit trees of any kind. One of the beautiful sights is the many kinds of flowers in wild profusion everywhere. Roses of many colors, prairie lilies, bluebells, and many other kinds. I was almost tempted to take a homestead myself, but I guess I am too old and have not the time to stay in one place three years. Nevertheless, it is a good opportunity for younger men that haven't much of this world's goods. The Union Jack is a good flag to live under. It and the Stars and Stripes equally afford an honest man protection and religious liberty, and what more can a man ask of any government?

Brethren Long, Cornish, and Peterson are nicely located on homesteads, and are rendering good service to the church as ministers of the gospel. Their influence and efforts are very much needed in this new country, as it gives them an opportunity to reach the people before they get bound up by the dogmas of men. It is to the advantage of the church to keep able ministers in this country, as people of all nationalities are flocking here by the thousands, thus giving us an opportunity to reach many people that we could not reach in their own country because of their traditions and prejudices.

I am domiciled with Brother Peterson in his unique dugout, lined with poles and covered with sod, and comfortably arranged on the inside. Brother John is a splendid house-

keeper and an excellent cook, and makes the weary wanderer feel at home. Anyone wishing further information concerning this country can write the following brethren: W. J. Levitt, North End P. O.; J. J. Cornish, Senlac; E. E. Long, Senlac; J. W. Peterson, Yonker; all in Saskatchewan, Canada.

I leave here to-day for the Iowa Branch, located near Saskatoon, and from there to Disley to attend the district conference, 17th to 20th inst. From there to Goodwater and Sunnyside to attend a reunion at each place. Brother Jordan will join me again at Disley and will accompany me throughout the district. I find him to be a congenial companion. He is wideawake to the interest of the work and stands high in the estimation of the Saints. The traveling ministry have no better friend and supporter.

With best wishes and gospel love to all, I am,

GOMER T. GRIFFITHS.

ARTLAND, SASKATCHEWAN, CANADA, July 11, 1912.

Missouri.

Perhaps a few "dots and dashes" from this end of the world may be of interest. So far as I can find, the work in the Southern Missouri District is doing finely. Most of the missionary force are now at work, and good reports are coming in from them.

The last days of May I started for the southeastern corner of the field, and made my first stop and preaching near Naylor, Missouri, with Brother and Sister Hopkins. Held forth for a week and had fine interest. Thence to the Blackly Schoolhouse, where Brother Henry Braun had billed me to preach to the people of that place. Brother Henry opened this place to the preaching of the gospel. Well, you know Brother Henry can't sing, and so when he asked for a song the choir broke in upon that old eastern air, "The sun shines bright in my old Kentucky home." This song seemed to "hit the spot," and Henry opened his remarks by saying that, "We are all going to be like that old dardy, that we would soon have to leave our home here on earth, and then it would be 'weep no more, my lady.' There will be no tears up there." Here we had quite a tilt with quizzers, and left a good feeling with some, and a warm feeling with others.

Back we went to Brother Hopkins's, and held forth for a few more nights, with good interest. Thence to Puxico, Missouri, where we find some of our good old friends from Kentucky and Tennessee, who had already given out preaching. Good crowds greeted us at the Egypt Schoolhouse, but the first thing that I know the whole "kit" of Baptist preachers are up in arms, and out onto me. Five or six of them. The foremost of them, Reverend Club, got up at the close of my service and stated that he "would reply to what had been said when Davis was through."

I understood that to mean that he would wait until I was gone, and then he would take a shot at my tracks; so I told him that I did not like that way of doing things, that I had three more nights there ere I had to meet other appointments, and that if he would come out the next night that I would give him half the time, and we would thrash out matters and things in good shape, so the people could see and hear us both.

"All right, sir," was his vimmy reply.

Well, I told the people to all come out the next night, that we were going to have "sort of a union meeting there, like." And sure enough, the house would not hold them.

Daniel 2: 44, was the "bone of conflict." I preached forty minutes, and gave way for the "Club," and what a "whop" out you never read of. Well, say, Mr. Editor, I want to say right here, that if God was using that Club (as he is accused of doing), that he did some very careless work with it that night. All blows went wide of the mark; and all

those other preachers got the fidgets so that they could not keep their seats, and began to jump up and want to say "something." I told them to just say on; that the Bible said that, "one should chase a thousand," and that I did not care how many of them took a hand. But that I did believe that if I had a dozen of such preachers there I would have some shouting.

Well, after about two hours of war I invited them all back for the next night. But "No, sir," was the Club's retort. "Well," said I, "if Brother Club won't come, let us try one of these other fellows." But no, not one of the braves would come the next night, so I had smooth seas. Closed my effort there with good interest. One name for baptism.

On to Mill Springs, where Brother Gibbs has meetings advertised. Preached nearly a week here, and baptized two dear souls into the kingdom.

Off for Dagonia, Missouri, walked about five miles, and "toted" my old grips, and when I got to Dagonia Brother R. H. Counts informed me that they "always met the elders in about three places when they came in to preach." I told him that they had "met" me in about three places like a "whurl." Preached here from Wednesday until Sunday, and got one name for the water. But, to our surprise, when we had given the good crowd a short sermon on baptism and then led Grandma Counts into the water, what happened but dear old Grandpa Counts came forward and was baptized; and again, as we neared the shore, here stepped forward another sister and was baptized. Then we dismissed, but not for long. Here came a runner saying, "The baptism is not over yet, there is a young man wanting to be baptized." This young man was deaf and dumb, but I did not feel to ask any questions as to how he knew anything about the gospel, but led him into the water and baptized him, and as we were stepping out of the water some one said, "Hold on, Brother Davis, the baptism is not over yet." Another lady was coming forward, and I shouted, "Glory to God, I believe the whole congregation is going to be baptized." Some one else said that "The angels surely had troubled the waters." This sister was baptized, making five dear souls there who gave their lives to the Master. And there were that many more who were "almost persuaded." I have promised to return and continue the good work.

Going back to Puxico, where I preached four nights in the Christian church, and baptized Sister Icy Tate. Am billed for another two weeks' siege, beginning this coming Saturday night.

Back to the deaf and dumb brother; after he was baptized, I asked some of his folks how he knew anything about the gospel. And I was told that he had informed his brother that an angel had come to him and had told him what to do, or how to live. He is a fine young man. Can read, write, and talk on his hands as fast as one can with his tongue.

In forty-three days I have preached forty-six sermons, baptized eight, confirmed six, opened one new town to the work, administered to the sick five times, and labored in six places.

Am leaving home to-day for other parts where they are calling, "Come over and help us."

Yours in the great latter day dispensation of the gospel.
Peace be to Zion.

J. T. DAVIS.

WEST PLAINS, MISSOURI, July 17, 1912.

He who refuses to be taught loses from life its charm and sacredness. Cease to learn and you will in time starve your powers of admiration, of reverence, of obedience, and all the rest of those delicate faculties which in their union are worship and the very strength of spiritual faith.—George Adam Smith.

News from Branches

Independence, Missouri.

The mercury of late has registered from 90 to 96 degrees, and the excessive humidity, no doubt, accounts for the decrease in attendance at all the meetings.

On the 14th there were about sixty at the 8 o'clock prayer meeting which was presided over by T. N. Smith and H. B. Sterrett. The total attendance at Sunday school was 770; of the first primary department 94, of the senior 111, collection, \$14.59.

At six o'clock a reception was given by the officers and teachers to the editors of the second primary and intermediate *Quarterlies*, Sister Sears, of Boston, and Sister Zimmermann, of Philadelphia. They each gave a very interesting talk and at the close of the meeting a delightful ice cream service was given by Sisters M. A. Etzenhouser and Julia Braidwood.

The Sabbath morning sermon was by J. F. Curtis, who spoke on the subject of the new covenant, the unchangeability of God and his law; not failing to criticize the false doctrines of men, especially those extant now in Utah.

Bishop Ellis Short held forth at the evening hour to edification before an interested audience, and in the afternoon the attendance was small both in upper and lower rooms.

Our young brother, Carl Lewis, who has been afflicted a long time, was quite recently baptized in the church font by his father, C. G. Lewis, assisted by B. J. Scott. His extreme weakness was overcome at the font, and he now rejoices with his many brethren in the peace of the gospel which the world can neither give nor take away.

To the Saints as well as to others, the Chautauqua held here last week presented so many attractive features we can not pass it by without a respectful mention.

At the last meeting a coterie of home people took part in a concert number, and among these was our gifted brother, F. Criley, a foremost singer of Israel. As a closing feature was an "experience meeting," the object of which was to boom the Chautauqua for next year, and our popular and genial brother, J. L. Gray, was not behind in praise-offering, for he remarked incidentally that "this Chautauqua is the biggest and best thing that ever came to our city, and I will do all I can to make it a permanent thing."

On Sunday, the 21st, Bishop Kelley preached in the morning on the gifts and graces of the gospel, and exhorted the Saints to live in patience and unity, and B. J. Scott, at the evening hour, with wonted energy, gave counsel to all concerning their duties, spiritual and temporal.

The Sunday school attendance was 731. The regular meeting of the Woman's Auxiliary was held at 4.30, and at its close the chairman of the ways and means committee donated on the part of the society fifty dollars to the Children's Home fund. Throughout the day the heat was extreme; yet the interest in spiritual things seemed not to wane, for the Saints had listened well to the stirring admonition contained in the text of the morning lesson, "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

The Saints enjoyed a good prayer meeting last evening, the 24th, Brethren Garrett and Gray presiding. It was well attended, although at the close of a typical July day when the "patience" is oft tried by worldly cares together with those mysterious, and pestiferous visitors, the crimson Missouri chigre. And he comes generally when we all love to sing of the sweet summer time,

"Sunshine and rain to nourish the golden grain,
Send us Lord, the sunshine and the rain."

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

KEWANEE.—District conference convened at Millersburg, Illinois, June 1, 2, 1912. District president, O. E. Sade, and minister in charge, Fred A. Smith, presided. M. E. Gillin and Florence Holmes acted as secretaries. Seven of the nine branches in the district reported as follows: Kewanee 139, gain 1; Millersburg 126; Twin City 88, gain 6; Joy 86, loss 8; Buffalo Prairie 71, gain 2; Dahinda 55, gain 4; Peoria 47, loss 1. No report from Canton or Media. Charles L. Holmes, bishop's agent, reported a balance on hand of \$355.63. Auditing committee certified this report, together with the books, to be correct. By an affirmative vote it was decided "to merge the missionary fund (a collection taken upon the first Sunday in July for missionary work) with the district funds, and no longer carry a separate account as such. A bill for \$2.12 presented by the local historian, M. E. Gillin, for car fare to Galesburg, Illinois, and return was ordered paid. In harmony with the request of Buffalo Prairie Branch, Truman Ziegenhorn, of that branch, was ordained to the office of deacon. Election of district officers resulted in choosing O. E. Sade, district president; Charles L. Holmes, secretary; Mary E. Gillin, vice president; Charles L. Holmes, treasurer; Florence Holmes, librarian. Charles L. Holmes was sustained as bishop's agent, as was Mary E. Gillin as local historian. Reports from the late General Conference were given by Fred A. Smith, O. E. Sade, and Joseph Arber, and was of one of the most encouraging and helpful features of the conference. The conference was good throughout. We were benefited, cheered, and comforted by the counsel, and ministry of Fred A. Smith. Assisted by the divine Spirit, he seemed to sense the needs of the district in general, and of many of us in particular, and said just those things that were calculated to be helpful. The preaching was good, and was by Elders Joseph Arber, O. E. Sade, and Fred A. Smith. One was baptized; one ordained; several children were blessed; and a number received administration. Adjourned to meet at Dahinda, Illinois, September 21, 1912. O. E. Sade, president; M. E. Gillin, district secretary; 115 Clarke Avenue, Peoria, Illinois.

Reunion Notices.

The reunion of the Northwestern Kansas District will meet August 17 to 25, instead of August 10 to 18 as I stated in my notice to you the other day. Conditions are such that it was necessary to make the change. Please note the change. W. E. Peak, for the committee.

The Central Oklahoma district reunion begins at Ripley on August 16, 1912. Those desiring tents for use during this encampment should notify us at once. 10 by 12 wall tents, \$2; 12 by 14 wall tents, \$2.50. John Ballard, of the committee, will care for your order. Address him at Ripley. Order quickly. We expect a good attendance this year. Will run a cooperative boarding table. Come prepared to be good, do good, and receive good. A number of the local and traveling ministry will grace our assembly to assist by their word and presence. The Saints' privilege is to be personally the very vessels in which the Holy Spirit may reside; and many such vessels well filled when brought together will develop a mighty power. Come prepared to contribute your portion of the gospel power and to enjoy the soul-electrifying experience of its multiplication. J. E. Yates, district president.

Northern California and Nevada reunion. The reorganized committee has consummated arrangements for the coming reunion, to occur at Irvington, California, the usual place, commencing August 31, 1912, at 10 o'clock, and continue ten days, including two holidays. In buying tickets, be sure and get a certificate or receipt which will insure a return on one third fare. *Don't neglect this.* Tents will be rented for: 8 by 10, \$2.15; 10 by 12, \$2.65; 12 by 14, \$3.15. Other sizes may be had by special order and price; these are the standard sizes. Please order your tents at once from the undersigned. Rooms may be obtained as last year. Springs and box mattresses for rent on the ground at reasonable rates. The eating house will be conducted under the best obtainable management, and as cheaply as possible. Additional conveniences will be had this year over last. Straw and hay and wood will be for sale on the ground. The district conference will convene on Monday, September 2, at 10 o'clock. The Sunday school and Religio conventions will convene on following days in the afternoon, as may be arranged by them.

CONTENTS

EDITORIAL:
 Signs of the Times, Part 2 - - - - 725

ORIGINAL ARTICLES:
 Did the Conference Err, Part 2, by Robert M. Elvin 729
 Dealing with the Erring, No. 3, by Charles Fry 735

OF GENERAL INTEREST - - - - -
 MOTHERS' HOME COLUMN - - - - - 738
 Bertie Wise—Sister Cleda Simpson.

LETTER DEPARTMENT - - - - - 739
 Mrs. Arthur Leverton—G. H. Shell—Herbert
 Stochdale—Oliver D. Shirk—Charles E.
 Butterworth.

NEWS FROM MISSIONS - - - - - 742
 Gomer T. Griffiths—J. T. Davis.

NEWS FROM BRANCHES - - - - - 745
 Abbie A. Horton.

MISCELLANEOUS DEPARTMENT - - - - 745

THE SAINTS' HERALD

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The Woman's Auxiliary district organization will also have a hearing, as also other church work. Daniel Macgregor, General Sunday School Superintendent, will be present to prosecute the Sunday school work in all its departments, accompanied by his wife; also as an able minister of the word. Our worthy minister in charge, F. M. Sheehy, will also be present, who, together with our missionaries and equally worthy and able local brethren, will insure proficiency in the ministerial line. With all the blessed and necessary church work before us, it will fill the ten days full of useful and enjoyable service for the Lord and his church. The musical department will be ably managed by proficient choristers. The San Jose band, composed of about sixteen young men of the church, will be present with their "instruments of music of the reed and of the string, and instruments of brass" to add to the efficiency of the service. Let all come with a prayer and determination for a special baptism of the Spirit of peace and good will. All orders should be sent promptly to the undersigned. Any information gladly and promptly given. J. M. Terry, chairman of committee. Oakland, California, 1202 Fourteenth Street.

Arrangements have been made as follows for our Southern Indiana district reunion to be held at Wirt, Indiana, August 31 to September 8. All that contribute \$2 to the reunion fund will be given meals free. Those who want individual sleeping tents will please remit \$3, and reservation will be made for same. Gold Medal camping cots will be rented at \$1 each. If you desire a cot please send us your order at once. Tent chairs will be rented at twenty-five cents apiece. Do not fail to write us at once, telling us your requirements, as it is the duty of each member to attend this reunion and to take part in this the furthering of the district work. John Zahnd, chairman of committee, 223 State Street, New Albany, Indiana.

The reunion of the Southern Nebraska District will convene August 16 to 25, 1912, in the W. M. Self grove, one mile south of the courthouse on the Eleventh Street road at Nebraska City, Nebraska. There is good shade, good water, and other accommodations equally inviting. Good speakers and those prepared to carry on the Sunday school work, also the work of the Religio, will be in attendance. We will not conduct a boarding tent this year, but there will be a stand on the ground where provisions may be bought at reasonable prices. Tents will be furnished at the following prices which include the freight: 10 by 12, \$2.25; 12 by 14, \$2.75; 14 by 16, \$3.75. All orders for tents must be accompanied by cash and placed in the hands of the treasurer no later than August 10. Those coming to spend but part of the time, who do not care to rent tents, will be cared for at a reasonable rate, but the committee must receive notice of their coming on or before August 10 that due arrangements may be made. The above rule applies to single persons. Come with us and spend your time enjoying a spiritual feast, the preaching of the word, the Sunday school and Religio work, and the pleasantness of association of the Saints. Anyone desiring any further information, communicate with W. M. Self or H. A. Higgins at Nebraska City, Nebraska. H. A. Higgins, for the committee.

The Southeastern Illinois reunion will be held near Cisne, Illinois, August 10 to August 20. A boarding tent will be run on the ground, those coming to camp on the ground can

get tents for \$2. We are expecting to have a good reunion. We will have a number of good speakers, including one patriarch, with us. I wish for this to be an invitation to all, so that no one will wait for a special invitation. Write me for tents to Cisne, Illinois, not later than August 1. All coming by rail can come to Cisne or Jill; either place is just three miles from the ground. Coming from Jeffersonville is the nearest by rail. Pasturage and good water can be had handy. Fred O. Pritchett.

Notice to Spring River District.

Saints who subscribed money to tent fund at Purcell conference and have not paid, as also branches to whom notice for collection was sent, and others who may desire and are able to contribute, please forward your contributions to me as soon as possible. The tent should be in the field and we have not money enough to buy it yet. Mollie Davis, for committee; 115 West Jefferson Avenue, Pittsburg, Kansas.

Died.

SLOVER.—Sarah Slover, wife of Joseph Slover and daughter of William and Eliza Montgomery, was born August 5, 1861; died July 17, 1912, near Xenia, Illinois. After a lingering illness of about a year, she succumbed to inward cancer. Baptized May 5, 1896, by J. F. Henson; membership in Poplar Creek Branch. She had three children from her first husband, who preceded her years ago,—Hershel and John Edgington and Mrs. Anna Slover. Funeral in charge of I. A. Morris, sermon by S. S. Smith from the Christian church. Burial in Neadmore Cemetery. About four hundred people assembled at the funeral.

After two years' trial in his own and other classes Professor Irving Fisher, of Yale, now makes available for general use his Elementary Principles of Economics. [The Macmillan Company, New York.] Despite the rather natural first assumption that a book in which the treatment of economics follows to a considerable extent scientific and mathematical methods would be either difficult or impractical for use with the elementary student, the book will be found invaluable for giving the student a real foundation upon which to base his subsequent study, for the book is elementary and is concerned with economic principles, not their applications. In method of treatment it follows the modern tendency by proceeding from the familiar to the unfamiliar. The book thus rids the student's mind of many fallacies and supplies him with an intelligent comprehension of the principles underlying ordinary business accounts and usages. Hence, any instructor, whatever his opinion on controversial topics, may well choose this book either for exclusive use during the first part of his course or for use throughout the course with another volume. In the author's own and other classes the combination of this book with Taussig's Principles of Economics has been found most satisfactory. The book will be published within a few weeks.

The Government of American Cities, by Professor Munro, of Harvard University, and The Essentials of International Public Law, by Professor Hershey, of Indiana University, are to be published during the next month or two.

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Anyone who has gone to Colorado over our railroad, the Burlington Route, will tell you that it isn't hard to get there, for the trains are wonderfully comfortable, and the service wonderfully good.

If you want to know just where to go in Colorado, how little it will cost and how long it will take you to get there, come in and get your copy of our Colorado folder and let me help you plan your entire trip. If it is not convenient for you to come in, kindly write—a postal will do. Just ask about Colorado trips and I will answer right away.



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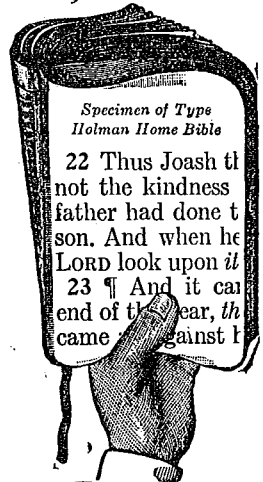
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BISHOP'S ANNUAL REPORT

Of Receipts and Expenditures of the Reorganized Church of Jesus Christ of Latter Day Saints
from January 10, 1911, to January 10, 1912.

RECEIPTS BY BISHOP.

On hand last report	\$ 8,977.23
Aid returned	5.00
Local bishops and agents	40,843.48
Bishop's office expense	1.00
Bonheim place	1,885.45
Book of Mormon Translation Fund	1.00
Central Church account, offerings and rent	1,831.01
Children's Home	795.69
Christmas Offering	7,500.25
College running account	614.68
Consecrations	1,259.02
Woman's Auxiliary	5.00
Danish Book of Mormon	1.20
Elders' expenses returned	103.76
Elders' families returned	181.00
Hilliard, G. H., Counselor	508.26
Insurance returned	2.20
Interest received	567.76
Kirtland Home	780.00
Rent collections	1,315.58
Real estate improvements	6.18
Real estate contracts	17,522.57
Saints' Home	10,377.04
Sanitarium	2,139.24
Taxes	96.53
Temple consecrations	51.00
Tithes and offerings	34,302.10
Tracts	6.75
Zion's Religio-Literary Society	1,082.86
Bills payable	137,129.29
Bills receivable	5,093.33
Accounts (cash)	436.78
Accounts	34,793.16
Total	\$310,220.40

EXPENDITURES BY BISHOP.

Aid	\$ 15,480.42
Auditing expense	107.60
Bishop's agents	4,462.14
Bishop's office expense	4,402.26
Bonheim	3,279.37
Central Church	3,532.09
Central Church furniture account	100.00
Children's Home	11,917.68
Christmas Offering refund	1.00
Church buildings	127.69
College running expense	170.43
Elders' expenses	11,882.35
Elders' families	16,613.60
Exchange	25.16
First Presidency's expense	1,568.21
General expense	1,093.03
Graceland College, old debt account	360.00
Hilliard, G. H., Counselor	128.00
Historian's office expense	619.83
Home dam account	50.00
Kensington	524.67
Interest	8,196.67
Inheritance tax	50.00
Inheritance	380.00
Jerusalem Mission	421.33
Kirtland Home	1,205.29
Kirtland Hotel	638.11
Kirtland Temple repairs	329.40
Bishop's office library	101.27
Presidency's office library	151.09
Live stock	200.00
Mexico Mission	20.00
Patriarch's office expense	18.50
Postage	9.16

Merchandise	303.70
Quorum of Twelve expense	12.77
Recorder's office expense	920.36
Rent (refund)	30.00
Real estate expenses and repairs	1,112.65
Real estate improvements	2,489.41
Real estate contracts	4,613.15
Real estate	25,822.25
Saints' and Liberty homes	4,298.28
Sanitarium	6,138.39
Secretary's office expense	129.05
Steamship agency	73.62
Taxes, real estate	1,042.25
Tracts to missionaries	310.89
Utah Mission (rent)	208.00
Bills payable	112,494.51
Bills receivable	10,388.54
Suspense account	28.61
Accounts	51,637.62
Total	\$310,220.40

REPORT OF G. H. HILLIARD, COUNSELOR.

Receipts.

Last report due church	\$ 25.01
From tithes, offerings, and consecrations	1,129.80
From Bishop	147.74
From miscellaneous	48.00
Due counselor	121.59
Total	\$ 1,472.14

Expenditures.

Paid Bishop	\$ 926.00
Paid elders' families	312.00
Paid elders' expenses	181.14
Paid aid	53.00
Total	\$ 1,472.14

REPORT OF E. A. BLAKESLEE, COUNSELOR.

Receipts.

Last report due church	\$ 72.75
Total	\$ 72.75

Expenditures.

Paid elders' expenses	\$ 8.85
Due church	63.90
Total	\$ 72.75

ACCOUNTS WITH AGENTS.

Receipts.

Balance due church last report, \$33,425.66, less differences in balances, \$1,609.98	\$ 31,815.68
Received from Bishop	4,623.58
Received from other districts and agents	9,999.94
Received from tithes, offerings, consecrations, and surplus	138,965.58
Received miscellaneous	9,406.89
Due local bishops and agents	913.90
Total	\$195,730.57

Expenditures.

Due agents last report	\$ 301.75
Paid Bishop	39,594.98
Paid elders' families	76,601.72
Paid elders' expenses	8,336.98
Paid aid, poor and needy	9,937.13
Paid other districts and agents	11,533.72
Paid miscellaneous	11,362.11
In hands of local bishops and agents	38,062.18
Total	\$195,730.57

REPORTS OF ELDERS.

Receipts.

In hands of elders last report, less settled balance and elders not reporting	\$ 1,223.26
Donations from Saints and friends	14,920.60
Received from bishops and agents	24,823.57
Furnished by elders	3,386.90
Total	\$ 44,354.33

Expenditures.

Expenses, traveling, etc.	\$ 42,891.93
In hands of elders	1,462.40
Total	\$ 44,354.33

STATEMENT AVAILABLE ASSETS.

January 10, 1912.

Cash in hands of E. A. Blakeslee, counselor	\$ 63.90
Cash, notes, and accounts in hands of local bishops and agents	38,062.18
Bills receivable	47,528.55
Accounts receivable	53,144.40
Real estate contracts	9,290.50
Building stone account	284.32
Central Church, Kansas City, Missouri	12,578.21
Central Church, Kansas City, Missouri, furniture	100.00
Book of Mormon Translation Fund	14.65
Bonheim, inventory	1,417.78
Children's Home	15,017.83
Graceland College running expense account	3,151.70
Danish Book of Mormon account	301.56
Derrick	375.00
Furniture and fixtures	1,789.13
Historian's office inventory	304.79
Home Dam, Lamoni	3,163.53
Kensington Home, inventory	138.15
Independence Sash Door & Lumber Company, stock	741.00
Independence Planing Mill & Supply Co., stock	1,397.50
Kirtland Home, personal property	1,162.10
Kirtland Hotel, personal property	1,692.15
Library, Bishop's office	1,391.56
Library, Historian's office	48.83
Library, Presidency's office	440.54
Live stock	627.30
Saints' and Liberty homes	50,079.45
Sanitarium	56,847.98
Secretary's office inventory	193.00
Library, general church	1,415.20
Recorder's office inventory	348.15
Independence Stake inventory	374.80
Lamoni Stake inventory	412.00
Society Islands Mission	620.95
Steam engine	100.00
Supply Store	9,235.75
Automobile, Utah Mission	700.00
Real estate, not including church buildings	118,708.98
Total	\$438,213.82

STATEMENT LIABILITIES.

Bills payable	\$159,216.29
Accounts payable	10,692.88
Due agents	913.90
Cash account	436.78
Due G. H. Hilliard, counselor	121.59
Temple Consecration Fund	1,951.70
Zion's Religio-Literary Society	1,416.60
General Sunday School Association	1,900.00
Children's Home	959.70
Total liabilities	\$177,609.44
Net assets	255,604.38
Total	\$433,213.82
Net assets	255,604.38
Net assets last report	215,034.55
Net gain	\$40,569.83

SAINTS' AND LIBERTY HOMES.

Receipts.

Care and board	\$ 10,382.43
Tanks sold	50.00
Grain and hay	516.00
Groceries	1.45
On Independence Church debt	417.26

Labor	4.00
Live Stock	544.00
Offerings	207.55
Pasturage	179.88
Rent	129.00
Repairs	6.60
Supplies	.88
Discount	8.26
Expense	.10
Total	\$ 12,447.41

Expenditures.

Aid	\$ 222.20
Care and board	104.35
Clothing	24.99
Expense	39.60
Fuel	781.54
Furniture and fixtures	90.75
Grain and hay	77.20
Groceries	1,295.47
Implements	70.55
Improvements	75.18
Insurance	2.23
Labor	2,436.93
Medical services	300.60
Repairs	619.55
Light	157.76
Supplies	83.26
Account	25.00
General Church fund	6,078.76
In hands of Committee	11.49
Total	\$ 12,447.41

SAINTS' AND LIBERTY HOMES.

Assets.

Bills receivable	\$ 80.00
Buildings, fixtures, etc., Saints' Home	19,683.90
Furniture and fixtures, Liberty Home	1,473.20
Grain and hay, inventory	415.00
Groceries, inventory	481.00
Home Committee	11.49
Implements, inventory	311.00
Real estate improvements, Liberty Home	7,040.05
Real estate, Saints' Home	15,455.16
Real estate, Liberty Home	3,000.00
Real estate improvements, Saints' Home	935.25
Independence, Church	874.48
Live stock	1,300.00
Accounts	233.00
Total	\$ 51,293.53

Liabilities.

Accounts due and unpaid	\$ 1,214.08
Present worth	50,079.45
Total	\$ 51,293.53

CHILDREN'S HOME ACCOUNT.

Receipts.

Balance real estate purchase	\$ 3,000.00
Offerings, etc.	2,572.75
Pasturage	7.60
Freight and express refund	1.44
From church on account	11,917.68
Total	\$ 17,499.47

Expenditures.

Real estate buildings and improvements	\$ 12,411.60
Labor	63.68
Implements, harness, etc.	169.75
Expense	43.49
Clothing	52.02
Care and board	11.00
Medical and dental work	18.25
Fuel	141.76
Furniture and fixtures	1,321.79
Freight and express	98.00
Grain, hay, feed, etc.	68.48
Repairs	10.93
School supplies	28.42
Supplies	20.70
Water and Lights	20.40
Groceries	641.47
Salaries	904.42
Insurance	82.75

Taxes	19.54
Live stock	558.67
Reorganized Church, balance	795.69
W. P. Robinson, Manager, cash in hand.....	16.66
Total	\$ 17,499.47

CHILDREN'S HOME ACCOUNT.

Assets.	
Cash on hand	\$ 16.66
Real estate	14,418.77
Implements, harness, etc.....	393.25
Accounts	978.91
Furniture and fixtures, inventory	1,207.64
Groceries, inventory	241.60
Live stock, inventory	761.00
Total	\$ 18,017.83
Liabilities.	
Due on real estate	\$ 3,000.00
Present worth	15,017.83
Total	\$ 18,017.83

INDEPENDENCE SANITARIUM.

Assets.	
Office supplies	\$ 57.99
Groceries	179.64
Bills receivable	21.43
Buildings	45,445.35
Medical and surgical supplies	214.21
Cash	74.14
Furniture and fixtures	4,297.91
Live stock	185.00
Real estate	7,599.72
Accounts receivable	3,619.15
Total	\$ 61,694.54
Liabilities.	
Accounts payable	\$ 847.10
Due general church	3,999.46
Present worth	56,847.98
Total	\$ 61,694.54
Present worth January 10, 1911.....	\$ 59,099.95
Present worth January 10, 1912.....	56,847.98
Loss	\$ 2,251.97

INDEPENDENCE SANITARIUM.

Loss and Gain Account.

Receipts.

From live stock	\$ 95.00
From furniture and fixtures	15.43
From interest .....	.72
From drugs and dressings	70.90
From offerings	250.49
From discount	1.86
From operating room	575.00
From private rooms	4,998.93
From special nursing	494.96
From stewards miscellaneous items	68.67
From ward rooms	3,182.65
Total	\$ 9,754.61
Net loss	2,251.97
Total	\$ 12,006.58

Expenditures.

Paid for medical and surgical supplies.....	\$ 665.89
Paid for groceries, etc.....	1,013.99
Paid for office supplies	20.40
Paid for administrative expense, sundries	697.99
Paid general expense	3.55
Paid for repairs	383.26
Salaries and wages	5,315.08
Paid for equipment of nurses	1.00
Paid for fuel	302.63
Paid for chicken feed	64.90
Paid for cow feed	305.90
Paid for horse shoeing	3.00
Paid for water	442.52
Paid for insurance	126.00
Paid for meat	327.05
Paid for butter, eggs, dairy products	267.02
Paid for tools, implements	82.50

Special rates	1,974.76
Loss on accounts	9.14
Total	\$ 12,006.58

BONHEIM PLACE.

Receipts.

From care and board	\$ 260.25
Fuel sold	1.65
Groceries sold	1.90
Offerings	265.90
Account .....	.65
From general church funds	2,710.67
Total	\$ 3,241.02

Expenditures.

Paid expenses	\$ 126.10
Paid for fuel	299.80
Furniture and fixtures	526.50
Groceries	1,035.40
Implements and tools	7.00
Improvements	432.01
Labor	667.59
Lights	22.00
Repairs	75.85
Account .....	.75
Supplies	40.49
Balance in hands of matron	7.53
Total	\$ 3,241.02

Received and Disbursed by E. L. Kelley, Presiding Bishop.

Receipts.		Barnhart, Lucy D., Mo., t	5 00
Balance on hand December 31, 1910	\$8,977 23	Barrett, W. and Ella, Iowa, t.....	2 00
A brother, Okla., t.....	200 00	Barrett, Mrs. George, Mo., acct.....	5 00
A brother, and sister, Ariz., t.....	25 00	Bass, M. E. Mo., t.....	5 00
A friend, Mont., o.....	10 00	Baskett, T. Lee, Kans., t.....	21 00
Friends, Germany, o.....	1 29	Basquin, Emma, Iowa, o.....	5 00
A member, Kans., o.....	5 00	Beaman, Emily, Mo., acct.....	10 00
A sister, Kans., o.....	4 00	Beal, A. M., Mo., acct.....	17 45
A sister, Ariz., o.....	2 00	Becker, Mary, Mich., o.....	26 00
A sister, Ariz., o.....	25 00	Palestine M.....	50 00
A sister, Kans., o.....	5 00	Beebe, Mrs. C. A., Iowa, t.....	100 00
A sister, Mo., t.....	50 00	Beebe, Angelina, Iowa, t.....	6 00
A sister, Cal., t.....	425 00	Biggs, Archie, Maine, o.....	1 00
A sister, Mo., o, Palestine M.....	1 00	Palestine M.....	300 00
A sister, Ill., t.....	10 00	Bell, Georgiana, Kans., dep.....	11 58
Abbott, W. N., Iowa, o.....	6 00	Bergersen, Bert E., Sask., t.....	25 00
Abbott, W. N., Iowa, t.....	2 00	Bird, Charles, Mo., acct.....	2 00
Ackley, Cora, Kans., t.....	2 00	Bieckford, Mrs. M. M., Ill., t.....	134,385 04
Ackley, Helen, Kans., t.....	1 00	Bills receivable	5,593 33
Adamson, Mrs. N. J., Cal., o.....	4.75	Ringer, C. Mo., acct.....	2 50
Albertson, Charles, Kans., t.....	200 00	Billings, Hannah (deceased), Oregon, o.....	1,000 00
Alabama, Mobile District, W. L. Booker, agent	112.00	Bisbee Sunday school, Ariz., b. o.....	3 00
Allen, Susan M., Mo., t.....	14 40	Bishop, J. L., Ill., t.....	10 00
Allen, Blanche, Mo., t.....	10 00	Black, Mrs. E. J., Okla., t.....	10 00
Andrews, W. M., Mo., t.....	10 00	Blawie, George W., and wife, Maine, t.....	26 00
Anderson, A., and wife, Kans., t.....	73 00	Bleil, Bertha M., Mo., t.....	27 30
Anderson, Emma L., Sask. o.....	1 00	Boise Branch, Idaho, o.....	6 20
Anderson, Anna C., Iowa, o.....	5 00	Bootman, W. P., Mont., o.....	20 00
Anderson, William, Pa., t.....	2 50	Bond, William S., Mo., o.....	10 00
Anker, Lena, Cal., dep.....	70 00	Bond, Mrs. M. H., Mo., t.....	8 00
Ansley, J. B., Kans., t.....	7 65	Bonheim Place	1,885 45
Anthony, Joana, Pa., t.....	10 00	Book of Mormon, t f.....	3 35
Arnold, F. M., and wife, Texas, t.....	10 00	Boyd, Mary A., Idaho, t.....	2 00
Armstrong, A. V., and Alice, Kans., t.....	5 00	Rooker Estate	900 00
Auld, William, and Sarah J., Kans., t.....	2 00	Bozarth, John and Edith, Cal., t.....	2 00
Awalt, Mrs. F. E., Cal., o.....	10 00	Boswell, J. J. and R. A., Kans., t.....	12 25
Bailey, George, Texas, o.....	2 00	Brackburry, E. Mo., t.....	1 00
Bailey, Jessie, Minn., t.....	75	Bradford, Mrs. L. A., Ill., t.....	1 45
Bailey, George, Mo., t.....	1 00	Branister, Irmie and M., Aus., o Palestine M.....	9 74
Baird, Ella, Mich., o.....	10 00	Brewster, Mary S., W. Va., acct.....	25 00
Baird, Ella, Mich., acct.....	55.00	Brown, Esther P., Mo., t.....	2 00
Baker, C. W., and wife, Mo., t.....	62 00	Brown, H. E., Mo., t.....	25 65
Balfour, Mary, Ohio, o.....	50	Brown, M. R., and wife, Ill., t.....	25 00
Baldwin, J. N., N. Y. and Pa., t.....	30 50	Brown, Mrs. M., Mo., acct.....	50 00
Baldwin, J. N., Pa., o.....	18 00	Brown, Mrs. R. S., Mo., t.....	1 00
Barracough, E. L., Okla. and Kans., e.....	6 80	Brown, Dorothy, Colo., o.....	6 50
Barracough, E. L., and Elizabeth, Okla., and Kans., s.....	8 00	Buchanan, Mrs. J. R., Cal., o.....	175 00
Bannester, James, Ont., t.....	25 00	Rullard, W. D., Missouri, t.....	2 00
Bannester, Walter, Ont., t.....	5 00	Burkett, Mrs. Parthelia A., Ill., t.....	4 00
Barksdale, S. H., Neb., o.....	100 00	Mo., t.....	10 00
Barksdale, William, Mo., t.....	5 00	Button, Sr. H. A., N. Y., t.....	5 00
Barto, H. L., Mo., t.....	5 00	Butts, Susan I., S. D., o.....	1 00
Bartholomew, W. L., Mo., dep.....	5 75	Cado, J. L., and wife, Nebr., t.....	12 50
Bartholomew, W. H., Mo., acct.....	31 00		

California, Northern Dis-
trict, C. A. Parkin,
bishop3,250 00
California, Southern Dis-
trict, Fred Adam, agent. 538 70
Colvin, A. B., Mo., o10 00
Campbell, George, and wife,
Ont., t100 00
Campbell, J. G., Ont. t23 00
Campbell, H. G., and
Martha, Mich., t50 60
Canada, R. C. Evans,
bishop7,501 00
Camey, Albert, and wife,
Kans., o2 00
Carson, C. D., Mo., t5 00
Case, Frank, Nebr., c5 00
Case, James M., Nebr., t71 00
Case, Martha M., Io., t15 00
Castell, Sr. Joshua, Cal., o,
Palestine M., t1 00
Catron, J. W., Mont., t40 00
Catron, A. E., Mont., t40 00
Central Church, Kansas
City, Mo.,1,831 01
Chapman, John, Iowa, t53 00
Christy, Mrs. E. A., Colo., t10 80
Chapman, M. G., Nebr., t61 25
Chapman, Mrs. D. L., Mo., t30 00
Chapman, J., Cal., t15 00
Chester, J., Cal., o25 00
Chapman, M. G., Nebr., o8 75
Chappelle, Mrs. L. L.,
B. C., t f50
Chase, A. M., Utah, t12 00
Christmas offerings7,500 25
Children's Home796 19
Chiles, C. N., Iowa, t17 50
Church, Charles P., Iowa, t15 42
Church buildings2 50
Clark, Ardelia M., Mass., t120 00
Clark, Charles F., Eng., t3 00
Clevenger, D. C., Okla., t3 00
Clevenger, Mary J., Ia., t3 00
Cline, Albert, and wife,
Mich., Orpha, Kans., t100 00
Cline, Mrs. Daniel, Colo., t5 00
Coddington, Mrs. J. L.,
Mich., t42 50
Constance, Milbert, Mo., t1 19
Constance, Essie, Mo., t1 04
Constance, Ida, Mo., t56 30
Cooper, Mrs. M. A., Mo., t63 30
Cook, Laura I., Md., t2 00
Cook, Laura I., Md., o1 00
Coonce, Emma, Ill., o25
Coonce, Nettie, Ill., o10 00
Corbett, William, Nebr., t1 00
Cotterell, F. H., Mo., t10 45
Cox, Andrew J., Iowa, t100 00
Crabb, J. C., Wash., t1 85
Crandall, L. F., Wash., t25 00
Creese, Jane F., Colo., c5 16
Crick, J. V., Colo., t9 00
Crick, J. V., Colo., t500 00
Crick, William, Mo., t500 00
Crowson, Mrs. E. A. (de-
ceased), Ill., o3 00
Curtis, Frank, Kansas, t7 50
Curtis, H. M. and Maude
O., Mo., t542 98
Curtis, J. F., Mo., acct10 00
Curry, W. J., Ill., t7 00
Curry, W. G., Ill., t15
Curry, Millard, Ill., t2 50
Curtis, Myrtle, Kans., t10 00
Curtis, Lillian, Kans., t10 00
Curtis, J. A., Mo., t201 80
Curtis, Harrison M. and
Maud S., Mo., t10 00
Cushman, S. F., Mass., t7 20
A friend, Mass., dep64 80
Drier, Ferdinand, Wash., o2 00
Dake, Sarah A., Mo., acct50 00
Dale, O. R., and wife,
Okla., t5 00
Daniels, H. M., Ark., t1 00
Daniels, Henry, N. Y.,
a ret5 00
Danish Book of Mormon1 20
Dancer, Alice P., Iowa, t20 00
Daries, John, Mo., o100 00
Daries, John, Mo., t200 00
Davies, Mrs. W. R., Cal., o4 75
Davis, W. H. and H. E.,
Ark., t3 00
Davis, Eugene A., Mo., acct25 00
Davis, Chester, Kans., t3 45
Davis, A. E., Kans., t38 20
Davis, M., Mo., acct5 00
Davis, Charles, and wife,
Kans., t25 00
Davis, T. B., Mo., t10 00
Deards, Mrs. C. H., Nebr., o5 00
Deards, Rose, Nebr., t25 00
Dennis, Ruth K., Ill., t1 00
Dennis, Angelina L., Mo.,
dep20 00
Derry, Charles, Iowa, t10 88

Des Moines Religio Society,
Iowa, t2 00
DeTray, George, Mo., acct. 20 00
Deuel, Caroline, Kans., o3 00
Dice, B. J., Mo., t10 00
Dick, Mrs. M. A., t5 00
Disorganized Sunday school,
Nev., o6 25
Dingle, Mrs. O. B., Mo., t5 00
Dittmore, W. H., Kans., t700 00
Dixon, Warren, Okla., t15 50
Doby, W. A., Mo., o30 00
Drury, John H., Mo., dep20 00
Dubose, J. W., Mo., dep226 00
Duffield, Margaret J.,
Okla., t5 00
Duncan, C. N., Wash., t10 00
Durfield, Margaret (de-
ceased), Ill., t100 00
Duvic, Eva E., Colo., o1 00
Edson, C. F. and M. L.,
Wn., o10 00
Edwards, R. L., Pa., t5 00
Edwards, Evelyn, B. C., t10 00
Ekman, Andrew, Ill., o15 00
Eklund, Hilda, Mo., t3 00
Elders' family expense150 00
Elders' expense, ret98 16
Elmer, Mrs. E. A., Oreg., t100 00
Emmett, John, Mo., t50 00
Ewing, L. O. and wife,
Ill., t10 00
Emmons, Mrs. A. M., S.
Dak., t5 00
Engstrom, Annie Harris,
Kans., o1 00
Engstam, Minnie, Kans., o1 00
Ensign Publishing House, 148 45
Entrekin, George W., and
family, Miss., t1 00
Etzenhouser, Rudolph, ex-
ploration fund100 00
Evan, Doctor Lloyd, Ariz., t60 00
Ewing, A. J., Kans., o2 00
Expense Bishop's office1 00
Expense, General10 00
Faircloth, Mrs. M. J.,
Mass., dep25 00
Faler, O. C., Mo., t41 02
Farmer, Richard, estate,
Inquest9 60
Farley, Mrs. John, Ariz., t1 00
Farrar, E. B., Cal., o1 00
Palestine M., t1 00
Farr, Mrs. F. B., Mo., acct40 00
Fairbanks, Ralph, Mo., t2 00
Fairbanks, Roy, Mo., t5 00
Fairbanks, Lizzie, Mo., t5 00
Fender, Fred E., Mo., t50 00
Ferrill, Miss A. E., Miss., t3 75
Ferrill, A. B., Miss., o7 05
Ferrill, A. B., Miss., t7 05
Ferrill, H. F., Miss., o2 00
Ferrill, H. F., Miss., t2 00
Ferry family, Miss., t10 75
Ferris, E. G., Cal., t7 50
Fields, Mrs. S. H., ret f11 00
Fisher, W. T., and wife,
Okla., t20 00
Fisk, Mary, Mo., t50
Flinn, Hulda, Mo., t2 50
Florida District, E. N.
McCall, agent20 00
Ford, Mrs. Edmond, Mo., t10 00
Poster, William, and family,
Wash., t7 00
Francard, Charles R.,
Kans., t10 00
Frederick, Catherine, W.
Va., o13 10
Frederick, Catherine, W.
Va., t13 00
Frederick, J. C., and wife
V., Va., t22 50
Frew, Agnes, Nebr., o5 00
Friends, Kans., o5 00
Froyd, William, and wife,
Va., o30 00
Fuller, F. M., La., t50
Fuller, W. I., La., t50
Gardner, Otis and Elsie
M., Nebr., t20 00
Gardner, Elva, Ill., t5 00
Garrett, E. H., Mo., t100 00
Garrett, M. M., Minn., o1 50
Gault, Jane, Nev., t175 00
Gault, Jane, Nev., o10 00
Gault, Jane, Nev., t f1 50
Gaulter, William, Mo., acct10 00
Gaw, John, and wife,
Sask., t150 00
Gee, Sarah, Mo., t5 00
Geisch, Louise, Mo., t55 00
General Sunday School As-
sociation500 00
Gil, Mrs. E. A., Idaho, t50
Gillespie, John, and wife,
Mo., t2 82
Gillespie, John, Mo., acct10 00
Glidden, Mrs. Volney,
Ind., o1 00

Glidden, Mrs. Volney,
Ind., o1 00
Glidden, Mrs. Volney,
Ind., dep20 00
Godfrey, Bluchell and Gift,
Nebr., t5 00
Godfrey, A. B. and C. M.,
Nebr., t25 00
Godfrey, W. F., Nebr., t5 00
Gold, Harvey E., Nebr., o3 00
Goldie, Henry, Ariz., t40 00
Goodin, Myrtle, Mo., t12 00
Goock, A. M., Okla., t36 75
Goodale, O. L. and Ella,
Mo., t37 53
Goodale, Mrs. O. L., Mo., t25 00
Goodale, Mary Ella, Mo.,
dep45 39
Graceland College614 68
Graybeal, Mrs. E. V.,
Mont., t10 00
Graybeal, Mrs. E. V.,
Mont., o3 50
Griffin, J. T. and Annie L.,
Ky., t10 00
Grenawalt, W. A., Iowa,
acct4 00
Greer, Matilda, Mich., t25
Greer, Bertha A., Iowa, o13 75
Green, Henry, Kans., be-
quest200 00
Green, Mary R., Mo., t5 00
Guinand, C. B., Mo., t2 50
Gunton, H. M., Kans., t10 00
Gunsley, J. F., Mo., acct30 00
Gurwell, C. A., Mo., dep321 62
Halley, Jesse A., Mo., t116 55
Hailey, Susie A., Mo., t11 25
Hale, Jacob F., Mo., t55 00
Hale, Katie L., Nebr., t1 93
Hall, G. B., Cal., t1 00
Hammond, Julia, Mich., c30 00
Hammond, Julia, Mich., s.159 21
Hammond, E. G., W. Va., t6 50
Hammer, Minerva A.,
Mo., t35 00
Hamil, Margaret E., Colo., c3 00
Hamil, Margaret E., Colo., t5 00
Hammer, William N., Ky., t50
Harder, H. R., Okla., acct5 00
Harding, Belle, Kans., o5 70
Hartman, Lottie J., Mo., t10 00
Hartshorn, S. B., Iowa, t500 00
Harcourt, Lovina, Mo., t3 00
Harcourt, Lovina, Mo., acct7 00
Harpe, Charles E., e. ret10 00
Harlow, B. E. and Olive,
Ark., t5 00
Harpold, Martha J., W.
Va., t2 00
Harpster, Jacob, Minn., t50 00
Harper, Mrs. D. A., Tex., t3 00
Harper, Mrs. D. A., Tex., o50
Hawkins, M. J., Nev., t10 00
Hawkins, William, Mo., acct15 00
Hawkins, Alma, Kans., dep182 00
Hawley, A. B., Mo., t20 00
Hawks, H. T. and E. H.,
Minn., t500 00
Head, Mrs. M. H., Kans., t6 00
Heavener, Melvina, Ill., dep5 00
Heavener, Melvina, Ill., t2 50
Herald Publishing House 1,789 11
Hethcoat, James M., Tenn., t28 00
Hilliard, G. H., counselor482 26
Hilliard, G. H., Mo., acct478 00
Hillman, J. T., Kans., t90 00
Hillman, Mrs. J. T., Kans., t10 00
Hillman, Reuben, Kans., t2 00
Hillman, Leroy, Kans., t2 00
Hill, Selena, Mo., acct6 00
Hills, Mrs. Sarah A., Mo., t25 00
Hocknell, W. H. and wife,
Mich., t10 00
Hodges, W. C. and wife,
Iowa, t9,000 00
Hodgins, John, and wife,
Mich., t10 00
Hoffman, Sarah A., Idaho, t30 00
Hoffman, Jay, Kans., t7 67
Hook, Sadie, Cal., t50 00
Holcomb, O. B., Mo., t50 00
Holmes, Zola, Nebr., t5 00
Holloway, L. G., Io., t25 00
Hopkins, Carl V. and Min-
nie, Kans., t10 00
Horton, M. E. B. C., t50
Horton, Abbie A., Mo., o75
Horr, Marion, and wife,
Io., t10 00
Howe, J. C., and wife,
Nebr., dep500 00
Howe, J. H., Wis., t50 00
Howery, C. D., S. D., t14 00
Hughes, Mrs. M. A., Io., t60
Hunter, Lora, Ont., t29 50
Hutchins, C. N., Nebr., t400 00
Hysatt, Robert G., and
wife, t20 00
Hyde, Malinda J., Ill., t5 00
Idaho, Northern District,
Myron J. Durfee, agent, 100 00

Illinois, Northeastern Dis-
trict, John Migdorden,
agent300 00
Illinois, Nauvoo District,
George P. Lambert, bp. 3,118 00
Illinois, Northeastern Dis-
trict, James H. Kutz, agt. 500 00
Illinois, Kewanee District,
Charles L. Holmas, agt. 380 01
Illinois, Southern District,
F. M. Davis, agent261 19
Independence Church87 25
Independence Shale Brick
Plant1,791 05
Independence Sash, Door
and Lumber Co29 00
Independence Planing Mill
and Supply Co100 00
Indiana, Southern District,
John Zahnd, agent200 00
Inman, J. N., Mo., t334 40
Inman, Loul, Allen, Mo., t5 00
Insurance2 20
Iowa, Gallands Grove Dis-
trict, C. J. Hunt, bp. 1,090 40
Iowa, Little Sioux District,
Alma M. Pyrand, agt. 1,650 00
Iowa, Fremont District, Lo-
rena Leeka, agt.7,136 21
Iowa, Des Moines District,
Wardell Christy, agt.500 00
Iowa, Pottawattamie Dis-
trict, J. A. Hansen, agt. 1,340 00
Iowa, Edmon District,
John Heide, agent200 00
Interest549 76
Irving, Thomas, Ont., be-
quest57 01
Isaacs, Mrs. M. A., Mo., o20 00
Jack, J. A., New York, t25 00
James, Orville, Okla., o50 00
Jeffries, Elizabeth, W. Va., t2 57
Jenkins, Ann, Oreg., o5 00
Jenkins, Thomas, Ida., t9 75
Jeppeson, Amanda, S. D., t20 50
Johnson, May, Minn., t65 00
Johnson, Leander, and
wife, Nova Scotia, o75
Johnson, C. H., Mo., t18 84
Jones, J. R., and wife,
Mo., t23 00
Jones, Aseneth, Ill., t7 00
Kaiser, Augustus, Ger-
many, t99
Kaiser, F. W., and wife,
Germany, t1 99
Kaler, John, Mo., o1 60
Keck, W. M., Ill., t25 00
Keck, J. C., N. D., t2 41
Keekor, Mrs. E. M., Nebr., t100 00
Kelley, E. L., Mo., acct700 00
Kelley, Jeannette V., Mo., t17 10
Kelley, Mary, Iowa, acct10 00
Kelley, Jas. M., Mo., dep500 00
Kelley, Mrs. C. B., Mo., t2 20
Kelley, Audencia, Iowa, t5 00
Kelsall, M. M., Mo., t20 40
Kemp, James, Colo., c5 00
Kinney, Inez, Iowa, o4 00
Kennedy, Emma B., Mo.,
acct59 25
Kennedy, J. M., W. Va., t5 00
Kennedy, D. J., and wife,
Mo., t24 00
Kennicut, Vada, Nebr., t6 72
Kepley, W. W., Mo., t4 00
Ketchum, George R., Mo., t20 00
Kinney, John, Nebr., t25 00
Keland Hotel50 00
Kirtland Home780 00
Knapp, Mrs. M. C., Nebr., t10 00
Knisley, John L. (de-
ceased), Ont., t261 00
Knisley, Alvin, Mo., acct26 00
Korf, Lee, Colo., t200 00
Koupal, J. B., Nebr., t25 00
Koupal, Mrs. J. B., Nebr., t13 20
Krahl, D. J., Mo., acct11,200 50
Krahl, G. Frances, Mo., t1 50
Krahl, A. Kenneth, Mo., t56
Krahl, David G., Mo., t1 00
Krahl, D. J., and Grace,
Mo., t10 00
LaChapelle, Mrs. M. S. D., o10 00
Lade, M., Wash., t200 00
Ladies' Aid Society,
Oreg., o9 00
Ladies' Aid Society, Ariz., t1 10
Lake, Mrs. C. H., Mo., t22 60
Lamkin, Clarence H. and
Clara B., Colo., t10 00
Lambert, E. W., Ohio, t1 00
Lambert, Edwin E. and
Ada, Ohio, t2 00
Lambert, D. J., Ohio, t5 00
Lambert, Mary J., Kans., t1 00
Lanning, Joel, Kans., t10 00
Lancaster, L. M., t25 00
Lawson, Martin, Idaho, t40 00
Lawrence, Hannah, Sweden,
o11 50
Lamons, L., Okla., t10 00
Layland, Rose B., Idaho, t3 60

Lear, Joseph, Ont., t. 1 10
 Leach, Mrs. N. A., Texas, t . 5 00
 Leach, C. O., Mo., t. 500 00
 Lepsky, Sr., Germany, t. 60
 Lewis, L. H., N. Y., o 10 00
 Lewis, Jennie H., Mo., o 2 00
 Lewis, J. P., Okla., t. 14 00
 Lewis, C. G., Mo., c. 14 72
 Lewis, J. H., Okla., t. 5 00
 Ledsworth, Enoch, Mich., t . 3 00
 Ledsworth, Charles G., and wife, Mich., t. 10 00
 Ledsworth, Martha E., Mich., t. 2 00
 Leibold, Robert, and wife, Mont., t. 15 00
 Leibner, Robert, and wife, Germany, t. 41
 Lichte, Minnie, Nebr., o 3 50
 Lindsey, C. W., Mont., o . 25 00
 Lippe, John, and wife, Germany, t. 40
 Liddy, Ralph W., P. I., t. 12 00
 Lofy, B. C. and Cora M., Mo., t. 40 00
 Lofy, Frank, and wife, Mo., o 10 00
 Long, W. M., Ala., t. 2 00
 Love, Christina, Kans., t. . . . 5 00
 Loveland, Hannah, Io., dep. 700 00
 Logan, Mrs. H. L., Okla., t 30 00
 Lucas, B. T., Kans., t. 2 00
 Luff, Alma, Mo., acct., 15 00
 Lundquist, Ellen, Mo., dep. 13 00
 Lundquist, Emma Bleanor, Mo., dep. 20 00
 Lundquist, Signa A., Mo., t 10 40
 Mader, Jay T., Mo., t. 15 00
 Madison, Lena, Mo., c. 130 00
 Madison, Lena, Mo., t. 36 00
 Madison, Lena, Mo., o 50 00
 Madison, Minnie, Mo., t. 3 00
 Mahoney, Margaret, Ida., t 20 00
 Mahoney, Mrs. M. A., Ida., o 25 00
 Maitland, William and Carrie E., Io., t. 10 00
 Maine, Eastern District, J. A. Koehler, agent. . . 175 00
 Maluch, Augustus, Germany, o 2 28
 Maloney, W. S., Kans., t. 5 00
 Manley, John W. and Lillie, Mo., acct. 10 00
 Mangschutz Sunday school, Germany, t. 1 99
 Marsh, Joseph and Hattie, Nebr., t. 10 00
 Martin, T. S., Okla., o 80 00
 Martin, Marie, Ark., t. 3 40
 Martin, T. S., Okla., t. 325 00
 Martin, W. F., Ark., t. 50 00
 Martin, Lucinda, Ind., t. 5 00
 Mason, B. L., Wis., o 2 00
 Mason, Mrs. O. B., Ohio, o 25 00
 Mash, John, Mo., t. 10 30
 Massachusetts District, M. C. Fisher, bishop 3 93
 Marsh, Joseph and Hattie, Nev., o, Q. of Twelve. . 24 00
 Marsh, Joseph and Hattie, Nev., t. 10 00
 Matfiall, A. D., Mo., t. 5 00
 Matthews, Annie, Mo., t. 19 25
 Matthews, S. N., Mo., t. 1 50
 May, Nephil, and wife, Mo., t 25 00
 May, Alvira, Mo., t. 25 00
 May, Mrs. R., Mo., o 25 00
 May, R., Mo., acct. 06
 Merrill, Charles and Lessie, Kans., t. 20 29
 Merrick, Mrs. L. J., Nebr., o, Palestine M. 1 00
 Messenger, W. E., and wife, Mo., t. 50 00
 Metcalf, J. W., and wife, t. 3 00
 Mexico Mission 20 00
 Mrs. Emma, Wash., o 50 00
 Michigan, Eastern District, W. F. Smith, agent. . 1,100 00
 Michigan, Central District, George W. Burt, agent. . 200 00
 Michigan, Southern and Northern Indiana District, Samuel Stroh, agent. 400 00
 Miller, O. R., Ohio, t. 1 00
 Miller, James A., Mo., t. 5 00
 Miller, Susan, Ill., t. 1 50
 Miller, Rebecca E., Iowa, temple, t. 60 00
 Minor, Mrs. C. A., Ore., t 5 00
 Minor, Ellis R., Ore., t. 10 00
 Minton, G. F., Mo., acct., 12 00
 Mink, John M., Mo., t. 6 00
 Minthorn, Kozia (deceased), Iowa, 54
 Minnesota, Leon A. Gould, agent. 175 00
 Mitchell, Flossie 5 00
 Missouri, Independence Stake, R. May, bishop. 1,354 03

Missouri, Far West District Charles F. Faul, agent. 250 00
 Missouri, Saint Louis District, Russell Archibald, agent. 1,000 00
 Moffit, Mrs. George, N. D., o 5 00
 Mohr, Peter, Wis., o 6 00
 Montana District, Thomas Reese, agent 8,113 00
 Montgomery, Eljah, W. Va., t 10 00
 Mannerling, W. H., ret. f., 20 00
 Montgomery, Belle, Ark., t 11 00
 Monroe, Lydia, Ida., c. 3 50
 Monroe, N. R., Mo., acct., 30 00
 Monroe, Lydia, Ida., t. 24 00
 Monroe, I. A., Iowa, t. 100 00
 Morgan, W. T., Cal., t. 3 00
 Morgan, D. J., Mo., t. 9 00
 Morgan, D. J., Mo., o 3 00
 Moore, A. R., and wife, Texas, t. 5 00
 Moore, John H., Mich., t. 5 00
 Moore, L., S. D., t. 50 00
 Mount, Jessie, Nebr., t. 10 00
 Morrison, Daisy, Mo., t. 20 00
 Munroe, Robert, and Agnes, Ill., t. 6 00
 Mullin, W. B., Mo., t. 61 75
 Murdock, Sarah, Ore., t. 6 00
 Myers, A. S., and wife, Ark., o 2 00
 McBride, Chris, Ont., t. 10 00
 McClenahan, Mary L., Io., o 25 00
 McCulley, Nellie I., Ore., t 10 00
 McDonald, Frances, Mich., o 35
 McDonald, Grace, Mich., o 20
 McDonald, Allen, Mich., o . 20
 McDonald, Earl, Mich., o . . 20
 McDonald, Guy, Mich., o . . 20
 McDonald, Ray, Mich., o . . 10
 McDonald, Roy, Mich., t. . . . 25
 McDonald, N. R., Mich., t. . . . 10
 McDonald, Mrs. N. T., Mich., o 25
 McDonald, Lester, Io., dep. 491 84
 McDonald, Lester, Io., t. . . 55 24
 McGee, T. L., Okla., t. 12 68
 McGlochin, W. O., Colo., t 25 00
 McKenzie, Mrs. A., Mich., o 2 00
 McKernan, Mrs. Francis, Mich., t. 70
 McKernan, A., Mich., temple f 1 00
 McKiernan, James, Io., t . 8 21
 McKittick, Rachel, Tex., t 55 00
 McLain, Samuel E., Kans., t 20 00
 McMurdo, William, Ont., t 591 10
 McVey, C. W., and wife, Neal, Grace, Mo., t. 1 50
 Nebraska, Northern District, H. S. Lytle, agent. 150 00
 Nebraska, Southern District, C. H. Porter, agent 150 00
 Nelson, William T., Mo., t. 100 00
 Nelson, William, Pa., t. 20 00
 Nelson, John E., Minn., o . . . 5 00
 Nelson, D. W., Mich., t. 3 00
 Nelson, William, Ont., t. 20 00
 Nelson, William, Ont., o 10 00
 Nesbitt, George W., Mo., t 40 00
 Newcomb, Mrs. T. A., Mo., t. 110 00
 Newcomb, Mrs. T. A., Mo., dep. 53 00
 Newton, Mrs. C. J., Cal., t 18 00
 Newton, Mrs. H. B., Mich., t. 50 00
 Newkirk, R. E., Mo., acct 50 00
 New York, Western District, F. J. Updyke, agt. 454 02
 New York and Philadelphia District, John Zimmermann, bishop 1,030 00
 Nevada District, D. R. Jones, agent. 20 00
 Nicol, J. E., Mo., t. 2 24
 Norris, W. R., and wife, Mo., t. 100 00
 North Branch, Conn., t f 1 75
 North Dakota District, J. B. Wildermuth, agt. 500 00
 Nowak, Robert, and wife, Germany, t. 99
 Nova Scotia District, Lois Johnson, agent. 64 60
 Oatley, R. L., Cal., t. 5 00
 Ode, Frederick, Ida., t. 200 00
 O'Dell, W. R., Mo., t. 10 00
 Ohio, Kirland and Pittsburg districts, J. A. Becker, bishop 43 00
 Oklahoma, Western District, Hubert C. G. agent 83 00
 Oldham, C. C., Mo., acct. 25 00
 Oliver, Sr. E., Io., t. 2 50
 Oliver, Sr. E., Io., o 50
 Oliver Sunday school, Ariz., h. o. 3 30
 Oregon, Southwestern District, William Smith, agent. 250 00
 Page, J. C., Kans., t. 400 00

Page, B. E., Mo., t. 5 25
 Page, B. E., Mo., t. 205 00
 Paisgrove, D. L., Io., dep. 3 81
 Pattison, W. D. C., Mo., t 5 00
 Patrick, Ellen, Mo., t. 50
 Payne, Frank, Nebr., t. 4 00
 Payne, Mrs. A. M., Okla., t 15 00
 Peasley, Mary A., Io., o Palestine M. 5 00
 Pell, H. J., Nebr., t. 50 00
 Pender, W. S., Mexico, acct. 55 00
 Perigo, William T., Ont., t 5 00
 Peers, Katie, Ore., b. o. . . . 1 00
 Peers, Katie, Ore., o 5 00
 Phelps, Emma, Mo., t. 5 00
 Phillips, Jessie, Mo., t. 5 00
 Pickle, Isabel C., Wis., t. 12 00
 Pickering, W. R., Mo., t 4,000 00
 Pickering Aid Society, Mich., o 10 00
 Plain, Christopher, Mo., acct. 97 24
 Pleasant, R. F., Wash., t. . . . 5 00
 Post, J. E., and wife, Texas, t. 22 00
 Post, Bexford, Texas, t. 2 75
 Post, Mrs. Adlene, Texas, o 1 00
 Powers, Joel H., temple fund 20 00
 Port Elgin Sunday school, Ont., o 8 00
 Potter, S., Mo., t. 52 00
 Preston, C. K., Mo., t. 450 70
 Price, Gomer MacInn, Mo., t 80 00
 Price, Daisy B., Nev., t. 80 00
 Privat, George F., Okla., t 6 50
 Private, Fritz, Okla., o 2 00
 Propst, Florence, Ore., t. . . . 5 00
 Propst, Otis W., Ore., t. . . . 66 00
 Propst, O. W., and wife, Ore., t. 9 00
 Pyle, Esther, acct. 300 00
 Radnall, H. J., Mo., t. 20 00
 Ralstin, Sr. N. L., Mo., tkgv., o 1 00
 Randall, Newton J., Mo., s 1 00
 Ransom, Emma E., Tex., o 20 65
 Ransom, Samuel H. 1 30
 Rawlins, C. H., and wife, Nebr., o 10 00
 Ray, Edith D., Mo., t. 10 00
 Raymond, Mary H., Mont., c 60 00
 Real estate contracts 5,130 60
 Real estate 15,658 15
 Reams, Lucy I. and I. C., Io., t. 20 00
 Redfield, Lenora, Mo., dep. 66 68
 Redfield, Charles H., Kans., t. 15 00
 Redfield, Earl N., Kans., t 10 00
 Reese, David T., Mo., t. 7 00
 Riggie, Mrs. James, Ala., t 1 00
 Rehr, Annie, Germany, t. 1 39
 Reimann, Gottlieb, and wife, Germany, t. 99
 Reinkenbach, Annie P., Mo., t. 1 00
 Remley, Joseph, Ill., t. 46 00
 Rent 1,295 58
 Rever, H. E., Isle of Pines, t 10 00
 Rever, H. E., Isle of Pines, o 10 00
 o, Palestine M. 70 00
 Reyner, G. E., Mo., t. 5 00
 Richardson, James, Cal., t 22
 Richards, Lillie M., Nebr., t 64 00
 Riddolls, A., Mo., acct. 10 00
 Riggs, Hattie, Mo., t. 25 00
 Riggles, Minnie, Ala., t. 4 00
 Riggie, Mrs. J. E., Ala., t. . . . 4 00
 Riley, Mrs. D. S., Tex., t. . . . 1 00
 Roach, Mrs. G. W., Mo., t. . . . 3 00
 Roberts, H. B., and wife, Mo., tkgv., o 1 00
 Roberts, Emma Myers, Wash., o 5 00
 Roberts, Emma Myers, Wash., dep. 25 00
 Robinson, Sadie M., Mo., t 7 79
 Robinson, Sadie M., Mo., dep. 120 00
 Robinson, W. P., and wife, Io., t. 10 00
 Robinson, S. B., Io., t. 55 00
 Robinson, J. A., and wife, Kans., t. 2 00
 Robinson, Saloma, Kans., t 3 00
 Rodger, Dr. G. W., Mo., t. . . . 40 00
 Rodger, Zalde M., Mo., t. . . . 46 00
 Rodger, Zalde M., Mo., s. . . . 20 00
 Rodger, Zalde M., Mo., o 25 00
 Rodger, Zalde M., Mo., o 3 00
 Rodger, Julia M., Mich., t. . . . 10 00
 Rodgers, William G., Iowa, acct. 10 00
 Rogers, S. A., Mo., acct. 50
 Rogers, O. D., Ill., t. 24 00
 Rogers, Mrs. S., Ill., t. 50 00
 Rogers, Walter, and wife, Mich., t. 50 00
 Ruon, Robert, Miss., t. 7 50
 Russell, R. C., Ont., c. 5 00

Russell, F. A., Colo., t. 12 84
 Russett, H. J., Mo., t. 54 90
 Saints' and Liberty Homes 10,377 04
 Sale, Mrs. Ed., Neb., t. 2 00
 Sandhacha Banner 75
 Sanders, Ella, Io., t. 3 00
 Sanitarium 2,130 24
 San Jose Branch, Cal., dep. 315 00
 Sanns, Mary, Ill., t. 7 00
 Sappenfeld, Delbert O., N. Y., t. 10 00
 Sargent, Ellen I., Mo., dep. 195 87
 Saskatchewan District, J. A. Beckman, agent. . . 1,100 00
 Savage, Mrs. Eliza A., Kans., t. 5 00
 Schaefer, George H., N. Y., t 50 00
 Schmitt, Katherine, Mo., s 40 00
 Schmitt, Katherine, Mo., t. . . . 5 05
 Schreier, Mrs. E., Kans., t 9 00
 Schreier, Mrs. Fred, Tex., t 2 25
 Scheidecker, Sarah, Ill., dep. 180 00
 Scofield, Pearl, Nebr., o 2 00
 Scott, H. A., Nebr., acct., 10 00
 Scranton Branch, Kans., t f 1 00
 Seaton, Cora, Mo., t. 1 00
 Second Quorum of Elders, o 24 00
 Secrest, M. W. and R. M., Tex., t. 5 00
 Sedoris, O. E., Mo., t. 30 00
 Sedoris, Mrs. H., Mo., acct. 5 00
 Sedoris, Harriett C., Mo., t 10 00
 Self, R. O., Mo., acct., 1,000 00
 Self, R. O. and Amelia, Mo., c. 800 00
 Shaw, Mrs. E. A., t. 5 00
 Shaw, Mrs. W. D., Ida., t. . . . 10 00
 Shell, G. H., Ala., t. 1 50
 Sheehy, G. H. and Josephine, Ala., t. 2 00
 Shirik, D. D., Mo., t. 1 90
 Shively, Mrs. S. I., Ida., t 5 00
 Short, Julia R., Cal., o 5 00
 Shower, J. D., Mo., t. 10 00
 Sires, Mrs. N. E., Mo., t. . . . 50
 Sires, Mrs. Nancy E., Mo., acct. 30 00
 Simmons, Jesse M., Okla., s 5 00
 Skinner, W. O., Mo., t. 10 00
 Skinner, George H., Mich., o, Palestine M. 5 05
 Skinner, Ira, Tex., t. 15 80
 Slover, Julia F., Mo., t. 2 00
 Smith, F. C., Mo., t. 6 00
 Smith, Edna M., Mich., t 10 50
 Smith, John, Nev., t. 50 00
 Smith, Nettie I. Heavener, Io., t. 10 00
 Smith, A., Nebr., t. 27 50
 Smith, Robert and Nettie I., Io., t. 117 50
 Smith, Joseph, Mo., e ret. . . . 60
 Smith, Joseph, Mo., t. 8 07
 Smith, Alvin, Mo., s. 5 00
 Smith, W. L. and Olive L., Mich., t. 17 27
 Smith, W. L. and Olive L., Mich., t. 33 47
 Smith, Annie E., Cal., t. 5 00
 Smolney, John, and wife, Germany, t. 1 99
 Snead, May, Mo., t. 3 50
 Smolney, Robert, and wife, Germany, t. 2 78
 Smolney, Sr., sen., Ger., t. . . . 1 99
 Snead, May, Mo., dep. 41 50
 Snider, J. L. and Della, Okla., t. 20 00
 Snoblen, Mrs. David, Ont., o South Dakota District, Edward Rannie, agt. . . 63 44
 South Dakota District, E. B. Willard, agt. 5 00
 Sparling, William S. D., t 59 32
 Sparling, Henry, Mo., t. 47 75
 Spangler, Mrs. D. O., Kans., acct. 20 00
 Spaum, Mrs. M. J., Mo., dep. 150 00
 Spencer, Mrs., H. B., Okla., t 5 00
 Sparling, James, and wife, Germany 60
 Sprague, Jennie, Nev., t. . . . 18 00
 Spurlock, C. J., Mo., t. 12 25
 Standefer, W. R., Tex., t. 4 00
 Stasiak, Rosolin, Ger., t. . . . 4 20
 Stephenson, Jennie, Io., t. . . . 5 00
 Starburt, Stella, Ind., t. 1 00
 Steele, Mrs. H. M., Mo., t. . . . 1 00
 Steele, W. R., and wife, Mo., t. 8 00
 Steamship agency 76 85
 Stitt, D. B., Ore., t. 25 00
 Stover, Jessie C., Mo., t. 5 00
 Stoddard, Will A., and family, Nebr., t. 35 00
 Stoddard, Will A., and family, Nebr., o 2 00
 Stone, Frank, Mo., t. 85 31

Table with multiple columns listing names, titles, and numerical values. Includes entries for individuals like Haden, W. E., and organizations like Oklahoma, Central and Eastern Districts.

Table listing various tracts and agents with their respective amounts. Includes entries like 'Tracts, Condit, S. D., Ida.', 'Tracts, Curtis, J. D., Colo.', and 'Tracts, Counts, R. H., Mo.'.

TABULATED REPORT OF LOCAL BISHOPS AND AGENTS FOR THE YEAR 1911.

Main tabulated report table with columns: Districts, Local Bishops and Agents, Received, Received, Received, Paid, Paid, Paid, Balance Due. Includes sub-sections for 'RECEIVED AND DISBURSED THROUGH COUNSELORS', 'REPORT OF GEORGE H. HILLIARD, COUNSELOR', and 'REPORT OF E. A. BLAKESLEE, COUNSELOR'.

Districts, Local Bishops and Agents.		Last Report Due.		Received.		Received.		Received.		Paid.		Paid.		Balance Due.	
Church.	Agent.	Bishop.	Other Agents.	Tithes, Offerings, Consec. Surplus.	Miscellaneous.	Bishop.	Families.	Expenses.	Aid.	Other Districts.	Miscellaneous.	Church.	Agent.		
Iowa, Eastern, John Heide		211.07		1,040.25		200.00	584.00	96.00				368.83			
Iowa, Fremont, Lorena Leeka				8,143.01		7,136.21	1,074.00	8.00				434.02			
Iowa, Gallands Grove, C. J. Hunt			2,588.43	2,587.23		1,090.40	3,042.00	152.84	46.15			72.30			
Iowa, Lamoni Stake, Joseph Roberts				4,086.63	3,937.11		1,370.00	86.25				4,338.37			
Iowa, Lamoni Stake, William Anderson				1,546.63	1,223.69		822.80	33.49		4,311.99		17.00			
Iowa, Little Sioux, A. M. Fyrando				3,223.84		1,650.00	1,013.00	40.00				201.40			
Iowa, Potawatomi, J. A. Hansen				235.19		1,948.00	636.00	289.00				383.50			
Iowa and Illinois, Nauvoo, George P. Lambert				4,983.35		3,118.00	668.55	180.25				1,091.60			
Kansas, Northwestern, John Cairns				379.80			308.00	26.35				22.58			
Kansas, Northwestern, John A. Peeters				2,172.09			2,383.00	174.00	207.00			200.00			
Kentucky and Tennessee, R. McClain		125.00		2,061.39			726.00	102.24	41.00			18.00			
Maine, Eastern, S. F. Cushman				206.31			155.00			51.31		5.84			
Maine, Eastern, J. A. Koehler			51.31	541.43		175.00	1,890.00	103.00				173.74			
Maine, Western, H. B. Eaton				567.66			232.00	158.00	110.60			291.66			
Massachusetts and Rhode Island, M. C. Fisher				4,181.25	2,481	3.92	2,178.50	223.75	433.75			343.32			
Michigan, Central, G. W. Burr				1,634.46	40.00	200.00	1,402.00	250.90	91.40			1,823.88			
Michigan, Eastern, William F. Smith				3,994.03		1,100.00	2,438.00	95.00	86.10			45.83			
Michigan, Northern, J. C. Goodman				945.30		400.00	800.00	74.50	5.00			981.13			
Michigan, Southern, and Northern Ind., S. Stroh		23.91		1,838.63			1,120.00	113.31	161.00			38.31			
Minnesota, Birch Whiting		177.23		1,066.37			1,324.00	53.39	274.80	142.60		140.26			
Minnesota, Leon A. Gould			142.60	160.60		175.00	100.00	45.00	7.50			167.62			
Missouri, Clinton, W. E. Reynolds		63.00		1,145.55	25.00		1,194.00	48.80	119.00			50.00			
Missouri, Far West, Charles F. Paul				2,075.86		950.00	2,563.00	182.00	203.00			188.47			
Missouri, Independence, R. May				2,833.00	1,732.07	200.00	2,419.00	690.72	910.86	101.20		2,299.17			
Missouri, Independence, R. B. Burt		375.00		1,743.10	1,719.97		2,419.00	80.14	501.66	152.27		874.31			
Missouri, Nodaway, John T. Ford				5,575.04	309.76	467.50	2,724.00	138.21	1,026.81			685.29			
Missouri, Northeastern, W. B. Richards		48.70		809.12			706.00	4.00	79.00			392.00			
Missouri, Southern, Benjamin Pearson				147.49		1,000.00	1,000.00	5.00	11.28			29.31			
Missouri, Saint Louis, Russell Archibald				3,295.73	510.00	3,113.00	1,507.00	111.00	35.96			654.51			
Montana, Thomas Reese				906.23		150.00	937.82	33.00	20.00			249.85			
Nebraska, Central, Levi Gamet				1,243.45		150.00	811.00	33.00	135.00			350			
Nebraska, Northern, H. S. Lytle				920.43		150.00	808.00	94.45	55.00			182.32			
Nebraska, Southern, C. H. Porter				149.05		20.00	64.00					1.27			
Nebraska, Western and Black Hills, B. E. Hart				132.00			1,799.00	132.00	760.00			2,084.98			
Nevada, D. R. Jones		159.12		4,841.20		1,000.00	1,799.00	146.00	40.00			2,084.98			
New York and Philadelphia, John Zimmermann				1,020.34		404.02	2,177.00	4.00	23.00			951.59			
New York, Western, F. J. Updyke				1,699.65		500.00	1,216.00	25.00	3.00			432.60			
Nova Scotia, Mrs. Lois G. Johnson				90.25		43.00						6.63			
Ohio, Piusing and Rirtland, J. A. Becker		923.00		4,646.31			3,894.00	530.33	129.75			68.99			
Oklahoma, Eastern, Central, Ellis Short		550.00		1,968.63			1,025.50	37.00	5.98			339.92			
Oregon, Eastern, A. Conral, Ellis Short				244.57			1,549.00	507.15	10.00			379.23			
Oregon, Southern, William Smith				628.14		250.00	190.00	114.60	37.00			2.50			
Oregon, Portland, L. Stover				545.72			190.00	59.00	19.00			93.84			
Scandinavian Mission, P. Mucens		1,000.00		53.31			874.00	15.00	53.00			67.21			
Scandinavia, <i>Sundhedsens Banner</i>				22.59			905.00	17.40	3.70			20.30			
Scandinavia, Takaku a Moava				146.95	68.85							7.05			
Society Islands, C. C. Hoague		54.07		822.82	321.68		531.59	81.30	42.50			99.71			
South Dakota, E. E. Willard				5.00		5.00						172.86			
South Dakota, E. E. Rannle				63.44								433.32			
Texas, Central, J. M. Nymley				144.52			120.00	43.04				10.40			
Texas, Northwestern, S. W. Simmons				139.00		200.00	35.00					38.97			
Texas, Northwestern, B. F. Renfro				413.02			170.90	90.00				19.20			
Texas, Southwestern, D. S. Palmer				414.47			431.06	51.15	5.00			138.72			
Utah, G. J. S. Abels		61.29		18.39		2.00	40.00	41.00				118.81			
Virginia, New Hope, Isaac Coffman				37.33			72.22	7.31	5.00			24.81			
Wales, Western, Simon Goud		8.36		97.39			14.61	25.32				11.78			
Washington, Seattle and B. C., Frank Holmes				1,479.52		300.00	796.00	40.00	120.85			5.07			
Washington, Spokane, W. W. Fordham				1,642.14			908.00	168.45				1,287.22			
Wisconsin, Northern, Nalmer Johnson				89.74			291.00	30.00				385.22			
Wisconsin, Southern, C. C. Hoague				669.25			865.00	30.00	1.43			47.12			
West Virginia, E. Beall				133.85				55.85	40.00			45.30			
Total		\$31,787.98	\$301.75	\$4,628.58	\$9,980.94	\$133,965.58	\$9,406.80	\$39,494.93	\$76,001.72	\$8,336.38	\$9,937.13	\$11,533.72	\$11,362.11	\$38,062.18	\$913.90

RECEIVED AND DISBURSED THROUGH LOCAL BISHOPS AND AGENTS.

ALABAMA.

Mobile District.

Alabama District.

Frank Stiner, Agent.

George O. Sellers, Agent.

Receipts.

Table of receipts for Alabama District, listing names and amounts.

Total \$580 25

Expenditures.

Table of expenditures for Alabama District, listing items and amounts.

Total \$529 26

Mobile District.

W. L. Booker, Agent.

Receipts.

Table of receipts for Mobile District, listing names and amounts.

Total \$161 09

Expenditures.

Table of expenditures for Mobile District, listing items and amounts.

Total \$160 68

Receipts.

Table of receipts for Mobile District, listing names and amounts.

Total \$175 50

Expenditures.

Table of expenditures for Mobile District, listing items and amounts.

Total \$179 20

AUSTRALASIAN MISSION.

George Lewis, Bishop.

Receipts.

Table of receipts for Australasian Mission, listing names and amounts.

Total \$2,019 17

Expenditures.

Table of expenditures for Australasian Mission, listing items and amounts.

Total \$2,019 17

Table of receipts for Sunday school and other groups.

Balmaln Branch.

Table of receipts for Balmaln Branch, listing names and amounts.

Leichhardt Branch.

Table of receipts for Leichhardt Branch, listing names and amounts.

Tuncurry Branch.

Table of receipts for Tuncurry Branch, listing names and amounts.

Nambucca Branch.

Table of receipts for Nambucca Branch, listing names and amounts.

Ballaladeh Branch.

Table of receipts for Ballaladeh Branch, listing names and amounts.

Brishane Branch.

Table of receipts for Brishane Branch, listing names and amounts.

Adelaide Branch.

Table of receipts for Adelaide Branch, listing names and amounts.

Table of receipts for other groups including McGrath, Sister, Oblation, etc.

Perth Branch.

Table of receipts for Perth Branch, listing names and amounts.

Scattered Members.

Table of receipts for Scattered Members, listing names and amounts.

Victoria District.

Table of receipts for Victoria District, listing names and amounts.

United Tent and Building Fund.

Table of receipts for United Tent and Building Fund, listing names and amounts.

Expenditures.

Table of expenditures for United Tent and Building Fund, listing items and amounts.

Building and Tent Fund.

Table of receipts for Building and Tent Fund, listing names and amounts.

Victoria District.

Table of receipts for Victoria District, listing names and amounts.

McConley, George E., and wife ... 60 00
McNamara, Charles D. ... 5 00
McBurney, William S. ... 5 00
Neef, Carrie ... 15 75
Nudd, Little S. ... 23 00
Oliver, John F. ... 1 85
Pople, Martha H. ... 42 50
Pople, Josephine ... 17 50
Parker, Ella L. ... 10 25
Pottorff, John, and wife ... 10 00
Pottorff, W. A. ... 5 00
Park, Ida ... 1 00
Richards, Emeline ... 3 00
Russell, Sarah A. ... 15 00
Roush, Belle B. ... 50 00
Schmutz, Lydia A. ... 5 00
Simpson, Nellie E. ... 23 90
Simpson, Matthew W. ... 6 00
Schall, Ina A. ... 4 50
Shupe, Homer and Eva ... 36 53
Shupe, E. P., and wife ... 2 25
Shupe, Leo, and wife, o. ... 1 00
Shumate, Fred B., and wife ... 6 35
Shumate, Maynard ... 08

Simpson, Blanche ... 1 00
Templeton, Florence P. ... 32 00
Tabor, Ellen B. ... 36 00
Tuttle, Stella C. ... 1 00
Templeton, Sister D. B. ... 10 00
Walkers, Henry, and wife ... 28 20
Williams, E. J., and wife ... 30 00
Westland, Martha ... 5 00
Ward, Alice A. ... 5 65
Kelley, E. L., bishop ... 626 00
Total ... \$2,246 97
Expenditures.
Emery, Mrs. I. D., a. ... \$ 5 00
Bullard, Richard, e. ... 10 00
Beebe, Mary E., a. ... 41 88
Curtis, J. D., f. ... 361 90
Curtis, J. D. ... 25 00
Heron, Margaret I., a. ... 23 60
Holloway, L. G., f. ... 315 20
Holloway, L. G., e. ... 22 50
Kent, John W., a. ... 10 00
Kemp, James, f. ... 219 90
Kent, John W., e. ... 10 00
Morgan, J. W., f. ... 404 00
McNemar, Myrtle, a. ... 5 00
Petra, J. F., f. ... 391 70
Russell, F. A., f. ... 200 00
Simmons, S. W., f. ... 200 00
Scott, Columbus, e. ... 20 00
Twombly, Samuel, e. ... 20 00
Total ... \$2,105 66
Due church (cash) ... 43 81
Due church (notes) ... 97 50

FLORIDA.

Florida District.

E. N. McCall, Agent.

Allen, Avery ... \$ 3 00
Allen, S. D. ... 119 70
Ard, E. J. ... 1 00
Barnes, James ... 16 00
Clark, C. J. ... 18 63
Chestnut, J. D. ... 30 00
Dixon, G. ... 2 00
Dixon, Joseph G. ... 20 00
Dixon, Samuel ... 5 00
Dixon, Rebecca ... 2 00
Jernigan, Jefferson N. ... 10 00
McArthur, Bessie ... 5 00
McArthur, John D. ... 100 00
McCall, J. Sidney ... 10 00
McCall, Emmett N. ... 25 00
Russell, E. P. ... 5 00
Webb, Clide ... 83 00
Total ... \$372 83

Expenditures.

Kelley, E. L., bishop ... \$ 20 00
Moler, H. E., f. ... 315 00
Slover, F. M., f. ... 25 00
Smith, S. S., e. ... 7 00
Total ... \$397 00
Due church ... 5 83

HAWAII TERRITORY MISSION.

G. J. Waller, Agent.

Receipts.
Alberts, J. J. ... \$ 15 00
Antone, Rachel ... 6 00
Hartbottle, Isaac ... 1 00
Hurley, John, o. ... 50 00
Kaohi, Ekela ... 4 00
Keawe, George, o. ... 75 00
Kahale, William ... 2 00
Kanaloa, Lehela, o. ... 75 00
Kanui, James, and wife ... 65 00

Mahuka, John ... 18 50
Mahuka, Tom and Fanny ... 8 50
Mahuka, Ekela ... 6 00
Mahuka, Mary ... 1 00
Mahee, Napahu ... 5 00
Moore, L. A., and wife ... 7 00
Namaletua, John, o. ... 1 80
Napela, and wife ... 3 00
Nato, Paulina, and wife ... 20 00
Oneha, Julia ... 6 50
Pihiko, David ... 1 00
Paoa, Henry, sen. ... 2 00
Paoa, Henry, jr. ... 1 00
Faban, Mary ... 1 00
Puuohau, James, and wife ... 2 50
Pooep, Emily ... 5 00
Pua, Esther ... 1 00
Sharp, Cecelia ... 5 00
Scott, John, o. ... 3 00
Scott, Maria, o. ... 5 00
Scott, Maria, t. ... 8 00
Thompson, Emily ... 8 50
Thompson, John C. ... 25
Thompson, W. F., jr. ... 1 00
Voeller, Annie ... 3 00
Waller, G. J., o. ... 100 00
A friend, o. ... 1 10
Total ... \$306 65
Due agent ... 50 93

Expenditures.
Balance due agent December 31, 1910 ... \$ 44 08
Barrett, J. B., f. ... 60 00
McConley, M. A., e. ... 7 50
McConley, M. A., f. ... 232 00
Poor account ... 14 00
Total ... \$357 58

IDAHO.

Northern District.

Myron J. Durfee, Agent.

Receipts.
Balance due church December 31, 1910 ... \$179 45
Allen, Brenetta ... 5 00
Dempsler, Alice M. ... 21 50
Hassell, Mrs. John J. ... 10 00
Ferguson, W. T. ... 31 00
Glonner, William ... 31 00
Wells, Ethel ... 10 00
Total ... \$260 95

Expenditures.

Condit, S. D., e. ... \$ 10 00
Davis, John, e. ... 41 50
Layland, A. J., e. ... 20 00
Kelley, E. L., bishop ... 100 00
Total ... \$171 50
Due church ... 89 45

ILLINOIS.

Central District.

Luther Simpson, Agent.

Receipts.
Balance due church December 31, 1910 ... \$109 01
Bartlett, S. J. ... 20 00
Burham, Mary ... 4 00
Bowen, Elizabeth ... 1 00
Bolt, Martin ... 5 00
Curry, M. T. ... 3 00
Curry, Alice ... 2 00
Curry, W. J. ... 7 00
Carroll, Sarah P. ... 3 00
Clifford, James ... 25 00
Davis, C. H. ... 109 01
Eitinger, Jacob G. ... 10 00
Grivey, David ... 25 00
Hartsell, George ... 15 00
Izatt, Frank ... 20 00
Jones, Thomas ... 50 00
Jones, Abram ... 13 00
Johnson, J. L. ... 5 00
Lilly, Carlina ... 9 00
Lufkins, Ordice ... 25
Lufkins, Susie ... 25
Longden, Charles, and wife ... 10 00
Miecnar, Mary ... 3 00
Malby, Myrtle ... 5 00
Mose, Mary ... 1 00
Nowack, Fred, and wife ... 10 00
Nowack, George ... 14 00
Oblation, district ... 16 53
Oblation, Taylorville Branch ... 21 03
Oblation, Pana Branch ... 10 46
Osland, Moroni ... 5 00
Osland, Zimroy ... 5 00
Rudow, Walter ... 1 00
Reynolds, Ed. ... 2 00
Ruppert, Mary ... 5 00

Richard, William J. ... 16 50
Richard, Maggie ... 2 00
Seegar, Maggie ... 12 00
Shoup, W. W. ... 1 00
Shoup, Charlie ... 1 00
Shoup, Emma ... 5 00
Stonger, E. B. ... 26 50
Stonger, Ella ... 20 00
Smith, Emma ... 5 00
Shotton, William, and wife ... 5 00
Shotton, John ... 2 50
Simpson, Luther ... 17 00
Shoemaker, M. R. ... 4 00
Thurman, Elmer ... 1 00
Total ... \$544 13

Expenditures.

Agent's expenses ... \$ 1 14
Burr, Charles, f. ... 72 00
Smith, Edgar H., f. ... 5 00
Walters, R. T., f. ... 304 00
Total ... \$481 14
Due church ... 112 99

Kewanee District.

Charles L. Holmes, Agent.

Receipts.
Balance due church December 31, 1910 ... \$462 73
Atkinson, Sister Matthew ... 10 00
Atkinson, Mrs. John ... 1 50
Atkinson, John B., and wife ... 10 00
Atkinson, Myrtle ... 1 50
Allen, J. William, and wife ... 40 00
Barnes, I. M., and wife ... 13 00
Barnes, Mary ... 3 50
Barnes, Ellen ... 11 00
Bath, D. I., and wife ... 7 47
Bryant, Tressie ... 32 00
Bean, J. W., and wife ... 50 00
Brother, A., and wife ... 425 00
Blodgett, William, and wife ... 5 00
Rice, Katie and Lucy ... 2 00
Beausieu, Clara ... 5 00
Breckman, Adam J., and wife ... 10 00
Branch, Millersburg, oblation ... 3 35
Branch, Twin City, oblation ... 21 28
Branch, Buffalo Prairie, oblation ... 7 76
Branch, Dahlinda, oblation ... 7 91
Branch, Joy, oblation ... 11 45
Cole, J. G., and wife ... 10 00
Cady, John ... 5 00
Cady, Mira ... 2 50
Cady, Havland, and wife ... 6 00
Conference, Kewanee District, oblation ... 6 40
Dawson, James, and wife ... 22 15
Dawson, Charles, and wife ... 25 00
Dawson, Thomas, and wife ... 5 00
Dawson, Philleta ... 3 00
Epperly, James, and wife ... 5 00
Ebin, Reuben, and wife ... 115 55
Elvin, Robert ... 2 00
Ginhardt, Della ... 1 00
Gritton, Sister S. C. ... 8 00
Gritton, Bertha ... 2 00
Gainey, Thomas, and wife ... 10 00
Holmes, Dale S., and wife ... 15 00
Holmes, Charles L., and wife ... 10 00
Holmes, D. S., and wife ... 10 00
Harvey, Mina ... 5 00
Honkins, Mary L. and ... 21 15
Hurt, J. H. ... 2 10
Hewood, Eugene, and wife ... 11 50
Hara, Sister James ... 7 00
Heginson, Mary ... 2 00
Jones, J. F., and wife ... 36 00
Jones, Elva ... 6 00
Kelley, E. L., bishop (rent) ... 37 00
Ladies' Aid Society of Buffalo Prairie ... 80
Lorance, Jacob H., and wife ... 16 00
Lamb, William, and wife ... 3 16
Melisch, E. A., and wife ... 6 00
Miller, Mary E. ... 5 50
Melisch, Mabel ... 2 00
Miller, Rega ... 2 00
Melisch, Edna ... 5 00
Mahaffy, Bertha, o. ... 1 00
Murdock, M. D., and wife ... 2 00
Martin, Martha ... 5 00
Maynard, E. F., and wife ... 5 00
McNeal, Willard ... 2 00
Norris, Henry, and wife ... 20 00
Norris, James, and wife ... 7 71
Norris, Richard, and wife ... 5 00
Norris, Flora ... 1 50

Nealey, Frank, and wife ... 1 00
Needham, Alfred C. ... 13 00
Oline, Bessie ... 17 31
Palmer, Edyth ... 2 00
Palmer, H. M. ... 2 00
Pine, Edward, and wife ... 5 00
Reynolds, Sister M. W. ... 52 00
Reamy, May ... 38 00
Richards, William, and wife ... 7 00
Richards, W. Wesley ... 1 00
Sackfield, Albert ... 5 00
Saints of Gilchrist, oblation ... 6 65
Saints of Mathersville, oblation ... 1 00
Sade, O. B., and wife ... 70 00
Stiegel, Sister William ... 1 00
Stanley, George R. ... 5 00
Swanson, Louisa ... 1 00
Tharp, Eliza ... 10 00
Terry, Joseph L., and wife ... 50 00
Wakeland, William, and wife ... 30 00
Willis, I. C., and wife ... 10 00
Willits, Tom R. ... 1 00
Winders, F. A., and wife ... 5 00
Total ... \$1,962 03

Expenditures.

Arber, Joseph, f. ... \$450 00
Arber, Joseph, e. ... 10 00
Epperly, James, a. ... 3 25
Goodenough, B. J., e. ... 25 00
Goodenough, B. J., f. ... 160 00
Kelley, E. L., bishop, (re-pairs) ... 7 25
Kelley, E. L., bishop ... 375 00
Kelley, E. L., bishop, taxes ... 7 66
Sade, O. B., f. ... 288 00
Wiley, C. E., f. ... 100 00
Wiley, C. E., e. ... 20 00
Williams, Lizzie E., a. ... 20 00
Total ... \$1,466 16
Due church ... 495 87

Northeastern District.

James F. Keir, Agent.

Receipts.
Balance due church December 31, 1910, \$752.11, less diff. in bal. 09 ... \$752 02
Anderson, Mary, t. ... 20 00
Anderson, A. H., and wife, t. ... 100 00
Bone, Mary Etha, t. ... 8 41
Bone, Louise, t. ... 45 45
Bone, Violet, t. ... 40 40
Bone, F. B., and wife, t. ... 137 11
Blakely, Alice, t. ... 1 00
Blakely, Kenneth and Marion, t. ... 50
Brunson, Cora, t. ... 2 50
Brunson, Hiel and Laura, t. ... 10 00
Cox, Sister E. C., t. ... 1 00
Cook, Silas, t. ... 5 00
Cooper, F. M., and wife, t. ... 5 00
Castines, Emma, t. ... 10 00
Castines, Velta, t. ... 20 00
Camp, Joseph H., and wife, t. ... 10 00
Cannon, Cressel C., and wife, t. ... 100 00
Bolander, Jennie, and mother, t. ... 137 75
Drake, H., and wife, t. ... 5 00
Dare, J. A., and wife, t. ... 100 00
Darman, Edward, t. ... 8 95
Darman, William, t. ... 13 00
Danielson, C., and wife, t. ... 20 00
Erickson, George, t. ... 30 00
Erickson, Caroline, t. ... 10 00
Fairbanks, Blanch, t. ... 2 00
Ford, Frank and Maud, t. ... 35 10
Gregson, Sister C. t. ... 3 00
Goldsmith, Sister John, t. ... 3 00
Green, Gladys, t. ... 1 80
Hayer, Ellen, t. ... 4 00
Hartshorn, Francis, t. ... 4 50
Horton, F. L., t. ... 22 00
Heavener, Alice L., t. ... 11 30
Heavener, Dora, t. ... 1 00
Heavener, Melvina, t. ... 65 81
P. H., t. ... 1 00
Hartshorn, Lee, and wife, t. ... 12 00
Hartshorn, Chris B., t. ... 16 59
Hamilton, Mamie, t. ... 2 00
Harris, John, t. ... 13 00
Hougas, Thos., and wife, t. ... 100 00
Hayer, Blas, and wife, t. ... 10 00
Hayer, Ethel, t. ... 9 34
Hole, Electa, t. ... 5 00
Johnson, Ellen, t. ... 40 00
Johnson, Christina, t. ... 1 00
Johnson, Oscar, t. ... 50 00
Johnson, Grace, t. ... 48 50
Jorgensen, G. M., t. ... 22 00
Kelley, E. L., bishop ... 10 00
Kilgore, Sister R., t. ... 27 70
Keir, Lyle Marion, t. ... 5 00
Keir, and Cooper, t. ... 63 00

Table of financial entries for the first section, including names like Keir, H. P. W., and wife, Knudson, K. H., etc., with associated monetary values.

Table of financial entries for the second section, including names like Smith, William G., Stover, James W., etc., with associated monetary values.

Table of financial entries for the third section, including names like Miller, Sarah B., Miles, Eli, etc., with associated monetary values.

Table of financial entries for the fourth section, including names like Laughlin, G. G., and wife, Laughlin, Aleta, etc., with associated monetary values.

Table of financial entries for the fifth section, including names like Quick, Ada, Rogers, Luella, etc., with associated monetary values.

Table of financial entries for the sixth section, including names like Fields, S. H., e., Fields, S. H., f., etc., with associated monetary values.

Table of financial entries for the seventh section, including names like Agent's expenses, Byrne, E. O., e., etc., with associated monetary values.

Table of financial entries for the eighth section, including names like Sherman, Ellis, t., Sherman, Ernest, t., etc., with associated monetary values.

Southern District.

Table of financial entries for the Southern District, including names like F. M. Davis, Agent, Boyd, Andrew R., etc., with associated monetary values.

Table of financial entries for the ninth section, including names like Allen, James A., Allen, John J., etc., with associated monetary values.

IOWA.

Des Moines District.

Table of financial entries for the Iowa Des Moines District, including names like W. Christy, Agent, Balance due church De- cember 31, 1910, etc., with associated monetary values.

Table of financial entries for the tenth section, including names like Butterworth, C. E., e., Christy, W., e., etc., with associated monetary values.

Eastern District.

Table of financial entries for the Eastern District, including names like John Heide, Agent, Balance due church De- cember 31, 1910, etc., with associated monetary values.

Table listing names and amounts for Loveland, Charlotte; Loveland, Hannah M.; Long, Charles W.; Moser, Mary; McRae, John, and wife; McClout, F., and wife; McQueen, W. B., and wife; McQueen, John S.; McQueen, Bernice; Myatt, Louisa; McCumber, Alaska, and wife; Minthum, Dfer; Maharry, Ralph; Nedraw, Mary; Palsgrove, D. L.; Power, Vesta; Roush, Martha; Robnson, Ezra; Rorah, Amos, and wife; Riggs, Ethel; Richards, Wesley; Schrunks, Mrs. T. P.; Shields, Minnie, t.; Shields, Louisa; Smith, Robert; Sartwell, Emily; Sartwell, Vera; Speer, Edwin, and wife; Sweeney, Elizabeth; Swardfeger, Florence B.; Seward, Mrs. G. W.; Stoll, Williams; Sunshine Band; Tison, J. S.; Wildermuth, Dora; Williams, K.; Weir, John, and wife; Yingling, Harriette.

Expenditures.

Table listing agents' expenses and due church amounts for Hills, L. E., e.; Hills, L. E., f.; Kelley, E. L., bishop; McKlerman, James, e.; Turner, Warren, t.; Turner, Warren, c.; Wildermuth, J. B., e.; Wildermuth, J. B., f.

Fremont District.

Lorena Leeka, Agent.

Receipts.

Table listing receipts for Fremont District, including names like Brown, A. N., and wife; Beckstead, Mary E.; Beckstead, Frank, and wife; Beckstead, Simon, and wife; Barber, Louis; Benedict, Mary E.; Crawford, Mary; Costock, James, and wife; Chino, J. E.; Claiborn, A. M., and wife; Clark, George; Dunsdon, Marion M.; Dunsdon, Roy J.; Dawes, Mrs. Viola; Duncan, Emma Ross; Duncan, Emma Ross, o.; Eyer, Julia; Ettleman, David M., and wife; Gaylord, Moses W.; Huston, John, and wife; Hilliver, R. S., and wife; Hanson, Sadie Leeka; Hougas, T. A.; Knight, Jennie E. and F. B.; Knight, Mrs. F. B.; Knight, Ruth; Kemp, J. Henry, and wife; Leeka, Lorena; Leeka, W. Madison, and wife; Leeka, Jay, and wife; Leeka, Rachel S.; Mortimer, Nathan L.; Moore, T. C., and wife; Novinger, Frank, and wife; Newton, Mary A.; Osborne, Mrs. Angeline; Pace, Mamie; Pace, Mary; Roberts, James V. and Elnora; Roberts, Charles M. and Redfield, J. Frank and Lucy; Skank, G. Fred; Skank, Ethel I.; Schenck, O. R.; Schenck, R. S.; Topham, Mrs. Melinda.

Table listing names and amounts for Wardwell, Mrs. Anna; Wilcox, Eber S. and Clara; Wight, James R., and wife; Wight, Zuela Asenith.

Expenditures.

Table listing expenditures for Haden, W. D., f.; Haden, W. E., e.; Knisley, Alvin, f.; Kelley, E. L., bishop; Labor church insurance; Wight, J. W., f.

Gallands Grove District.

C. J. Hunt, Bishop.

Receipts.

Table listing receipts for Gallands Grove District, including names like Brogden, Francis H. and Julia; Dixon, Marie; Dilliver, Walter; Horst, Sylvester and Ellen; Hunt, Maynard, C.; Hunt, Arlo L.; Innes, Clarence, and Stella; Jordan, Melissa E.; Lewis, Louise A.; Myers, Myron and Sarah A.; Myers, Merle and Bessie.; Myers, Lacy O. and Myrtle; Miller, Rebecca E.; McIntosh, Melinda; Mewcom, Firman and Edna; Richardson, Mary I.; Rickman, John W. and Mary; Stevens, Sarah A.; Taylor, John B. and Stella; Wedlock, Silas F. and Cora; Winans, Arthur L. and Amy B.; Winans, Sabina.

Scattered Members.

Table listing scattered members: Edson, Elizabeth B.; McKim, Burton L.; Vassar, Lillie.

Auburn Branch.

Table listing names and amounts for Auburn Branch: Brady, Timothy C. and Jennie; Cushman, Chester T.; Chaseabro, Nancy E.; Reynolds, Abel B. and Martha; Wallace, Elizabeth.

Gallands Grove Branch.

Table listing names and amounts for Gallands Grove Branch: Belkham, Duty; Ballantyne, Marinda, and family; Baughman, Eugene A.; Baughman, Hezekiah N., and Irene; Baughman, Grace; Crandall, Frank E.; Crandall, Martha J.; Crandall, Lyman W.; Gunsolley, George H. and Ruth; Holcomb, Drayton A. and Floyd; Hansen, George I. and Ruth; Hansen, Julia E.; Howland, Sanford and Bessie L.; Handbury, Anna; Kuykendall, Marian; Kearnes, Wesley; Kearnes, Laura A.; Kearnes, Bertha; McCord, Hazel I.; McCord, Patrick C. and Nora; Pearsall, James and Harriet; Pitts, Carrie A.; Pett, William and Sarah; Pett, Mabel Z.; Pennell, Ellen; Shaw, Samuel N.; Roundy, Sophia; Roundy, Anna; Tripp, Lefa; Yeamans, Richard W. and Mary; Harlan Branch: Brewster, David; Brennan, Jane E.; McCord, Bradley L.; McCord, Grace N.

Table listing names and amounts for McCord, Daisy M.; McCord, Mary B.; Roberts, Mary B.; Scoosbe, Pearl, and family; Bullard, Jonathan; Bullard, James H. and Edith; Bell, John F. and Irene; Bell, Thomas; Hall, David and Emeline; Hall, Nellie; Hall, Alva and Lulu A.; Hansen, Frederick and Mary.

Coalville Branch.

Table listing names and amounts for Coalville Branch: Anderson, Carl E.; Beadle, William; Dixon, Samuel; Hay, William, Jr.; Hay, Roy; Hay, Mabel; Hay, Thomas and Elizabeth; Hedman, Cora A.; Jordison, William C.; Jordison, John and Mary; Jordison, Clarence; Jordison, Richard and Agnes; Jordison, William and Hannah; Ray, William and Lily; Sylvester, William and Polly A.

Lanesboro Branch.

Table listing names and amounts for Lanesboro Branch: Byerley, John H. and Etta; Duckett, Ellen; Duckett, Lora; Donkin, Frances; Juergens, George and Mary; Juergens, Gerrit; Salisbury, Herald and Pearl; Salisbury, George E.

Dow City Branch.

Table listing names and amounts for Dow City Branch: Baber, Irene; Baber, Velma; Baber, Nellie L.; Baber, Richard T. and Mary; Bell, Saphrona; Crandall, Jennett; Galland, William W. and Elizabeth; Hansen, Julia E.; Jackson, Helen L.; Jackson, Bernice L.; Merrick, Stella; Marks, Lillie A.; Rudd, Abel H. and May; Rudd, John R. and Serelda; Rudd, Gladys; Rudd, Sunshine; Schafer, Theresia.

Cherokee Branch.

Table listing names and amounts for Cherokee Branch: Crippen, Albert R. and Isabel; Hayes, Nathan and Catherine; Mann, Carl O. and family Sheldon; Frank M. and Ada; Yarrington, Juliette; Barker, Alexander, and family; Carmichael, Charles A. and Sara A.; Carmichael, Eleanor; Carmichael, Sara A.; Ford, George E. and Ora E.; Hartshorn, Marly W.; Hartshorn, Catherine; King, Darius and Julia E.; McDonnell, Alice; Truog, John, sen.

Expenditures.

Table listing expenditures for Cherokee Branch: Butterworth, Charles E., f.; Crippen, Albert R., e.; Hunt, C. J., e.; Agent's expenses; Hunt, C. J., f.; Hattery, Martha, a.; Jordison, John, f.; Kelley, James E., f.; McKim, Burton L., e.; Stationery, booklets, etc.; Price, John D., f.; Richardson, Margaret, a.; Wight, Romanan, f.; Total; Due church.

Lamoni Stake.

William Anderson, Bishop.

Receipts.

Table listing receipts for Lamoni Stake, including names like Abbott, Mrs. A. P., t.; A brother, (J. A.); Allen, Mary A.; Anderson, Daniel, and wife, t.; Anderson, Nellie M., t.; Anderson, Nellie M., o.; Anthony, L. G., t.; A sister (M. B.), t.; A sister (M. H.), t.; Baguley, Ruby B., t.; Bailey, Sarah J., t.; Baltenger, Abigail, t.; Banta, Mary C., t.; Barr, Mrs. C. H., t.; Booker, Frances C., t.; Boush, Mrs. S. B., t.; Bradford, Frank, t.; Breakie, Allan, t.; Burk, Charles B., and wife, t.; Butts, Jane, t.; Butts, Jane, o.; Carress, Addie, t.; Carmichael, Ronald, t.; Church, Charles F., and wife, t.; Evans, William E., t.; Pesler, Mary P., t.; Fisher, Mrs. E. A., t.; Fletcher, Mrs. J. M., t.; France, Joseph E., t.; Frazier, Bliza J., t.; Fuller, Bliza, t.; Giles, Edward J., and wife, t.; Green, O. E., and wife, t.; Hartschen, Matilda, t.; Hayer, Eli, and wife, real estate, c.; Hicks, Mrs., ret. a.; James, R. C., and wife, t.; Jamison, Pearl, t.; Jones, Cosie, t.; Kaestner, Henry, and wife, t.; Kelley, Lea, t.; Lamoni Mite Society, t.; Lane, W. R., and wife, t.; Lester, Martha, t.; Lester, Rutilla, t.; Lewis, Richard, t.; Mader, Mary, t.; Mather, William J., and wife, t.; McElroy, Clara P., t.; Miller, D. T., and wife, t.; Monroe, I. A., and wife, t.; Monroe, Zulpa P., t.; Morgan, John L., and wife, t.; Mull, Mima, t.; Nicholson, Gracia, t.; Nicholson, John, and wife, Jerusalem Mission; Nicholson, Minnie B., t.; Orton, Samuel, and wife, t.; Peat, Charles J., and wife, t.; Peat, Perry, t.; Rasmussen, Peter, t.; Roberts, Jesse, and wife, t.; Roberts, Joseph and Clara, t.; Rowley, Samuel, and wife, t.; Rowley, Samuel, and wife, c to Order of Enoch when established in Lamoni Stake; Sandage, Nevada, t.; Shippy, George B., and wife, t.; Smith, Jessie M., o.; Strickland, Alice, t.; Thompson, Grace, t.; Turman, Joseph, t.; Vandel, Silvia, t.; Watkins, John J., and wife, t.; Weedmark, Ed., and wife, t.; White, A. Otis, and wife, o.; Wight, Estella, t.; Wight, J. W., and wife, t.; Wilkinson, Fred O., t.; Willey, Roscoe C., and wife, t.; Williams, Daniel T., t.; Williams, Reese, t.; Williams, Robert D., t.; Williams, William B., and wife, t.; Wilson, William, and wife, t.; Young, Martha A., t.; Young, Zula Grace, t.

Collections for Stake expenses 0 00
 Loans returned (notes paid) 240 14
 Loans returned 35 30
 Bills receivable 33 50
 Received from bills receivable 150 75
 Notes from loans 203 00
 Real estate 434 00
 Personal property 33 50
 Total \$6,350 01

Expenditures.

Anthony, Mrs. R. J., f. . . . \$ 51 00
 Baggerly, I. P., f. 54 00
 Brantwait, Mrs. E., a. . . . 26 40
 Campbell, Duncan, f. 45 00
 Case, Mrs. J. M., a. 2 00
 Cochran, A. S., f. 54 00
 Cousins, Fred, a. 5 00
 Elvin, R. M., f. 54 00
 Evans, John R., f. 54 00
 Garner, Mrs. M. J., a. . . . 30 12
 Garver, John F., f. 63 80
 Goode, Emma, a. 26 45
 Goodwin, Mrs. Nelson, a. . . . 5 00
 Hicks, Ethel, f. 5 32
 Lambert, J. R., f. 54 00
 Lambert, J. R., e. 15 00
 Landon, Clara, a. 85 93
 Peterson, J. W., f. 72 00
 Potter, Rebecca, a. 7 19
 Reiste, S. M., f. 42 00
 Rodger, Mrs. M., f. 30 00
 Rodger, Mrs. M., a. 8 43
 Shippy, Mrs. John, a. 13 57
 Smith, Heman C., f. 120 00
 Smith, John, f. 54 00
 Smith, Nettie, a. 39 29
 Thomas, O. B., f. 75 00
 Bookkeeper 90 00
 Rent of telephone and post office box 5 10
 Coal for office 3 68
 Receipt blanks, journal, envelopes, etc. 20 74
 Stamps and pens 6 25
 Interest on note 1 50
 Stamps and stationery, stake presidency 2 40
 Elders' traveling expenses in stake 18 49
 Christmas Offering paid to Bishop Kelley 5 00
 Sanitarium fund paid to Bishop Kelley 25 00
 Loans (notes given) 263 00
 Loans 41 30
 Jerusalem Mission paid to E. G. Pitt 10 00
 Expenses on Gray house 4 90
 Real estate 484 75
 Graceland collections to F. B. Blair, treasurer 10 81
 Personal property sold 35 50
 Total \$2,068 92
 Due church (notes) 2,530 40
 Due church (cash) 781 59
 Due church (real estate) \$1,000 00

Lamoni Stake.

Joseph Roberts, Bishop.

Receipts.

Received from Bishop William Anderson, cash . . . \$781 59
 Received from Bishop William Anderson, real est. 1,000 00
 Received from Bishop William Anderson, notes, \$2,530.40, less paid \$1,723.56 806 84

Allendale Branch.

Mull, Mima, t. 1 72

Andover Branch.

Bergman, Gus, sen., t. 300 00
 Bergman, Mrs. Gus, sen., t. . . 10 00
 Bierlein, Catherine H., t. . . . 4 00
 Heide, Arthur J., and wife, t. 100 00
 Jones, Sarah P., t. 1 00
 Perry, Nellie, t. 2 00
 Snethen, Christina, t. 2 50
 Stanley, Jane E., t. 11 00

Centerville Branch.

Angell, G. T., and wife, t 26 00
 Archibald, Mrs. Russell, t. . . 3 00
 Beard, Mrs. W. L., t. 2 00
 Duckworth, Mrs. Jean, t. 50
 Duckworth, Mrs. Jean, o. 50

Evergreen Branch.

Dillon, Charles, and wife, t 5 00
 Dillon, Emery W., and wife, t. 5 00

Evergreen Sunday school, o 40 00
 Johnson, Bertha, t. 50
 Johnson, Lizzie, t. 1 00
 Phipps, W. J., and wife, t 20 00
 Phipps, Mrs. W. J., t. 5 00
 Sister, A. O., t. 1 00
 Work, Mr. and Mrs. O., t. . . . 10 00
 Young, D. D., and wife, t. . . . 100 40

Greenville Branch.

McDaniel, J. G., t. 5 00

Graceland Branch.

Cackler, Eveline, t. 90
 Crooks, Dorcas, t. 5 00

Hiteman Branch.

Albers, John, and wife, o. . . . 50
 Batton, Daniel, and wife, t 60 00
 Batton, Parley, and wife, t 7 00
 Burk, Charles E., and wife, t. . . 18 50
 Gilles, Ed J., and wife, t. . . . 5 00
 Griffiths, John R., and wife, t. 7 00
 Jenkins, John, and wife, t 43 50
 Luke, Edward, t. 3 35
 Luke, Gertrude, t. 5 00
 Luke, J. R., and wife, t. 2 00
 Mayer, Eliza, t. 12 00
 Morgan, John L., and wife, t. 2 00
 Morgan, John L., and wife, o . . . 1 50
 Rowley, Samuel, and wife, t 10 00
 White, Samuel, and wife, t 5 00
 Wilkinson, William, and wife, t. 3 00
 Wilkinson, William, and wife, o 75
 Williams, David J., and wife, t. 85 00
 Williams, Joseph A., and wife, t 4 00
 Williams, Joseph A., and wife, o 50
 Williams, Joseph T., and wife, t. 9 00
 Williams, Reece, t. 8 00
 Williams, Thomas, t. 6 50
 Williams, William E., and wife, t. 2 00
 Wilson, William, and wife, t 3 30
 Wilson, William, and wife, o 4 00

Lamoni Branch.

Allen, Annie E., t. \$ 55 00
 Allen, Annie E., o 20 00
 Allen, Mary A., t. 2 75
 Allen, Thomas R., o 80 00
 Allen, Thomas R., o (note) 70 00
 Anderson, Andrew, and wife, t. 175 00
 Anderson, A. K., and wife, t 10 00
 Anderson, Oscar, and wife, t 425 00
 Anderson, Oscar Kelley, t 18
 Anderson, Richard Carroll, t 38
 Atkinson, Nell G., t. 25 00
 Baguley, Ruby E., t. 20 00
 Bailey, Vaughn C., t. 10 00
 Banta, Ethel, t. 73 90
 Barr, J. W., and wife, t. 21 65
 Barrows, Jennie M., t. 1 93
 Barrows, Sidney, t. 5 78
 Blair, C. E., and wife, t. 28 00
 Blair, F. B., and wife, t. 5 00
 Blair, G. W., and wife, t. . . . 50 00
 Bowman, Clarence, and wife, t. 5 00
 Bouton, J. L., and S. E., t 1 02
 Bouton, J. L., t. 1 00
 Breakie, Allan, t. 2 46
 Brother, A., t. 47 00
 Brown, Susie, t. 65
 Burch, Thomas J., t. 10 00
 Butts, Jane, t. 2 12
 Castner, Peter, t. 1 00
 Cave, Lucina M., t. 2 50
 Chandler, Hattie, t. 3 00
 Chandler, Roy, t. 7 00
 Dancer, Anna A., t. 27 00
 Dancer, Alice P., t. 50 00
 Dancer, David A., t. 1 90
 Dancer, Howard M., t. 1 90
 Davis, Vivia, t. 5 00
 Dawson, Edwin T., o 25
 Denio, Evangeline, o 1 00
 Denio, Melvina, t. 6 00
 Denio, Melvina, o 7 00
 Early, Susannah, t. 50 00
 Elvin, Robert M., t. 1 00
 France, Mrs. Thomas, t. 50 00
 France, W. A., and wife, t 50 00
 Freeland, Thomas, and wife, t. 10 00
 Fuller, Eliza J., t. 1 72
 Garver, John P., and wife, o 1 00
 Godfrey, A. B. and C. M., t 100 00
 Goodenough, Jessie, t. 2 50
 Gray, Evan, t. 2 55
 Green, Irving S., t. 8 55
 Greenwood, Mrs. A. A., t. . . . 1 25

Greor, Bertha A., t. 51 50
 Grenawalt, G. R., and wife, t. 10 00
 Grenawalt, J. R., and wife, t. 50 00
 Grenawalt, W. A., and wife, t. 50 00
 Hall, Mina Hayey, t. 10 00
 Harger, Mary, t. 9 00
 Hartshorn, H. A. and wife, t. 14 00
 Hatcher, Beal, t. 50 00
 Hawley, E. P., and family, t 20 00
 Hayler, Belle, t. 5 00
 Hayer, Oliver, and wife, t. . . . 60 00
 Hayer, Mrs. Oliver, t. 5 00
 Hill, George, and wife, t. 10 00
 Hopkins, R. V., t. 20 00
 Hopkins, W. A., and wife, t 100 00
 Hougas, John, and wife, t 25 00
 Howery, George, and wife, t 2 00
 James, R. C., and wife, t and o 2 00
 Jamison, Pearl, t. 24 50
 Kaestner, William P., t. 5 00
 Keown, David, t. (note) 20 00
 Lambert, Anna E., t. 1 85
 Lambert, Lena J., t. 15 00
 LaFrance, Joseph, and wife, t. 10 00
 Lester, Martha, t. 3 00
 Lester, Rutilla, t. 3 00
 Lovell, Alfred, and wife, t 20 00
 Mader, M. Grace, t. 10 00
 McElroy, Clara P., t. 6 00
 McKeon, E. D., t. 25 00
 Moore, L. B., t. 1 10
 Needham, Julia, o 7 06
 Nelson, Carrie R., o 2 00
 Nicholson, Gracia, t. 5 00
 Nicholson, Minnie B., t. 30 00
 Olsen, Nellie, t. 5 00
 Pangman, C. H., and wife, t 5 00
 Parker, O. W., and wife, t 10 00
 Paul, W. B., and wife, t. 32 00
 Peat, Charles and Mary L., t. 2 65
 Peat, Perry, t. 1 00
 Peters, C. J., and wife, e. 50 00
 Plain, Esther, t. 1 12
 Plain, Carl, t. 12
 Prall, O. E. and Nellie, t. 25 00
 Purvis, Susan, t. 55
 Ressegue, Lucy L., t and o 60 00
 Roberts, Jesse, and family, 50 00
 Roberts, Jesse, and wife, t 23 00
 Roberts, Joseph and Clara, t. 92 00
 Salyards, Mrs. M. E., o 50
 Sanders, Ella, t. 4 40
 Scott, Elvah, t. 5 00
 Scott, R. C., t. 5 00
 Shogole, Mary, t. 10 00
 Shippy, G. B., and wife, t. . . . 10 00
 Silsbee, Carrie Cobb, t. 10 00
 Sister, A., t. 10 00
 Sister, A., t. 83 75
 Smith, John and Kate E., t 50 00
 Smith, M. Lillian, o 15 00
 Smith, Norman, and wife, t 15 00
 Snethen, James, t. 2 00
 Snethen, J. D., and wife, t 10 00
 Staggers, Hannah, t. 20 00
 Stowell, Mrs. J. E., t. 3 22
 Sumption, Benjamin, and wife, t. 9 00
 Thomas, Mrs. O. B., t. 5 00
 Thompson, L., and wife, t 15 00
 Thompson, Florence, t. 15 00
 Thompson, Grace, t. 16 10
 Turnbull, A. M., and wife, t 10 00
 Vail, J. W., o 5 00
 Wasson, Melissa P., t. 25 00
 Weedmark, John, t. 20 00
 Wells, G. R., and wife, t. 23 45
 White, D. C., and wife, t. 10 00
 Wight, Estella, t. 15 00
 Wight, Keith G., t. 25
 Wilson, Christian, t. 10 00
 Woodstock, Charles B., and wife, t. 6 50
 Wylie, William, t. 7 50
 Young, Zula Grace, t. 2 00
 Zenor, Sybilla, t. 130 00

Lone Rock Branch.

Hartchen, Matilda, t. 10 00
 Kinder, P. J., t. 3 00
 Sandage, M., t. 10 00

Lucas Branch.

Evans, J. A., and wife, t. . . . 100 83
 Williams, Robert D., and wife, t. 35 00

Oland Branch.

Braby, Joseph, t. 28 25
 Nichols, John and Emma, t 125 00
 Sharp, Grover, t. 16 50

Pawnee Branch.

Bell, T. J., and wife, t. 10 00
 Dunwoody, Sarah, t. 25 00

Hitchcock, Catherine, t. 7 50
 Sharp, Mrs. Ray, t. 5 00

Pleasanton Branch.

Alden, Leah, t. 5 00
 Beach, Ivan, o 25
 Leeper, Helen, t. 37 31
 Leeper, Ofie, t. 65
 Moffett, Jessie, o 25
 Moffett, L. W., t (note) 77 20
 Morey, Mary, o 1 00
 Morey, G. M., t. 15 00
 Sheen, Emma, o 25
 Turpen, M. M., o 1 00
 Vandel, Silvia, t. 32 45

Ward Branch.

Hull, G. W., and wife, t. 20 00
 Wilkinson, Fred O., t. 7 50
 Wilkinson James N., and wife, t. 20 00
 Williams, Rodger D., and wife, t. 25 00
 Wilson, May, t. 2 00

Miscellaneous.

Allredge, B. D., t. 2 00
 Lent, C. W., and wife, t. 30 00
 McGrew, Susanna, t. 5 75
 Taplin, Sister S. M., o 1 00
 Woods, Wallace, t. 50
 Interest 26 01
 Christmas Offering 16 00
 Children's Home 112 00
 Saints' homes 51 00
 Graceland College 11 04
 Money borrowed 370 00
 Loans 151 50
 Loans (notes paid) 317 86
 Bills receivable 1,405 70
 Real estate (note) 1,000 00
 Church buildings (Case house) 6 00
 Norway Mission 5 00
 Notes from loans 435 00
 Total \$11,512 17

Expenditures.

Allen, John R., a. \$ 5 00
 Anthony, Mrs. R. J., f. 153 00
 Baggerly, I. P., f. 178 00
 Bennett, Mrs. Alma, a. 16 00
 Brantwait, E., a. 2 00
 Brantwait, Mrs. E., a. 32 69
 Campbell, Duncan, f. 15 00
 Case, Mrs. J. M., a. 107 02
 Cochran, A. S., f. 162 00
 Cousins, Fred, a. 50
 Dickey, Mrs. C. M., a. 2 63
 Elvin, Robert M., f. 178 00
 Evans, John R., f. 133 00
 Garner, Mrs. M. J., a. 123 95
 Garver, John F., f. 240 00
 Goode, Emma, a. 33 35
 Goodwin, Ann, a. 39 50
 Graham, Cynthia, a. 5 32
 Hicks, Ethel, a. 12 55
 Hinkle, Lydia, a. 8 00
 Lambert, J. R., f. 178 00
 Lambert, J. R., e. 45 00
 Landon, Clara, a. 273 34
 Long, E. B., e. 2 00
 Morrell, J. W., f. 3 07
 Peterson, J. W., f. 24 80
 Potter, Rebecca, a. 2 69
 Reiste, S. M., f. 14 00
 Richtman, B. E., a. 50
 Rodger, Mrs. M., f. 90 00
 Rodger, Mrs. M., a. 22 97
 Salyards, R. S., f. 200 00
 Smith, Heman C., f. 360 00
 Smith, John, f. 178 00
 Smith, Nettie, a. 120 87
 Stedman, Mrs. E. A., a. 28 50
 Stubbart, J. M., f. 272 00
 Thomas, O. B., f. 241 00
 Thomas, Mrs. D. W., a. 4 66
 Toney, Mary, a. 65 58
 Wells, G. R., f. 376 00

Miscellaneous.

Peters, C. J., e. 39 25
 Bookkeeper's salary 272 00
 Office rent 27 80
 Office supplies 68 67
 Interest 1 50
 Stake expenses 13 81
 Children's Home 112 25
 Saints' Home 202 50
 Loans 446 00
 Loans (notes paid) 485 00
 Loans (notes given) 435 00
 Church buildings (Case house) 10 33
 Elders' traveling exp. 10 00
 Real estate sold 1,000 00
 Total \$7,123 80
 Due church (cash) 1,979 83
 Due church (notes) 2,112 92
 Due church (notes) 286 12

Little Sioux District.

A. M. Pyrando, Agent.

Receipts.

Balance due church December 31, 1910.....	\$ 4 06
Adams, A. H., and wife.....	c 1 29
Adams, A. H., and wife.....	c 12 50
Adams, W. R., and wife.....	c 5 33
Adams, R. B., and wife.....	5 00
Adams, Alpha.....	5 00
Amundson, OJ., and wife.....	10 00
Amundson, Eimer.....	5 00
Asquith, Alice.....	5 00
Baker, Nettie.....	1 00
Baker, Glen.....	1 00
Ballantyne, Myrtle.....	37 00
Ballantyne, J. C., and wife.....	10 00
Ballantyne, Jane.....	25 00
Ballantyne, C. R., and wife.....	40 00
Ballantyne, F. M.....	18 00
Ballantyne, J. O., and wife.....	5 00
Barum, Ethel.....	2 50
Beckham, James, and wife.....	9 00
Bene, Arthur.....	11 25
Bene, Charles.....	50 00
Bennett, Rosa.....	1 00
Benson, Charles, and wife.....	100 00
Benson, George L.....	30 00
Benson, Joseph L., and wife.....	50 00
Bowers, John, and wife.....	4 80
Bowers, Sister John.....	1 45
Bryant, Geraldine.....	5 00
Bryant, Lucinda.....	1 50
Butler, Ann.....	23 75
Caffall, Eliza.....	9 35
Campbell, L. B., and wife.....	22 15
Carr, Joseph B., and wife.....	3 00
Caso, William, and wife.....	25 00
Chambers, Josephine B.....	5 00
Chambers, Frances E.....	1 00
Christy, Sister M. A.....	6 50
Coffman, William L., and wife.....	15 00
Correll, Sister.....	30 00
Currie, Joseph A., and wife.....	5 00
Deal, Oscar.....	2 25
Derry, Charles.....	15 00
Derry, Anna.....	3 10
Derry, Ollie.....	3 10
Fallon, W. B., and wife.....	102 00
Fessler, Mary P.....	3 00
Fry, Fred A., and wife.....	20 00
Fry, Opal.....	1 00
Fry, Julia.....	1 00
Fry, Gladys.....	1 00
Fyrando, Alma M.....	10 00
Gamet, Ira D., and wife.....	70 00
Gamet, Carl A., and wife.....	25 00
Gamet, Herbert S., and wife.....	24 30
Gamet, Byerett, and wife.....	10 00
Garner, John P., and wife.....	20 00
Gatrost, Michael, and wife.....	10 00
Goreham, Rhoda L.....	6 00
Halberg, Sister J. A.....	5 00
Hall, Milo, and wife.....	1 00
Hawley, Mary A.....	1 00
Harper, Allen F., and wife.....	1 00
Harper, Chloe.....	1 00
Harper, Hester.....	1 00
Harris, Anna May.....	6 00
Hewitt, Hattie.....	1 00
Hight, Asa, and wife.....	28 35
Hoffman, Arley E., and wife.....	105 70
Houghton, Edward, and wife.....	2 00
Hoyt, Sister A. O.....	2 00
Hutchings, Doras A., and wife.....	10 00
Hyde, Charles L., and wife.....	25 15
Jensen, Mark, and wife.....	15 00
Johnson, Julia.....	5 00
Johnson, Annie.....	5 00
Jones, Leona.....	2 50
Jones, John F.....	4 00
Kemish, Susan.....	40 00
Kemish, William.....	13 00
Kibler, Sylvester B., and wife.....	498 28
Kibler, Maud.....	5 00
King, Hannah M.....	2 00
Kinne, Orrin.....	5 00
Lamb, Charles W.....	24 91
Lane, Joseph, and wife.....	30 00
Lane, Arthur, and wife.....	100 00
Lane, John E., and wife.....	40 00
Lane, Charles, and wife.....	10 00
Lytle, Sister D. R.....	50 00
Magnolia Ladies' Aid Society.....	2 50
Mann, J. R., and wife.....	35 00
Mann, Laura E.....	12 50
Mann, J. W., and wife.....	30 00
Martole, John.....	1 00
Maule, Donald.....	50 00
Meggors, George, and wife.....	20 00
Merchant, Amasa L., and wife.....	50 00
Merchant, Joseph W., and wife.....	7 50

Morse, Annie.....	5 00
McDonald, Julius S., and wife.....	10 30
McDonald, Clyde, and wife.....	2 30
Newberry, Sister J. V.....	50 00
Niles, Mattie.....	3 00
Outhouse, Aggie.....	3 00
Outhouse, Joseph.....	3 25
Owitt, Fred C., and wife.....	100 00
Parker, Mary E., and wife.....	1 00
Parker, Ella.....	1 50
Pearley, Sylvester J., and wife.....	31 00
Pearley, Lawrence.....	1 05
Pearley, Clyde.....	3 00
Pearley, Mary A.....	23 00
Perkins, M. N.....	20 00
Phillip, James A., and wife.....	50 00
Phillips, Virgil.....	5 05
Phillips, Arlon.....	5 05
Pitt, Sidney, sen., and wife.....	20 00
Patt, John W., and wife.....	10 00
Pratt, Leona F.....	2 00
Purzell, Henry C., and wife.....	19 31
Redfield, Elmer, and wife.....	6 00
Reynolds, Ella.....	5 00
Reynolds, Ada.....	5 00
Reynolds, John.....	5 00
Rich, Owen.....	1 50
Runkle, Frank, and wife.....	5 00
Scott, George M., and wife.....	1 20
Scott, Sister G. M.....	95 00
Secley, Roy A., and wife.....	5 00
Shearer, Leona.....	3 50
Shupe, Cynthia.....	2 50
Smith, Louis J., and wife.....	5 00
Smith, Leona F.....	19 00
Smith, Joseph B.....	5 00
Smith, Samuel C., and wife.....	10 00
Smith, C. R., and wife.....	60 00
Smith, Elizabeth.....	25 00
Smith, A. J., and wife.....	125 00
Smith, Sister D.....	50 00
Strand, Thomas O., and wife.....	100 00
Strand, Sister T. O.....	3 50
Stuart, William, and wife.....	10 00
Stuart, Annie.....	16 25
Vredenburg, Charles, and wife.....	30 00
Vredenburg, David, and wife.....	160 00
Vredenburg, J. M.....	5 00
Wentworth, Emma.....	5 00
Whitsett, Robert, and wife.....	5 00
Wildner, Clarence M., and wife.....	11 00
Wilkinson, Sister James.....	5 00
Williams, Elizabeth.....	2 00
Worsencroft, J. T., and wife.....	16 50
Worsencroft, Martha.....	1 30
Worsencroft, Priscilla.....	27 00
Yocom, Nephi.....	16 00
Total.....	\$3,263 90

Expenditures.

Agent's expenses.....	\$ 17 00
Butts, Elsie.....	120 00
Caffall, Eliza.....	144 00
Chambers, Mary, a.....	5 00
Conyers, Joseph, a.....	10 00
Daley, Emma, a.....	120 00
Derry, Charles, f.....	240 00
Haner, Isaac, a.....	12 00
Holeton, Thurza, a.....	22 50
Kelley, E. L., bishop.....	1,650 00
Knisley, Alvin, f.....	88 00
McDowell, J. F., a.....	33 00
Parker, J. L., f.....	223 00
Smith, W. A., e.....	318 00
Wight, J. W., e.....	10 00
Wood, Lula B., a.....	50 00
Total.....	\$3,062 50
Due church.....	261 40

Pottawattamie District.

J. A. Hansen, Agent.

Receipts.

Balance due church December 31, 1910.....	\$235 19
Anderson, Anna.....	5 00
Altrup, Henry.....	5 00
Altrup, Thomas.....	8 00
Allison, Sister E. A.....	5 00
Adams, Mary and May.....	11 25
Anderson, Hans, and wife.....	20 00
Beche, Emma.....	150 00
Baxter, Matthew O.....	50 00
Bardsley, Charles B., and wife.....	50 00
Carlike, Joshua, and wife.....	10 00
Carlike, Earl H., and wife.....	20 00
Campbell, Robert, and wife.....	450 00
Campbell, Joseph N., and wife.....	88 00
Carlike, John P., and wife.....	90 00
Carlike, John C.....	5 00
Christensen, Theodore.....	20 00
Darlington, Bertha O.....	2 00
Everts, John, and wife.....	53 25
Elswick, Edna.....	27 00

Elswick, Marlon F., and wife.....	90 00
Frederickson, Peter W., and wife.....	30 00
Fenn, Myrtle.....	5 00
Fisher, Elizabeth Ann.....	18 00
Hansen, John A., and wife.....	55 00
Harding, Estella.....	40 00
Hansen, Agnes.....	50 00
Hansen, Hans N.....	300 00
Harding, Zelma C.....	21 00
Hansen, Elmer.....	200 00
Hansen, George J., and wife.....	200 00
Hansen, Johanna.....	20 00
Hansen, Anna.....	16 00
Jacobsen, Stephen, and wife.....	35 00
Jensen, Martin, and wife.....	15 00
Johnson, Christine.....	8 00
Jensen, Ida.....	10 00
Jensen, Caroline.....	7 50
Jensen, Matilda.....	5 00
Johnson, Charles.....	10 00
Lapworth, James R., and wife.....	200 00
Lapworth, John C.....	200 00
McKenzie, Robert.....	20 00
MacKland, Joseph, and wife.....	40 00
Pratt, John A.....	25 00
Peterson, Petrus, and wife.....	50 00
Peterson, Marie.....	5 00
Peterson, Hans, and wife.....	50 00
Parish, D., and wife.....	20 00
Riley, C. I.....	5 00
Riley, Clarence A.....	10 00
Rasmussen, Christine.....	2 00
Rasmussen, Katie.....	5 00
Stewart, Lola M.....	11 10
Scott, Thomas, and wife.....	25 00
Scott, Mrs. William.....	5 00
Scott, Cora.....	2 00
Steele, Mrs. George.....	1 00
Tarbell, Sarah A.....	1 00
Tidwell, Helen M.....	28 00
Wright, Charles H., and wife.....	20 00
Wind, Viva.....	8 00
Wind, Floy.....	4 70
Wind, Hortense.....	3 00
Total.....	\$2,754 50

Expenditures.

Anderson, P. T., f.....	\$100 00
Baker, J. H., f.....	232 00
Baker, J. H., e.....	15 00
Hansen, H. N., e.....	200 00
Kelley, E. L., bishop.....	1,340 00
Lentell, J. R., e.....	17 00
Moss, Mary A., e.....	10 00
Scott, C., e.....	49 50
Scott, C., f.....	216 00
Vincent, Mrs. Charles, a.....	10 00
Wells, G. R., f.....	168 00
Wight, J. W., e.....	13 50
Total.....	\$2,371 00
Due church.....	383 50

ILLINOIS AND IOWA.

Nauvoo District.

George P. Lambert, Bishop.

Receipts.

Balance due church December 31, 1910.....	\$261 30
By omission previous report, Lacey, Ethel A., t.....	5 50
Arnold, Isabella, o.....	2 50
Buchanan, Mary, t.....	3 00
Buchanan, John, t.....	55 00
Bauer, John, t.....	4 00
Biernan, Sena, e.....	20 00
Batley, Louisa K, t.....	11 00
Beary, Mrs. Linn, t.....	1 00
Browman, Frederica, t.....	1 00
Brown, Mary E., t.....	5 00
Bishop, Isabella, t.....	1 00
Bishop, Ella M., t.....	7 00
Clawson, Julia, t.....	3 00
Dean, Mary S., t.....	6 00
Billison, Eleanor, t.....	960 94
Englar, Margaret, t.....	50 00
Farrar, Mrs. W. S., t.....	2 00
Gelatt, Bmelia, e.....	1 00
Gibson, Christopher, and wife, t.....	5 00
Haverson, Andrew, t.....	10 00
Horsley, Catherine, t.....	10 00
Haas, Lester, and wife, t.....	2,355 00
Haas, Lester, and wife, o.....	50 00
Haas, Ellison H., t.....	3 40
Horton, Elizabeth J., t.....	10 00
Jacobs, Alice, t.....	5 00
Jacobs, Jeremiah H., and wife, t.....	500 00
Kemler, Addie, t.....	1 00
Kite, Margaret S., t.....	5 00
Kreiger, Florence, t.....	3 00
Kunz, Edward F., t.....	10 00
Lacey, Ethel A., t.....	17 95
Lawsan, John, and wife, t.....	10 00

Lambert, George P., and wife, t.....	111 00
Lewis, Evan, t.....	4 00
Lankford, Ellen, t.....	1 50
Miller, Louverna, t.....	2 00
McKiernan, James and wife, t.....	8 00
Ortleb, William, t.....	25 00
Parrish, Caroline, t.....	5 00
Reed, Catherine, t.....	6 30
Rodgers, Robert, and wife, t.....	5 00
Rayer, Leonard P., t.....	50 00
Salisbury, Don C., t.....	10 00
Salisbury, Mary L., t.....	19 52
Salisbury, Josephine, t.....	10 00
Schweers, William, t.....	15 00
Scott, Annie, t.....	7 00
Scott, Agnes, t.....	1 00
Siegfried, Mary E., t.....	12 00
Santee, Viola, t.....	1 00
Santee, Mrs. Ernest E., t.....	1 00
Santee, Mrs. George L., t.....	1 00
Stevenson, Grace A., t.....	5 94
Stevenson, Elizabeth, o.....	2 00
Stevenson, Elizabeth, o.....	1 00
Thomas, Eva, t.....	57 80
Vandine, Bert, and wife, t.....	16 00
Vandine, Warren L., t.....	5 00
Winter, Daniel T., t.....	10 00
Williams, Daniel T., t.....	1 00
Wallace, Mary A., t.....	1 00
Wright, Ida M., c.....	50 00
Wright, Ida M., t.....	337 50
Wright, Margaret S., t.....	5 00
Warnock, Susan, t.....	3 00
Willey, Joseph, t.....	2 60
Willey, Joseph and Lillian, t.....	5 00
Willey, Lawrence, o.....	1 00
Willey, Charles E., t.....	5 00
Willey, Mary L., t.....	1 00
Weaver, Jesse W., t.....	4 80
Total.....	\$5,244 85

Expenditures.

Arnold, Isabella, a.....	\$ 10 00
Cooler, Mrs. N. S., a.....	45 00
Cooper, F. M., f.....	180 00
Cooper, F. M., e.....	35 00
Kelley, E. L., bishop.....	318 00
Fry, Charles, f.....	175 00
Fry, Charles, e.....	44 25
Gibson, Albert, work on Smith homestead.....	2 00
Harris, Mary, a.....	5 00
Harpe, Charles E., e.....	30 00
Kelley, E. L., bishop.....	2,800 00
Lambert, George P., e.....	20 00
McClintien, Lafayette, a.....	7 00
McKiernan, James, f.....	240 00
McKiernan, James, e.....	34 00
McKiernan, James, ex f.....	20 00
Otto, Augusta, a.....	70 00
Siegfried, Mark H., f.....	96 00
Siegfried, Mark H., e.....	22 00
Total.....	\$4,153 25
Due church.....	1,091 60

Northeastern District.

John Cairns, Agent.

Receipts.

Balance due church December 31, 1910.....	\$ 72 35
Brooks, William, and wife.....	10 00
Brooks, Agness.....	5 00
Blauser, Sarah A.....	20 00
Bell, Emeline.....	10 00
Boyer, Nora M.....	1 00
Baillie, James and Janet.....	10 00
Chew, Maggie.....	10 00
Cairns, George F.....	3 00
Cairns, John.....	50 00
Carney, J. L.....	1 00
Dittmore, W. H.....	10 00
Davis, George W.....	10 00
Elder, John M.....	50 00
Fletcher, Ellen and Jennie.....	15 00
Fenner, George C., and wife.....	25 00
Fish, Elizabeth.....	1 00
Green, Ann.....	15 00
Hayes, Lawrence W.....	4 35
Hedrick, Frank and Emma.....	11 50
Hedrick, Gilbert F.....	1 00
Hayes, Bernice.....	3 00
Ingles, Albert C.....	5 00
Jacobsen, Charles.....	8 00
Johnson, Robert.....	5 00
King, Brooks Viola.....	5 00
Knowles, Albert B.....	20 00
Kindel, Jane S.....	2 00
Kout, Mollie.....	2 00
Lyster, Julia.....	5 00
Lucas, William C.....	1 10
Lucas, Edward T.....	1 50
Lyster, Samuel.....	3 50
Lomestene, Chris N.....	35 00
Menzies, William.....	35 00
Murphy, W. H.....	60 00

Miller, J. A. and Elmira	17 65
Menzies, Joseph	5 00
McCray, Maggie	5 00
Norman, Joseph S.	9 00
Patterson, John	4 00
Perry, J. S.	1 00
Potter, Hannah	24 00
Rogers, V. F., and wife	37 25
Robinson, George H.	15 00
Spangler, David O., and wife	6 50
Sanneman, Sarah	2 65
Sanneman, Peter	100 00
Wise, Annas	8 00
Wolfe, Elizabeth	3 00
Total	\$712 15

Expenditures.

Moler, H. E., f	\$165 65
Okerlind, O. W., f	213 00
Peak, W. E., f	50 00
Peak, W. E., e	26 85
Swenson, Swen	60 00
Twombly, Samuel, f	180 00
Total	\$695 00
Due church	17 15

Northwestern District.

J. A. Teeters, Agent.

Receipts.

Balance due church December 31, 1910	\$ 67 75
Anslcy, John B.	4 87
Brown, Maria	21 50
Bergeir, Mary	15 00
Bullard, E. L. and Lois	15 00
Cole, J. A. and Sadie	50 00
Drovetta, Sarah	2 00
Flemming, Grace	3 00
Palmer, H. A., and family	8 03
Sumner, Addie	5 00
Sears, Mary	10 00
Seaman, Mrs. L. M.	3 50
Teeters, J. A. and Eva	10 00
Teeters, M. V. and Mary	100 00
Ward, Alta	5 00
Wolfe, Mrs. F. B.	10 00
Total	\$330 68

Expenditures.

Fields, S. H., f	\$ 25 00
Madden, S. J., f	52 00
Teeters, J. A., f	231 00
Agent's expenses	30
Total	\$308 30
Due church	22 38

Spring River District.

Ellis Short, Bishop.

Receipts.

Attoberry, William, and wife	\$ 23 85
Angel, Charles, and wife	5 00
Byrd, Lottie	5 00
Bair, Ed K.	29 40
Bath, William, and wife	20 00
Byrd, Richard, and wife	20 00
Beck, Amanda	117 50
Bradley, Sarah C.	10 00
Bradford, O. L., and wife	7 25
Bradford, Edith	45 00
Barnett, C. H., (1910)	12 00
Brown, Maria	9 00
Barracough, E. S.	5 00
Briggs, Nancy	5 00
Budworth, W. W.	10 00
Blackwell, Sarah	2 00
Blackwell, Niele	2 00
Bowman, Ben, and wife	6 25
Cochran, James and Elizabeth	10 00
Cochran, James	50 00
Cochran, J. Scott	1 00
Calkins, C. E.	2 00
Calkins, Lottie	1 00
Carson, John P.	5 50
Cromwell, G. W.	10 00
Christensen, C. C., and wife	17 49
Christensen, Nellie	2 00
Curtis, Laura	10 00
Conner, E. N.	50 00
Conner, W. L.	100 00
Cheney, Warren	3 00
Davis, R. W.	15 00
Davis, Maria	19 30
Daniels, Elizabeth	10 00
Duncan, Sister O. A.	1 00
Foster, Roy, and wife	20 00
Gray, Anna B.	3 00
Gray, W. A., and wife	30 00
Guy, Katie	5 00
Hart, J. L. and S. L.	80 00
Hart, Jesse M.	23 00
Hart, Elmer, and wife	15 00
Holsworth, Mabel C.	20 00
Holsworth, Myrtle R.	30 00
Herke, Lizzie	6 00
Hartman, Lettie	8 00
Hartman, Elsie	5 00
Hayton, Nella	2 50

Hayes, R. L., and wife	1 00
Hudson, Samantha	5 00
Hudson, T. W., and wife	50 00
Jones, Ethel	5 00
Jones, H. B.	2 00
Jones, Sister M. S.	3 00
Jones, George	5 00
Kirk, William, and wife	14 00
Knox, Rachel	2 00
Keyer, Charles	5 00
Kelley, E. L., bishop	125 00
Lees, William	5 00
Lancaster, J. L.	25 00
Martin, W. M.	22 30
Martin, R. E., Coal Company	21 20
Miami, Pearl	5 80
Miami church, rent	53 51
Myers, C. O.	15 00
Mostler, Alice	1 00
Miles, B. F., e	50 00
McCall, Mary W.	3 00
McLain, J. B. and Mattie	2 00
McFarland, Mary	4 50
McCall, L. H., and wife	31 00
Needles, Alice	1 50
Nunamaker, W. H., and wife	10 00
Peterson, Charles	8 00
Parsons, Mary A.	7 00
Peck, Earl T.	70
Randall, Curtis and Sal-lie	16 35
Randall, Herman	2 50
Ross, Ella	9 00
Ross, Isaac	100 00
Ritchelson, H. N.	10 00
Randall, N. J.	1 00
Ray, Clara M.	2 30
Robinson, J. M., and wife	25 00
Richards, J. M., and wife	36 40
Richards, Ira	10 00
Ray, Clara	40 00
Simpson, Victor	44 60
Sutherland, O. P., and wife	53 35
Sutherland, Frank	10 00
Smith, James	5 00
Stoffer, Minnie	21 18
Stoffer, Minnie, acct.	47 50
Taylor, W. S.	29 00
Thomas, John T.	10 00
Thomas, W. A.	16 50
Thomas, Walter	1 10
Thomas, W. H. and G. A.	50 00
Thomas, Sister N. E.	
Williams	4 65
Trebel, Bennie, and wife	5 00
Ulmer, John and Melvina	20 00
Virgin, John	60 50
Westervelt, W. E., and wife, son	7 00
Williams, Sister N. E.	14 89
Williams, Mark	30 00
Williams, R. J.	25 00
Watts, C. H.	13 00
Waldron, G. W.	1 25
Wheeler, George	4 90
Williams, Nellie	4 00
Young, Marshall	8 00
Young, Alexander	11 75
Young, W. A.	10 00
Total	\$2,260 02
Due agent	701 46

Expenditures.

Balance due agent December 31, 1910	\$ 36 48
Bailey, J. W. A., f	150 00
Bookkeeping, stationery, stamps, receipt books	50 00
Cochran, James, loan ret.	50 00
Davis, J. Alfred, e	82 00
Davis, Ewan, f	205 00
Davis, John Arthur, f	585 00
Herke, Lizzie, acct.	100 00
Harris, Otto, a	12 00
Jenkins, George, f	100 00
Kerns, Mrs. John, a	165 00
Keck, F. C., f	210 00
Page, J. C., e	90 00
Page, J. C., f	20 00
Piper, Mrs. A., a	11 00
Quiek, Lee, f	397 00
Riley, J. T., f	397 00
Rasmussen, Brother, a	3 00
Smart, W. H., e	17 00
Swartz, Henry, f	147 00
Slye, Roy, f	100 00
Spurling, Henry, e	15 00
Total	\$3,000 48

KENTUCKY AND TENNESSEE.

Kentucky and Tennessee District.

J. R. McClain, Agent.

Receipts.

Balance due church December 31, 1910	\$291 69
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Adair, Mary L., t	5 00
Adair, John J., and wife, c	1 00
Brian, Lizzie, t	3 00
Brien, Jimmie, t	6 00
Brush, George, t	5 00
Boothe, L. L., t.	50 00
Cook, Willie C., t	10 00
Cook, John R., and wife, t	20 00
Cobb, Iduma, t	3 00
Christopher, Reuben, t	1 00
Christopher, Joseph F., t	50
Christopher, Sarah, t	1 00
Campbell, William, t.	5 00
Campbell, Lester B., t	1 00
Dickson, Samuel E., t	10 00
Diffin, Annie D., t	40 60
Hendrix, John F., t	25 00
Hester, J. C., t	10 00
Harrison, Alma, t	1 00
Johnson, Messer W., t	40 00
McClain, J. R., t	10 00
McClain, Will L., and wife	100 00
McClain, Martha J., t	2 20
McGregor, Senie M., t.	1 00
Northrup, Mary J., t	5 00
Peoples, Alice, t	1 00
Sculock, T. C., t	10 00
Sullivan, Estelle, t	2 00
Sullivan, Jessie, t	10 00
Seaton, Rubie, t	3 00
Shupe, W. Scott, t	5 00
Shupe, W. Scott, c	1 00
Shupe, Fred, c	1 00
Shupe, Clyde, c	1 00
Sear, Jessie A., t	5 00
Ward, I. A., and wife, t.	210 59
Total	\$893 08

Expenditures.

Agent's expenses	\$ 3 00
Christopher, Joseph E., a	13 00
Dubose, J. W., e	2 00
Feed and pasture rent	15 00
Griffin, Annie B., a	16 00
McClain, J. R., e	74 74
McClain, J. R., f	498 00
Moler, H. E., e	10 00
Moser, Fred, jr., e	2 00
Shupe, W. S., e	13 50
Smith, S. S., f	228 00
Snow, Mrs. Roan, a	12 00
Total	\$887 24
Due church	5 84

MAINE.

Eastern District.

S. F. Cushman, Agent.

Receipts.

Alley, George W.	\$ 3 75
Crowley, Merton	7 00
Dobbin, Ada	3 00
Dobbin, Edith	5 00
Davis, Florence	2 50
Davis, Richard	2 50
Francis, Inez	15 00
Grey, Hallie E.	30 00
Hinkley, Lewis, and wife	50 00
Ingersoll, Herbert	2 00
Ingersoll, Annie	1 00
Joy, Darius	5 00
Joy, David E., and wife	5 00
Joy, Rebecca D.	1 00
Kelley, Aaron	10 00
Kelley, Sophia	12 00
Lamson, Mary	10 00
Leighton, Gertie	1 00
Lakeman, Lucretia	2 00
Look, Etta	1 00
Mealey, Jeremiah, and Manchester, George, and wife	4 00
Mitchell, Evangeline A.	2 50
Mitchell, Merrill C.	2 50
McDonald, Betsy J.	2 00
Norton, Lucy A.	5 00
Reynolds, Howard, and wife	15 00
Stinson, Eva	1 00
Smith, Lizzie	1 00
Smith, Frank P.	3 00
Watts, Florence P.	2 00
Wallace, Frank, and wife	7 26
Willing Workers	13 05
Woodward, Warren J.	5 00
Total	\$206 31

Expenditures.

Foss, S. O., f	\$155 00
Koehler, J. A., agent	51 31
Total	\$206 31

Eastern District.

J. A. Koehler, Agent.

Receipts.

From S. F. Cushman, former agent	\$ 51 31
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Alley, George W., and wife	10 33
Alley, Rebecca	4 00
Beal, Lowell E., and wife	10 00
Beal, O. A., and wife	3 50
Beal, Obed L., and wife	5 00
Burns, Julia A.	5 50
Crowley, Merton	15 00
Crowley, Carlie	2 00
Crowley, Charlotte	1 00
Cummings, Mrs. P. R.	15 00
Dobbin, Ada	20 00
Foss, Mabel	1 00
Foss, Frances	2 00
Foss, Albert C., and wife	1 00
Faulkingham, Philmare	7 50
Frenn, Martie	2 00
Faulkingham, R. L.	15 00
Gray, Harriet	2 00
Guptell, Lulu	13 50
Henley, Lewis, and wife	100 00
Hall, Mary A.	5 00
Ingersoll, Herbert, and wife	1 00
Johnson, Howard M.	1 00
Jenkins, George, and wife	50 00
Joy, Mrs. David	1 00
Kelley, Sophie Grace	5 00
Kelley, Uriah	3 50
Koehler, Edith	1 00
Kelley, Ada	5 00
Kelley, Aaron W., and wife	10 00
Lakeman, D. W., and wife	2 00
Lakeman, Lucretia	1 25
Lamson, Mary	5 00
Lenfestey, A. A., and wife	15 00
Look, Etta	1 00
McDonald, Betsy Jane	1 00
Manchester, George C.	3 00
Mattatal, A. D.	2 00
Mealey, Jeremiah, and wife	5 00
Norton, Lucy Ada	5 00
Rogers, Herbert	3 00
Reynolds, Howard, and wife	20 00
Rogers, W. E., and wife	50 00
Rogers, Arthur	10 00
Sheehy, Elizabeth	5 00
Smith, Frank P., and wife	3 00
Smith, Henry, and wife	2 00
Smith, William C., and wife	12 00
Stinson, Mrs. John	1 00
Thompson, Horace	3 80
Reynolds, Horace	1 00
Woodward, Sherman	7 50
Wass, Nellie D.	50
Wallace, Frank T., and wife	5 05
Watts, Percy	2 00
Woodward, Warren, jr.	2 00
Woodward, Lulu	1 00
Woodward, George	1 00
Woodward, Lehman, and wife	20 00
Woodward, Warren, and wife	20 00
Wilson, Ed, and wife	5 00
Wilson, Newman	1 50
Wilson, Bertha	2 00
Woodward, Weston	1 00
Total	\$592 74

Expenditures.

Foss, S. O., f	\$189 00
Greene, U. W., e	35 00
Koehler, H. Arthur, e	20 00
Kelley, E. L., bishop	175 00
Total	\$419 00
Due church	173 74

Western District.

Henry R. Eaton, Agent.

Receipts.

Balance due church December 31, 1910	\$178 40
Billings, J. J.	1 50
Billings, Rhoda	1 50
Billings, Harlan	6 00
Billings, Pearl	7 00
Billings, Philip	15 00
Billings, Walter	1 00
Blastow, Edwin	30 00
Billings, Arthur	2 00
Billings, Mark	2 00
Billings, Elmer	2 00
Blastow, George, and wife	10 00
Bowden, Roscoe	1 84
Beal, Etta	2 00
Begg, A.	5 00
Carter, Irwin	10 00
Clark, William H.	10 00
Candage, Willie L.	20 00
Carter, Joseph B.	50 00
Carter, Julia H.	20 00
Carter, Howard	1 00
Carter, Jennie	1 60
Candage, Willie E.	10 00
Dolton, Robert	2 00
Eaton, Henry R.	26 50
Eaton, John K.	5 00
Eaton, Emery F.	10 00

Table listing names and amounts for various individuals, including Eaton, Mary; Eaton, John B.; Eaton, Abbie A.; Eaton, Nathan; Eaton, Lewis; Eaton, Linnie M.; Eaton, Dennis M.; Eaton, Hosea B.; Eaton, Lewis A.; Forster, Judson; Gross, Addie; Gray, Mark; Holman, Jennie M.; Holman, Myron; Holman, Walter; Holman, Odessa; Holman, A. H.; Holman, Agnes; Holman, C. A.; Holman, E. B.; Hardy, George E.; Haskett, Willie D.; Haskett, Freeman; Hutchinson, Abbie A.; Kidder, Matilda J.; Knowlton, Cecil; Newman, Mrs. W. L.; Newman, Willard L.; Nesels, Mary; Nelson, Nancy; Nelson, Mildred; Pickering, Mattie; Robbins, Bert S.; Robbins, James; Robbins, Alice; Smith, Frank J.; Stockbridge, Ella; Smith, Flora; Shepherd, Cornelia; Stinson, Carrie; Smith, Hattie; Shepherd, Albert; Tracey, Anna; Torrey, Roland; Thomas, Julia; Thompson, Gertrude; Tainter, Mrs. E. S.; Wallace, Flossie; Zion Mite Society.

Summary table for the first section showing Total (\$746 00), Expenditures, and Agent's expenses (\$ 80).

MASSACHUSETTS AND RHODE ISLAND.

Massachusetts District.

Table listing names and amounts for Massachusetts District, including M. C. Fisher, Bishop; Receipts; Balance due church December 31, 1910; Error last report, Mary Flagg reported \$9.50; Error last report, Arthur S. Nickerson reported \$14.00; A sister, Dennisport, o.; Andrews, Thomas, and wife; Arnold, Henry W., and wife; Baker, Alpha, and wife; Baker, Charles Y.; Baker, Ensign L., and wife; Barnes, Michael H., and wife; Beare, Anna L.; Beare, Rosa Robbins; Bowen, Lucinda Waterman; Bowers, Annie M. (deceased); Bradbury, William; Bradshaw, George H., and wife; Bradt, J. H. and Clara E.; Briggs, Jane, t.

Table listing names and amounts for various individuals in the second column, including Brown, Carrie E.; Busel, Julia C.; Carey, George B.; Carter, Wallace R.; Chase, Abbie W.; Chase, Lydia, t.; Chase, Mary R.; Chase, Rose, t.; Churchill, Elizabeth, t.; Churchill, Roy, and wife; Class 4, Bethel Sunday School, Fall River; Cliff, Joseph R.; Clough, Adelaide, t.; Clough, Phoebe, t.; Coates, David, t.; Cockcroft, Charles, t.; A sister from Fall River; Cockcroft, Myra, t.; Cockcroft, Nellie, t.; Congdon, Bertina, t.; Congdon, Hartwell, t.; Congdon, Helen, t.; Congdon, Marion, t.; Congdon, Sadie, t.; Coombs, Alma M., and wife; Coombs, Margaret; Craig, May, t.; Damon, Arthur, t.; Delano, Ada, t.; Dennisport Helping Hand Society; Dobbins, Ellery Bryant, t.; Dobbins, Frank S., and wife; Dobbins, Fred Elmer, t.; Donnell, Lavinia, t.; Douglas, Charles, Jr., t.; Edgar, Herbert B., t.; Edward, James L., and wife; Ella M., t.; Fairclough, Mary J., t.; Fairclough, Robert P., t.; Fenner, Joseph, and wife; Fielding, Susannah, t.; Firby, Christopher, and wife; Fisher, E. H. and M. C., t 500 00; Fisher, Lawrence, t.; Fisher, Sanford, t.; Flagg, Mary, t.; Fox, Edward A., t.; Fraser, Allan, t.; Fraser, Anna Laura, t.; Frost, Carl W., t.; Frost, William F., and wife; Gardner, Henry H., t.; Gardner, Mrs. Stephen, t.; Gates, Albert, t.; Gates, George H. A., and wife; Gates, Hazel, t.; Gates, Williamena E., t.; Gerrish, Clara D., t.; Glover, Eva D., t.; Goff, Eva M., t.; Gondolf, Matthias, and wife; Granger, Ann, t.; Greene, Edward H., t.; Grover, Louise, t.; Gwynn, Jennie, t.; Harvey, Mae, t.; Hatch, Emma F., jr., t.; Hatch, Emma F., sen., t.; Haverhill Branch, t.; Heap, John, and wife; Heap, Myra, t.; Hillthold, Jeanette, t.; Holmes, Christine P., t.; Holmes, James H., and wife; Howlett, H. W., and wife; Hoxie, John, t.; Interest on deposits; Johnson, Herbert B., and wife; Johnson, Mary B., t.; Jordan, Leon, and wife; Joy, Daniel F., and wife; Joy, Ethna F., t.; Joy, Victor, t.; Kelley, Eva E., t.; Kelley, Herald L., t.; Kelley, Polly M., t.; Kelley, William L., and family; Kimball, Rebecca B., t.; Kenty, Helen, t.; Knowlton, Cecil, t.; Koehler, Edna, t.; Ladies' Aid Society, Fall River; Law, Samuel, and wife; Lawrence, Mary S., t.; Leather, Annie, t.; Leckney, Florence, t.; Leckney, Anna, t.; Leland, Adena, t.

Table listing names and amounts for various individuals in the third column, including Leland, B. W., and wife; Leland, W. B., t.; Leland, Ruth E., t.; Lewis, Elmer B., t.; Lewis, Elizabeth D., t.; Linney, A. T., t.; Lord, Evelyn, t.; Macfarlane, Elizabeth, t.; Marchington, John, and wife; Maude, Mary A., t.; Megathlin, John E. and Sylvia B., t.; Monks, William, and wife; Moore, Catherine, t.; Moore, Edwin, t.; Moore, Thomas H., t.; Morris, Anna and Ellen, t.; Mortimer, Sarah J., t.; McKee, Myra D., t.; Newcombe, Lloyd and Ada; Newcombe, Owen L. and Hannna; Nickerson, Arthur S., t.; Nickerson, Eva, t.; Nickerson, Hattie N., t.; Nickerson, Laura D., t.; Nickerson, Nehemiah R., and wife; Norton, Eliza A., t.; Nute, Marion, t.; Offering; Owers, J. C., t.; Pearce, M. C., t.; Perry, Carrie E., t.; Pierce, Nellie S., t.; Pierson, Laura, t.; Providence Aid Society; Providence Branch; Raymond, Franklin P., t.; Ray, W. H., t.; Roberts, Asa F., t.; Roberts, Frederick W., and wife; Roberts, Hannah R., t.; Roberts, William, and wife; Robley, George F., t.; Rogers, Fred C., t.; Rogers, Mary C., t.; Rogers, Mary E., t.; Rogerson, J. E., and wife; Ross, Mrs. J., t.; Russell, Mina, t.; Sanford, Albert L., and wife; Scoville, Dora, t.; Scoville, Gwendolyn, t.; Sears, Bessie M., t.; Sears, Calvin, t.; Sears, Lucie H., t.; Sears, Nettie A., t.; Sharpley, Carrie, t.; Sheehy, Byron, t.; Sheehy, Elizabeth, t.; Sheehy, John F., t.; Siddall, John, t.; Siddall, Lillian, t.; Sinclair, Oliver Gilbert, t.; Sinclair, W. A., and wife; Smith, Clifford, t.; Smith, Dorothy, t.; Smith, Harry C., t.; Snow, Hasebeth J., t.; Spinnett, Frank J., and wife; Spinnett, J. P., t.; Spurling, Annie R., t.; Stanley, Ida F., t.; Steele, Neta, t.; Steele, Mrs. Francis; Steele, Myra G., t.; Stevens, Eleanor, t.; Sutherland, Fattle G., t.; Suttill, Mabel G., t.; Thayer, Harvlyn, and wife; Thayer, Cassius E., and wife; Thayer, Ella, t.; Thayer, Lizzie J., t.; Thayer, Verna, t.; Thompson, Etta L., t.; Toombs, Otis and Eva, t.; Trask, Harriet B., t.; Turner, Sarah E., t.; Ward, Abraham F., and wife; Webster, Abbie L., t.; Webster, Charles M., t.; Wentworth, Stephen, t.; Wetmore, Amanda, t.; Wholley, Peter, and wife; Wetmore, Edgar, t.; Whitehouse, Lavina S., t.; Whiting, Emora, t.; Whiton, Mary C., t.; Wilcox, Lillian, t.; Wilson, Julia, t.; Wilson, Louise, t.; Wilxon, Thankful W., t.

Table listing names and amounts for various individuals in the fourth column, including Wood, Alta, t.; Wood, Clara M., t.; Wood, Cyrus W., t.; Wood, Jennie L., t.; Wood, Margaret C., t.; Wood, Maude, t.; Wood, Thora I., t.; Wylie, William, t.; Yerrington, George R., t.; York, Everett, t.; York, George W., and wife; Young, William B., t.

Summary table for the second section showing Total (\$5,303 12), Expenditures, and Due church (\$1,823 88).

MICHIGAN.

Central District.

G. W. Burr, Agent.

Table listing names and amounts for Michigan Central District, including Receipts; Balance due church December 31, 1910; Anger, Golda, t.; Anger, Clarence, and wife; Angle, Orpha, t.; Angle, James, jr., t.; Archer, Hannah, t.; Atkinson, George, and wife; Atkinson, George, jr., t.; Atkinson, B. F., t.; Bailey, George W., and wife; Baker, Clarissa, o.; Barstow, Frank, and wife; Barnes, Thomas, and wife; Bellenger, John, and wife; Bennett, Elmore, t.; Bidwell, Julia, t.; Blackman, Pitt, t.; Blackford, Sarah J., t.; Bowlsby, Elizabeth, t.; Bowlsby, Sydna, and wife; Bolenbaugh, Mrs. M. J., t.; Bovee, Abram, and wife; Bradbourn, Abbie, t.; Brewer, Charles, and wife; Brintnell, Aaron, t.; Brintnell, Jane, t.; Brintnell, Sam, o.; Brintnell, Hiram, and wife; Brown, Mary, t.; Brown, George B., t.; Burr, Mary Ann, t.; Burr, Abram, and wife; Burr, Earl, t.; Burr, George W., and wife; Burr, Floyd, t.; Burr, Florence, t.; Busard, George, and wife; Campbell, Mrs. James, t.; Cain, Ammon, and wife; Carrick, Guy, o.; Carrick, Guy, o.; Carrick, Lynn, t.; Carrick, Edna, t.; Carrick, Bertha, t.; Carrick, Elizabeth, t.; Carrick, J. R., and wife; Carrick, N. A., and wife; Carrick, Wade, o.

Carrick, Wade, t.....	25
Cavenaugh, Thomas, and wife, t.....	1 00
Chaffee, Charles, t.....	80
Charters, Ellen, t.....	25
Churchil, Jane, t.....	25
Clingermer, Dora, t.....	2 00
Cornish, Mary Jane, t.....	5 21
Cornish, William J., and wife, t.....	2 00
Cornish, James, and wife, t.....	10 00
Cornish, Richard, and wife, t.....	6 20
Cornish, Bertha, t.....	5 76
Cornish, J. J., jr., t.....	11 50
Cornish, Leotia M., t.....	3 05
Cornish, Mla, t.....	1 00
Crist, A. E., t.....	2 00
Crist, A. E., o.....	10
Davis, Jane, t.....	1 50
Delong, Oscar, and wife, t.....	1 00
Degeere, Harvey, and wife, t.....	5 00
Deemes, Ida H., t.....	5 00
Demaray, Nettie, t.....	5 50
Derlyshire, Mary, t.....	2 95
Douglas, Adelbert, and wife, t.....	5 25
Echer, Mary E., t.....	80
Edwards, William H., and wife, t.....	2 00
Forser, William, o.....	1 00
Fields, William A., and wife, t.....	116 45
Flashman, F. E., and wife, t.....	2 00
Frank, Harrison, and wife, t.....	5 33
Frank, Omar, and wife, t.....	13 15
Frank, Levi, and wife, t.....	5 00
Fuller, John, and wife, t.....	5 00
Ferguson, Sister, t.....	25
Garbet, William, t.....	5 00
Goodwin, Mrs. C. M., t.....	100 00
Goodrow, Elizabeth, t.....	1 50
Goheen, Israel, and wife, t.....	50
Greer, Mary Jane, t.....	20
Greer, Michael E., t.....	10
Hall, Warren, t.....	50
Hall, Ernest, and wife, t.....	5 00
Hanson, Isadore, t.....	55 00
Hanson, Christian, t.....	55 00
Harder, Eugene, and wife, t.....	15 00
Harper, Thomas, and wife, t.....	15 00
Harper, John, t.....	2 00
Healey, Welcome, and wife, t.....	10 00
Hogle, Agnes, o.....	5 00
Ives, Brother, and wife, t.....	25
Jack, George, t.....	5 00
Janson, Cora A., t.....	20 00
Janson, Elsie O., t.....	3 00
Jergenson, Martin, t.....	30 00
Kier, Thomas, t.....	1 00
Kilbourn, Susan, t.....	5 50
Kinsey, Bessie, t.....	25
Kinsey, Lizzie, t.....	25
Kinsey, Alvin, and wife, t.....	25
Kinsey, Dora, t.....	25
Kipinger, Maud, t.....	50
Koyl, George, and wife, t.....	2 50
Koyl, Minnie, t.....	1 00
Lake, Charles, and wife, t.....	10 00
Lake, Victoria, t.....	7 00
Laur, Matz, and wife, t.....	1 00
Lent, George, and wife, t.....	1 50
Lent, John, t.....	1 50
Leithwait, James, and wife, t.....	2 05
Leithwait, Nellie, t.....	75
Manning, David, and wife, t.....	7 00
Mardin, Nettie, t.....	1 50
Mardin, Ruth, t.....	5 25
Maynard, Bliza, t.....	2 00
Merritt, Charles, and wife, t.....	75
Methner, Fred F., t.....	11 80
Methner, Frank F., and wife, t.....	45 00
Miller, Bertha, t.....	1 00
Mogg, John, t.....	19 00
Mogg, Ortesste, t.....	10 00
Mogg, George, and wife, t.....	5 00
Monroe, Blanche, t.....	1 00
Monroe, T. M., and wife, t.....	5 00
Morgan, Serrean, t.....	50
Morgan, Nettie, t.....	50
Morgan, Joseph, and wife, t.....	3 00
McColum, Charles, and wife, t.....	50
McCormick, Mabie, t.....	7 50
McDonald, Trabels, and wife, t.....	30 00
McIntosh, Matilda, t.....	1 00
McLargan, Daniel, t.....	1 00
McQuade, Ethel, t.....	25
Naab, William, and wife, t.....	4 50
Newberry, Alfred, t.....	35
Nichols, Ernest, and wife, t.....	15 00
Norcross, E. S., and wife, t.....	7 00
Norcross, Gladis, t.....	5 00
Norton, Ezra, and wife, t.....	1 00
Norton, Dowlight, and wife, t.....	7 75
Norton, Otta, t.....	25
Norton, Pearl, t.....	1 00
Notter, Nellie, t.....	25 00
Oesch, Samuel, and wife, t.....	25 00
Osburn, Sydna, and wife, t.....	1 00
Owens, Henrietta, t.....	1 75
Paul, Charles, t.....	1 00
Pendleton, Samuel, and wife, t.....	20 25
Perry, Arthur, and wife, t.....	30 00
Peterson, Fred, and wife, t.....	25
Peterson, Leo, t.....	2 00
Phelps, Elizabeth, t.....	1 80
Phelps, Gland, t.....	75
Phelps, Lydia, t.....	50
Phillips, Nancy, t.....	6 00
Pringle, George A., and wife, t.....	100 00
Provoast, Will, t.....	1 00
Provoast, Myrtle, t.....	50
Ranney, George, and wife, t.....	5 00
Remster, Frank, and wife, t.....	3 00
Remster, John, and wife, t.....	107 27
Reves, Edward, and wife, t.....	2 00
Richardson, John, t.....	51
Richardson, Henry, and wife, t.....	2 00
Richardson, S. C., t.....	5 00
Roe, Ephraim, and wife, t.....	6 75
Rowe, Asa, and wife, t.....	1 00
Rosavis, Guy L., and wife, t.....	20 00
Rouse, Wellington, t.....	25 00
Russell, Mrs. Bert, t.....	5 00
Shattuck, Elizabeth, t.....	4 00
Sheffer, Joseph, and wife, t.....	55 00
Sheffer, Josephine, t.....	50
Sheffer, Irvin, t.....	1 00
Shenkel, Fred, t.....	15 00
Shoultz, Tarcia, t.....	1 00
Simons, R. A., and wife, t.....	7 00
Simons, Seymore, and wife, t.....	5 00
Sles, John, and wife, t.....	14 00
Smith, Kate, t.....	1 00
Smith, David, and wife, t.....	2 00
Smith, Mrs. Filando, t.....	75
Smith, Judson, and wife, t.....	13 25
Sommerfeld, Michael, jr., t.....	2 30
Sommerfeld, George, t.....	3 35
Stark, Noel, and wife, t.....	5 40
Stewart, John, and wife, t.....	2 00
Stewart, Richard, and wife, t.....	12 00
Storks, William, sen., t.....	25
Sturbrook, Harry, and wife, t.....	5 50
Sylvester, Frank, and wife, t.....	1 40
Tessman, Charles, and wife, t.....	1 00
Tessman, Lillie, t.....	1 50
Thomas, Frank, and wife, t.....	2 00
Ulman, Mary Ann, t.....	80
Ulman, Joseph, and wife, t.....	8 77
Umphry, Susan, t.....	3 00
Umphry, Caroline, t.....	4 00
Umphry, Matthew, and wife, t.....	14 50
Umphry, Libbie, t.....	27 00
Vennard, William, t.....	5 00
Ward, Robert, and wife, t.....	6 55
Welch, Lewis E., and wife, t.....	1 25
Wheeler, Bell, t.....	1 50
Wheeler, O. J., and wife, t.....	9 00
White, Lillie, t.....	9 00
White, George, t.....	1 00
White, Nellie, t.....	5 00
Whitford, Elizabeth, t.....	3 00
Wiley, Glenn, and wife, t.....	26 19
Willis, Thomas E., t.....	25
Windiate, D. R., and wife, t.....	1 00
Woods, Clara, t.....	5 00
Yager, Nona, t.....	20
Yager, D. R., t.....	25 00
Yager, Horatio, and wife, t.....	9 25
Yager, Francis, and wife, t.....	15 25
Youngs, Deby, t.....	10 00
Total.....	\$2,080 18

Smith, F. A., e.....	20 00
Yager, Henry, a.....	25 00
Postage.....	25 96
Incidentals.....	19 87
Total.....	\$1,090 18
Due church.....	90 03

Eastern District.

W. F. Smith, Agent.

Receipts.	
Balance due church December 31, 1910.....	\$673 69
Allen, George, t.....	88 00
Allen, Hannah, t.....	2 00
Allen, Sarah, t.....	2 00
Andrews, Lizzie, t.....	7 70
Anderson, Cora, t.....	7 00
Baxter, F. H., and wife, t.....	12 00
Bailey, J. J., and wife, t.....	10 00
Bailey, Frank, and wife, t.....	10 00
Barss, Alexander, t.....	5 00
Becker, Marie, o.....	51 00
Becker, Marie, t.....	28 00
Bellislie, Paul, and wife, t.....	3 00
Benjamin, Jennie, t.....	1 00
Benedict, Frank O., t.....	26 90
Benedict, Phebe, t.....	2 00
Benedict, Andrew, t.....	5 00
Bennett, Walter L., and wife, t.....	12 50
Blasdel, Zella, t.....	20 00
Bropa, Margaret, t.....	10 00
Brakie, Isabella, t.....	2 50
Breakie, Isabella, o.....	1 00
Brown, Mrs. Thomas, t.....	9 22
Brown, Ida M., t.....	60 00
Brown, Robert, jr., t.....	40 00
Brown, Margaret, t.....	6 00
Brown, John, and wife, t.....	5 00
Brown, Arthur J., and wife, t.....	10 00
Brown, George, t.....	10 00
Brown, Elva, t.....	10 00
Burth, David, and wife, t.....	1 00
Buchanan, Caroline, t.....	2 00
Burley, Charles, and wife, t.....	2 00
Burley, Samuel, t.....	50
Burley, Martha, t.....	1 50
Cadow, Fred W., t.....	5 00
Cadow, Cathrin, t.....	5 00
Carpenter, Laura E., t.....	10 00
Carleton, Eliza, t.....	5 00
Carr, Julius, t.....	2 00
Carr, Myron, and wife, t.....	6 00
Carr, Mary, t.....	10 00
Carpenter, Joseph, t.....	2 00
Campbell, H. H., and wife, t.....	15 00
Campbell, D. G., t.....	50 00
Campbell, W. J., and wife, t.....	170 00
Chapman, Benjamin, t.....	2 00
Chute, Mrs. Henry, t.....	22 60
Clark, George, and wife, t.....	5 00
Cline, G. W., ret. l., t.....	15 00
Cline, Albert, and wife, t.....	15 00
Cline, Cynthia, t.....	15 00
Collins, Frankie, t.....	1 00
Cornish, Lucelia, t.....	6 50
Conklin, Grace, t.....	1 00
Conklin, William, and wife, t.....	20 00
Conklin, Howard, t.....	5 00
Corbett, Mary J., t.....	5 00
Cummins, Mary, t.....	1 68
Cummins, Lizzie, t.....	1 66
Cummins, Edley, t.....	1 36
Cummins, Emily, t.....	5 00
Day, Mrs. W. L., t.....	1 00
Day, Mary, t.....	11 50
Day, Maggie, t.....	5 00
Day, Willie, o.....	3 00
Day, Willie, t.....	1 50
Davis, Hattie, o.....	1 50
Davis, Edward, and wife, t.....	5 00
Davis, Mrs. William, t.....	5 85
Davis, William, and wife, t.....	11 70
Davis, J. W., t.....	10 00
Daut, Robert, t.....	1 00
Derby, Ella, t.....	1 50
Dempster, Thomas, t.....	5 00
Dowker, Hannah, t.....	1 00
Dowker, David E., and wife, t.....	2 50
Diem, E. R., and wife, t.....	70 00
Diem, Robert, and wife, t.....	30 00
Dlem, Bruno, and wife, t.....	25 00
Drager, Fred A., t.....	10 00
Drager, Fred A., o.....	3 00
Dutcher, H. G., and wife, t.....	30 00
Dutcher, Helen, t.....	10 00
Emlaw, J. J., and wife, t.....	2 00
Emlaw, Juddie, jr., t.....	50
Farley, John, and wife, t.....	20 00
Fetting, August, sen., t.....	2 00
Fetting, Mrs. Otto, t.....	5 00
Fetting, Otto, t.....	25 00
Fetting, Mary, t.....	10 00
Fetting, Albert, and wife, t.....	50 00
Fisher, Alice, t.....	10 00
Forbes, Thomas, t.....	43 00
Frisbie, Ray A., and wife, t.....	5 00
French, Aaron, t.....	5 00
Gault, James, and wife, t.....	2 25
Gault, Clyde, and wife, t.....	1 00
Gibson, B. J., and wife, t.....	5 00
Good, Pheba, t.....	2 00
Goheen, Ellen, t.....	5 00
Grice, J. R., and wife, t.....	5 00
Grice, Lena, t.....	3 65
Grice, Mrs. William, t.....	1 25
Grant, C. U. and Phebe, t.....	47 00
Grant, Goldie, t.....	7 20
Grant, Alma B., t.....	10 00
Grinshaw, Electa, t.....	1 50
Green, Jennie, t.....	3 00
Guy, Ann, and wife, t.....	2 00
Hawn, Arley, t.....	1 00
Hawn, O. J., and wife, t.....	12 56
Harder, Byron C., and wife, t.....	5 00
Harder, George W., and wife, t.....	10 00
Harder, Ralph A., t.....	58 00
Harriman, J. B., and wife, t.....	140 00
Hanscom, Winnifred, t.....	7 30
Hanscom, Winnifred, o.....	2 70
Hartzler, Henry, t.....	2 00
Harder, Howard W., t.....	77 10
Harder, Nevada, t.....	5 00
Harder, F. Z., and wife, t.....	10 00
Harvey, Anna, t.....	50 00
Hartnell, Elizabeth, t.....	16 00
Hartnell, Elizabeth, o.....	1 00
Hinton, Cathrin, t.....	1 50
Heaviland, Edward, and wife, t.....	14 00
Hoard, Irena, t.....	2 50
Huston, R. H., and wife, t.....	22 00
Hunter, Jean, t.....	8 00
Hunter, Elizzena, t.....	1 50
Hunter, Elizzena, o.....	50
Hutchins, William, and wife, t.....	2 00
Hutchins, Herbert R., t.....	47 00
Irwin, Pearl, t.....	12 00
Isles, Mrs. William, t.....	2 50
Janrow, Lewis, and wife, t.....	5 00
Jess, William, and wife, t.....	5 00
Jones, Mrs. George, t.....	8 00
Jones, W. C., and wife, t.....	60 00
Jones, Allen J., and wife, t.....	50 00
Jones, Alice, t.....	50
Johnson, George L., and wife, t.....	4 00
Kasdorf, Mrs. Fred, t.....	5 00
Keens, Christopher, t.....	20 00
Kile, Henrietta, t.....	1 00
King, Eliza, t.....	5 00
Kohel, Emma, t.....	5 00
Krouse, Fred, and wife, t.....	5 00
Lakin, George, t.....	15 00
Ladies' Aid, McGregor, o.....	5 00
Ledsworth, Calvin, and wife, t.....	5 00
Levitt, Agnes, t.....	5 00
Levitt, Isaac, t.....	50 00
Lewis, Delbert, t.....	5 00
Lewis, Anna L., t.....	12 00
Lewis, Erma, t.....	1 00
Leverton, Mrs. Arthur, t.....	15 00
Liscum, Adelaide, t.....	15 00
Lively, Maria A., t.....	1 00
Lively, Arthur, t.....	1 00
Lively, Henry, t.....	1 00
McClaren, Henry, and wife, t.....	10 00
McColum, Jeanette, t.....	2 00
McColum, Gertrude, t.....	1 43
McCough, Clarice, o.....	1 25
McDonald, Peter, o.....	5 00
McGar, R. H., t.....	17 00
McGregor, Adam, t.....	10 00
McIntosh, Arthur, and wife, t.....	20 00
McIntosh, Earl, t.....	1 00
McIntosh, t.....	3 00
McInnes, t.....	2 00
McKenzie, Margaret, t.....	2 00
McKenzie, Lucinda, t.....	9 00
McKever, Mrs. M., t.....	2 00
McTaggart, William, and wife, t.....	23 10
McTaggart, Alfred, t.....	7 75
McDonald, Murdock, t.....	15 00
Marshall, Albert, t.....	2 00
Marshall, Lena C., t.....	50
Marshall, Mrs. George E., t.....	1 00
Marshall, George, and wife, sen., t.....	2 00
Maxwell, Edward, and wife, t.....	1 50
Maezel, John, and wife, t.....	40 00
Martin, Anna, t.....	2 00
Myers, G. W., and wife, t.....	20 00
Miller, Gustave, t.....	1 00
Miller, Thomas, and wife, t.....	7 00
Mills, John, and wife, t.....	15 00
Morrison, Sarah, t.....	2 00
Morell, Ellis, t.....	25
Morehead, Orday H., t.....	25
Munro, Robert, t.....	25
Muir, H. E. C., and wife, t.....	19 50
Muir, Blanch, t.....	6 00
Muir, Joseph N., and wife, t.....	19 00
Newell, Cathrin, t.....	5 00
O'Brien, Joseph, and wife, t.....	46 00

Expenditures.

Kelley, E. L., bishop.....	\$200 00
Agent's expenses.....	96 70
Burt, G. W., f.....	400 00
Burt, George W., e.....	64 20
Burr, A. B., f.....	240 00
Burr, A. B., e.....	50 00
Cooper, Sister, a.....	16 10
Campbell, Brother, a.....	7 68
Dowker, Hannah, f.....	236 00
Dowker, William, e.....	20 00
Fultz, E. D., a.....	5 00
Furgison, Sister, a.....	17 00
Grant, J. A., f.....	90 00
Hemminway, M., a.....	1 10
Ives, Amos, a.....	5 00
Paul, Charles, a.....	2 00
Pendleton, Samuel, a.....	1 50
Rown, Sister, a.....	10 00
Sheffer, Joseph, a.....	1 04
Smith, David, f.....	436 00

O'Brien, T. H., t.	2 00
Orma, Sarah, o.	5 00
Orme, Robert, and wife, t.	30 90
Overstreet, Cora, t.	10 00
Pangman, James, t.	5 00
Pangman, Orin, t.	2 00
Parker, Viola, t.	1 50
Parker, Silas, t.	5 00
Peer, Hattie, t.	1 50
Pearson, Barbara, t.	3 50
Phillips, Maud, t.	10 00
Phillips, Minnie, t.	1 00
Phetpface, B. F., and wife, t.	10 00
Plato, Jason V., and wife, t.	10 00
Popplewell, William, t.	4 00
Provost, Willam, and wife, t.	5 00
Rauh, Fred W., and wife, t.	13 29
Reeves, Winnie, t.	5 00
Reeves, Gomer, t.	1 25
Reeves, Sarah, t.	4 00
Ripberger, Charles, and wife, t.	42 00
Riley, David, t.	1 00
Rich, William, and wife, t.	10 00
Rohde, Mrs. G. C., t.	10 00
Rushon, Mrs. S. J., t.	3 00
Rushon, W. J., and wife, t.	10 50
Sage, W. F., t.	4 00
Schubner, Philip, t.	8 00
Schar, V. D., and wife, t.	3 00
Simkiss, Frederick, and wife, t.	5 00
Sherman, George, and wife, t.	25 00
Shaw, Martha A. M., t.	1 00
Sheuffelt, May, t.	2 55
Schribner, Anna, t.	1 00
Screviner, Charles, and wife, t.	20 00
Sherman, C. E., o.	5 00
Sherman, W. J., t.	1 00
Sheffer, Henry, and wife, t.	10 00
Skinner, Mae, t.	21 00
Skinner, George, t.	40 00
Skinner, Martha J., t.	20 00
Smith, W. L., and wife, t.	10 00
Smith, Charles, and wife, t.	1 00
Smith, E. J., and wife, t.	50 00
Smith, A. H., t.	1 00
Smith, George, and wife, t.	2 00
Smith, W. F., and wife, t.	11 00
Stewart, H. C., and wife, t.	6 00
Stark, Dora, t.	10 00
Stickney, Mrs. James, t.	7 50
Stevens, F. C., and wife, t.	2 05
Summers, Tennyson, and wife, t.	45 00
Summers, Ann, t.	10 00
Surbrook, Lula, t.	2 00
Surbrook, W. A., and wife, t.	170 00
Surbrook, Harry, and wife, t.	20 00
Sweet, J. L., t.	11 00
Sweet, Elizabeth, t.	5 00
Swoffer, Charles, t.	2 00
Taylor, D. M., and wife, t.	5 00
Tebeau, William, t.	1 00
Terry, L. A., and wife, t.	20 00
Thomas, Emma, t.	10 00
Thompson, Orvil, t.	5 00
Tremain, Elizabeth, t.	2 50
Tree, Frank E., and wife, t.	1 00
Voiz, Mrs. Charles, t.	10 00
Voiz, Jacob, and wife, t.	200 00
Voiz, Emma, t.	12 00
Voiz, Fred, and wife, t.	100 00
Voiz, Mrs. Fred, t.	15 00
Voiz, William, and wife, t.	125 00
Washburn, A. L., and wife, t.	1 50
Wade, Mrs. Dan, t.	2 00
Wade, Stella, t.	50 00
Wade, John D., t.	25 00
Walters, Mary M., t.	5 00
Warren, Edna, t.	4 10
Webb, George, and wife, t.	2 00
Weaver, Edward W., and wife, t.	67 00
Weaver, R. D., t.	15 30
Weaver, R. D., o.	1 00
Weaver, R. D., c.	10 00
Wess, Prudence B., t.	8 00
Westly, Howard, and wife, t.	3 00
Wellman, Olive, t.	5 00
White, Anna, t.	4 00
Whitford, C. C., and wife, t.	60 00
Williams, Bert, and wife, t.	3 00
Winters, C. A., and wife, t.	12 00
Wilson, Maud, t.	5 00
Wood, Robert, and wife, t.	50 00
Wyman, Ray E., t.	9 00
Wyman, Charles, t.	88 00
Wyman, Eugene, and wife, t.	4 00
Young, Lottie, t.	1 00
Zepke, Gus, t.	10 40
Total	\$4,707 74

Expenditures.	
Allen, Arthur, e.	\$ 20 00
Allen, Arthur, f.	472 00
Albertson, Elizabeth, a.	25 00

Barr, Andrew, f.	72 00
Bailey, J. T., t.	240 00
Davis, William, f.	438 00
Davis, William, e.	15 00
Dowker, D. E., f.	240 00
Dowker, D. E., ex f.	30 00
Etzenhouser, R., f.	480 00
Hawn, O. J., f.	468 00
Hawn, O. J., e.	20 00
Peters, Mary, a.	2 00
Simkiss, Fred, l.	25 00
Stevenson, John, a.	4 10
Smith, F. A., e.	40 00
Sage, George, a.	10 00
Webb, Mrs. A. B., a.	100 00
Kelley, E. L., bishop.	1,100 00
Agent's expenses	7 51
Total	\$3,726 61
Due church	981 13

Northern District.
John C. Goodman, Agent.

Receipts.	
Aldread, Wesley, and wife	\$ 57 73
Allen, William T.	8 45
Allen, Charles A.	5 00
Atkinson, Mildred E.	15 00
Atkinson, Thomas P.	7 00
Armstead, Elsie	3 60
Barney, Jimima	10 00
Barney, Jimima, o.	2 00
Barker, Edna B.	2 50
Barker, Edna B., o.	50 00
Barney, William	15 00
Bashaw, Lewis	1 00
Bashaw, Agnes, o.	25 00
Bashaw, Ellen	2 00
Blackmore, Edward	10 00
Boyblator	15 44
Brearly, Matthew, and wife	7 00
Brearly, Martha	05 00
Burch, David D., and wife	1 50
Burch, Cecil	14 00
Caffey, Theo., and wife, t.	1 94
Carpenter, James A., and wife	20 88
Carpenter, James William	46 00
Carpenter, James William	50 00
Cease, Eleanor	10 00
Davidson, Mary, o.	25 00
Deacon, Alice	3 00
Derenzy, Will, and wife.	6 00
Dudley, Leonard, and wife	6 00
Dudley, Caroline	2 25
Dunlop, William, and wife.	2 50
Ecker, George H.	20 50
Ellis, Lucian, and wife.	14 20
Emmans, Mary A.	1 00
Emmans, William H.	1 00
Emmel, Ellen	3 50
Emmel, Andrew	25 00
Flanders, Andrew	1 00
Ford, Charles, and wife.	5 00
Francis, William, and wife.	1 00
Gagle, Katherine	5 00
Gillmore, Esther	50 00
Goodman, John C., and wife	49 20
Goodman, Margaret	3 00
Graves, Katherine	5 00
Grace, Mrs. John	5 00
Grosett, Billy Ray	25 00
Harper, Nohb, and Bessie.	46 92
Harper, John, and wife.	6 10
Hardy, Thomas	75 00
Hardy, Anna	5 00
Heller, Anna	3 50
Hunt, Thomas, and wife.	15 00
Joslyn, George H.	12 00
Joslyn, Alice M.	9 00
Joslyn, Alice M., o.	5 50
King, Sophrona	75 00
La Fayette, Julia	10 95
La Lone, John	10 00
Lavery, Alvin, and wife	12 00
Lavery, Susan	1 00
Light, John	5 00
Lusk, Charles, and wife.	2 16
Matthews, Anna	1 05
Matthews, Fannie	1 00
Metcalf, Lydia	30 00
Meyers, Fred, o.	50 00
Moran, John, and wife.	10 00
Moran, Robert, and wife.	10 00
McAllister, Coda	16 00
McAllister, Coda, o.	3 00
McArthur, Lula	2 75
McCann, Emma Bailey	5 00
McCaw, Mary	20 00
McClain, William, and wife	49 75
McClain, William, and wife	15 00
McClain, Clara	2 00
McClain, Clara, o.	3 00
McClain, Lewis A.	20 80
McKinnon, Dora	6 18
McKinnon, Hechter	6 18
McKinnon, Charles H.	7 00
McLennan, Murdock	10 00
McNair, Mary	2 10
McNair, Jack	52 00

McNally, Emily J.	5 25
McWain, Almira	1 40
Odell, Ellsworth	1 00
Ogden, Minnie	5 00
Onaway Branch, oblation.	2 90
Orton, Madora A.	2 70
Orton, Gertrude	20 00
Orton, Mayme	7 50
Orton, Earnest	7 50
Oswalt, Edna	3 00
Parrott, Abraham, and wife	5 00
Parke, Charles, and wife.	9 00
Parks, Novella	10 00
Potland, Thomas	10 00
Randall, Lydia A.	4 50
Rands, Maud, o.	25 00
Rea, Mary	10 00
Richardson, Lizzie	1 00
Rudd, Cyril	2 27
Russell, Joseph J., and wife	7 00
Schoolcraft, Florence	20 00
Small, May J.	75 00
Shay, Claudia	2 50
Smith, D. Anna	20 00
Starkes, Arthur E.	21 35
Stillwell, Rosella	50 00
St. John, Laura	2 25
St. John, Laura, o.	85 00
Thoms, George W., and wife	5 00
Torsch, Goffred	45 00
Washburn, George D., and wife	1 85 00
Washburn, Bertha	1 00
Washburn, Edwin	1 00
Whiteford, Gladys	12 65
Wiggins, Jonathan	47 00
Wiles, William	3 00
Wilks, Pearl	2 00
Wisner, John	1 00
Total	\$645 30

Expenditures.	
Balance due agent Decem-ber 31, 1910	\$ 23 91
Blackmore, James, f.	252 00
Blackmore, James, e.	10 00
Ellis, A. R., f.	216 00
Ellis, A. R., e.	16 00
Goodman, John C., e.	33 50
Hanson, John, f.	232 00
St. John, Benjamin, f.	100 00
St. John, Benjamin, e.	5 00
Smith, F. A., e.	10 00
Washburn, Edwin, a.	5 00
Agent's expenses	3 58
Total	\$606 99
Due church	38 31

Southern Michigan and Northern Indiana District.
Samuel Stroh, Agent.

Receipts.	
Balance due church De-cember 31, 1910	\$ 4 24
Scattered Saints.	
A friend	21 00
Ackley, Emily, t.	1 00
Bucley, Walter P., and wife, t.	4 35
Farrington, Sampson, and wife, t.	350 00
Hoyt, Lyle	2 00
Johnson, Mark, t.	10 00
Tong, Clarence, and wife, t.	5 00
Tong, Clarence, and wife.	25 00
White, Loren A., and wife, t.	16 00
White, Laura, t.	5 00
Ward, Asa A., and wife, t.	10 00
Alto Branch.	
Dyrgert, Loren A., t.	5 00
Dyrgert, Mrs. Charles, t.	5 00
Ellis, Roxie M., t.	10 00
Ellis, William, t.	4 00
Ellis, Maces	5 00
Sparta Branch.	
English, Carrie, t.	10 00
Gooderham, Charles, and wife, t.	10 00
Lankheet, Richard J., t.	50 00
Norton, Mary I., t.	16 60
Wismer, Catherine, t.	2 00
Wismer, Catherine	1 00
Walter, Ida, t.	1 00
Capital City Branch.	
Dalley, Alvenia J., t.	2 00
Johnson, Sister J. A., t.	4 25
Premo, Mrs. Grant, t.	5 00
Parmer, H. L., and wife, t.	2 00
Roark, John, and wife, t.	41 00
Smith, Nathan, and wife, t.	5 00
Smith, Nathan, and wife.	25 00
White, Matilda A., t.	10 00
Yourn, Fred, and wife, t.	5 00

Grand Rapids Branch.	
Evans, Edgar K., and wife, t.	1 00
Gray, Daniel, and wife, t.	10 00
Knox Branch.	
Cannon, Fred, and wife, t.	20 00
Cannon, Glona, t.	8 00
Lohae, Bertha, t.	7 00
Prettyman, J. Burton, and wife, t.	500 00
Pierson, Mollie, t.	7 00
Clear Lake Branch.	
Bailey, E. Jane, t.	18 00
Bailey, Florence, t.	8 00
Benjamin, Allen, and wife, t.	30 50
Benjamin, Allen, and wife	1 25
Baker, Julia, t.	4 00
Bailey, Ellen	2 00
Bailey, Ada, t.	11 15
Bailey, Ella	50 00
Emrick, Mary	1 00
Folk, Alba, t.	5 00
Housman, Willard, W., t.	14 04
Housman, Nettie	42 00
Huss, Jay, and wife, t.	6 50
Landis, Annie, t.	18 00
Landis, Harriet, t.	8 00
Landis, Harriet	1 00
McMurphy, Vine	1 75
Smith, Wayne, and wife, t.	7 00
Smith, Priscilla, t.	5 59
Teeters, D. Benton, t.	21 50
Teeters, Susan	75 00
Belding Branch.	
Aelick, James, and wife, t.	15 00
Garver, William T., and wife, t.	5 00
Hill, Nathan A., and wife, t.	8 50
Hill, Allen, and wife, t.	26 00
Hill, Maud, t.	1 00
Hill, Mary, t.	90 00
Lavery, Jerome, and wife, t.	6 00
Sparks, Mary	60 00
Thompson, Nellie, t.	2 00
Galen Branch.	
Alcott, Catherine	50 00
Blakeslee, Edwin A.	8 00
Best, Emelia	1 00
Clark, Lydia, t.	12 50
Clark, Lydia	3 75
Clark, Winnie G.	60 00
Green, Charles, and wife, t.	25 00
Green, Charles, and wife.	2 93
Green, Ola	1 25
Green, Bessie, t.	1 00
Green, Bessie	45 00
Green, Bernice, t.	10 00
Green, Bernice	45 00
Hooper, Mary, t.	30 00
Halter, Hazel	75 00
Harner, Permelia	5 00
McKnight, Agnes, t.	1 00
McKnight, Agnes	1 25
Moody, Esther	25 00
Most, Sarah	50 00
Stoner, Hattie B.	1 00
Shetterly, Agnes	1 00
Trell, Laura, t.	5 00
Tritt, J. J., and wife, t.	20 00
Marcellus Branch.	
Drake, Nancy, t.	2 00
Goodenough, Miriel, t.	3 00
Goodenough, Amanda, t.	2 00
Goodenough, Vernie, t.	2 80
Coldwater Branch.	
A friend, t.	40 00
Corless, Hiram, and wife, t.	1280 30
Corless, Hiram, and wife.	1 00
Crandall, Maud, t.	5 00
Davis, Vera, t.	55 55
Farmer, Grace	50 00
Freeman, Carl B., t.	8 50
Fay, Lorenzo, t.	5 00
Hamilton, John W.	25 00
Johnson, Melvin, and wife, t.	3 00
Lockerby, Cornelia, t.	5 00
Murphy, Carrie, t.	5 00
Stroh, Samuel, and wife.	2 00
Stroh, George F.	1 00
Van Patton, Lula, t.	15 00
Willard, Vine	25 00
Wicks, Mary	1 00
Buchanan Branch.	
Bell, Bertha	50 00
Exner, Iva	65 00
Kiefer, John W., t.	4 75
Kiefer, Lena, t.	4 75
Most, Sarah	95 00
Richardson, H. A.	60 50
Richardson, Bessie	1 00
Hollings, Roxey, t.	1 00
Shook, Joseph	2 55
Shook, Caroline	1 20
Total	\$1,942 87

Brown, Martha K., t. 112 00
 Brown, Martha K., o. 8 00
 Buxford Branch, oblation . . 45
 Bean, L. L. 15 00
 Bean, Elsie 5 00
 Bean, J. E. and W. E. 25 00
 Binstead, B. E., and wife. 10 00
 Beendahl, Robert, and wife. 10 00
 Brackenbury, Brother, and wife 50
 Brooks, Mabel 10 00
 Bailey, Albert 1 80
 Constance, J. S. 5 85
 Constance, S. H. 11 25
 Constance, Samuel 1 50
 Constance, W. B. 40 10
 Cosby, Lulu 3 00
 Craven, J. D. 50 00
 Cora, Mary 7 00
 Childers, Lizzie 50
 Clay, William 10 00
 Christiansen, Lars 30 00
 Dice, B. J. 50 00
 Dody, D. D. 25 00
 Elvert, J. C. 100 00
 Ersson, O. A., and wife. 50 00
 Ehlers, Mrs. August 35
 Ennis, Herbert D., and wife 3 00
 Far West Branch, oblation 13 69
 Fairbanks, Mrs. J. M. 1 00
 Foster, Guy L. 2 00
 Franklin, J. M. 6 75
 Flanders, W. R. 2 05
 Ferguson, Thomas 50 00
 Ferguson, L. F. 10 00
 Faul, C. P. 50 00
 Francis, Sister 1 80
 Fifer, Roy, and wife 5 00
 Fishburn, Herbert A. 10 00
 First Branch, St. Joseph, oblation 74 32
 Goodrich, W. M. 25 00
 Gear, Viola 2 00
 Goff, Josephine 2 00
 Gazell, Dora 1 00
 Goben, Ora 1 00
 Hinderks, Mary H. 28 60
 Hinderks, Omer C., and wife 10 00
 Hinderks, Moses H. 50 00
 Hinderks, Elias 600 00
 Hovenga, Trinky 20 00
 Hamann, C. C., and wife. 25 00
 Hamann, William, sen 100 00
 Harshorn, Leroy F. 13 50
 Hines, Amelia 5 00
 Head, M. J., and wife 2 00
 Holmes, Charles, and wife 4 00
 Hovenga, John 100 00
 Holmes, Lillie May 1 00
 Hawkins, Mary C. 10 00
 Hodson, W. S., and wife. 2 50
 Hill, Clarence 10
 Hamann, Henry E., and wife 56 00
 Jones, Robert 1 00
 Johnson, Telke 5 00
 Johnson, Henry H. 283 00
 Johnson, August 10 00
 Jeffries, Annie 10 00
 Jones, Orval 80
 Jones, Ora 80
 Ladies' A. Society,
 Saint Joseph 15 00
 Longsdorf, B. O., and wife 30 00
 Lewis, Anna 10 00
 Lewis, Emma 20 00
 Lewis, Carrie M. 25 00
 Lawton, J. S. 6 00
 Liggitt, Brother, and wife 5 00
 Milligan, May 6 00
 McCallum, Celia 146 00
 Middleton, John 50 00
 Mauzey, George W., and wife 10 00
 McKee, Belle 9 25
 McCord, Arch B., and wife 25 00
 McLove, Truman 25 00
 Mason, Vira 6 00
 McNitt, Ferdinand J. 10 00
 McNitt, Mrs. J. Ferdinand 10 00
 McNitt, Lena 10 00
 McNutt, Hugh O. 10 00
 McCormick, Elmer E., and wife 88 00
 Martin, Clara 4 00
 Nesser, John, and wife. 10 00
 Pickering, W. P. 1 00
 Pickering, Mrs. W. P. 1 00
 Pleasant Grove Branch, oblation 1 67
 Powell, D. B. 5 00
 Palfrey, Fred, and wife 60 00
 Piepergerdes, John 100 00
 Pugsley, Paul H., and wife 10 00
 Ruoff, A. 22 00
 Ranes, J. H., and wife. 10 00
 Rogers, P. I. 101 00
 Rapp, Fred 10 00

Richardson, A. A., and family 5 00
 Sloan, Sherman J. 80 00
 Simmons, S. H. 21 00
 Smider, Coleman 100 00
 Squires, J. H., and wife 35 00
 Summerfield, G. A., and W. A. 10 00
 Schoff, George 5 00
 Schoff, Louise 2 00
 St. Lewis, A. 10 00
 Spillman, Henry, and wife 2 00
 Spillman, Christina 0 00
 Saint Joseph, Third Branch, oblation 18 20
 Saint Joseph, Second Branch, oblation 18 43
 Taylor, A. M. 61 51
 Scott, Mary 5 00
 Smith, Nellie 5 00
 Tilden, Mrs. John P. 7 43
 Taddicken, Henry, and wife 18 00
 Stone, Sister 11 00
 Uphoff, Helen 4 00
 Uphoff, Adella 5 00
 Uphoff, Thilie 10 00
 Warden, W. H. 5 00
 Warden, J. Oliver, and wife 5 00
 Wilke, Margaret 45 00
 Wilke, Arthur 5 00
 Vail, Lemuel 11 00
 Name withheld 15
 Total \$4,389 42

Expenditures.
 Anderson, Peter, f \$556 00
 Davis, John f 326 00
 Davis, Mrs. O. C., a 15 00
 Dunn, H. C., a 5 00
 Elvert, J. C., a 10 00
 Goodrich, V. M., f 478 00
 Guyer, Mrs. W. H., a 35 00
 Garlich, Sister, a 9 10
 Harpe, Charles E., f 376 00
 Harpe, Charles E., e 15 00
 Hensen, E. L., f 416 00
 Hayes, Mary E., a 10 00
 Johnson, Mrs. Nancy, a 5 00
 Johnson, Mrs. Cella, a 10 00
 Kelley, E. L., bishop 250 00
 Lewis, William, f 316 00
 Lewis, William, e 15 00
 Luff, J. 70 00
 Mullins, Laura, a 10 00
 McWilliams, G. R., a 12 85
 Pickering, W. P., e 65 00
 Pickering, W. P., f 316 00
 Parker, Brother, a 25 00
 Roberts, I. N., e 72 00
 Roberts, I. N., f 273 00
 Roberts, J. A., f 316 00
 Roberts, J. A., e 15 00
 Summerfield, Mrs. W. E., f 120 00
 Smith, Henrietta, a 59 00
 Total \$4,200 95
 Due church 188 47

Independence Stake.

R. May, Bishop.
 Receipts.
 Balance due church December 31, 1910 \$1,970 71
 Ayers, Clarence W., t 86 00
 Abraham, Nels, t 209 00
 Ashbaugh, Ed, t 3 00
 Adams, Charles W., t 13 00
 Aylor, William M., and wife, t 150 00
 Ahern, Lewis, t 3 50
 Anderson, Benjamin M., t 50 00
 Austin, Elbert, t 5 40
 Anderson, Anton, and wife, t 58 50
 Bullard, W. D., and wife, t 1240 11
 Becket, William T., t 35 00
 Booker, Henry, t 5 00
 Bozarth, Alice, t 3 00
 Rydwold, Julia, t 11 53
 Buschaw, A. A., t 15 00
 Blankenship, Eliot, t 6 00
 Bennett, James, and wife, t 3 00
 Beal, A. M., and wife, t 24 50
 Berg, Augusta, t 27 00
 Bozarth, John E., t 25 00
 Bullard, Richard, Jr., t 2 00
 Bozarth, Rothford E., t 5 00
 Bronson, W. G., t 6 00
 Babcock, D. D., t 50
 Barrett, George, and wife, t 1 00
 Bayer, Alex., t 300 00
 Badder, H. J., and wife, t 5 00
 Bailey, Allen, t 1 75
 Burrows, George, t 5 00
 Rootman, H. J., t 2 00
 Creek, Thomas, and wife, t 300 00
 Creek, William, and wife, t 200 00
 Creek, Madeline, t 40
 Cockerly, John M., t 82
 Conolly, Robert C., t 20 00
 Cook, Charles, t 60 00
 Conklin, Goddan 5 00

Clemensen, James, t 18 00
 Clark, C. J., t 1 00
 Cook, M. E., t 5 00
 Conklin, Neri, t 5 00
 Crayne, May B., t 20 00
 Calms, William, t 1 00
 Cox, Andrew, t 1 50
 Crow, David, t 20 00
 Clark, Ann, t 5 00
 Curtis, William, t 10 00
 Clark, Ann, t 5 60
 Cook, Bessie, t 3 50
 Craft, Florence, t 1 00
 Cayne, Robert G., t 5 00
 Curkle, Mary E., t 5 00
 Clay, Robert, t 40 63
 Cleveland, Fred, and wife, t 3 00
 Campbell, Willis, t 5 00
 Coleman, J. A., t 5 00
 Christensen, A. A., t 10 00
 Christie, F. G., t 1 00
 Cobuly, F. C., t 1 00
 Chaburn, Mrs. T. W., t 1 73
 Davis, Ethel B., t 25 24
 Dempsey, Senterlow, t 80 00
 Davis, Eugene A., t 11 60
 Dobie, F. T., t 6 00
 Dempsey, Albert L., t 7 50
 Macken, Mrs. L. H., t 2 00
 Dark, Laura, t 1 25
 DeTray, Donald E., t 1 38
 Douglas, John, t 5 00
 Devore, Ella, t 2 75
 Dillon, Georgia, t 5 00
 Dunn, Letty, t 1 55
 Davis, Matthew, and wife, t 7 00
 Duncan, W. A., and wife, t 46 00
 Dunn, Letta, t 1 00
 Dickson, J. I., t 3 00
 DeTray, Emille L., t 17
 Deek, John, t 2 00
 Dooley, Hattie, t 5 00
 Pfenhouser, M. A., t 17 50
 Pfenhouser, R. D., t 5 00
 Edwards, Mrs. William, t 11 00
 Emmett, Mrs. Joseph, t 1 50
 Erickson, G. E., t 1 50
 Eriek, Bertha H., t 11 25
 Fisher, Sister R. L., t 17 50
 Fowler, L. A., t 100 00
 Fender, Ed., and wife, t 50 00
 Faler, Sarah, t 4 40
 Franklin, Nepth, and wife, t 15 00
 Fann, Elizabeth F., t 5 00
 Ferguson, Martha, t 1 50
 Fletkenger, Ellen, t 2 00
 Eriek, George, t 5 00
 Flynn, Helen, t 1 00
 Farrar, E. B., t 1 45
 Gopher, Ralph E., t 18 50
 Glimpore, William E., t 9 00
 Graham, William J., t 2 50
 Girrand, Maud, t 2 00
 Glimpore, Yanna, t 2 00
 Glimpore, Mary, t 2 00
 Caswell, S. B., t 2 00
 Caswell, W. H., t 50
 Gopher, Theo., t 5 00
 Glimpore, Mrs. Marshal, t 2 00
 Gopher, L. E., t 4 54
 Gopher, Charles A., and wife, t 10 00
 Gopher, Fred J., t 75 00
 Gopher, John V., t 22 91
 Gould, W. H., t 2 00
 Gray, James T., and wife, t 10 00
 Gibson, Mrs. M., t 5 00
 Gobel, T. T., t 2 50
 Hanson, Oliver, t 35 10
 Hanson, Oliver, team and wagon 200 00
 Hamington, G. E., and wife, t 5 30
 Hafflen, E. G., and wife, t 6 00
 Hughes, Leticia, t 2 20
 Hunkins, John, t 22 50
 Hande, A. B., t 14 00
 Handke, William, t 2 00
 Handke, Belle, t 3 35
 Handke, M. P., t 7 35
 Handke, Joseph, and wife, t 3 00
 Handke, Vira, t 14 00
 Handke, A. J., and wife, t 5 00
 Handke, A. T., and wife, t 5 00
 Handke, Sister J. E., t 6 75
 Harte, C. M., t 4 00
 Handke, O. E., t 10 00
 Hand, Charles, and Fannie, t 10 00
 Handke, Fred C., t 17 50
 Handke, Amy C., t 15 00
 Handke, David, t 100 00
 Handke, Jesse A., t 10 00
 Handke, Erskin M., t 10 75
 Handke, Mrs. George, t 20 00
 Hand, Rebecca, t 5 00
 Hand, Sister M. S., t 32 88
 Hans, Mary A., t 10 00
 Handke, John, sen., t 10 00
 Hans, Robert, t 15 00
 Kamm, Robert, and wife, t 95 00
 Kirby, Joseph, t 81 50
 Kenworthy, A., and wife, t 4 55

Kennedy, J. A., t 30 00
 Kalor, Asa, t 55
 Knisely, Alice, t 60 00
 Koontz, Paul, t 2 00
 Kenty, Alex., and wife, t 10 00
 Ludwig, Edgar P., t 7 00
 Largent, Bessie, t 35 00
 Loveless, Mary, t 50
 Ladies' Aid Society, Holden 4 00
 Long, George L., t 15 65
 Lloyd, E. W., and wife, t 25 00
 Luff, John Joseph, and wife, t 21 93
 Larson, Erich, and wife, t 22 00
 Luff, Mrs. John, t 2 00
 Lloyd, J. Ray, t 4 65
 Lovell, John, and wife, t 5 00
 Lentell, Thomas C., t 5 25
 Moneymaker, Francis, t 2 00
 Moorman, Oscar, t 5 00
 Moorman, Eva, t 6 00
 Martin, Alice, t 5 00
 Mengel, Irvin E., t 106 40
 Moore, Margaret, t 4 85
 Minton, Ellis, t 15 00
 Moorman, E. L., and wife, t 40 00
 Macrae, Mrs. W. S., t 5 00
 Maddon, Nellie, t 2 75
 Madden, George, t 2 00
 Mills, H. R., t 15 58
 Mills, A. H., t 10 84
 Mosier, Laura, t 4 00
 Mosier, Nellie, t 2 00
 Muse, Margaret, t 2 00
 Moler, Francis, t 4 00
 Mannering, Laura, t 3 00
 McDonald, S. H., t 5 00
 McWethy, Fred, t 19 00
 McIntosh, Alex., and wife, sen., t 11 00
 McIntosh, Alex., and wife, jr., t 14 35
 McLarene, W. H., t 19 88
 Nederveld, Anna M., t 1 00
 Neiter, G. J., t 9 00
 Nunn, J. C., and wife, t 45 25
 Nicoll, Samuel, and wife, t 1102 00
 Olsen, Eben, t 19 78
 Owens, W. V., t 50 00
 Petre, Elmer E., t 92 80
 Price, Maud, t 50
 Palmer, Helen, t 3 00
 Palmer, Emmet N., t 1 65
 Pooler, William, t 9 00
 Petre, Heman, t 1 50
 Pooler, Emma M., t 9 20
 Perry, Charlotte, t 4 75
 Preston, S. J., and wife, t 30 00
 Pointer, J. G., and wife, t 15 00
 Peterson, Peter, t 53 00
 Petre, J. F., t 1 70
 Petre, Charles, and wife, t 10 00
 Roberts, Samuel, t 30 00
 Richards, E. T., t 3 51
 Ravell, Ulla, t 30
 Robertson, Margaret A., t 22 50
 Roberts, H. B., and wife, t 19 00
 Redfield, Hattie, t 25 00
 Redfield, Edward B., t 42 50
 Redfield, Mabel, t 3 00
 Reynolds, Bertha A., t 10
 Reynolds, Sarah E., t 2 00
 Redfield, Earl T., t 11 30
 Rush, Willis R., t 1 00
 Ravell, Wesley, t 160 00
 Roberts, Ada, t 5 00
 Spunk, Charles, t 1 00
 Smith, Lyman H., t 23 00
 Sterrett, Birdie, t 2 40
 Sterges, Sister J. R., t 7 00
 Smith, T. N., and wife, t 6 80
 Steele, Mary E., t 15 50
 Scott, B. J., and wife, t 4 00
 Shores, Maggie, t 1 00
 Shores, Btta, t 15
 Shores, Lydia, t 15
 Shores, Harold, t 15
 Six, Carrie, t 2 00
 Spaul, Martha, t 1 00
 Shaver, Mrs. L., t 12 00
 Simpson, Sister M. B., t 5 00
 Sweigert, Sister O., t 20 00
 Souders, P. B., and wife, t 12 50
 Shirk, Dan D., t 1 85
 Shady, Seth S., t 40 00
 Slocum, Elsie, t 4 10
 Stout, Joseph, t 10 20
 Smith, C. R., and wife, t 10 00
 Sterrett, Lillia, t 3 00
 Smith, E. F., t 1 50
 Steele, J. W., t 2 30
 Soderstodt, Anna, t 1 40
 Sandy, Harvey, t 40 00
 Sermon, W. M., t 100 00
 Shmel, Jessie, t 49 00
 Smart, Margaret, t 10 00
 Simpson, Catherine, t 5 00
 Smith, Catherine, t 5 00
 Sabin, Lenna, t 5 00
 Stewart, Jessie, t 50
 Shmitt, Catherine 5 30
 Smith, Alvin, t 23 31

Savage, F. M., t	10 00
Sterrett, W. G., t	5 00
Schimmel, J. J., t	2 00
Savage, Walter, t	17 00
Snider, Ruth, t	1 00
Thatcher, Emma, t	2 50
Townsend, Arthur, t	31 00
Truster, Nettie, t	1 50
Tousley, Jasper M., and wife, t	10 00
Truster, James L., t	15 00
Tucker, John, t	50 00
Thompson, H. B., t	25 00
Victory, William, t	100 00
Vanderwood, J. E., t	2 00
Wright, Sister C. M., t	4 50
Whitehead, Ella D., t	10 00
Weston, J. P., t	8 00
Wunch, Elijah, t	9 00
Waddell, Sister W. O., t	1 00
White, Mary A., t	30 00
Wilton, W. A., and wife, t	4 20
Willis, Jennie, t	2 50
Winn, Mrs. F. C., t	1 00

Accounts.

Lloyd, E. W., and wife.	50 00
Gardner, John A.	9 44
Beal, A. M.	65 00
Telephone calls	2 30
Bennington Heights Branch	40 57
Esslin, Mrs. L. J.	10 00
May, Roderick	50 00
Notary work B. J. Scott	12 85
Hayne, R. S.	5 00
Smith, H. O. (interest)	21 88
Canceled check	5 00
Parsons, A. H.	10 00
Etzenhouser, R.	167 50
Hamilton, Sister R. B.	10 00
Warrensburg agent	1 69
Scott, Phillip	75 00
Mason, Raymond	25 00
Carson, C. D.	50 00
Nelson, S. W.	10 00
Shores, Maggie	6 00
Independence Shale Brick Plant	5 35
Error on Horton, George, account	20 00
Cleveland, Fred	4 00
Vanderwood, J. E.	27 00
Independence Branch on Star account	2 21
Kelley, E. L., bishop.	10 00
Hansen, Oliver	50 00

Cemetery.

Willie, Sister M. J.	45 00
Doving, Emery	40 00
Smith, E. F.	25 00
Moore, M. M.	43 00
Post, James J.	25 00
Johnson and Son	1 35
Williams, S. E.	15 00
Thompson, G. F.	5 00
Esslin, Charles M.	25 00
Truster, James L.	13 00
Bradford, Sarah	15 00
Pettyjohn, G. W.	3 00
Curtis, Josiah	5 00
Sterrett, William G.	45 00
Malone, John	25 00
Moss, Nancy	10 00
Ritter, P. A.	3 00
Booker, W. R.	32 00
Bevis, Holmes J.	1 00
Mallenson, George	13 00
Stuck, D. W.	5 00
Austin, J. M.	30 00
Hobart, M. S.	17 00
Martin, William	10 00
Chabburn, Jonas	25 00
Bowen, Phoebe	10 00
Martin, A. T.	10 00
Pine, Sister E. H.	15 00
Thatcher, Albert	30 00
Bishop, Mrs. C. A.	9 00
Laing, I. B.	1 50
Carson, C. D.	12 00
Hathaway	5 50
Greswald	3 50
Passmore, Mary E.	10 00
Williams, Charles	3 00
Dallin, Robert J.	9 00
Smith, Sister J. B.	18 00
Mitchell, Rachel	9 00
Hook, Kyle	5 00
Merrill, Sister Alva	10 00
Givens, Mrs. Dan	5 00
Chapman, Bess May	5 00
Gould, George A.	10 00
Newkirk, Roy	2 25
Dickenson, Caroline	8 00
Harris, Charles A.	8 00
Sheck, C.	16 00
Potter, J. D.	10 00
Latta, Sister J. L.	3 00
Craig, Mrs. M. E.	45 00

Oblations.	
Englewood Mission	5 00
Chelsea Park	10 38
Holden	20 11
Second Independence Branch	37 47
Armstrong	3 65
First Kansas City	20 99
Independence	138 87
Second Kansas City	12 24
Bennington Heights	6 44
Quindaro	2 95
Warrensburg	6 82
Lees Summit	3 78
Malvern Hill	4 28
Tent Fund.	
Second Independence Branch	11 50
Warrensburg	6 00
Pleasant View	7 00
Armstrong	21 50
Dobie, F. T.	3 00
Holden	34 00
Second Kansas City	12 51
Bennington Heights	4 20
Malvern Hill	2 50
Quindaro	2 50
Post Oak	2 00
Lees Summit	6 05
Argentine	4 42
Independence	125 00
Knobnoster	6 50
First Kansas City	6 05
Chelsea Park	7 25
Unaccounted for	13 30
Total	\$9,559 58

Expenditures.	
Allowances.	
May, Roderick	\$165 00
Garrett, W. H.	120 00
Knisley, Elizabeth	40 00
Smith, Edgar H.	100 00
Scott, E. J.	102 00
Kaler, John	202 00
Parsons, A. H.	125 00
Hamilton, G. E.	174 00
Clatburn, T. W.	92 00
Smith, H. O.	72 00
Kemp, Henry	100 00
White, Ammon	120 00
Curtis, J. F.	243 00
Kelley, T. C.	160 00
White, I. N.	125 00
Bond, M. H.	72 00
Smith, W. R.	275 00
Petre, J. F.	87 00
Aylor William M.	80 00
Dubose, J. W.	27 00
Metcalif, J. W.	37 00
Vanderwood, J. E.	44 00
Price, J. D.	26 00
Bullard, Richard	32 00
Aid.	
Bell, May	9 45
Babcock, D. D.	46 76
Baker, Anna	5 00
Blakesley, J. A.	13 25
Benard, Peter C.	21 43
Burch, Ellen	48 50
Booker, Henry	5 00
Beal, F. J.	2 15
Bush, J. W.	4 55
Blah, Charles	5 00
Booker, John	5 00
Cairns, William P.	39 00
Chappelow, C. W.	11 75
Chapman, Bess May	5 00
Davis, Nellie, for Townsley	44 45
Dungee, F. G.	104 19
Dotty, John, sen.	12 25
Dell, Ling	10 00
Davis, J. A.	5 00
Dallin, Robert J.	9 00
Edwards, George	29 00
Ellison, Fannie	3 00
Pauls, C. M.	48 00
Givens, Dan, sen.	48 88
Green, James	148 75
Herman, Mrs. A. B.	103 01
Horton, George	65 16
Hewitt, William	30 25
Hancock, G. W.	54 50
Hughes, Lottie	17 75
Hayne, R. S.	10 00
Hill, John	11 50
Hughes, Maud	5 90
Hook, Kyle	5 00
Halderman, Mrs. L. A.	8 00
Johnson, Bessie	162 90
Johnson, J. T.	30 00
Jensen, Sybil	10 00
Johnson, Nancy	30 80
Jenks, P.	24 29
Knisley, Elizabeth	10 00
Kern, Nora	10 00
Layland, Ella	40 00
Layland, Jordan	116 25
Merrill, Mrs. A.	13 70

Milborn, Nora	17 00
Moxon, Mrs. Fryberg	34 00
Martin, Alice	10 00
Mitchell, Rachel	9 00
McGea, Ella	9 00
McCarty, Lewis M.	64 10
McCarty, C. H.	6 00
Price, Maud	12 00
Frasmore, Mary E.	48 00
Rudd, Mrs. H. A.	28 00
Ross, John	20 00
Rogers, Phillip	5 00
Richards, Louise	10 00
Richard, Mrs. Frank	1 32
Riddol, Sister	7 50
Searcliff, Elizabeth	35 20
Smith, Edith	9 00
Smith, Carrie	3 75
Smith, Mrs. J. B.	18 00
Shav, Marcus	10 00
Thomas, Parten	59 29
Taylor, John M.	2 25
Warnock, Mrs. M. E.	100 00
White, Valentine	10 00
Wilson, William H.	6 00
White, G. W.	29 00
White, Bert	10 00
Walls, Nancy	4 00
Ware, Sister S. F.	5 00
Wiggins, Sister J. S.	5 60
Wild, John L.	8 00
Wilborn, Nora	3 00
Yockey, S. S.	5 00

Accounts.	
White, Valentine	10 00
Bennington Heights Branch	22 40
Giltspie, John	30 00
Lloyd, E. W.	50 00
Orצר of Enoch	4 63
May, Roderick	521 00
Drury, Jonas	5 00
Etzenhouser, R.	151 01
Bush, Mary	10 00
Independence Shale Brick Plant	5 35
Hamilton, Sister R. B.	10 00
Cook, R. B.	10 00
Libert, toll on phone	1 50
Parsons, A. H.	10 00
Beal, A. M.	53 00
McDonald, Eliza	3 00
Mash, J. P.	7 50
Shore, Maggie	8 00
Scott, B. J.	20 00
Kelley, E. L., bishop.	200 00
Unaccounted for	111 48
Bell, Charles	8 00
Knobnoster Branch agent	45 00
Ahren, Lewis, and wife.	25 00
Brown, Mrs. Andrew	5 00
Roberts, Mary B.	15 00
Livery hire	1 50
Harpold, Sister E.	20 00
Johnson, Elijah J.	25 00
Bishop, Mrs. C. A.	9 00
Mason, Raymond	151 92
Scott, Phillip	25 00
Neilson, Mrs. S. W.	10 00
Independence Branch for Star	2 21
Adams, Charles	85 00

Cemetery.	
Bowen, Scott	256 20
Home Telephone Company	6 00
Independence Water Co.	5 34
Jackson County Bank (interest)	37 00
Bronson & McCord	2 95
McDonald, Elbert	25 00
Horse feed	14 25
Coal	6 27
Horse shoeing	3 00
Grave straps	12 50
Half interest in horse	1 50
Cement	8 00
Sterrett, William G.	3 50
Repairing buggy	17 50
Hansen, Oliver	3 50
Tent Expense.	
Lamp for tent	9 05
Incidentals	10 00
Chairs	71 00
Organ	26 50
Phone calls	1 00
Harington, G. E. e.	2 00
Draying	180 84
Tent and settees	3 50
Repairing organ	3 50
Bishop's Office.	
Postage	11 00
Kindling and coal	13 38
Post office box rent	1 50
Bell Telephone Company	7 85
Telephone calls	1 75
Brush and glass	3 50
Kelley, Grace	5 00
Home Telephone Company	10 55
Phone tolls	25 00
Cleaning chimney	50 00

Independence Electric Light Company		3 84
Ensign Publishing House	16 61	
Mills, H. R., and Son	2 85	
Post Oak agent	1 00	
Electric light	7 85	
Supplies	2 25	
Horse shoeing	2 78	
Water tax	8 90	
Nunn, Mrs. J. C., salary	25 25	
Horse feed	12 50	
Valle Pure Water Company	1 05	
Bronson & McCord	1 05	
Independence Ice Company	60 00	
Repairing buggy	3 50	
Repair on typewriter	1 00	
Presidency Office.		
Kindling and coal	10 99	
Bell Telephone Company	9 35	
Kelley, Grace	5 50	
Home Telephone Company	9 50	
Cleaning chimney	50 00	
Independence Electric Light Company	3 79	
Stationery	8 00	
Postage	5 00	
Ensign Publishing House	2 05	
Water tax	8 90	
Typewriter ribbon	75 00	
Mills, H. R., and Son	1 34	
Valle Pure Water Company	1 05	
Independence Ice Company	55 00	

Elders' Personal Expense.	
May, Roderick	210 79
Harrington, G. E.	108 28
Bond, M. H.	50 00
Garrett, W. H.	26 15
Parsons, A. H.	152 50
Scott, B. J.	110 00
White, I. N.	40 00
Stake Expense.	
Cleveland, Fred	75 00
Nunn, Mrs. J. C., His-torian expense	1 36
Lewis, C. G.	40 00
Ensign Publishing House	6 65
Elders' Traveling Expense.	
Searcliff, C. F.	2 00
Total	\$7,960 75
Due church from Roderick	\$1,484 33
May	10 00
To B. J. Scott, counselors	114 50

Independence Stake.

A. H. Parsons and B. J. Scott, Counselors.	
Receipts.	
From R. May, bishop	\$.114 50
Accounts.	
Green, George W., for office fixtures	4 00
Fryburger, Amy A., return on aid	50 00
Handy, A. D., return loan	25 00
Stamps on hand sold	2 62
Beal, A. M., return loan	53 00
Bennington Heights Branch on lot	10 00
Clemenson, James, on loan	17 80
Whiting, W. W.	111 30
Johnson, Bessie, rent	4 00
Mash, J. P., return loan	9 75
Kelley, E. L., bishop	375 00
Drury, Jonas, deposit	5 00
Jacobs, C. F., rent on Walnut street house	12 00
Shore, Maggie, return on loan	1 00
Scott, B. J., notary work	2 75
Order of Enoch, on loan	5 13
Crull, W. R.	7 75
Andes, Elizabeth, t	100 00
Arber, Joseph, and wife, t	2 00
Ashbaugh, Henry L., and wife	65 00
Bronson, W. G., and wife, t	3 00
Bullard, W. D., and wife, t	10 00
Bullard, W. J., and wife, t	10 00
Barto, H. L., and wife, t	5 55
Brown, Sister R. S., t	5 00
Barrett, George, and wife, t	1 00
Bennett, Doctor J. S., t	10 00
Braidwood, Julia, t	3 70
Beal, A. M., and wife, t	5 00
Brown, Mary, t	35 00
Brown, W. S., t	3 37
Beebe, H. R., and wife, t	5 00
Brown, Helen, t	2 05
Barto, C. N., and wife, t	2 50
Brown, Doris, t	2 05
Cowley, Robert C.	30 00
Cook, Hattie, t	5 00
Cook, R. B., t	6 50
Crow, David, and wife, t	25 00
Crow, David, o.	5 00
Cook, Hattie, o.	2 00

Table of names and amounts: Cook, Bessie, 1 50; Cook, Mary E., 1 50; Carlson, William, 2 00; Callin, W. H., and wife, 7 00; Carstensen, Sarah A., 5 00; Campbell, Willis O., 10 00; Conklin, Nerl, 2 00; Christie, F. G., and wife, 1 75; Christensen, Albert A., 11 25; Carson, C. D., and wife, 25 00; Crayne, May, 5 00; Davis, Euger, A., 7 15; Davis, Alroy C., and wife, 10 00; Dempsey, Albert, 2 20; Dobie, F. T., 2 00; Dunn, Lettie, 2 00; Donaldson, Bertina L., 12 80; Daves, Viola L., 1 70; Dillie, A. K., and wife, 7 00; Davis, Mary A., 15 00; Durye, Sister F. C., 1 50; Douglas, John, 5 00; DeBerry, Thomas C., and wife, 3 60; Donaldson, Carl, 3 00; Etzhen, Sarah, 10 00; Etzhen, Alfred, 10 00; Beckles, John M., 02; Etzhen, M. A., and wife, 15 00; Fender, Ed, and wife, 10 00; Flickeger, Ellen, 2 00; Faulks, James, 2 00; Frick, Bertha, 5 00; Farrow, J. B., 27 50; Faler, O. C., and wife, 20 00; Farrar, Sister E. B., 2 00; Frick, George, 2 50; Furgenson, Martha, 60; Franklin, Nephi, and wife, 2 00; Gardner, John A., 7 00; Garrett, W. H., and wife, 1 09; Griffiths, Bernice M., 1 50; Gurwell, C. A., and wife, 10 00; Heyworth, David, 15 00; Holcomb, O. D., 10 00; Handy, A. B., 1 00; Hughes, Violetta J., 25; Highman, James, and wife, 10 00; Hawkins, John, 15 00; Hiles, George M., 2 00; Harrington, Joseph, 5 00; Hellon, Fred G., and wife, 5 00; Hulmes, Sister M. E., 3 60; Harrington, Leonard, 10 00; Isanacs, Mary A., 10 00; Inman, John, 2 00; James, Pauline I., 1 50; Jenkinson, Jay G., and wife, 5 00; James, S. M. E., 3 80; Jackson, John D., and wife, 67 00; Koontz, Paul, 2 00; Kolliesching, Max, and wife, 10 70; Kirby, Joseph, 9 00; Kemp, Robert, and wife, 20 00; Fourth Kansas City Branch, 03; Kelley, Margret, 12 00; Kelley, T. C., 50; Kepley, H. O., and wife, 5 00; Kenty, Alex., and wife, 10 00; Keplinger, Jacob, and wife, 50; Keplinger, James, and wife, 50; Larson, Andrew, 10 00; Lloyd, E. W., and wife, 8 00; Lloyd, Arthur, 01; Lentell, William, 5 00; Marton, K. B., 3 00; Martin, Alvin C., 1 00; Moneymaker, John, 20 00; Mannering, Lura, 3 00; Moneymaker, Frances, 127 00; Martin, Alice, 2 00; Myers, Andrew J., and wife, 5 00; May, Nephi, and wife, 5 00; McIntosh, Alex., and wife, 10 00; son, 10 00; McCord, R. A., and wife, 10 00; McCoy, Missouri, 10; McIntosh, Alex., and wife, jr., 5 75; McFadden, L. M., 1 00; McMurry, D. W., 2 00; Netter, George J., 2 00; Nanny, John W., and wife, 6 00; Nunn, J. C., and wife, 25 00; Nelson, Mrs. S. W., 3 00; Newcomb, Tamsa, 2 00; Nolan, Rebecca, 1 00; Ortek, Edith C., 50; Olsen, Samuel, 5 00; Price, Mand, 1 00; Parsons, Viola, 1 00; Palmer, E. W., 8 20; Pooler, William, and wife, 2 50; Roberts, H. B., and wife, 2 00

Table of names and amounts: Roberts, Samuel, and wife, 10 00; Robert, 2 00; Robertson, Margret, 2 00; Rudd, J. F., 6 38; Ravelli, Elva, 5 00; Ravelli, Wesley, 3 00; Roberts, Mary E. P., 3 00; Roberts, Ada, 1 00; Roell, Mrs. M., 1 00; Robinson, Mrs. J. A., sen., 1 00; Ravell, Ulla, 1 28; Raw, Francis, 05; Smith, T. N., and wife, 2 20; Soderstodt, Anna, 50; Sperry, Squire N., 10 00; Scott, Minnie E., 1 00; Stewart, Jessie, 3 85; Sterrett, C. E., 8 00; Shmit, Catherine, 5 00; Sweringer, Sr. O. A., 10 00; Shmel, Amasa, 45 00; Smith, C. E., and wife, 11 00; Smith, E. H., 1 00; Steele, Mary E., 3 00; Scott, J. H., 10 00; Shearer, George, 10 00; Smith, Catherine, 5 00; Stout, Joseph, 75; Spangler, David, 1 00; Slocum, Elsie, 1 00; Scanlin, Frank, and wife, 1 00; Stable, Henry, 10 00; Spellam, Henry, 2 50; Toustey, Jasper M., and wife, 5 00; Tucker, D. E., and wife, 1 85; Toustey, George, 5 00; Tompson, Alice R., 1 50; Tomour, Jennie, 1 00; Thompson, Laban, 2 00; Taylor, Grace, 1 00; Townsend, E. A., 250 00; Tomason, P. O., 10 00; Welton, W. A., and wife, 14 00; Weston, W. J., 2 50; Williams, Nettie B., 1 50; White, Ammon, and wife, 50 00; Wright, Sister M. C. S., 1 00; Whitehead, Ella D., 2 00; Williams, M. B., 20 00; Willis, Jennie, 3 00; Wunch, Elijah, 11 00; Waddell, K. Mary, 1 10; Oblation, 1 60; Englewood Mission, 4 40; Quindaro Branch, 8 54; Post Oak Branch, 6 05; First Kansas City Branch, 5 17; Warrensburg Branch, 1 56; Bennington Heights Branch, 91 87; Second Independence Branch, 15 54; Second Kansas City Branch, 7 38; Armstrong Branch, 8 74; Holden Branch, 6 00; Chelsea Park Branch, 2 79; Tent Fund, 25 10; Independence Branch, 3 00; Highman and Company, 20 00; Curtis, J. F., 5 00; Hough, Daniel E., 45 00; Creston, William P., 10 00; Lloyd, E. W., for John Ross, 5 00; Bennett, C. L., by C. D. Carson, 10 00; Muir, James E., 23 00; BIRD, W. H., 25 00; Willgus, A. R., 20 00; Willgus, J. H., 66 00; Soderstodt, John, 5 00; Davis, Roy, 5 00; Anderson, George F., mowing machine, 10 00; Sheek, Chris, 4 00; Schulte, George H., 45 00; Snider, Ruth, 1 50; Dickinson, J. I., 28 00; Givens, Robert E., 31 00; Ballenger, S. R., 2 00; Johnson, Charles W., 9 00; Leaton, Mrs. M. M., 3 00; Boswell, L. J., by C. D. Carson, 8 00; Page, Albert, 5 00; Criley, Emma, 10 00; By error in bank balance, 02; Total, \$3,036 88; Expenditures, Accounts, Handy, A. B., 5 00; Rogers, Philip, 3 50; Aherns, Lewis, 25 00; Malvern Hill Branch, 2 52; Whiting, W. W., 111 30

Table of names and amounts: Crull, W. L., 7 75; Johnson, Bessie, 4 00; Mash, J. F., 2 25; Milton, Bailey, 19 00; Bennington Heights Branch, 30 38; Scott, J. H., 2 00; Ball, A. M., 48 00; Kenworthy, A., 5 00; Allowances, Harrington, G. E., 78 00; White, I. N., 60 00; Bullard, Richard, 50 00; Dubose, J. W., 64 00; Curtis, J. F., 122 00; Price, J. D., 62 00; Parsons, A. H., 60 00; Smith, W. R., 125 00; Garrett, W. H., 50 00; Aylor, William M., 60 00; Charburn, T. W., 50 00; Keller, T. C., 74 00; Metcalf, J. W., 84 00; Scott, E. J., 74 00; Kemp, Henry, 50 00; Vandervoord, J. E., 84 00; Petre, J. F., 81 00; Kaler, John, 84 00; Snow, C. L., 108 00; Aid, Asbaugh, C. W., 10 00; Booker, Henry, 17 02; Chappelow, Sister, 1 50; Dell, Tina, 5 00; Ashton, Moroni, 8 80; Blakesley, H. A., 1 50; Dungee, F. G., 40 48; Faulks, C. M., 5 00; Givens, Mrs. Dan, 23 33; Green, James, 6 50; Herman, Mrs. A. B., 46 88; Hartcourt, Mrs. L., 1 50; Hill, Selena, 7 00; Hinderman, Mrs. L. A., 47 47; Horn, George, 60 78; Handy, A. B., 6 00; Johnson, Nancy, 12 00; Johnson, J. T., 10 00; Johnson, Phrona, 10 00; Kerns, Mrs. George, 15 00; Knisley, Elizabeth, 15 00; Jaffery, Mrs. E. R., 2 50; Layland, Jordan, 31 50; Lyle, Frances, 5 25; McGoon, William, 4 00; McCarty, Lewis, 93 95; Okerlind, Mrs., 1 50; Peck, Frank, 2 00; Shaw, E., 1 50; Simpson, Emma, 14 00; Smith, E. H., 1 50; Seareiff, Elizabeth, 15 50; Wild, John T., 1 00; Warmock, Minnie, 5 00; Wilborn, Nora, 16 50; Cemetery, Bowen, Scott, 115 75; Home Telephone Company, 2 00; Smith-White Company, 2 00; Bronson-McCord, 5 00; Jackson County Bank, 25 00; Mize Hardware Company, 4 00; Independence Water Co., 6 21; Horse feed, 30 97; McCurdy, J. A., 3 75; Willgus, J. H., 40 40; Willgus, J. H., 41 40; Skinner, W. O., 5 35; Bishopric's Office Expense, Bell Telephone Company, 4 80; Valle Pure Water Company, 1 25; Independence Ice Company, 1 13; Stamps, 4 81; Ensign Publishing House, 6 25; Home Telephone Company, 3 20; Broom for office, 50; Pledleton and Gentry, 65; Keys for office, 50; Post office box rent, 1 00; Repairing office chairs, 1 20; Coal oil, 1 20; Horse feed, 14 47; Electric Light Company, 9 75; Martin Parker, 1 00; Irving Pitt Company, 1 37; Stamps for agent, 10; Bar for horse, 10; Royal Typewriter Company, 75; Bronson-McCord, 60; Skinner, W. O., 6 70; Looking glass for office, 15; Stake Presidency's Office, Bell Telephone Company, 4 75; Independence Ice Company, 1 12; Home Telephone Company, 3 20; Mills, H. R., 75; Royal Typewriter Company, 75; Valle Pure Water Co., 1 25; Stamps, 1 07

Table of names and amounts: Electric Light Company, 44; Martin-Parker Company, 97; Elders' Expense, May, Roderick, 3 20; Parsons, A. H., 35 00; Harrington, G. E., 7 45; Garrett, W. H., 3 49; Scott, B. J., 30 00; White, I. N., 10 00; Stake Expense, Presidency, 8 48; Brown, W. S., 30 82; Tent Expense, Carnie-Coudie, tent, 180 84; Harrington for tent work, 16 00; Jenkins & Sons, rep. organ, 3 50; Elders' Traveling Expense, Bozarth, John E., 18 15; To Bishop Bullard, 152 27; Total, \$3,036 88; R. Bullard, Bishop, Receipts, Bal. in pass book, \$185 68; Checks not deposited, 27 50; 61 94; Checks unpaid, 275 12; Parsons & Scott acct, 118 30; Balance due church September 11, 1911, \$156 82; Anderson, William, and wife, 50 00; Abraham, Nels, 100 00; Asbaugh, Charles W., and wife, 1 70; Adkins, Isa J., 3 00; Adkins, Gus O., 3 00; Anderson, Benjamin M., 50 00; Arber, Joseph, and wife, 3 00; Arber, Arvid, 1 00; Arber, Dorothy M., 50; Atkins, T. W., 50 00; Booker, J. L., 2 00; Bullard, Richard, and wife, jr., 3 00; Bullard, Richard, and wife, sen., 11 50; Bullard, Walter, 15 00; Bullard, W. D., and wife, 40 00; Brown, R. S., sen., 8 00; Barrett, George, and wife, 2 00; Buckley, Sister M., 3 00; Bond, Nellie M., 9 00; Bronson, W. G., and wife, 20 00; Brose, Paul J., 22 00; Brocker, John, 11 00; Beal, A. M., 24 00; Beal, A. M., on acct., 7 50; Biggs, Mrs. C. E., 1 00; Braidwood, Julia M., 4 64; Blair, W. A., and wife, 5 00; Blankenship, Dora, 3 00; Berg, Augusta, 30 00; Bowen, Cora, 4 00; Bushnell, W. A., and wife, 10 00; Bailey, Allen, 4 50; Bierlein, Martha, 4 30; Beebe, Jane, 5 00; Bird, William H., 5 00; Brendle, 7 00; Burgess, Robert E., 1 00; Bush, Mary, 60; Ballinger, Sarah E., 2 00; Badder, Henry J., 10 00; Caldwell, Sister L. P., 25; Campbell, Willis O., 25 00; Carson, George C., 2 00; Cook, Charles B., 104 25; Crow, David, and wife, 45 00; Cook, William, 45 00; Christie, F. G., and wife, 4 00; Cook, R. B., and wife, 10 00; Cook, Sister L., 3 00; Cook, Bessie, 3 00; Cook, Margie, 13 00; Cook, Lillie, 6 00; Christensen, A. A., 20 00; Carson, C. D., 15 00; Curtis, J. A., 3 00; Cleveland, J. Frederick, and wife, 1 50; Criel, Thomas, and wife, 25 00; Callin, W. H., and wife, 10 00; Cole, Edith, 4 00; Clow, Robert, 100 00; Clemenson, James F., 10 00; Clark, Anna, 18 25; Chatburn, Mrs. T. W., 1 10; Chatburn, William, 2 00; Crayne, May, 5 00; Carlson, Carl J., 4 50; Curtis, John T., 25 00; Chapman, Mrs. D. L., 20 00; Davis, Alroy C., 10 00; Dobie, F. T., 5 00

DeBerry, T. C., and wife...	5 00	Ketchum, George R.....	2 00	Spurlock, C. J.....	50	Cemetery.	
Dunn, Lettie.....	2 00	Keplinger, Kate.....	1 00	Sheaver, George H.....	10 00	Carson, C. D., for Allie M.	
Dempsey, Albert.....	2 10	Konny, Alex., and wife.....	10 00	Stewart, Jessie.....	1 50	Miller.....	0 00
Dennis, Angeline A.....	0 00	Konny, Alex., and wife.....	25	Scott, B. J., and wife.....	20 75	Scott, James H.....	25 00
Duroy, Sister F. C.....	1 00	Keplinger, James, and wife.....	1 00	Smith, T. N., and wife.....	3 30	Sheck, Chris.....	5 00
Deck, John.....	2 00	Kelley, W. H., and wife.....	5 00	Sterritt, H. B.....	50	Bullard, Harold.....	2 00
Dillee, Caleb.....	1 00	Kelley, E. L., bishop.....	40 00	Scott, James H.....	10 00	Johanson and Son.....	1 50
Deam, W. H., and wife.....	11 00	Knisley, Alice.....	11 90	Steele, J. W.....	2 00	Priest, C. D.....	5 00
Davis, Eugene A.....	5 00	Knisley, Alvin, and wife.....	5 00	Smith, B. C., and wife.....	10 00	Pine, E. H.....	8 00
Dubose, Mrs. J. W.....	25	Kaler, Sister John.....	9 00	Smith, Nora.....	1 50	Bullard, Richard, sen.....	7 00
Donaldson, Bertha.....	20 00	Kemp, James, and wife.....	3 00	Stafford, Elsie.....	5 00	Evans, Caleb B.....	49 00
Dickinson, Caroline F.....	1 20	Luff, Sister J. J.....	2 25	Steele, Frank.....	2 00	Bullard, Richard, jr.....	5 00
Dooley, Hattie.....	15 00	Lloyd, E. W.....	12 00	Savage, F. M. J.....	44 53	Creston, William P.....	15 00
Dishman, William.....	23 00	Layton, Irene.....	1 00	Schimmel, J. J.....	4 53	Parsons, Scott.....	5 00
Dark, Laura.....	40	Ladies' Aid, Holden.....	7 00	Smith, Rufus T., and wife.....	3 00	Callin, W. H.....	0 00
Deputy, Calvin.....	5 00	Loar, B. C. and Cora M.....	2 50	Smith, R. B., and wife.....	9 00	Bierlein, J. P.....	5 00
Ely, John, and wife.....	2 00	Lovell, Birdie.....	2 25	Smith, Ralph G., and wife.....	8 00	Drake, Harvey.....	25 00
Etzenhouser, Russel D., and wife.....	5 00	Loyd, Jesse O.....	4 00	Schwyers, Fred A., and wife.....	22 50	Total.....\$5,631 27	
Evans, Francis.....	5 00	Lyle, Fannie.....	5 00	Schwyers, Fred A., and wife.....	22 50	Expenditures.	
Eckles, John M.....	16	Lloyd, Julia.....	2 00	Schwyers, Fred A., and wife.....	22 50	Ashbaugh, Sister C. W., a\$	47 00
Eastwood, G. E.....	5 00	Lippencott, J. F., and wife.....	20 00	Schwyers, Fred A., and wife.....	22 50	Allison, A. N., a.....	12 00
Etzenhouser, Mrs. E.....	19 50	Lewis, William, and wife.....	40 00	Schwyers, Fred A., and wife.....	22 50	Ashton, Moroni, a.....	6 50
Etzenhouser, Virgil.....	15 60	Luff, John W.....	50 00	Schwyers, Fred A., and wife.....	22 50	Aylor, William M., f.....	100 00
Etzenhouser, M. A., and wife.....	12 50	Lee, Vernon W., and wife.....	10 00	Schwyers, Fred A., and wife.....	22 50	Burch, Ellen, a.....	25 00
Ely, William M.....	85	Martin, Alice.....	3 20	Schwyers, Fred A., and wife.....	22 50	Bell, Eliza, a.....	5 00
Erison, G. B.....	16 25	Martin, Sr. H. B.....	3 00	Schwyers, Fred A., and wife.....	22 50	Beal, A. M., acct.....	64 00
Ellison, Eleanor.....	100 00	Mills, Arthur, and wife.....	29 00	Schwyers, Fred A., and wife.....	22 50	Burrows, George, a.....	30 00
Fender, Ed, and wife.....	50 00	Martin, Alvin.....	2 50	Schwyers, Fred A., and wife.....	22 50	Booker, Henry, a.....	14 13
Fender, Fred E., and wife.....	16 00	Murphy, Harold L.....	6 00	Schwyers, Fred A., and wife.....	22 50	Bush, Mary, a.....	18 00
Fender, Americus.....	5 00	Murphy, R. F.....	30 00	Schwyers, Fred A., and wife.....	22 50	Bullinger, N. B., a.....	1 50
Fry, Orrin.....	1 00	Mumeymaker, Ticy.....	5 00	Schwyers, Fred A., and wife.....	22 50	Bond, M. H., f.....	12 50
Faler, Ora, and wife.....	5 00	Murray, Phoebe.....	22 00	Schwyers, Fred A., and wife.....	22 50	Bullard, Richard, sen, f.....	20 00
Faler, Neal.....	10	Matthewson, W. C.....	20 00	Schwyers, Fred A., and wife.....	22 50	Bullard, Richard, sen, e.....	15 00
Faler, Glenn and Eula.....	10	Mills, Sister H. R.....	80 00	Schwyers, Fred A., and wife.....	22 50	Cairns, William P., a.....	12 10
Faler, Sarah, t.....	10 80	Monroe, Norman R., and wife.....	14 00	Schwyers, Fred A., and wife.....	22 50	Cloffelter, Nettie, a.....	10 00
Faler, Sarah, c.....	77 37	Meggers, Henry, and wife.....	10 00	Schwyers, Fred A., and wife.....	22 50	Campbell, James F., a.....	28 74
Flower, Anna.....	1 00	Moodman Jane.....	13 00	Schwyers, Fred A., and wife.....	22 50	Campbell, James F., acct.....	5 00
Freslee, James L.....	15 00	Madden, George, and wife.....	1 00	Schwyers, Fred A., and wife.....	22 50	Curtis, J. F., f.....	234 00
Fishlock, Sophia.....	1 00	Morgan, A., and wife.....	5 00	Schwyers, Fred A., and wife.....	22 50	Chatburn, T. W., f.....	90 00
Franklin, Nepht.....	16 50	McCoy, Virginia.....	1 00	Schwyers, Fred A., and wife.....	22 50	Fausett, A. A.....	1 60
Frick, George W., and wife.....	6 50	McFadden, L. M., acct.....	15 00	Schwyers, Fred A., and wife.....	22 50	Dungee, F. G., a.....	81 47
Frick, Roland.....	3 25	McIntosh, Alex., and wife.....	5 50	Schwyers, Fred A., and wife.....	22 50	Dell, Tiny, a.....	24 75
Flinn, Hulda.....	5 00	McWethy, Fred.....	5 00	Schwyers, Fred A., and wife.....	22 50	Davis, Mrs. L., a.....	5 00
Frick, Bertha H.....	5 00	McIntosh, Catherine.....	5 00	Schwyers, Fred A., and wife.....	22 50	Drury, Jonas, acct.....	10 00
Farr, John B.....	5 00	McCord, R. A.....	10 00	Schwyers, Fred A., and wife.....	22 50	Dubose, J. W., f.....	125 00
Farr, Nellie G.....	6 14	Nesbitt, George W.....	20 00	Schwyers, Fred A., and wife.....	22 50	Grassby, Edith J., a.....	7 50
Garber, Fred J.....	100 00	Nesbitt, Bina.....	2 00	Schwyers, Fred A., and wife.....	22 50	Gillen, J. A., acct.....	20 00
Garber, J. A., and wife.....	3 50	Newcombe, Fannie.....	3 00	Schwyers, Fred A., and wife.....	22 50	Givens, Sister A.....	18 70
Garber, R. E.....	47 00	Newkirk, Roy E., and wife.....	11 50	Schwyers, Fred A., and wife.....	22 50	Green, James F., a.....	16 50
Gold, Samuel B., and wife.....	67 50	Nolan, Charles A.....	8 30	Schwyers, Fred A., and wife.....	22 50	Garrett, W. H., f.....	90 00
Golf, Chloe.....	1 00	Netter, George A.....	3 40	Schwyers, Fred A., and wife.....	22 50	Garrett, W. H., e.....	6 00
Gurwell, Charles A., and wife.....	70 65	Nanny, J. W.....	3 40	Schwyers, Fred A., and wife.....	22 50	Herman, Mrs. A. D., a.....	60 12
Golf, Sherman, and wife.....	1 00	Nunn, J. C., and wife.....	14 00	Schwyers, Fred A., and wife.....	22 50	Haldeman, Mrs. William, a	64 27
Griffiths, Bernice.....	3 10	Newton, Thomas.....	20 60	Schwyers, Fred A., and wife.....	22 50	Horton, George B. and Abbie, a.....	33 56
Goodfellow, J. W.....	1 00	Nederveldt, Anna.....	4 00	Schwyers, Fred A., and wife.....	22 50	Hughes, O. S., a.....	7 00
Goode, A. H., and wife.....	15 00	Nelson, Martha B.....	5 52	Schwyers, Fred A., and wife.....	22 50	Harrington, G. E., f.....	196 00
Garrett, W. H., and wife.....	11 50	Nelson, Leah R.....	60	Schwyers, Fred A., and wife.....	22 50	Harrington, G. E., e.....	50 00
Guinand, C. E.....	13 10	Odell, W. R.....	25	Schwyers, Fred A., and wife.....	22 50	Johanson, Nancy, a.....	15 90
Gillen, James A., acct.....	20 00	Oppelman, Henry.....	50	Schwyers, Fred A., and wife.....	22 50	Johanson, Phonia, a.....	2 15
Goodwin, J. C.....	10 00	Peak, J. A.....	2 00	Schwyers, Fred A., and wife.....	22 50	Johanson, John, a.....	5 00
Gubsen, Lizzie M.....	4 30	Parsons, A. H., and wife.....	15 20	Schwyers, Fred A., and wife.....	22 50	Kairnes, W., a.....	9 29
Hobart, M. E., estate.....	30 00	Post, James, and wife.....	1 00	Schwyers, Fred A., and wife.....	22 50	Kelley, E. L., bishop.....	467 50
Hobart, Mrs. T. C.....	15 00	Price, Maud.....	1 00	Schwyers, Fred A., and wife.....	22 50	Kern, Nora.....	1 50
Hatch, Mrs. T. C.....	10 00	Pooler, Charles T., and wife.....	10 00	Schwyers, Fred A., and wife.....	22 50	Knisley, Elizabeth, a.....	20 00
Hanson, Vida.....	7 00	Pooler, Elmer E.....	25 73	Schwyers, Fred A., and wife.....	22 50	Kennedy, Emma, a.....	8 75
Huckell, Elizabeth.....	5 00	Pointer, J. G., and wife.....	1 00	Schwyers, Fred A., and wife.....	22 50	Kendrick, Ada E., a.....	7 00
Hartnell, William.....	3 00	Parker, E. J.....	5 00	Schwyers, Fred A., and wife.....	22 50	Kenworthy, A. L., a.....	2 00
Hartnell, Clariotta.....	25 00	Painter, Maud C.....	5 00	Schwyers, Fred A., and wife.....	22 50	Kemp, Henry, f.....	90 00
Hartnell, Polly.....	3 00	Pooler, Emma Mae.....	8 00	Schwyers, Fred A., and wife.....	22 50	Kelley, T. C., f.....	150 00
Hiles, George M.....	1 00	Pooler, William, and wife.....	5 00	Schwyers, Fred A., and wife.....	22 50	Kaler, Mrs. John, f.....	170 00
Hudson, O. O.....	5 00	Parsons, Viola.....	1 00	Schwyers, Fred A., and wife.....	22 50	Layland, Jordan, a.....	71 50
Harrington, Joseph.....	20 00	Palmer, Emmet N., and wife.....	4 00	Schwyers, Fred A., and wife.....	22 50	Layland, Ella, a.....	33 00
Hepworth, David J.....	15 00	Peterson, Bert E.....	50 00	Schwyers, Fred A., and wife.....	22 50	Martin, Alice, a.....	17 00
Hawkins, John.....	3 00	Perry, Robert, and wife.....	2 00	Schwyers, Fred A., and wife.....	22 50	Monroe, Mrs. N. R., acct.....	8 00
Hefflon, F. G.....	5 00	Painter, Florence M.....	2 00	Schwyers, Fred A., and wife.....	22 50	McCarty, Belle, a.....	22 95
Hobart, Pearl.....	20 00	Preston, S. J., and wife.....	22 00	Schwyers, Fred A., and wife.....	22 50	McFadden, L. M., acct.....	15 00
Harring, George H.....	50 00	Roberts, Horace B., and wife.....	11 50	Schwyers, Fred A., and wife.....	22 50	Metcalf, J. W., f.....	175 00
Holsworth, Jesse A., and wife.....	10 00	Redfield, Forest.....	1 00	Schwyers, Fred A., and wife.....	22 50	Price, Maud, a.....	5 50
Hansev, Ida.....	3 00	Robinson, Mrs. J. A.....	4 00	Schwyers, Fred A., and wife.....	22 50	Parsons, H. F., i.....	10 00
Hulmes, Mrs. M. E.....	3 75	Resch, Clifton.....	20 00	Schwyers, Fred A., and wife.....	22 50	Parsons, A. H., e.....	29 05
Harvey, Charles.....	5 00	Roell, C.....	1 00	Schwyers, Fred A., and wife.....	22 50	Pierce, F. J., e.....	5 00
Horton, George and Abbie.....	1 00	Roell, Sister M.....	1 10	Schwyers, Fred A., and wife.....	22 50	Petre, J. F., f.....	125 00
Haas, L. H., and wife.....	15 00	Roberts, Ada.....	10 00	Schwyers, Fred A., and wife.....	22 50	Rudd, Sr. H. A., a.....	8 50
Howden, Mrs. Joseph.....	3 00	Ravell, John.....	25 00	Schwyers, Fred A., and wife.....	22 50	Rushton, J. W., sen., a.....	5 25
Harrington, George Leonard.....	7 50	Resch, Clarence A.....	1 00	Schwyers, Fred A., and wife.....	22 50	Roberts, John H., acct.....	15 00
Hutton, A. J., and wife.....	10 00	Resch, Orestas.....	8 00	Schwyers, Fred A., and wife.....	22 50	Roberts, John H., a.....	10 00
Hepworth, George J.....	10 00	Ravell, Wesley.....	27 71	Schwyers, Fred A., and wife.....	22 50	Simpson, Emma W., a.....	59 80
Harvey, Fred.....	15 00	Ravell, Mary O.....	1 60	Schwyers, Fred A., and wife.....	22 50	Scariff, Elizabeth, a.....	22 25
Highman, Mary.....	5 00	Roberts, Samuel, and wife.....	5 00	Schwyers, Fred A., and wife.....	22 50	Smith, J. M., a.....	10 00
Harrington, Edmund C.....	467 50	Rudd, J. F., and wife.....	26 00	Schwyers, Fred A., and wife.....	22 50	Spurlock, C. J., a.....	2 00
Hans, Ellison Hale.....	5 80	Roberts, Jesse A., and wife.....	2 00	Schwyers, Fred A., and wife.....	22 50	Severs, Mrs., a.....	1 90
Hards, J. P.....	10 00	Redfield, Eva Mae.....	3 30	Schwyers, Fred A., and wife.....	22 50	Scott, B. J., f.....	196 00
Hitchcock, George W.....	10 00	Redfield, Fattie L.....	11 95	Schwyers, Fred A., and wife.....	22 50	Scott, B. J., e.....	7 66
Inman, Sam.....	2 00	Reschfelt, Henry L.....	32 95	Schwyers, Fred A., and wife.....	22 50	Stegfried, Mark H., f.....	64 00
Johnson, John.....	5 00	Roberts, John H.....	16 00	Schwyers, Fred A., and wife.....	22 50	Stegfried, Mark H. e.....	3 00
Jenkinson, Jay G.....	5 00	Resch, Louis.....	76 00	Schwyers, Fred A., and wife.....	22 50	Snow, C. L., f.....	108 00
James, Mary E.....	3 60	Redfield, Pearl E.....	2 12	Schwyers, Fred A., and wife.....	22 50	Smith, W. R., f.....	225 00
James, Pauline I.....	1 00	Redfield, Sarah W.....	2 12	Schwyers, Fred A., and wife.....	22 50	Warnock, Minnie E., a.....	18 00
Jarred, Elizabeth.....	1 00	Redfield, Mabel A.....	3 25	Schwyers, Fred A., and wife.....	22 50	White, George W., a.....	24 00
Jarred, Fannie.....	50	Redfield, Clarence L.....	1 30	Schwyers, Fred A., and wife.....	22 50	Walrath, William, a.....	2 00
Jones, Leona.....	2 50	Robertson, Margaret.....	3 25	Schwyers, Fred A., and wife.....	22 50	Watts, Nancy, a.....	2 00
Kenworthy, A., and wife.....	1 00	Rannie, Alma E.....	5 00	Schwyers, Fred A., and wife.....	22 50	Wilburn, Nora, a.....	27 43
Kirby, Joseph.....	13 50	Ringer, Harry.....	75 00	Schwyers, Fred A., and wife.....	22 50	White, Bert H., a.....	3 00
Kemp, Robert, and wife.....	15 00	Rambo, William C.....	4 00	Schwyers, Fred A., and wife.....	22 50	White, I. N., f.....	115 00
Krepley, Hugo O., and wife.....	3 50	Soderstedt, Anna.....	2 25	Schwyers, Fred A., and wife.....	22 50	Vanderwood, J. B., f.....	175 00
King, Thomas, and wife.....	1 00	Stoem, Elsie.....	2 50	Schwyers, Fred A., and wife.....	22 50		

Bishop's Office Expense.

Box rent	60
Telephone	14 85
City Light Department..	1 35
Coal	10 42
Bronson & McCord	1 75
Stamps	4 16
Ensign Publishing House, property statements	2 75
W. F. Kennedy, horse shoeing	1 90
A. N. Allison, repairing chimney	3 00
May Grain Co., feed for horse	15 68
Mize Hardware Co., buggy seat	1 00
C. D. Crabtree, hauling kindling	1 00
Postage for Lexington and Warrensburg agents	24
A. H. Christianson, chang- ing sign on office	25
Calvin Swinney, labor in basement	1 00
J. E. Lewis, sand and cement for repairing flue	85

Stake Expense.

P. Rogers, repairing walk at Holden, church prop. organ	2 00
Jenkins Sons, repairing organ	1 00
Extra traveling expenses of stake officers	1 00
Independence Sash & Lum- ber Company	6 73
J. W. A. Bailey, street outfit	6 00
J. F. Mintun, for stake organ	10 00
J. E. Hilliard, freight and drayage on organ	1 20

Stake Secretary's Expense.

W. S. Brown, stipend	25 00
Stationery	3 51
Index file	2 70

Stake Presidency Expense.

Telephone	14 67
Postage stamps	3 25
Mileage for office use	12 50
Mileage for stake officers	4 55
Ensign Publishing House, letter heads, tracts, books	14 70
City Light Department	41
A. N. Allison, labor	1 00
H. R. Mills & Son	1 17
Bronson & McCord, miscel- laneous items	70
Independence Coal Mining Company	3 50
Calvin Swinney, labor on building	1 00
Independence Sash & Door Company	35

Accounts.

Whiting, W. W.	26 00
Wiltfong, J. D.	10 00
Kaler, John, funeral exp.	68 65
Masterson, Lewis	5 00
Otzenhouser, R.	40 22
Wright, M. C. S.	5 00

Cemetery.

Bowen, Scott M. s.	168 00
Shaw, George W., walks	56 25
Deads	4 00
Telephone	4 00
Kennedy, W. F., horse shoeing	1 85
Jackson County Bank int.	39 88
Independence Water Co.	6 84
Bronson & McCord	2 45
Smith-White Garage	1 00
Total	\$5,031 81
Due church	599 46

Nodaway District.

J. T. Ford, Agent.

Receipts.

Received of former agt. \$172 75	
Beck, A. O., and wife, o.	1 00
Bond, William G., t.	25 00
Clester, W. H., t.	25 00
Clester, Ida E., t.	10 00
Clester, Etlice M., t.	5 00
Clester, Jessie W., t.	5 00
Fannon, Edward S., and wife, t.	25 00
Ford, Mary, t.	10 00
Ford, John T., and wife, t.	100 00
Hailey, Arthur, t.	5 00
Hawley, Alma, and wife, t.	50 00
Ivie, Tena, t.	1 00
Ivie, Thomas A., and wife.	25 00
Jensen, Andrew, and wife, t.	35 00
Jensen, Harry, t.	5 00
Jensen, Alec, t.	5 00

Jacobson, Andrew, and wife, t.	50 00
Kalstrup, Christian, and wife, t.	25 00
Kelley, Clara H., t.	10 00
Knudson, K. C., and wife, t.	25 00
Lorensen, Kas, and wife, t.	30 00
Meltbarger, James, and wife, t.	1 00
Nelson, C. C., and wife, t.	155 00
Nelson, Alma, t.	50 00
Nelson, John R., and wife, t.	10 00
Powell, Joseph W., and wife, t.	10 00
Powell, Vina, t.	10 00
Powell, Benjamin K., t.	10 00
Powell, Jane, t.	10 00
Ross, R. K., and wife, t.	50 00
Ross, Verna, t.	5 00
Ross, William T., t.	5 00
Rowlett, John, and wife, t.	5 00
Torrance, Caroline, t.	40 00
Torrance, W. B., t.	10 00
Wolford, Sarah, t.	2 00
Winslow, James E., t.	10 00
Total	\$1,027 75

Expenditures.

Agent's expenses	\$ 2 75
Kelley, W. H., e.	4 00
Kelley, W. H., f.	216 00
Silvers, A. C., f.	315 00
Showler, J. D.,	98 00
Total	\$535 75
Due church	392 00

Northeastern District.

W. B. Richards, Agent.

Receipts.

Balance due church De- cember 31, 1910	\$ 4 09
Byers, Paul, t.	16 75
Barnett, J. W., and wife, t.	50 00
Bogie, John, and wife, t.	1 00
Bogie, John V., t.	1 00
Chapman, William C., t.	3 00
Cochran, Rose, t.	17 05
Cochran, M. A., t.	1 00
Edmunds, Miles, o.	2 00
Edmunds, Charles, and wife, t.	12 00
Edmunds, Daniel, and wife, t.	1 00
Dockstader, F. A., and wife, t.	3 00
DeLung, F. O., and wife, t.	14 30
Frey, G. W., and wife, t.	55 00
Frey, G. W., and wife, o.	5 00
Fassnacht, John, and wife, t.	10 00
Foster, Jane Ann, t.	7 00
Graupner, J. W., and wife, t.	13 25
Hicklin, W. T., and wife, t.	112 00
Hill, Corinne, t.	50
Hill, Alice, t.	40
Hill, Marie, t.	40
Holver, Ruth, t.	1 50
Jones, David E., and wife, t.	2 00
Jones, Richard R., and wife, t.	20 00
Jones, Margaret, t.	9 69
Joyce, Samuel Jesse, and wife, t.	15 50
Johnson, Jessie, t.	2 00
Lilly, John, and wife, t.	2 50
Lewis, Lewis, and wife, t.	3 00
Lilly, William, t.	40 00
Lankford, C. F., a ret.	5 00
Mussell, F. T., and wife, t.	1 50
Miller, Elizabeth, t.	20 00
Maple, Eliza, t.	10 00
Minshall, Emma, t.	5 00
Morgan, Elizabeth J., t.	6 00
Miller, Sadie, t.	5 00
Pilkerton, Mary Ann, t.	3 00
Perkins, Robert L., and wife, t.	1 50
Runyan, Eugene, t.	50 00
Reesman, Florence, t.	20 00
Surridge, Ivor, and wife, t.	25 00
Surridge, Maggie, t.	14 50
Sharp, Ila, t.	10 00
Surridge, Mark, t.	1 00
Salver, J. W., and wife, t.	5 00
Simpson, George, t.	4 00
Triplett, Florence, t.	10 00
Thomas, Ed. B., t.	6 00
Tanner, Ben S., t.	13 00
Vansklike, John P., t.	17 50
Vaughn, W. T., t.	75 00
Williams, Hattie, t.	10 00
Ward, Emie, t.	9 00
Kelley, B. L., bishop	48 70
Bevier Branch, obligation	45 00
Higbee Branch, obligation	9 00
District obligation	6 28
Total	\$861 91

Expenditures.

Henson, B. L., f.	\$150 00
Kelley, W. H., (Independ- ence), f.	75 00
Kelley, W. H., e.	5 00
Richards, W. B., f.	321 00
Agent's expenses	3 25
Swenson, Sven, f.	160 00
Surridge, Laura, a.	10 00
Tanner, James, a.	69 00
Tent expenses	6 32
Total	\$799 57
Due church	62 34

Southern District.

Benjamin Pearson, Agent.

Receipts.

Atkinson, J. C. and R. C., t.	\$ 2 00
Boardman, M. N., t.	16 00
Bootman, Charles B., and wife, t.	6 00
Bateman, Melissa, t.	50
Brooner, Martha, t.	5 00
Davis, George A., t.	12 45
Davis, Sister E. S., t.	3 00
Frisbee, Gretchen, t.	1 00
Fritz, Homer J., t.	1 00
Gray, A. T., t.	10 00
Huntsman, G. A., and wife, t.	3 35
Hocutt, W. C., t.	5 00
Jordan, T. J., t.	5 00
Jordan, Lieu E., t.	5 00
Kemp, J. A., t.	6 80
Marshall, Allie, t.	50
Nesser, Sister, t.	1 00
Northrup, Fannie, t.	1 00
Pearson, Benjamin, and wife, t.	1 10
Quincy, J. W., t.	50 00
Sparling, Henry, t.	5 00
Sellers, J. W., t.	6 79
Total	\$147 49

Expenditures.

Bateman, Melissa, a.	\$ 5 00
Christenson, J. C. f.	100 00
Morford, Sr. E. B., a.	6 28
Smith, W. R., e.	5 00
Agent's expenses	1 90
Total	\$118 18
Due church	29 31

Saint Louis District.

R. Archibald, Agent.

Receipts.

Balance due church De- cember 31, 1910	\$ 66 74
Error last report, E. H. Crowson, t. \$2.00, should have been \$20.00	18 00
Archibald, R., t.	5 00
Beard, John, t.	55 00
Beard, John, e.	55 00
Billings, Mrs. J. J., t.	15 00
Boren, James, and wife, t.	5 00
Boren, Edgar, t.	3 80
Bortle, George H., t.	4 00
Bourzoret, Maria, t.	6 00
Bourzoret, Mary, t.	5 00
Boyce, L., and wife, t.	50 00
Brunshorst, H. W. and Esther T., t.	100 00
Carl, W. F., t.	2 10
Cheltenham Branch, obla.	11 57
Clayton, Elizabeth, t.	2 50
Cooke, Noah N., t.	15 00
Cooke, Sarah, o.	25
Cooke, Ivor, t.	15 00
Cosby, Mary, t.	1 00
Crudus, Anna, t.	200 09
Crudus, Anna, c.	200 06
Davies, Ivor, t.	15 00
Day, Benjamin B., t.	25
DeLong, Anna, t.	1 00
Doss, R. N., and wife, t.	10 00
Dowker, J. A., t.	2 50
Elliott, T. J., and wife, t.	20 00
Fairhurst, Anna, t.	5 00
Ferguson, Robert L., t.	5 00
French, Daniel and Laura, t.	5 00
Gale, Jacob F., t.	130 00
Gardner, Fannie, t.	5 83
Geeson, H. C., t.	60 42
Givnerod, Otis W. and Rosa E., t.	5 20
Hambleton, John, and wife, t.	328 70
Hansgrove, Walter and Florence, t.	171 80
Haverock, Walter and Florence, e.	3 20
Himmelmarg, M., t.	4 00
Houston, David, t.	3 50
Hull, John D., t.	15 00

Jacques, Richard and Florence, t.	173 72
Jacques, Richard and Florence, c.	5 00
James, Emie, o.	25
Johnson, Winnie, t.	21 00
Jones, J. T., jr., t.	40 00
Jones, J. T., sen., t.	20 00
Kemp, Belle, t.	2 00
Kendall, Mary Ann, t.	25 00
Lansdowne Branch, obla.	15 80
Lay, A. F., and wife, t.	13 00
Lehman, D. L., and wife, t.	84 00
Mantle, Bliza, t.	5 00
Mantle, Thomas and Eleanor, t.	144 70
Mantle, Thomas and Eleanor, c.	5 00
McBride, Ellen, Robert and Lillie, t.	260 00
McDonald, Mary, t.	10 00
McNealy, Lovie, t.	2 00
Meadows, Cora, t.	24 00
Meadows, Cora, c.	1 00
Molyneux, Elizabeth, o.	1 00
Motshaid, Fred, t.	10 00
Oak Hill Branch, o.	31 80
Owens, Mary M., o.	9 00
Owens, Leonard, t.	1 50
Parrish, Maud, t.	6 00
Parrish, Hazel, t.	5 00
Peach, James and Thoma- sina, t.	6 00
Peglar, George H., and wife, t.	51 00
Peters, Adelle, t.	5 00
Reeves, George, t.	40 00
Remington, C. J., t.	23 00
Roberts, Henry, t.	10 00
Saint Louis Branch, obla.	64 31
Scott, James, t.	3 00
Scott, Robert, t.	5 30
Shoup, Charles, t.	1 00
Shoup, Emma, t.	25
Shoup, W. W., t.	25
Sidwell, Roy, t.	37 80
Smith, Charles, and wife, t.	4 00
Smith, Louis P., t.	100 00
Smith, Mrs. O. G., t.	50 00
Sprotte, Alice, t.	100 00
Tandberg, Mabel, t.	1 00
Tandberg, Esther, t.	1 00
Thomas, Stella E., t.	4 00
Trowbridge, G. S., t.	42 20
Underwriter, Lorena, t.	3 00
Van, George M., and wife, t.	30 65
Vermillion, Mrs. W. L., t.	2 62
Volz, A. F. and Mary E., jr., t.	100 00
Volz, Ruth, t.	45 00
Walrod, Katie G., t.	10 00
Ward, J. R., t.	5 00
Ward, Mrs. J. R., t.	8 00
Whiteside, Mrs. C. T., t.	3 30
Whiteside, Mary, t.	15
Whiteside, William, t.	1 60
Whiting, Mary E., t.	2 00
Wild, Stella, t.	2 00
Kelley, E. L., bishop, (college fund retained) ..	10 91
Williams, John, and wife, t.	15 00
Wilson, Jeanette, o.	1 00
Total	\$3,314 47

Expenditures.

Board, Albert E., a.	\$ 10 00
Bullock children, a.	10 56
City of Saint Louis, special tax	6 00
Counts, R. H., f.	160 00
Dowker, J. A., e.	6 00
Dowker, J. A., f.	441 00
Jenkins, George, e.	25 00
Kelley, E. L., bishop	1,000 00
Kestler, George W., a.	15 40
Paxton, J. W., e.	30 00
Paxton, Mrs. J. W., f.	434 00
Rawley, F. L., e.	40 00
Rawley, F. L., f.	344 00
Sparling, Henry, f.	10 00
Sparling, Henry, f.	128 00
Total	\$2,650 96
Due church	654 51

MONTANA.

Montana District.

Thomas Reese, Agent.

Receipts.

Balance due church De- cember 31, 1910 (cash) ..	\$100 84
Balance due church De- cember 31, 1910, \$5,584- 08, less \$510 paid, (notes)	5,074 08
Allen, Ida, t.	5 00
Beck, Victoria, t.	5 00

Table listing names and amounts for various individuals and groups, including Beck, Josie, Bozeman Branch, Bills, Joseph R., Beck, J. W., District conference, Cazler, C. H., Christofferson, Emma, Davis, Margaret, Davey, Wilhelmina, Dodge, Alden M., Davis, S. A., Emmons, M. V., Esger, Eliza, Gains, Eliza, Eliason, Isaac, Eliason, John, Fell, Martha Ellen, Foster, Z. D., Fullerton, Arthur G., Green, Melissa, Green, A. J., Hanley, Gertie H., Hyatt, Robert G., Haskel, C. H., Johnson, John, Johnson, Mabel, Johnson, Jessie, James, Bessie E., Johnson, M., Jemison, J. F., Jones, Francis A., Kelley, E. L., Jr., Leibold, Robert, Murray, William J., Murray, Cella, Mason, Henry, Mauzer, James W., Meddleton, John, Newbey, R., Roll, Laura, Rasmussen, Walter, Rasmussen, Joseph, Rasmussen, Lizzie, Rasmussen, Mattie, Raymond, Mary H., Reese, Thomas, Spragg, G. A., Smith, Clara M., Sund, Carrie, Sacry, wife, Staffenson, Jacob, Thomander, Oscar, Wilson, Rosa, Wycoff, Anna, Whitney, Neil C.

Table listing names and amounts for various individuals and groups, including Moore, William Shepard, Moore, Samantha B., Moore, Marlet B., Myers, J. L., Manchester, Frank J., Palmer, Mrs. William W., Slonecker, Blanch M., Slonecker, Nellie, Sprague, William, Stanley, E. J., Schrank, John, Willoughby, Mary, Vanalsyne, Louise.

Table listing names and amounts for various individuals and groups, including Culbertson, Anna, Gamet, Levi, Prettyman, C. W., Smith, J. W.

Northern District.

H. S. Lytle, Agent.

Table listing names and amounts for various individuals and groups, including Balance due church Decem-ber 31, 1910, Ahlstrand, Ed R., Ahlstrand, Sister Ed R., Bilyne, Alfred, Bilyne, Ellen, Case, W. Frank, Case, Bernard, Coffeen, Carroll, Condit, David, Deards, Sister C. H., Edwards, Ann, Gatros, Isaac, Himeline, Silvia, Hicks, T. A., Hecks, Margaret A., Hill, William N., Huff, James, Jensen, Sister J. P., Keck, Elizabeth, Lytle, Ivan B., Lytle, Herbert S., Larson, Edward, Larson, Minnie, Lewis, Ether, Murie, George, Marteeny, Lloyd, Marsh, Ellen, Peterson, Mike A., Peterson, Emery, Poffer, Anna M., Rumel, Raymond, Rumel, Nicholas, Snow, Leon, Staff, Arthur E., Staff, Mary, Satterfield, Rachel, Watkins, Susan.

Table listing names and amounts for various individuals and groups, including Agent's expenses, Baker, J. M., Baker, J. M., Bilyne, Marcus, Kelley, E. L., Suttou, J. R., Suttou, J. R., Trusler, Sister James.

Southern District.

C. H. Porter, Agent.

Table listing names and amounts for various individuals and groups, including Balance due church Decem-ber 31, 1910, Armbruster, William, Armstrong, Jeanette, Andrews, Blanche I., Anderson, Mrs. P. B., Anderson, A. P., Anderson, Hannah K., Benson, Lula, Blodgett, Caleb, Brelliar, Samuel, Christy, Elizabeth A., Cox, Alice, Cox, Ella, Dibble, Nellie, Dielendorf, Rena, Duvalvy, Martha, Ervin, Nancy J., Everett, George and Annie, Faunce, Frank.

Table listing names and amounts for various individuals and groups, including Faunce, Ruby, Fromming, H. C., Fitten, Annie B., Graf, Adaline, Graf, David, Grubb, Earl, Grubb, Stella, Grubb, William E., Higgins, Harmon A., Jarrad, Rachel, Johnson, Nellie E., Keller, Henrietta, Keller, Edna, Munsell, J. Guy, Meredith, Mary J., Orr, Margaret S., Parr, Amy, Porter, Laura A., Porter, Carrine, Porter, Mrs. C. H., Sarratt, Anna A., Savage, Wilber, Self, Walter M., Stingley, Mary, Spear, Charles and Della, Trank, Vada, Waldsmith, J. W., White, Henry and Gertie, White, Robert, Woolsey, Emma, Wyckoff, Jessie.

Table listing names and amounts for various individuals and groups, including Agent's expenses, Hanson, Paul M., Insurance, Kelley, E. L., Porter, C. H., Perrin, James, Porter, C. H., Rannie, Edward, Rannie, Edward, Self, W. M., Sutton, J. R., Taxes, Waldsmith, J. W., Due church.

Western Nebraska and Black Hills District.

Bert E. Hart, Agent.

Table listing names and amounts for various individuals and groups, including Rarkdall, Ralph, Godfrey, Stewart E., Godfrey, William F., Goddard, Iva, Hart, Myrtle, McFarlane, Robert S., Stivits, Mrs. C. F., Stadlard, Will A., West, Marvin, Florence, Kipp, Grace E., Kelley, James E., Agent's expenses, Total, Due church.

NEVADA.

Nevada District.

D. R. Jones, Agent.

Table listing names and amounts for various individuals and groups, including Jones, D. R., Ridlar, Sister, Twaddle, Sister, Smith, John.

Table listing names and amounts for various individuals and groups, including Cady, Charles, Parr, F. B., Wiles, J. F., Cady, C. F., Hall rent, Total, Due agent.

NEW YORK AND PENNSYLVANIA.

New York and Philadelphia District.

John Zimmermann, Bishop.

Table listing names and amounts for various individuals and groups, including Balance due church Decem-ber 31, 1910, Angus, Archibald D.

Table listing names and amounts for various individuals and groups, including Batty, George, Bishop, Lot, Buttery, Homer, Carter, Daniel, Carter, Mary E., Cooling, Samuel, Cushing, Thomas, Davies, William, Desjardins, Paul, Desjardins, Paul, Engle, Susan, Evans, Elizabeth, Fossie, Nichols, Fowler, Rud, Founds, Paul A., Frees, Sarah, Freeland, Jennie, Fry, Lillian K., Fry, William E., Fry, William E., Feldmeth, Fred, Gregson, Gifford, Harrison, William H., Hawkins, Richard J., Hawkins, William F., Hiller, John, Hopkins, Sarah B., Hoyle, Albert N., Hughes, Add N., Hull, Ellsworth B., Hull, Ellsworth B., Interest on deposits (Scranton agent), James, David, Jones, Anna, Jones, Anna, Jones, Tallie, Kelley, D. L., Lawrence, John, Lester, Agnes, Lester, Alfred E., Lester, Stephen, Lewis, Albert, Lewis, Edward A., Lewis, Evan, Lewis, E. Walter, Lewis, Margaret S., Lewis, Maud, Maddux, Charles W., Maddux, Walter W., Matthews, W. H. K., Milligan, N. Edward, Morris, George, Morris, William, McGuire, Benjamin R., McGuire, Josephine, Nichols, William, Osborn, Ida, Oblations, Brooklyn Branch, Oblations, Elk Mills Branch, Oblations, New Park Saints, Oblations, New York and Philadelphia district conference, Oblations, Scranton Branch, Oblations, Philadelphia Branch, auxiliaries, Plunkett, William, Potts, George, jr., Potts, George, sen., Roth, Anna, Senior, Harriet, Shaw, Daniel T., Shaw, Evangeline, Shaw, Rosabel, Smith, Vincent, jr., Smith, Vincent, jr., Squire, Ephraim, Tract fund (Scranton Branch), Thomas, John, Tract fund (Brooklyn Branch), White, Rachel, Whitnell, Elizabeth, Wilson, James, Zimmermann, John, sen.

Table listing names and amounts for various individuals and groups, including Agent's expenses, Hanson, Paul M., Insurance, Kelley, E. L., Porter, C. H., Perrin, James, Porter, C. H., Rannie, Edward, Rannie, Edward, Self, W. M., Sutton, J. R., Taxes, Waldsmith, J. W., Due church, Rarkdall, Ralph, Godfrey, Stewart E., Godfrey, William F., Goddard, Iva, Hart, Myrtle, McFarlane, Robert S., Stivits, Mrs. C. F., Stadlard, Will A., West, Marvin, Florence, Kipp, Grace E., Kelley, James E., Agent's expenses, Total, Due church, Jones, D. R., Ridlar, Sister, Twaddle, Sister, Smith, John, Cady, Charles, Parr, F. B., Wiles, J. F., Cady, C. F., Hall rent, Total, Due agent, Anderson, Sister William, Anderson, William, Carr, Harry, Farrell, Ralph W., Greene, U. W., Greene, U. W., Hull, Ellsworth B., Hull, Ellsworth B., Kelley, E. L., LaRue, William E., Lentell, John R., LaRue, William E., Lewis, William J., Matthews, M. O., Milligan, N. Edward, Missionary board, Mortality, Katherine, Morris, Ellen, Schultz, Jacob.

Table listing names and amounts for various individuals and groups, including Anderson, Sister William, Anderson, William, Carr, Harry, Farrell, Ralph W., Greene, U. W., Greene, U. W., Hull, Ellsworth B., Hull, Ellsworth B., Kelley, E. L., LaRue, William E., Lentell, John R., LaRue, William E., Lewis, William J., Matthews, M. O., Milligan, N. Edward, Missionary board, Mortality, Katherine, Morris, Ellen, Schultz, Jacob.

Table with 2 columns: Name and Amount. Includes Stone, A. B., e., \$25.00; Smith, W. W., f., \$508.00; Stone, A. B., \$232.00; Sundry assistances (Christ-mas), \$15.00; Thompson, Venus, a., \$20.00; Tracts, Scranton Branch, \$4.10; Total, \$3,709.70; Due church, \$2,084.98.

Western District.

F. J. Upsyke, Agent. Receipts.

Table with 2 columns: Name and Amount. Includes Balance due church Decem-ber 31, 1910, \$100.00; Atkins, Merrit, and wife, \$20.00; Burton, Hattie, \$2.00; Blair, William, and wife, \$10.00; Batchelor, J. Margaret, \$23.00; Brothers, Anna, \$5.00; Brothers, William, and wife, \$25.00; Barrick, A. M., \$23.00; Blue, Agatha, \$5.00; Conference oblation, Niagara Falls, \$5.64; Breggie, James, and wife, \$5.00; Davis, G. J., \$15.00; Fairl, Joseph, and wife, \$1.00; Griswold, Mrs. W. B., \$15.00; Griswold, W. E., \$1.30; Goff, Eva, \$3.00; Harper, Mary, \$3.00; Joy, Edward, \$3.00; Joy, F. D., and wife, \$57.25; Joy, Ethna, \$1.50; Koehler, Charles, \$1.00; Koehler, Mrs. C. C., \$2.00; Lewis, H. Lee, and wife, \$10.00; Lands, George, and wife, \$25.00; Lands, J. William, and wife, \$25.00; Loomis, Mrs. J. Lina, \$110.00; Leslie, C. Frank, and wife, \$10.00; McLean, A. Isabelle, \$10.00; Marden, Sanford, and wife, \$100.00; Osmin, Cora, \$2.00; Osmin, Sallie, \$2.00; Rathbun, H. Floyd, and wife, \$26.50; Rathbun, L. George, and wife, \$3.50; Surdam, A. M., \$5.00; Steere, Lillian, \$65.00; Surdam, Rosa, \$2.00; Spinnett, F. J., and wife, \$22.65; Schofield, S. James, \$20.00; Terrybury, Edson, and wife, \$3.75; Terrybury, H. A., and wife, \$22.20; Upsyke, J. Frank, and wife, \$36.00; Upsyke, Elry, \$50.00; VanDusen, Adline, \$10.00; Weegar, Mrs. L. P., \$24.00; Whitehead, A. George, and wife, \$100.00; Warner, Alex. and wife, \$35.00; Wahl, Conrad, and wife, \$70.00; Wilkinson, N. Noble, and wife, \$46.00; York, Charles, \$10.00; York, Charles, and wife, \$10.00; Total, \$1,120.34.

Expenditures.

Table with 2 columns: Name and Amount. Includes Agent's expenses, \$17.27; Booker, Alma, f., \$207.00; Booker, Alma, ex f., \$10.00; Booker, Alma, e., \$30.00; Davidson, J. H., e., \$22.00; Daniels, Henry, a., \$15.00; Greene, E. W., e., \$12.00; Kelley, E. L., bishop, \$454.02; Smith, O. H., e., \$11.50; Stone, E. A., e., \$20.00; Vansbury, Edwin, a., \$10.00; Total, \$868.79; Due church, \$251.55.

NORTH DAKOTA.

North Dakota District.

Jerome E. Wildermuth, Agent. Receipts.

Table with 2 columns: Name and Amount. Includes Balance due church Decem-ber 31, 1910, \$323.18; Brother, A. o., \$50.00; Brother, A. o., \$5.00; Brown, Charles M., and wife, \$9.00; Butler, Mrs. Lillie, \$5.00; Carlson, Warden J., \$6.00; Crowl, Blanche, \$1.50; Bahl, Ole, and wife, \$20.00; Darling, Joseph W., \$10.00; Darling, Frances J., \$5.00; Darling, Jessie, \$1.50; Darling, Gladys, \$1.50.

Table with 2 columns: Name and Amount. Includes Fargo Branch, oblation, \$8.45; Freke, Arthur, and wife, \$10.00; Freeman, Carl B., \$20.40; Graham, Charles, \$50.00; Ganfield, Cora, \$25.00; Graham, Ellen, \$10.00; Holm, Mrs. Tobias, \$10.00; Heisler, Mrs. Nettie, \$4.00; Keck, J. C., and wife, \$20.00; Langdon, Albert P., and wife, \$17.00; Leetun, Lars, \$10.00; Leitch, Thomas, \$50.00; Massor, Samuel, and wife, \$2.00; Moffit, Mrs. H. A., \$2.90; Moline, Mary, \$5.00; Murry, William J., \$10.00; McElwain, J. W., and wife, \$5.00; and Leta, \$5.00; McLeod, Mrs. Emoline M., \$90.00; McClelland, James C., \$10.00; Moffitt, George, and wife, \$15.00; Moline, Katherine, \$5.00; Nash, Mrs. Rhoda F., \$75.00; Page, Mrs. Irene, \$2.50; Phay, J. J., and wife, \$18.00; Remick, Mrs. Henry, \$25.00; Rasmussen, Michael, \$24.00; Rogers, Mrs. Ida, \$5.00; Rogers, Nellie, \$5.00; Rogers, Albert, \$5.00; Rogers, Webster, and wife, \$10.00; Spaulding, Charles J., \$48.00; Smith, Charles A., \$38.00; Stowell, Salo, \$15.00; Sherman, Mrs. Ella, \$3.30; Thompson, William D., and wife, \$100.00; Thompson, John W., \$50.00; Tilton, Mrs. Rose, \$5.00; Trowbridge, Leveret H., \$500.00; Trowbridge, Sarah A., \$500.00; Weddle, Elmer E., and wife, \$25.00; Wildermuth, Jerome E., and wife, \$20.00; Young, Rachel, \$12.00; Young, Milton, \$2.10; Zimmerman, Jacob, \$1.00; Total, \$2,322.23.

Expenditures.

Table with 2 columns: Name and Amount. Includes Agent's expenses, \$50.88; Assisting in locating parties, \$5.00; Houghton, Mrs. L. f., \$372.00; Kelley, E. L., bishop, \$500.00; Massor, Samuel, a., \$3.00; Smith, J. W., e., \$2.50; Shakespeare, William E., e., \$1.25; Sparling, William, e., \$25.00; Sparling, Mrs. William, f., \$232.00; Tent expenses, \$380.00; Wildermuth, J. E., f., \$232.00; Whiting, Alonzo, f., \$232.00; Total, \$1,839.63; Due church, \$482.60.

NOVA SCOTIA.

Nova Scotia District.

Lois G. Johnson, Agent. Receipts.

Table with 2 columns: Name and Amount. Includes Dimock, Margaret, \$10.00; Fillmore, Blair, \$1.00; Hyatt, Mrs. John, \$5.00; Johnson, Boyd, \$25.00; Johnson, Leander, \$25.00; Johnson, Mrs. Leander, \$1.00; Jernogan, Mrs. Catherine, \$1.00; McDonald, Mrs. Sarah, \$25.00; O'Brien, Mattie, \$4.00; O'Brien, Annie, \$3.00; Wood, Wilfred, \$10.00; Wood, Mrs. Bertie, \$5.00; Total, \$90.25.

Expenditures.

Table with 2 columns: Name and Amount. Includes Agent's expenses, \$65.00; Kelley, E. L., bishop, \$64.60; Macgregor, Daniel, e., \$15.00; Sheehy, John F., e., \$10.00; Total, \$90.25.

OHIO, PENNSYLVANIA AND WEST VIRGINIA.

Kirtland, Pittsburg, and Ohio Districts.

J. A. Becker, Bishop. Receipts.

Table with 2 columns: Name and Amount. Includes Kirtland District. Balance due church Decem-ber 31, 1910, \$51.04; Abbot, Jane, t., \$10.00; Ahlstrom, Martin, and wife, \$36.00; Akron Branch, oblation, \$29.92; Allen, James, t., \$1.50.

Table with 2 columns: Name and Amount. Includes Allen, Sister Joel, t., \$20.00; Allen, Verma, t., \$1.50; Ashman, Charles, and wife, \$5.00; Attwood, Floyd, t., \$0.05; Baldwin Branch, oblation, \$10.10; Baldwin, John, and wife, \$12.00; Baldwin, J. W., and wife, \$3.00; Barber, Minat, t., \$11.50; Barstow, George, t., \$25.00; Bartley, John D., t., \$25.00; Bartley, J. M., and wife, t., \$35.00; Becker, Mrs. J. A., t., \$10.00; Becker, Pauline M., t., \$50.00; Benbow, Dennis, t., \$1.00; Bigler, L. E., and wife, t., \$3.00; Billman, Emma, t., \$6.00; Billman, Emma, o., \$2.00; Blasey, Barbara, t., \$2.00; Bomer, Elizabeth, t., \$1.00; Braman, Earl, t., \$50.00; Brockway, Frank, and wife, \$14.00; Buchanan, Matilda, t., \$2.00; Buchanan, Matilda, o., \$1.25; Burdick, G. Leon, and wife, \$53.50; Burdick, G. L., and wife, \$2.00; Burdick, Mabel, t., \$1.03; Calhoun, Daisy, t., \$10.00; Canton Branch, oblation, \$7.57; Carlisle, Belle, t., \$25.00; Carlisle, James, and wife, t., \$6.00; Carlisle, John, t., \$5.00; Carpenter, Mrs. C. E., t., \$50.00; Carrion, Paul, and wife, t., \$9.00; Childs, O. J., and wife, t., \$6.00; Cleary, Jennie, t., \$50.00; Cleveland Branch, oblation, \$52.80; Cleveland Z. R.-L. S., \$1.31; Cokenauville Branch, obla- \$5.85; Covey, T. A., t., \$25.00; Cozadd, Mary, t., \$10.00; Cramer, Charles, and wife, \$3.00; Cramer, Dora, t., \$1.00; Cramer, Elsie, t., \$2.25; Cramer, Hazel, t., \$1.00; Cramer, John, and wife, t., \$2.75; Cramer, Ruby, t., \$25.00; Cramer, Ruth, t., \$25.00; Curry, Earl R., t., \$3.00; Curry, Lemuel, and wife, t., \$49.50; Davidson, Lawrence, t., \$1.00; Dickterhote, Harriet, t., \$48.00; Duncy, W. A., and wife, t., \$1.00; Dudley, H. G., and wife, t., \$4.50; Ebeling, Orville, t., \$3.00; Erdman, Louis, t., \$2.00; Erter, John, t., \$20.00; Erter, John, c., \$50.00; Farnfield, Mrs. J. C., t., \$7.00; Fedderson, Miss T. C., t., \$1.00; Pocht, Flora D., t., \$40.00; Frew, Thomas, and wife, t., \$10.00; Fuller, Robert, t., \$8.00; Gale, Thomas, and wife, t., \$40.00; Gale, Thomas, and wife, o., \$5.00; Garland Branch, oblation, \$1.75; Garwood, U. L., and wife, t., \$3.00; Gaskins, Mrs. E. M., t., \$12.85; Gaskins, Pearl E., t., \$2.60; Gaskins, Geo. B., o., \$2.40; George, William C., and wife, t., \$21.77; Givens, Dora, t., \$19.25; Givens, Martha, t., \$1.00; Givens, Susie, t., \$5.00; Gordon, Mrs. A., t., \$5.00; Gordon, Mary, t., \$4.00; Graf, Marie, t., \$6.00; Gross, M. D., and wife, t., \$20.00; Handy, Maggie, t., \$1.50; Hardin, Jacob, and wife, t., \$11.00; Hardin, Wilbur L., o., \$9.50; Hanner, Mary, t., \$21.50; Hartz, Joseph P., and wife, \$6.50; Haynes, F. T., t., \$55.00; Headley, Morah H., and wife, t., \$9.00; Headley, Morah H., and wife, c., \$1.00; Hollibaugh, Margaret, t., \$11.00; Hollibaugh, Harry, and wife, t., \$59.70; Hollibaugh, Samuel S., t., \$1.00; Hollibaugh, Sarah C., t., \$1.00; Holman, L. S., and wife, t., \$11.28; Houghton, Carrie, t., \$5.92; Houghton, Randall, t., \$2.00; Houghton, Stewart, t., \$7.50; Householder, Ewella, t., \$5.20; Hulmes, R. F., and wife, t., \$54.20; Johnson, Ford, t., \$25.00; Jones, David H., t., \$7.50; Jones, David H. o., \$1.00; Jones, David R., and wife, t., \$30.00; Jones, Hanna, t., \$11.00; Jones, Jennie May, t., \$10.50; Jones, John C., o., \$5.50; Jones, Jennie May, o., \$7.20; Jones, Elleanor G., t., \$22.50; Keck, C. E., and wife, t., \$22.50.

Table with 2 columns: Name and Amount. Includes Kelsey, Frank, and wife, t., \$50.00; Kelsey, William, t., \$30.00; Kelley, Mrs. B. A., t., \$2.00; Klur, A. B., \$53.83; Kirtland Z. R.-L. S., t., \$70.00; Lake, J. H., and wife, t., \$24.00; Lewis, John D., and wife, t., \$12.00; Logsdon, Martha, t., \$25.00; Lohnagron, Sister, t., \$3.00; Mackenzie, Margaret, t., \$30.00; Manchester, A. R., and wife, t., \$10.00; McConaughy, James C., and wife, t., \$19.00; McCoy, John C., and wife, t., \$3.00; McDowell, Delos, and wife, t., \$18.35; McDowell, Delos, and wife, c., \$1.00; McDowell, George, t., \$3.70; McFarland, Nellie, t., \$2.00; McKenzie, V. S., and wife, t., \$3.00; McMillen, Mary, t., \$50.00; McNeil, J. A., and wife, t., \$65.00; Mellon, Thilie, t., \$2.00; Miller, Mrs. C. Ed., t., \$10.00; Miller, Eben, and wife, t., \$10.00; Miller, Robert, and wife, t., \$71.00; Minkler, Ida, t., \$3.00; Minkler, Kittie, t., \$1.00; Moore, James, t., \$2.50; Moore, Lizzie, t., \$25.00; Morris, Lucy Ellen, t., \$25.00; Morris, Ferdinand, t., \$15.00; Mottshand, Mrs. J. Charles, t., \$5.00; New Castle Saints, oblation Philadelphia Branch, \$31.93; Neville, Cecil, t., \$20.26; Neville, Ethel, t., \$5.50; Neville, George, t., \$12.50; Neville, John, and wife, t., \$0.75; North, Fannie, t., \$2.00; Ovenden, Edith, t., \$2.00; Parks, Isaiah, t., \$1.25; Parsons, Martha, t., \$1.50; Peck, May, t., \$2.00; Pero, Frank, t., \$50.00; Phare, John J., t., \$1.00; Piper, Mary, t., \$1.25; Proper, Auvergn, t., \$3.75; Proper, David H., and wife, t., \$8.00; Radler, Mrs. t., \$1.68; Rhodes, Herbert, and wife, t., \$1.62; Riblet, Sister S. J., t., \$5.00; Rice, Emma, t., \$1.00; Richards, Celia, t., \$1.00; Richards, Olive, t., \$1.60; Richardson, Edith E., t., \$1.25; Richardson, Frances E., o., \$2.00; Richardson, Frances J., o., \$50.00; Richardson, Fannie E., t., \$2.00; Richardson, George, o., \$75.00; Richardson, John A., o., \$6.00; Ritchie, Daniel, t., \$10.00; Robertson, C. H., and wife, t., \$7.00; Robertson, Eva S., t., \$3.50; Robson, Edwin, and wife, t., \$8.50; Robson, George, t., \$30.00; Robson, John, and wife, t., \$6.50; Robson, Robert, t., \$5.00; Romig, Anna, t., \$1.00; Romig, Charles, and wife, t., \$11.35; Romig, Clifford, t., \$1.09; Russell, Melzine, t., \$5.00; Russell, Jennie, t., \$1.00; Ryhal, Frank and wife, t., \$3.00; Ryhal, Lamont, and wife, t., \$6.00; Ryhal, Myrten, and wife, t., \$1.50; Ryhal, Ransom W., t., \$5.00; Schmidt, E. P., and wife, t., \$50.00; Semler, Orin, o., \$155.00; Semler, Orin, e., \$5.00; Shafer, Wilson J., and wife, t., \$200.00; Sharon Branch, oblation, \$12.60; Shepard, Arthur, t., \$19.50; Shepard, Jane, t., \$18.00; Sparks, Lizzie, t., \$2.50; Steinbaugh, Edward, and wife, t., \$60.00; Stone, Cora, t., \$2.00; Stottler, Silas, and wife, t., \$3.00; Temple Branch, oblation, \$16.36; Thomas, Anna, t., \$1.75; Thomas, Cella, t., \$4.40; Thomas, E. A., and wife, t., \$1.00; Thomas, I. Z., and wife, t., \$15.50; Thomas, M. S., and wife, t., \$1.00; Thomas, Thomas, t., \$1.00; Thomas, Thomas U., and wife, t., \$21.50; Thomson, Margaret, t., \$1.00; Thomson, Margaret, o., \$1.00; Tibbts, Grace, t., \$50.00; Tibbts, Lisle, t., \$25.00; Titus, Harriet, t., \$1.50; Titus, I. P., t., \$60.00; Topping, John W., and wife, t., \$90.00; Topping, Lillian I., t., \$1.35; Topping, Robert, t., \$9.00; Topping, Ruth, M., t., \$1.00; Trolon Branch, oblation, \$68.00; Warner, C. F., and wife, t., \$1.00; Warner, Rosa, t., \$11.00.

Table listing names and amounts: Watkins, James, and wife, 50; Webb, E. A. and wife, 32 45; Webb, Frank C. and wife, 5 00; Whitcomb, Sadie, 7 00; Wigton, Evangeline Robson, 1 00; Williams, John A., and wife, 1 00; Willson, Earnest W., and wife, 20 00; Yates, Martha, 1 05; Young, J. N., and wife, 6 40; Zwerman, Emma, 2 50.

Pittsburg District.

Table listing names and amounts for Pittsburg District: Allridge, Charles W. C., 50; Allridge, Corena, 2 00; Allridge, May, 5 55; Allridge, Minnie, 1 00; Allridge, Russell, 1 00; Anthony, Abner, 20 00; Anthony, Joanna, 5 50; Anthony, Rena, 5 50; Barnes, Elijah, 5 50; Barret, George, 4 00; Beam, Eunice, 4 00; Benner, Annie M., 5 50; Bishop, James E., and wife, 25 77; Biles, Elizabeth, 1 00; Bishop, Mabel M., 1 00; Birch, Eliza, 1 00; Booher, John R., and wife, 1 00; Bram, Edward W., 2 25; Brewster, Mary S., 2 00; Brewster, Mary S., 8 00; Brewster, William W., 5 00; Burk, Charley, 2 00; Call, Clara, 1 00; Chambers, Lillie E., 1 50; Clark, Lovina, 75; Clark, Johanna C., 1 00; Cleg, Nellie Henderson, 12 00; Collin, David, 1 50; Collin, John, 12 70; Collin, June A., 1 00; Cooper, Thomas, and wife, 9 00; Craig, James, and wife, 5 00; Crow, Clyde, 55 55; Curry, Ebenezer, and wife, 6 00; Curry, Lemuel F. P., and wife, 83 50; Daugherty, W. H., and wife, 6 00; Davis, Catherine, 20; Dobbs, Annie E., 13 00; Dobbs, Bertha, 85; Dobbs, Gordon, 25; Dobbs, J. Frank, 2 25; Dobbs, Jasper N., 1 00; Dobbs, Kathleen L., 25; Dobbs, Lillie M., 25; Dobbs, Lovina E., 10 00; Dobbs, Martha, 25; Dobbs, Rosa, 1 95; Dobbs, William A., 75; Dobbs, W. Henry, 5 50; Downs, Thomas, 2 00; Drenko, Mary, 1 00; Drenko, Mary, 1 00; Edwards, A. H. D., and wife, 5 30; Edwards, Joseph, and wife, 2 00; Elder, Anna, 50; Fayette City Branch, 5 52; Forbes, William, 1 00; Fry, Charles, and wife, 2 00; Gamble, R. N., and wife, 1 00; Gaskill, Samuel, and wife, 6 85; Glassford, Edith, 15 00; Grazier, Wm. C., and wife, 10 92; Gunn, Rhoda, 50; Hall, Charles, 20; Hall, Evert, 20; Hall, Samuel, 75; Harding, Walter, and wife, 2 00; Harup, Frank, 6 00; Haugh, Gemma N., 1 00; Hodge, Amanda, 1 00; Huffman, Jonathan, 1 00; Huffman, Mary, 1 50; Jaques, J. A., and wife, 31 00; Kaylor, Emerson, 5 00; Kaylor, Michael, 2 00; Kennedy, John, and wife, 10 00; Lamer, Presley, and wife, 2 00; Lang, John M., and wife, Jr., 22 00; Lang, John M., sen., 1 50; Lenhart, John B., 2 00; Liston, Matthew W., 25 00; Liston, William S., and wife, 15 00; Liston, William S., Jr., 1 25; Lockard, George, 2 25; Lockard, Henry, and wife, 18 00; Lucas, Sister C. A., 5 00; Lucas, Emmet, and wife, 4 00; Lucas, Joseph, 1 00; Lucas, William, 1 00; Lucas, William, 1 00; Lydick, Dora, 2 00.

Table listing names and amounts: Lydick, Della, 27 00; Lydick, Oma, 1 30; Martin, Chester, and wife, 2 00; Martin, John W., and wife, 8 00; Martin, Samuel A., 21 00; Mathews, Annie, 1 25; Mathews, Hanna, 2 50; McIlvain, Martha, 5 50; McMillen, John, and wife, 1 00; Miller, C. Ed., 10 00; Moore, James W., 10 00; Neutzling, Carrie, 1 50; Oliver, John F., 31 35; Oliver, Norman, 4 40; Pace, John G., and wife, 30 40; Perrie, Emma A., 2 70; Peterman, Eva Myrtle, 17 00; Phillips, Laura B., 2 00; Pittsburg Branch, 2 25; Pittsburg Ladies' Aid Society, 4 26; Rodabaugh, Elvira, 25; Rodabaugh, Jesse B., 1 00; Rodabaugh, Philip, 1 00; Raisbeck, Della, 5 50; Randall, Elijah, 1 00; Reddear, Arubel, 7 00; Reigle, Lena, 5 00; Richards, William, and wife, 15 00; Rush, William E., and wife, 2 00; Scott, Martha J., 5 00; Seung, Louis A., and wife, 47 70; Silvers, Maud, 2 00; Smith, Leroy, 10 75; Smith, William, 5 00; Sterck, Thomas, 1 00; Steubenville Saints, 10 47; Steubenville Z. R. L. S., 1 23; Stone, Elizabeth, 5 00; Tary, O. J., and wife, 36 25; Thomas, Clarence H., 20 90; Thomas, Evan H., 2 00; Thomas, Lydia, 4 50; Thomas, Myron E., 3 00; Treadway, Susan, 5 00; Ullom, L. D., 10 00; Wayt, Joseph, 2 00; Wensyl, Mary O., 1 00; Wentzel, L. L., 5 00; Wheeling Branch, 26 70; Wilcox, Charles, 3 00; Winship, Amos, 9 75; Winship, George, and wife, 2 50; Winship, Jesse B., and wife, 11 00; Winship, Robert H., and wife, 4 00; Winship, Robert H., Jr., 5 50; Yocum, Alphaus, 2 00; Yocum, Isaac E., and wife, 16 00; Yocum, William D., 25.

Ohio District.

Table listing names and amounts for Ohio District: Altman, Charles, 1 00; Altman, Samuel, 19 00; Bachelard, Sarah E., 5 50; Bealer, Martha, 2 25; Beaty, Mary E., 2 00; Beck, Lulu, 1 00; Bennington, M. L., and wife, 10 00; Bradish, Rachel M., 5 00; Brown, Samantha, 1 00; Cargan, Elizabeth, 1 00; Carter, Harvey A., 13 00; Cecil, Adon, 5 00; Clark, C. W., and wife, 7 50; Clements, H. B., and wife, 24 00; Clements, H. B., and wife, 1 00; Coddington, Lilly, 1 00; Columbus Branch, 64 31; Cook, Jane, 11 00; Cooper, Charles, and wife, 20 00; Cooper, Charles, 2 00; Crabtree, Dorcas, 1 00; Crabtree, Ellen, 1 00; Crabtree, Ida, 2 50; Culp, Harvey, 3 70; Culp, Marten, 2 00; Culp, Rufus, 6 00; Curtis, Rebecca, 5 00; Curtis, Rosa, 4 00; Duffner, Anna, 7 00; Duffner, Arena, 5 00; Elchorn, Eliza, 7 00; Ellis, John, 1 25; Eversman, Phoebe, 3 00; Eversman, Edith, 5 00; Eversman, Henrietta, 1 00; Eversman, Pear, 1 00; Fair, Peter, 1 50; Floodwood Branch, 3 15; Forst, Lewis, 1 00; Foss, Florence, 1 00; Foss, Lizzie, 1 00.

Table listing names and amounts: Foster, Charles II., and wife, 0 85; Foster, Lottie, 1 00; Frederick, Catherine, 40 00; French, Harry B., 6 00; Gabriel, Margaret, 50 00; Gallagher, Sarah, 5 50; Haller, Jessie, 15 00; Hammerstein, Flora, 65; Hanna, D. J., and wife, 40 00; Hanna, Grace, 5 00; Hanna, S. D., and wife, 50 00; Harnish, D. J., 1 00; Harnish, T. D., and wife, 5 00; Hiser, Nettie, 11 55; Ironton Branch, 5 00; Jeffers, S. J., 3 30; Jones, C. E., and wife, 1 00; Jones, R. B., and wife, 10 00; Kinsler, Charles, 2 00; Klein, Lillian, 2 00; Koon, Alice, 4 00; Koon, Alvirra J., 2 00; Kriebel, S. B., and wife, 15 00; Kriebel, Mrs. S. B., 16 00; Lanning, Mollie, 1 00; Layne, Alice, 1 00; Lewis, L. C., and wife, 16 00; Lewis, Thomas, 5 50; Limerick Branch, 1 10; Matthews, J. E., 2 00; Matthews, J. E., 2 00; Martin, Mamie V., 20 00; Masheter, Emma, 6 85; Masheter, Emma, 5 50; McLaughlin, Jane, 1 00; Meyers, Brother, 1 00; Middletown Branch, 34 45; Miller, Mary, 3 00; Miller, Verna, 2 00; Munyan, Jeremiah, 2 50; Munyan, Robert, 1 00; Nelsonville Saints, 4 35; Nieman, A. H., and wife, 10 00; Nieman, Frank, 25; Nieman, Harry, 25; Noble, Lulu, 4 00; Parks, Harriet, 9 00; Parks, Hewitt, 1 50; Perry, Joanna, 3 00; Paul, George W., and wife, 3 00; Pleasant Valley Branch, 18 61; Rhoades, P. Stacy, and wife, 40 00; Rogers, Harry, 2 50; Rogers, W. F., 1 00; Rowe, Harvey, 3 00; Rowe, Mary, 14 00; Sand Run Branch, 4 50; Scharfenberg, Charles, 1 00; Schmidt, Ida, 1 10; Schmidt, Theresa, 4 05; Schneler, Pearl, 1 00; Sisler, James, and wife, 3 75; Sisler, James, and wife, 3 60; Skeen, Addie, 20 00; Skeen, May, 10 00; Smith, Hiram K., and wife, 10 00; Smith, J. C., and wife, 7 00; Smith, Margaret, 3 00; Sparks, Eliza, 1 00; Sparnon, Elizabeth, 3 35; Stanley, Rosetta, 2 00; Steadman, Sister C. A., 5 50; Stephens, George, 2 50; Stowell, Frank, 75; Turvey, Frances, 3 00; Vale, Lute, 10 00; Vanmeter, James, 5 00; Vanmeter, Van, 10 00; Vales Mills Branch, 31 28; Vales, George, and wife, 20 35; Welch, T. C., 2 30; Welch, F. R., 2 50; Whente, Nathan, 6 00; Williams, Clara, 6 16; Williams, David, 2 00; Williams, George E., and wife, 26 90; Williams, Jeanette, 3 00; Williams, J. B., and wife, 90 00; Williams, Joseph, 0 05; Williams, Margaret, 3 00; Williams, Mary, 1 00; Winn, Merrill R., 9 75; Wolfe, Earl, 7 00; Wolfe, Emma, 4 25; Woods, Alice P., 10 00; Woods, I. P., 10 00; Woods, Martha, 1 00; Wren, Edith, 50 00; Wren, Edith, 42 87; Wren, Elizabeth, 10 00; Wren, T. R., 25 00; Wyatt, Minnie, 5 50; Total, \$4,697 41.

Expenditures.

Table listing names and amounts for Expenditures: Baldwin, Richard, 25 00; Baldwin, Richard, 90 00; Becker, J. A., 191 53; Becker, J. A., 424 00; Booker, N. L., 5 00; Booker, N. L., 140 00; Burdick, G. Leon, 25 00; Burdick, G. Leon, 175 00; Craig, James, 195 00; Ebbling, Francis J., 25 00; Ebbling, Francis J., 376 00; Farnfield, John C., 15 00; Farnfield, J. C., 250 00; French, Harry B., 9 80; Fry, Charles, 304 00; Griffiths, G. T., 17 50; Griffiths, G. T., 400 00; Hillard, G. H., 15 00; Jeffers, S. J., 4 50; Kelley, E. L., bishop, 43 00; Lake, John H., 9 00; Lake, John H., 275 00; McConnaughy, James C., 20 00; McConnaughy, James C., 280 00; Metcalf, J. W., 18 09; Miller, C. Ed., 6 05; Miller, C. Ed., 315 00; Miller, O. R., 20 00; Miller, O. R., 160 00; Agent's expenses, 82 34; Parker, Mrs. George A., 10 00; Russell, R. C., 113 85; Smith, William, 5 00; Stubbart, J. M., 140 00; Thomas, O. B., 10 00; Thomas, T. U., 120 00; Tucker, D. E., 250 00; Wheeling Branch, for church building, 114 75; Total, \$4,628 42; Due church, 68 99.

OKLAHOMA.

Eastern and Central Districts.

Ellis Short, Bishop. Receipts.

Table listing names and amounts for Receipts: Balance due church Decem-ber 31, 1910, \$318 70; Bussell, P. B., 3 70; Black, Ellen, 11 60; Bennett, Richard, 5 00; Ballard, Mrs. John, 10 00; Brannon, R. O., 1 00; Berry, T. N., 75 00; Barker, Estella, 5 00; Burks, T., 10 00; Bowman, Leona, and daughter, 2 35; Butler, Mary, 5 00; Ballard, John, 15 00; Brannon, W. O., 4 00; Brannon, J. P., 3 00; Broughton, E. T., 5 00; Bailey, S. H., 25 00; Boren, J. H. and Becca, 5 00; Bussell, Sister S. B., 8 45; Baldwin, D. M., 5 27; Chrisman, Charles C., 7 00; Courtney, Samuel, 20 00; Crawford, Harry, 1 40; Coker, William W., 2 00; Cowley, Robert, 12 00; Dollings, Sister Toka, 24 00; Duncan, Henry, 5 00; Dillen, Frank, 50 00; Goss, Joseph, 20 00; Goodwin, A. B., 1 00; Gooch, W. A., 1 00; Gray, C. W., 25 00; Goss, S. L., 15 50; Hughes, Samuel, 50; Hubble, W. P., 10 00; Hickox, E. B., 10 00; Hogue, Zenas B., 4 90; Hogue, Sister L. B., 1 00; Henson, Frank, 10 00; Hanley, S. A., 2 00; James, O. L., and wife, 263 00; Kuykendall, James, 55 00; Kuykendall, Lena, 10 00; Kelley, E. L., bishop, 550 00; Kelsey, Joseph, 7 75; Kelsey, E. L., 2 25; Kelsey, J. B. (1910), 5 00; Kelso, Mattie, 5 00; Lum, D. L., 16 00; Moore, Belle, 6 00; Moore, Earl, 10 00; Mills, Frank, and wife, 30 35; Manning, Thomas L., 30 00; McGowan, Walter, 11 50; Peacock, W. W., and wife, 12 00; Patton, W. I., and wife, 10 00; Plumb, Shelby and Laura, 5 00; Peacock, Ruth, 10 00; Reed, J. S. and F. H., 10 00.

Table with 2 columns: Name and Amount. Includes Robinson, W. N., Stevens, J. C., Simmons, Jesse M., etc.

ONTARIO.

R. C. Evans, Bishop. Receipts.

Table of receipts for R. C. Evans, Bishop. Includes 'Balance due church Decem-ber 31, 1910', 'Arnold, W. I.', 'Burger, John L.', etc.

Expenditures.

Table of expenditures for R. C. Evans, Bishop. Includes 'Aylor, William, e.', 'Erwin, B. A. f.', 'Maloney, R. M.', etc.

Western District.

Hubert Case, Agent.

Receipts.

Table of receipts for Western District. Includes 'Balance due church Decem-ber 31, 1910', 'Box, Zora, t.', 'Barraclough, E. L.', etc.

Expenditures.

Table of expenditures for Western District. Includes 'Case, Hubert, f.', 'Case, Hubert, e.', 'Maloney, R. M.', etc.

Edmonds, Alexander and

Elsie, t. 50
Erving, Thomas, estate, t. 50
Fletcher, Daniel, t. 2 00

Table of receipts for Edmonds, Alexander and wife. Includes 'Fowler, Alonzo, and wife', 'Green, Frank and Annie', 'Green, Kezia, t.', etc.

Expenditures.

Table of expenditures for Edmonds, Alexander and wife. Includes 'Kelley, E. L., bishop', 'Office expense', 'Total', 'Due church'.

Table of receipts for London District. Includes 'Soups, Aaron, t.', 'Spencer, Emily, sen.', 'Stover, John, t.', etc.

Expenditures.

Table of expenditures for London District. Includes 'Brown, Samuel, f.', 'Brown, Samuel, e.', 'Davis, James', etc.

London District.

John L. Burger, Agent.

Receipts.

Table of receipts for London District. Includes 'Balance due church Decem-ber 31, 1910', 'Armstrong, Thomas, and wife', 'Atkinson, Emma, t.', etc.

Table of names and amounts, including Farthing, R. J., t. 1 07; Farthing, W. H., and wife, t. 35 00; Kirby, George, t. 2 00; Mableigh, Sarah, t. 3 25; Gray, Frank, and wife, t. 19 00; Hanley, Ellen, t. 10 00; Hardey, Ethel, t. 4 00; Hardey, Ray, t. 1 50; Hardey, W. A., and wife, t. 25 00; Hardey, W. E., and wife, t. 1 00; Henley, G. H., and wife, t. 24 00; Hill, Bert, and wife, t. 5 00; Insell, Charles, t. 10 00; Interest, 11 70; Jenkins, William, t. 5 00; Johnson, Annie, t. 9 50; Johnson, Lizzie, t. 5 00; Johnsons, Levi, t. 20 35; Julie, James, t. 5 50; Julie, James, and wife, t. 5 50; Julie, Thilie, t. 2 50; Kinsman, Ira, and wife, t. 7 00; Kinsman, Myrtle, t. 4 30; Klein, Alexander, and wife, t. 15 00; Klein, William, and wife, t. 100 00; London Branch, o., 75 50; Longhurst, R. C., and wife, t. 55 00; Meadowcroft, Sister, t. 5 00; Moore, Samuel, and family, 20 00; McDonald, James, t. 2 00; Nantais, Milbrough Mary, t. 1 25; Parker, Walter, and wife, t. 4 00; Pearson, Lorne O., t. 175 00; Pettit, James E., t. 10 00; Pettit, James, and wife, t. 10 00; Phillipin, P. H., and wife, t. 10 00; Proctor, Harriet, t. 110 00; Reilly, James, and wife, t. 50 00; Richardson, George, and wife, t. 5 00; Rodwell, George, and wife, t. 25 00; Schrader, Benjamin, t. 10 00; Skelding, James, and wife, t. 4 00; Small, Elijah, t. 1 00; Small, Lyman, t. 1 25; Smith, Mrs. Samuel, t. 3 75; Smith, C. R., and wife, t. 5 00; Smith, Mary, t. 5 00; Stephens, Reuben, and wife, t. 5 00; Saint Thomas Branch, o., 23 54; Swain, Lorne, and wife, t. 7 33; Talbot, George, and wife, t. 10 00; Vanessa Branch, o., 5 00; Waterford Branch, o., 9 00; Wilsie, Charles, and wife, t. 1 00; Wylie, Lizzie, t. 5 00; Yerks, Lucy, t. 2 50; Yerks, Mary, t. 11 00; Yerks, Percy, t. 11 50; Total, \$2,071 96

Expenditures. Evans, R. C., bishop, \$850 00; Gregory, Fred, f., 128 00; Longhurst, R. C., e., 46 00; Longhurst, R. C., f., 180 00; Agent's expenses, 12 22; Mortimer, J. L., f., 100 00; Shields, John, f., 259 00; Total, \$1,575 22; Due church, 496 74

Toronto District.

R. C. Evans, Bishop. Receipts. Arthur Branch, \$ 4 30; Andrews, Mrs. William, 4 00; Arnold, Joshua, 25 00; Allen, Agnes M., 2 00; Archer, Ed. W., 200 00; Ashfield, Annie, 2 00; Bate, James, and wife, 19 00; Bate, John, and wife, 10 00; Bigger, R. L., 20 00; Braden, Jennett, 4 00; Berry, Mrs. Thomas, 50 00; Blow, Arthur, 7 20; Bricker, Lillian, 7 00; Blakely, Gean, 5 00; Brown, Mrs. William, 10 00; Barnhart, Royden, and wife, 84 80; Brown, Mrs. A., 5 00; Bondin, Humphry, and wife, 35 00; Barrick, Grace, 8 00; Barrick, Ethel, 10 00; Buschen, Simon, 25 00; Bricker, Charles, 60 00; Boyle, John, and wife, 5 00; Bray, William, 2 00; Black, J. W., 7 00; Brown, Maud, 5 00; Braden, James, and wife, 60 00; Burley, William, and wife, 25 00; Barrick, Edward, 200 00; Barrett, George, and wife, 5 00; Bogle, John, and wife, 20 00

Table of names and amounts, including Braden, Florence, 20 00; Claverling Branch, 11 45; Clifford, Emma, 10 00; Clark, J. V., and wife, 135 00; Chillum, Emma, 5 00; Crowley, Thomas, and wife, 3 00; Clark, Samuel, 10 00; Campbell, Maggie, 1 00; Church, Susan, 3 00; Catto, David, and wife, 15 00; Caskie, James, and wife, 40 00; Campbell, William, 10 00; Cameron Branch, 16 55; Crump, Philip, and wife, 5 00; Chapman, Ward, 10 00; Crowley, Joseph M., and wife, 10 00; Cooper, King, and wife, 45 00; Clark, Mary, 40 00; Chapman, Nellie, 19 00; Clark, Jennie M., 9 00; Culp, Leah, 6 50; Campbell, W. J., and wife, 1 00; Clark, Albert, 1 10; Clark, James E., 5 00; Cedar Valley Branch, 13 00; Clifford, Frank, 1 00; Campbell, Ella, 5 00; Clatworthy, Ella, 10 00; Cooper, William, and wife, 2 00; Clark, Maggie, 2 00; Cross, W. W., 5 00; Dack, William, and wife, 15 00; Davisville Branch, 4 33; Dodd, Molly, 5 00; Dobson, Robert, 50 00; Dobson, R. J., 1 50; Dobson, William G., 1 00; Denamore, Sarah, 5 00; Dobson, James, and wife, 10 00; Dack, Maud, 5 00; Derby, Belle, 30 00; Dudley, Charles, 2 00; Eaton, Maria, 5 00; Egremont Branch, 12 00; Elves, John, and wife, 5 00; Eaton, Mrs. George, 2 00; Foreest, Walter, 1 00; Farr, Charles E., 55 00; Ford, Burt, 20 00; Frazer, Daisy, 5 00; Field, Alfred, 5 00; Brazier, Henry, and wife, 19 61; Foreest, F. M., and wife, 7 00; Foreest, Alex., and wife, 14 50; Fuller, Charles, 15 00; Franks, Mamie, 50 00; Foreman, Emily, 2 25; French, Edwin, 7 00; Frazer, Harold, 5 00; Fields, B. J., 14 00; Forrest, Martin, 1 00; Fields, B. G., 2 00; Paulds, W. S., and wife, 5 00; Farrow, Alfred, and wife, 20 00; Gregory, Frederick, and wife, 4 70; Goheen, Frederick, 10 00; Goodman, George, 10 00; Guver, George, 1 00; Gilen, Rebecca, 5 00; Garrard, Charles, 3 00; Griffin, George, and wife, 6 00; Goodall, Sarah, 10 00; Gibson, Edward, 10 00; Gibbons, Fred, 5 00; Gibbons, Denver, and wife, 10 00; Gray, A. E., and wife, 25 00; Gordan, Martha, 5 00; Gee, May, ret a., 28 00; Hailstone, Harry, 4 00; Hamilton, Libbie, 5 00; Hathaway, May, 100 00; Hunter Bay Branch, 13 20; Hannah, Melvin, and wife, 40 00; Hulbert, William, 5 00; Humphries, Edwin, and wife, 20 00; Hannah, Charles, and wife, 20 00; Hannah, Hugh, and wife, 25 00; Hughes, John, and wife, 10 00; Hattie, Matilda, 5 00; Hannah, Ethel, 3 00; Hand, William, and wife, 8 00; Hillis, John, and wife, 5 00; Hooper, A. E., and wife, 25 00; Hill, Harry, and wife, 20 00; Hays, Mrs. J. B., 20 00; Hay, Thomas, 2 50; Howlett, Fred, 15 25; Jordan, Perla, 20 00; Jack, Charles, and wife, 8 00; Jack, William, and wife, 10 00; Johnson, William F., and wife, 12 00; Jordan, Myrtle, 3 00; Johnston, William M., 25 00; Johnson, James, 2 00; Jack, Joseph, 5 00; Kilpatrick, Matilda, 88 00; Keene, Charles B., 20 00

Table of names and amounts, including Kennedy, Angus, 4 00; Kenard, Nelson, 10 00; Law, Edwin G., and wife, 225 00; Long, Fred, and wife, 11 00; Lisle, Elbert J., 25 00; Leader, N. E., and wife, 25 00; Lake, Chester, and wife, 15 00; Lonsway, J. H., 5 00; Lane, Elisha, and wife, 5 00; Ludford, William, 3 00; Lonsway, W. H., 4 00; Long, Nathaniel, and wife, 3 00; Morrison, Sarah, 5 00; Morris, John, and wife, 4 00; Mark, Hugh, and wife, 100 00; Morrison, Jennie, 10 00; Marsdan, Talbot, 10 00; Mahaffy, Mable, 30 00; Martin, William H., and wife, 2 00; Madgan, Mrs. P. J., 3 00; Minor, Minnie, 1 00; Miller, Mrs. W. E., 2 00; Masonville Branch, 5 21; Morrison, Lizzie, 1 00; Minor, Mrs. Tiffany, 5 00; Minor, Harold, 2 50; Morris, Nathan, 2 00; Moffat, Reginald, 1 00; Marr, Armlna, 12 50; Moore, Mrs. George, 25 00; Murry, William A., and wife, 20 00; Moore, Maud, 20 00; Martin, Harry, 20 00; McLean, A. E., and wife, 5 00; McLean, Charles, 13 00; McKibbin, Annie, 72 85; McArthur, Mrs. John, 200 00; MacDonald, Clarence, 110 70; MacDonald, Viola, 10 00; McArthur, E., and wife, 10 00; McLean, Archibald T., 17 00; MacDonald, Austin, 15 00; McLean, Isabella, 3 00; McKibbin, Mrs. John, 1 00; McLean, Charles A., 1 50; McMurdo, William, 16 00; McPhail, Agnes, 25 00; McPhail, Frank, 5 00; McLean, Charles, and wife, 3 00; MacDonald, Levi, 60 00; Norgrove, Mrs. J., 10 00; Osbourne, George M., 11 00; Oliver, Mrs. E., 5 00; O'Neal, Ambrose, 30 00; Osbourne, Sister, 2 00; Prentice, Margaret, 7 50; Port Elgin Branch, 27 42; Perrin, Noble, and wife, 7 00; Parks, Mrs. Hiram, 5 00; Pycok, James, and wife, 35 00; Perkins, D. B., and wife, 100 00; Phillips, James, and wife, 15 10; Phillips, Wilfred, 2 00; Perrin, Parmenas, and wife, 10 00; Parfitt, Annie, 1 00; Parfitt, Edward, and wife, 25 00; Powell, B. M., 2 00; Phillips, Matilda W., 9 00; Parr, Mrs. Benjamin, 5 00; Park, Hiram, jr., 5 00; Rowatt, William, and wife, 25 00; Ridley, S. T., and wife, 40 00; Rouledge, John, 38 50; Reddie, William, and wife, 12 00; Rowatt, Ernest, and wife, 40 00; Redickville Branch, 4 85; Russell, William, and wife, 12 00; Randles, William, and wife, 50 00; Randall, H. R., 35 00; Randall, Madaline, 5 00; Rydal, Buford, 5 00; Rieley, Kate, 5 00; Rumley, Mrs. O., 5 00; Street, Lula, 12 00; Scott, R. J., and wife, 50 00; Smith, W. R., and wife, 10 00; Swainson, Earl, 10 00; Sharer, Mrs. Louie, 5 00; Shields, John, 2 00; Schrank, Ossie, and wife, 20 00; Schrank, Nora, 50 00; Swainson, Sadie, 5 00; Snell, Victoria, 35 00; Snell, Isaac, 5 00; Seymour, H. J., 10 00; Shannon, Edna, 2 40; Senson, Mrs. William, 5 00; Sovereign, Charles, and wife, 5 00; Sumpton, Edith, 50 00; Snell, Enoch, 12 00; Snell, William A., 15 00; Smith, Frank, 2 00; Snell, John H., 8 00; Snell, Sadie F., 1 50; Stewart, Sophia, 25 00; Sager, Lottie, 13 50; Turner, Jennie, 4 00

Table of names and amounts, including Thompson, Robert G., and wife, 10 00; Taylor, J., and wife, 25 00; Taylor, Isaac, and wife, 20 00; Toronto Branch, 54 72; Townsend, Elizabeth, 2 00; Taylor, William J., 10 00; Tubb, F. R., and wife, 12 00; Thompson, Joseph T., and wife, 5 50; Thaler, Mrs. David, 5 00; Thompson, R. J., and wife, 14 00; Thompson, D. H., and wife, 25 00; Taylor, W., 2 50; Taylor, George, and wife, 24 00; Thompson, William W., 50 00; Taylor, Mrs. W. A., 72 00; Thompson, W. J., 5 00; Twycross, Alex., 4 00; Vannard, James, and wife, 10 00; Whitman, James, and wife, 8 00; Wale, Walter C., 9 00; Warton Branch, 8 86; Washington, George, and wife, 24 00; Wilson, James, and wife, 105 00; Whitehead, J. T., and wife, 40 00; Whitehead, Robert, and wife, 10 00; Waters, Harry, 10 00; Whitworth, George, and wife, 100 00; Wilson, Susan, 20 00; Williams, Joseph T., 25 00; Ward, William, and wife, 100 00; White, John, 20 00; Warren, Mrs. George, 5 00; Ware, Martin, and wife, 10 00; Watson, James, 7 00; Waters, Frank, 1 00; Wilson, Fanny, 10 00; Wade, Walter, 10 00; Williamson, William, and wife, 10 00; Waters, Mary, 5 00; Young, Harry P., 10 00; Total, \$5,115 09

Expenditures.

Table of names and amounts, including Dooner, Sister, a., \$ 2 00; Evans, R. C., f., 316 00; Evans, R. C., e., 110 00; Evans, R. C., bishop, Ont., 2,100 00; Gee, May, and mother, acct, 28 00; Gregory, Frederick, e., 31 50; Gregory, Frederick, f., 27 00; Keeley, P. J., a., 10 00; Pycok, James, e., 100 00; Pycok, James, f., 100 00; McCarthy, William, a., 28 50; Russell, R. C., f., 160 00; Saunders, Sister, a., 6 00; St. John, Grant, f., 356 00; Smith, F. A., f., 480 00; Smith, F. A., e., 60 00; Shields, John, e., 5 00; Perrin, Grant, e., 45 00; Thompson, J. T., f., 240 00; Thompson, J. T., e., 85 00; Tubb, F. R., a., 10 00; Orders, etc., 7 03; Total, \$4,515 43; Due church, 559 66

OREGON.

Eastern District.

A. J. Moore, Agent.

Receipts. Balance due church Decem-ber 31, 1910, \$ 91 69; Billings, Sister, Cash and Hise, bequest, 71 67; Dunap, William, t., 5 00; Dams, Mollie, t., 22 10; Dams, Mary, t., 5 00; Edwards, Jane, t., 10 00; Ladies' Aid Society, t., 3 15; Moore, Ebbin R., and wife, t., 7 00; Moore, Mirvin, t., 50 85; Harp, William, and wife, 40 85; Tharp, William F., and wife, 24 80; Tharp, Sarah A., t., 25 00; Tharp, Thomas A., t., 15 50; Rice, Mary J., t., 7 00; Wallas, Wallas, and wife, t., 6 00; West, Erma, t., 1 00; Total, \$336 26

Expenditures.

Table of names and amounts, including Billings, Sister, a., \$ 87 00; Cook, M. H., f., 100 00; Moore, A. J., e., 114 60; Agent's expenses, 90 00; Madison, Mrs. A. B., f., 2 00; Total, \$344 10; Due agent, 7 84

Portland District.

L. Stover, Agent.

Receipts.

Balance due church December 31, 1910 \$ 63 49

Amund, Will, t. 8 00

Applomen, Maggie, t. 16 35

Applomen, George, t. 25 00

Becker, Carol, and wife, t. 25 00

Barker, Walter H., t. 20 00

Baldwin, Carol, t. 2 00

Cook, Marcus H., t. 32 30

Calkins, David H., t. 20 00

Coop, Bola, t. 11 75

Coop, Reuben S., and wife, t. 11 00

Coop, Orion, t. 1 30

Coop, Villa I., t. 10 00

Cummins, Agnes, t. 1 75

Chapman, Nephil T. and Jessie M., t. 110 00

Chapman, Robert E. and Elsa, t. 187 60

Chapman, Francis, o 6 00

Chapman, Ruth, t. 6 00

Chapman, Eva, t. 65

Clark, Mable, t. 2 00

Clark, Sarah, o. 5 00

Carson, Minda, t. 12 00

Cowdery, Calarinda, t. 1 10

Dopp, William H. and Olive, t. 5 00

Dopp, William H. and Olive, o. 3 50

George, Ana, t. 1 50

Harvey, Marion, t. 5 00

Harvey, Mary H., o 3 00

Harvey, Mary H., t. 3 00

Helpers, Willing, t. 5 49

Howard, Leonard, t. 10

Howell, Ruth, t. 1 03

Hager, Peter George, t. 29 00

Hager, Helen M., t. 4 50

Haus, Martha, t. 5 00

Haus, William, t. 5 00

Howard, Harriet M., t. 50

Jones, H. Allen, t. 1 00

Jones, Christina, t. 75

Lasley, Amos E., t. 22 50

Livingston, Clark, t. 6 00

Larson, Joseph, t. 5 00

More, Fred, t. 2 04

More, Mary S., t. 3 50

More, Samuel W., t. 3 50

More, Hilda, t. 1 20

Muckle, Carrie, t. 7 95

Muckle, Bertha, t. 12 40

Miller, John, t. 2 00

Morris, Myrtle, t. 24 00

Morris, Ervin, t. 20

Morris, Alfred, t. 20

Minor, A., t. 50 00

Pearson, George, t. 4 00

Russell, William H., t. 27 00

Root, Harry, t. 25

Stover, Leonard, and wife, t. 25 00

Stover, George W., and wife, t. 2 50

Shurwood, Mable W., t. 1 00

Strickland, Lewis, t. 10 00

Society, Aid, t. 10 65

Thorp, Thomas A., t. 18 00

Volgamore, Jessie M., t. 1 00

William, Charles E., and wife, t. 143 00

William, Erastus R., t. 7 00

Waight, Jennie E., t. 5 00

Witherbe, Willis, t. 2 00

Walling, Mattie, t. 25

Total \$1,009 21

Expenditures.

Chatburn, F. J., f. \$572 00

Condit, S. D., f. 302 00

Livingston, William, for missionary board 5 00

Sheehy, R. M., e 10 00

U'ndike, Grant, a. 43 00

Woolsey, Isabel, a. 10 00

Total \$942 00

Due church 67 21

Southwestern District.

William Smith, Agent.

Receipts.

Balance due church December 31, 1910 \$ 52 32

Boyd, Laura M. 10 50

Baker, A. A. 1 00

Baker, Lena 5 00

Buell, Florence 10 00

Conover, Leah 15 00

Carpenter, Eunice 5 40

Carpenter, Lida 4 00

Corson, Amos 25 00

Dopp, W. H., and wife 150 00

Griffiths, Mary 8 00

Greek, W. A. 35 35

Gins, R. L. 13 75

Hunt, Robert 29 75

Total \$922 00

Expenditures.

Chatburn, F. J., f. \$572 00

Condit, S. D., f. 302 00

Livingston, William, for missionary board 5 00

Sheehy, R. M., e 10 00

U'ndike, Grant, a. 43 00

Woolsey, Isabel, a. 10 00

Total \$942 00

Due church 67 21

Hunt, Byrl 1 00

Hansen, Florence D. 20 00

Johnson, Annie 60

Johnson, Mary 4 25

Kennicut, Hannah 4 50

Kennicut, Amy 50

Kennicut, Eunice 50

Laird, Ora 2 00

Laird, Annie 50 00

Laird, Verna 6 00

Marshall, Rhoda 2 00

Mast, Charlotte 1 75

McDonald, James 10 00

Reed, Margaret 10 00

Smith, William 49 50

Smith, Agnes 3 00

Smith, Lila 3 60

Williams, Lucy 100 00

Williams, Delmar 10 00

Unknown 43 10

Total \$680 46

Expenditures.

Chatburn, Frank J., e. \$ 5 00

Chatburn, T. W., e 59 00

Cook, M. H., f. 216 00

Coleman, John, a. 19 00

Keley, E. L., bishop 250 00

Sheehy, R. M., e 15 00

Stead, J. D., e 20 00

Agent's expenses 2 62

Total \$586 62

Due church 93 84

SCANDINAVIAN MISSION.

Peter Muceus, Agent.

Receipts.

Balance due church December 31, 1910 \$ 60 14

Allengreen, Sister E., t. 6 21

Anderson, M., t. 5 54

Johnson, Hannah, t. 1 35

Lawrence, Hannah, t. 2 70

Muceus, Peter, and wife, t. 2 70

Paulson, Nelly, t. 4 86

Peterson, Sister Maja, t. 4 05

Skogan, Sister A., t. 5 67

Swenson, C. A., f. 25 23

Kelley, E. L., bishop 1,000 00

Total \$1,113 45

Expenditures.

Johnson, Oscar, f. \$191 00

Johnson, Oscar, e 8 40

Muceus, Peter, f. 444 00

Muceus, Peter, e 169 00

Nielson, Sister, a. 1 35

Swenson, C. A., f. 270 00

Agent's expenses 2 80

Freight on Book of Mormon 4 25

Aid to the poor 2 35

Total \$1,093 15

Due church 20 30

Mission Fund.

Peter Muceus, Agent.

Receipts.

Balance due church December 31, 1910 \$ 7 51

Eidsvold Aid Society 13 50

Collections 9 09

Total \$ 30 10

Expenditures.

Hall rent \$ 22 70

Hansen, H. N., e 13 50

Freight on packages 1 00

Advertisements, postage, etc. 18 58

Total \$ 53 78

Due agent 23 68

"Sandhedens Banner."

Peter Muceus, Agent.

Receipts.

Subscriptions \$ 68 85

Donations 146 95

Total \$215 80

Expenditures.

Balance due agent December 31, 1910 \$ 54 07

For printing 145 95

Postage stamps, and paper 25 21

Interest on bill 1 70

Total \$226 93

Due agent 11 13

SASKATCHEWAN.

Saskatchewan District.

J. A. Beckman, Agent.

Receipts.

Balance due church December 31, 1910 \$380 35

Anderson, B. M., t 10 00

Anderson, Lewis E., t 10 00

Anderson, E. B., and wife, t 20 00

Armstrong, Mrs. W. S., t. 5 00

Bear, Mrs. John, t 3 00

Beckley, J. R., t 8 00

Beckman, Ditta, t 6 50

Beckman, Art, t 25 00

Beckman, Alvin, and wife, t 100 00

Beckman, J. A., and wife, t 200 00

Benham, Ira I., t 30 00

Bergersen, B. E., t. 50 00

Bergersen, C. Burdette, and wife, t 225 00

Brooks, F. H., t 5 00

Carson, A. W., and wife, t 20 00

Carson, Peter, t 332 00

Clifford, Robert, and wife, t 25 00

Clifford, William J., and wife, t 50 00

Courtney, W. T., t 15 00

Davis, B. R., and wife, t 100 00

Diggle, J. W., and wife, t 25 00

Diggle, Mrs. J. W., t 16 00

Disley Branch, o 7 00

Dickson, James R., t 35 00

Dobson, Josiua, and wife, t 100 00

Dveritt, Eddie, t 10 00

Gadd, W. J., t 10 00

Gardner, L. K., t 25 00

Genron, Louis, and wife, t 200 00

Holme, Mrs. J., t 60 00

Hurst, Sister, t 2 74

Jenkins, R. J., and wife, t 35 00

Jenkins, J. H., t 125 00

Jenson, Elizabeth, William, t 1 00

Land, Charlotte Ann, t 20 00

Land, Eva, t 1 00

Land, Emma, t 9 00

McIntosh, William, and wife, t 25 00

Montgomery, Anna, t 8 00

Neill, Rosa, t 150 00

Neill, Rosa, o 15 00

Neill, Joseph D., t 5 00

Neill, J. W., (deceased), t 24 00

Newberry, John, sen., t 50 00

Peterson, Nels J., and wife, t 1,100 00

Peterson, Julian, A., t 100 00

Peterson, Mrs. Nels J., t 9 80

Peterson, Sister Iver, t 6 00

Perkins, Mabel F., t 4 30

Pettit, W. J., and wife, t 100 00

Roy, William H., t 25 00

Roy, Mrs. Alfred, t 10 00

Smith, Thomas, and wife, t 25 00

Smith, William, t 10 00

Scott, Thomas, t 50 00

Shaw, Joel, t 15 00

Toovey, Ray, t 5 00

Toovey, Ray, t 20 00

Toovey, A. Roy, and wife, t 25 00

Toovey, Florence, t 1 00

Williams, Mae, t 10 00

Williams, Mae, t 1 00

Williams, Mary E., t 1 50

Wilde, R. J., and wife, t 11 00

Wertz, Louise K., t 1 00

Wahlstrom, John, t 10 00

Wahlstrom, J., t 20 00

Wahlstrom, Mrs. J., t 1 00

Wahlstrom, Mrs. L. V., t 3 00

Walrath, Ruth, t 4 00

Walrath, Charles, and wife, t 12 00

Walrath, Hazel, t 30

Walrath, Clyde, and wife, o 25 00

Walrath, Cleveland and Ruth, t 5 00

Wertz, Mary, t 10 00

Wertz, Henry, jr., t 10 00

Total \$4,208 49

Expenditures.

Beckman, J. A., e \$ 16 35

Evans, R. C., bishop 1,000 00

Kelley, E. L., bishop 1,100 00

Lewis, William, e 30 00

Long, E. B., e 15 00

Mortimer, J. L., e 40 00

Mortimer, J. L., f 200 00

Page, J. C., f 142 00

Peterson, J. W., f 216 00

Peterson, J. W., e 18 50

Rowe, F. A., t 100 00

Tomlinson, S. W., e 20 00

Tomlinson, S. W., f 300 00

Postage and exchange 11 93

Total \$3,269 78

Due church 998 71

SOCIETY ISLANDS MISSION.

Tetaku a Moeava, Agent.

Receipts.

Balance due church December 31, 1910 \$ 33 92

Turatahi, t 2 30

Petuela, t 50

Faatu, t 45

Matahira, t 20

Valrau, agent 10 00

Tetaku, agent \$42 00

Tetaku, Christmas Offering, agent 28 00

Tiona Branch, Christmas Offering 3 00

Tupui, money returned 1 00

Hotu, Sisters of Manihi, o 2 00

Tuamea, agent, t. 8 40

Tarona Branch, Christmas Offering 2 90

Tane nui, t 1 00

Teua, t 2 00

Faatu, t 1 00

Matahira, t 50

Terituaeta, t 1 00

Tetovate, t 1 00

Tubual Branch, o 5 70

Matahira, t 50

Tahau, t 1 00

Sisters of Rairoa, o 11 00

Varoa, t 1 00

Elders' quorum, o 11 18

Sisters of Manihi, o 6 30

Teuravaea, agent 1 80

Tetaku, Christmas Offering, agent 29 10

Kaukura Branch, Christmas Offering 8 00

Tetaku, agent, t 100 00

Roo a Tara, t 10 00

Tanaui, t 3 00

Iakobo Tetunahi, t 1 40

Matahira, t 1 00

Roo vahine, t 1 00

Paata, t 1 00

Tama, t 2 00

Petuela, t 1 00

Matahira, t 1 00

Turatahi, agent, t 33 50

Araiaiti, agent, t 1 00

Tamaru, t 1 00

Tuamea, agent, t. 19 59

Tetaku, agent, t. 124 00

Turatahi, agent, t 18 00

Temanaha, t 5 00

Tuahiua, t 4 00

Tetaku, agent, t 10 00

Vaitua, t 1 00

Himaua, t 1 00

Mahinui, t 1 00

Tamaku, t 1 00

Manava, t 1 00

Tarona Branch, Christmas Offering 6 10

Tiona Branch, Christmas Offering 1 30

Tuamea, agent, t 14 60

Maopi, agent, t 15 10

Niau Branch, Christmas Offering 16 80

Takapoto Branch, Christmas Offering 7 10

Hereheretue, Teuivaera, agent, t 40 00

Kaiaho a Tuu, money for Order of Enoch 100 00

Received from printing work 118 38

Total \$1,178 42

Expenditures.

Viriamu, a \$ 7 50

Tuane, a 2 00

Kehaua, t 5 00

Kehaua, loan 2 00

Tupotahi, a 9 00

Teiho, a 15 00

Tai, a 3 00

Teupoara, loan 4 00

Alfred Sanford, loan 6 00

Tetawa, loan 5 31

Vaiarea, loan 3 00

Putoa, loan 4 00

Maukai, loan 2 50

Paa Matai, a 1 00

Haworth, J. W., e 4 00

Medicine for mission 11 18

Books for library 6 00

Postage 6 10

Stationery 8 65

Paint for missionary house 30 71

Kitchen utensils and incidentals for missionary house 13 90

Kelley, E. L., bishop, Order of Enoch 104 00

Kelley, E. L., bishop, Christmas Offering 96 34

Lake, C. H., e 32 30

May, J. C., and family, e 30 00

May, J. C., t 287 70

Savage, H. W., and wife, t 15 00

Savage, H. W., t 243 89

For printing work 111 63

Total \$1,078 71

Due church 99 71

SOUTH DAKOTA.

South Dakota District.

E. Rannie, Agent.

Receipts.

Balance due church Decem-
ber 31, 1910 \$226 48
Expenditures.

Agent's expenses \$ 27 54
Rannie, E. f. 120 00
Rannie, E. c. 15 50
Kelley, E. L., bishop 63 44
Total \$226 48

South Dakota District.

E. E. Willard, Agent.

Receipts.

Bower, Sarah E., o \$ 3 00
Denton, Ethel J., t 2 00
Total \$ 5 00
Expenditures.

Kelley, E. L., bishop \$ 5 00
Total \$ 5 00

TEXAS.

Central District.

J. M. Nunley, Agent.

Receipts.

Balance due church De-
cember 31, 1910 \$234 85
Less \$75 received 159 85
Allen, John G., and wife 5 00
Crawford, John M. 4 50
Drosche, Charles H. 1 00
Dotson, Edna 5 00
Dotson, Harry B. 10 00
Drosche, John E. 5 00
Drosche, Mollie M. 5 00
Drosche, Nola M. 5 00
Dotson, Samuel L. 5 00
Davidson, Thomas C. 5 00
Dotson, William A. 5 00
Dunnaboot, Minnie 1 00
Goodson, Annie 45
Goodson, Joseph W. 2 21
Goodson, Katie L. 1 20
Goodson, Thomas H. 2 00
Hill, Ella 5 00
Hay, Maude 5 00
Hay, Samuel R. 50 00
Hay, Sallie 1 50
Hay, Vida 75
Joslin, Will S. 4 00
James, Frank A. 1 50
Mitchell, Clinton M. and
Mary E. 20 00
Norcross, Aaron 10 00
Nunley, Leonard Adam 15
Nunley, Emery L. 10
Nunley, Pansy 10
Nunley, Ruth 10
Norcross, Seleta O. 1 05
Spence, Charles W. 1 00
Squires, Mary J. 1 00
Sherrill, Romie 1 00
Standofer, William R. 1 00
Vanceleave, Rebecca L. 1 00
Vanceleave, Seleta E. 20
Total \$304 37
Expenditures.

Agent's expenses \$ 10 40
Kelley, E. L., bishop 200 00
Maloney, R. M., e 20 00
Nunley, E. W., e 35 00
Total \$265 40
Due church 38 97

Northern District.

S. W. Simmons, Agent.

Receipts.

Boyle, W. A. \$ 5 00
Boyle, Naomi 1 50
Bates, E. 3 40
Tucker, Julia 5 00
Weddell, Abbie 2 00
Simmons, Lizzie 1 00
Total \$17 90
Expenditures.

Simmons, S. W., f \$ 17 90
Total \$ 17 90

Northwestern District.

B. F. Renfro, Agent.

Receipts.

Balance due church De-
cember 31, 1910 \$ 71 40
Bates, Elihu, t 25 50

Parker, Mary, t 1 50
Parker, Richard I., t 2 00
Renfro, Mantha, t 100 00
Taylor, Mary, t 10 00
Total \$210 40
Expenditures.

Renfro, B. F., f \$190 40
Renfro, B. F., e 20 00
Total \$210 40

Southwestern District.

D. S. Palmer, Agent.

Receipts.

Balance due church De-
cember 31, 1910 \$123 41
Adams, O. L. 20 00
Adams, Olif 37
Adams, Ewing 75
Albright, Ettie 1 15
Applewhite, Minnie 2 00
Albright, Emory 5 00
Curtis, H. M. 90 00
Callahan, Joseph 15 00
Davenport, Jane 11 45
Davenport, William H. 6 40
Davenport, Hamilton, and
wife 6 40
Gifford, Ruth 7 65
Haight, Josie 40
Herron, E. W. 2 92
Hodges, Minnie 2 20
Hodges, Vercy 1 50
Hodges, Vernon 2 00
Hodges, Sister Franklin 3 00
Hodges, Gentry 6 05
Hodges, Exie 5 30
Holt, Fannie 1 00
Irwin, Richmond 25
Johnson, O. D. 19 10
Johnson, Jim 11 00
Larman, Harriett 20 43
Minear, Hattie 2 30
Neal, Elma 15 00
Neal, Julia V. 6 50
North, William G. 25 00
Pike, J. E. 38 40
Paulger, W. H., and wife 50 00
Pauiger, W. H. 15 00
Riggs, Emma 2 00
Ruede, Pearl 2 00
Sibley, C. S. 10 00
Wallas, Sister W. G. 10 00
Total \$536 43
Expenditures.

Allbright, Mrs. Ettie, a. \$ 5 00
Harp, John, e 23 35
Manning, W. H., f 100 00
Maloney, R. M., e 4 50
Morgan, J. W., e 5 00
Palmer, D. S., f 331 08
Palmer, D. S., e 48 30
Total \$517 23
Due church 19 20

UTAH.

Utah District.

G. J. S. Abels, Agent.

Receipts.

Abels, Gerard J. S. \$ 20 00
Carlson, Ellen 9 50
Coleman, Anna 10 00
Coy, Sarah 15 00
Christensen, Fred 3 00
Cooper, Jane D. 1 00
Chase, Wells 10 00
Davis, Edward M. 1 00
Palmer, William and Mira 5 00
Gardner, Lorenzo 25 00
Hedlund, John E. 25 00
Jamison, Marshall T. 20 60
Johnson, Ola 25 00
Larson, Sister M. C. 25 00
Lorenson, Hans, and wife 25 00
Lorenson, Delbert 7 00
Lorenson, Hans C. 8 00
Laudie, Margaret E. 5 00
Mangum, Mary E. 2 00
Newman, Henry 4 25
Nelson, Caroline 1 00
Oblation, Utah District
conference 10 51
Oblation, Utah District
reunion 7 15
Oblation, Ogden Branch. 7 05
Oblation, Provo Branch. 2 50
Oblation, Salt Lake
Branch 9 41
Pettit, Jané M. 10 00
Peerman, Harry L. 5 00
Smurthwaite, Charles A. 47 00
Sandell, Ellen 3 00
Winkworth, William Ed-
ward, sen. 20 00
Winkworth, William Ed-
ward, jr. 4 60
Wilson, Jefferson D. 10 00

Williams, Rachel 1 50
Woodhead, George T. 10 00
Wardle, James and Mary 30 00
Total \$414 47
Expenditures.

Balance due agent De-
cember 31, 1910 \$ 61 29
Chase, A. M., e 20 65
Gowell, M. F., f 40 00
Gowell, M. F., e 5 00
Rushton, J. W., e 25 00
Stubbart, J. M., e 5 00
Taxes, Ogden realty 1 10
Taxes, street improvements,
etc., Provo 33 76
Agent's expenses 33 95
Total \$275 75
Due church 138 72

VIRGINIA.

New Hope District.

Isaac Coffman, Agent.

Receipts.

Bowman, Noah \$ 40 00
Brown, Elizabeth 1 00
Coffman, Isaac, and wife 2 00
Total \$ 43 00
Expenditures.

Brown, Samuel, e \$ 41 00
Kelley, E. L., bishop 2 00
Total \$ 43 00

WASHINGTON.

Seattle and British Columbia
District.

Frank Holmes, Agent.

Receipts.

Balance due church De-
cember 31, 1910 \$348 77
Aid Society, Seattle, t. 5 80
Butterfield, Thomas, and
wife, t. 15 00
Butterfield, Jessie, t. 7 00
Berringer, Jack, and wife, t. 16 50
Butterfield, Harry J., t. 1,000 00
Clark, Charles L., t. 50 00
Cushman, F. W., t. 42 00
Dunlap, May, t. 9 00
Emble, David A., and
wife, t. 29 00
Emble, William, and
wife, t. 15 62
Gladwin, W. S., and wife, t. 11 55
Hartnell, John, t. 100 00
Holtman, Bertha, t. 70
Holmes, Almee D., t. 5 00
Hastings, Agnes, t. 3 00
Hartnell, Mrs. Richard, t. 30 00
Holmes, Frank, and wife, t. 25 00
Kinghorn, Samuel, and
wife, t. 20 00
Matson, Ben, t. 20 00
Muirhead, R. J., t. 100 00
Mercer, Margaret, t. 20 00
McMullen, Isaac, and wife, t. 3 25
McMullen, Emily, t. 3 00
Owen, Etha, o 1 00
Pope, Samuel, and wife, t. 10 00
Pope, Samuel, o 2 00
Premo, May L., t. 2 35
Premo, Winnie, t. 75
Quigley, Mrs. D. F., t. 5 00
Rhoads, J. E., and wife, t. 5 00
Rhodes, Leonard, t. 44 00
Reed, W. C., and wife, t. 5 00
Stade, Henry and Mary, t. 50 00
Smith, Alice, t. 50 00
Water, W. H., and wife, t. 16 00
Williams, Mrs. H. B., t. 45 00
Ward, Jessie, t. 7 00
Wilson, Lena, t. 7 00
Williams, Moreley, t. 2 00
Total \$2,128 20
Expenditures.

Agent's expenses \$ 5 07
Johnson, William, f 380 00
McKim, Burton L., e 35 00
Sheldon, N. V., f 200 00
Sheehy, F. M., e 5 00
Wiley, C. E., f 216 00
Total \$841 07
Due church 1,287 22

Spokane District.

W. W. Fordham, Agent.

Receipts.

Balance due church De-
cember 31, 1910 \$262 78
Allen, Mary E. 12 50
Allen, Mary E., o 2 00
Allen, Thomas E. 5 00

Birdsell, William H., and
wife, o 1 00
Benson, Zora L. 10 00
Blackman, George, and
wife 5 00
Clark, Sarah 25 00
Cleary, Lettie 5 00
Coleman, Nathaniel, and
wife 10 00
Coleman, May 5 00
Cuendet, H. B., and wife, o 1 00
Davis, Corda 22 00
Paul, Charles 1 75
Paulkner, Walter 1 75
Pels, Sophronia 4 75
Fordham, M. 80 00
Fordham, W. W. and
Ella M. 15 00
Friends, o 7 35
Gilmore, A. A., and wife 5 00
Gilmore, Maude and Pearl 3 00
Gilmore, Lucy A. 5 00
Gordon, George and
Myanda 70 00
Grant, Minnie I. 10 00
Gunter, S. F. 10 00
Gunter, Charles 55 50
Gunter, E. M. and S. F. 10 00
Harp, William M., and wife 32 13
Harp, William M., and
wife, o 1 40
Harper, Sterling P. and
Emma 2 01
Harris, Mina M. 7 50
Haskell, Christina, s. 20 00
Hoisington, Frank, and
wife 90 00
Holmes, Lawrence E. 400 00
Hower, J. Oscar and
Edith M. 17 00
Interest 6 80
Jenkins, Hyrum P., and
wife 2 00
Jorgensen, Christian and
Petra C. 5 00
Kellum, Ada 10 00
Martin, Jerome W. 14 90
Mite Society, Condon, o. 3 00
McClain, Ella M. 1 00
McDole, Dana S. 62 65
McDole, Dana S. and
Emma T. 13 50
McDole, Robert A. 15 00
McKim, Ida 1 50
Oblations, Spokane Branch 69 75
Oblations, Columbia River
Branch 1 40
Place, Albert and Elsie 2 50
Powell, Wilson H., and wife 2 10
Richards, Ewan 115 70
Saints, Hood River,
Oregon, o 2 00
Silver, Locke Williams. 50 00
Stevens, H. R., and wife, o 60
Stevens, T. William, and
wife, o 50
Story, James, and wife. 5 00
Sheldon, William T., and
wife 70 00
Sheldon, William T., and
wife, o 1 00
Summers, Mary 10 00
Stedronsky, Frank A. and
Mary 29 70
Tharp, Sarah A., o 50
Tharp, C. E., o 1 00
Tharp, T. A., o 1 00
Thompson, William H. and
Clara 5 00
Tomlinson, Mary 5 00
Turnbow, Benjamin R. 36 00
Turnbow, John E. 5 00
Turnbull, Oliver 20 00
Turnbull, Mary Jane 20 00
Turnbull, Andy F. 15 00
Van Eaton, Claire 5 00
Van Eaton, J. H., and
wife 5 00
Venke, Pearl 14 00
Twilgear, Elva 5 00
Winegar, James and Clara 25 00
Winegar, James and
Clara, o 1 00
Winegar, Stephen A. and
Emma 15 00
Wood, William W., and
wife 7 00
Total \$1,904 92

Expenditures.

Agent's expenses \$ 22 40
Boyce, Theresa, a 102 35
Case, Oscar, f. 20 00
Fordham, W. W., e 38 50
Hooker, S. F., a 7 50
Hart, Anna, a 1 00
Kelley, T. C., e 44 95
Kelley, E. L., bishop 300 00
Keeler, E. f. 240 00
Layland, A. J., f 378 00
Plumb, P. T., f 272 00
Rushton, J. W., o 20 00

Sheldon, N. V., e	35 00
Smith, A. J., a	5 00
Willey, C. B., e	30 00
Wells, Abbie J., a	5 00
Total	\$1,519 70
Due church	385 22

WEST VIRGINIA.

West Virginia District.

B. Beall, Agent.

Receipts.

Balance due church De-	
ember 31, 1910	\$ 7 30
Biggs, Joseph	1 00
Beall, Barnet	5 85
Beall, Charles M.	2 50
Beall, Florence R.	2 50
Baker, Mrs. Reauscau	6 00
Cottrill, Joanna	3 00
Cottrill, Elden	5 50
Ferguson, Jennie	1 50
Griffith, Lucy L.	10 00
Johnson, Harry, and wife	5 00
Kidd, Mary F.	2 00
Kelley, Lizzie	2 25
Ross, Mabel	7 50
Robison, Phoebe M.	2 00
Ross, Katie	1 50
Ross, Sarah J.	1 25
Steele, Mary E.	1 00
Shinn, Frank L.	30 00
Skinner, Alex. N.	5 00
Smith, Francis	10 00
Smith, Thomas	1 00
Scott, Alice	2 00
Tamplin, G. F., and wife	4 50
Wilson, Laura	10 00
Wilson, Emma	6 00
Williams, Lucinda	5 00
Williams, Charles F.	5 00
Total	\$141 15

Expenditures.

Beall, B., e	\$5 85
Brown, Samuel, e	20 00
Richards, Ida B., a	40 00
Russell, R. C., e	15 00
Stubbart, J. M., e	10 00
Winegar, H. E., e	5 00
Total	\$95 85
Due church	45 30

WINNIPEG.

Winnipeg District.

W. I. Arnold, Agent.

Receipts.

Balance due church De-	
ember 31, 1910	\$262 10
Arnold, W. I., and family	38 08
Burr, Martha	21 00
Burto, O., and wife	25 00
Conlin, Ethel	20 00
Clark, Forbes	50 00
Carleton, Helon	1 00
Carter, Selby, and wife	140 00
Dallyn, Ambrose, and wife	25 00
Gifford, Mariah	5 00
McGregor, William, and wife	50 00
Hayward, Minnie	20 00
Hayward, Estela	4 00
Krinnee, Caleb	10 00
McGregor, Edward	35 00
Ringland, Lucy	10 00
Venard, Mathew, and wife	102 50
Wilson, Wellington, and wife	400 00
Wilson, Nelson, and wife	200 00
Winnipeg Branch	6 80
Total	\$1,425 54

Expenditures.

Braden, J. H., a	\$10 00
Carleton, A. C., a	25 00
Evans, R. C., bishop	200 00
Lewis, William, e	25 00
Long, E. E., f	430 00
Long, E. E., e	18 00
Donation to church building	100 00
Exchange	2 41
Total	\$810 41
Due church	615 13

WISCONSIN.

Northern District.

Nalmer Johnson, Agent.

Receipts.

Balance due church De-	
ember 31, 1910	\$ 89 74
Bettner, Mary	5 00
Collins, Mary	5 00
Colbert, Orlando	50 00

Fisher, Mrs. Ivy	1 01
Ganoe, Fletcher	10 00
Ganoe, Orin D.	50 00
Johnson, Noah	10 00
Johnson, Mr. and Mrs.	
Nalmer	52 50
Johnson, Paul M.	40
Johnson, Hazel R.	30
Knapp, Orin	10 00
Lampman, Minnie	1 00
Lampman, G. B.	1 00
Mason, E. L.	10 00
Rich, Arthur, and wife	2 00
Runkel, Miss A. E.	15 00
Shedd, M. O.	10 00
Thompson, J. H., and wife	2 00
Whiteaker, A. L.	30 50
Whiteaker, Mrs. A. L.	13 50
Total	\$369 55

Expenditures.

Agent's expenses	\$ 1 43
Davis, R. D., e	5 00
Flint, Mrs. B. C., f	30 00
Robinson, W. P., f	72 00
Whiteaker, A. L., e	25 00
Whiteaker, A. L., f	189 00
Total	\$322 43
Due church	47 12

Southern District.

C. C. Hoague, Agent.

Receipts.

Balance due church De-	
ember 31, 1910	\$ 75 81
Archibault, Hubert J., and wife	40 00
Askin, Sarah	20 00
Brown, Ira, and wife	27 00
Brott, William, and wife	8 25
Brott, Willie June	20
Brinkhoof, F. N.	10 00
Brethaupt, Archie	10 00
Brickner, Mabel	5 00
Carpenter, Floyd F., and wife	25 00
Carpenter, O. M., and family	18 00
Dutton, Julia N.	20 00
Dutton, O. N. and E. W.	120 00
Pavement, Mrs. Philip	4 00
Davis, Mrs. Porter	5 00
Ellis, A. Lincoln, and family	50 00
Ellis, W. R.	10 00

Ellis, Elizabeth	10 00
Edwards, John, and wife	25 00
Edwards, Irvine	10 00
Edgington, Eliza	6 05
Flint, Alfred	10 00
Gilins, Mrs. E. B.	12 00
Gratz, August, o	1 00
Gratz, August, and wife	1 50
Hudson, Alberta	5 00
Hield, Willard W.	4 40
Hield, Charlie	2 00
Houck, Mrs. M.	24 00
Hoague, C. C., and wife	11 20
Hoague, Charles C., jr.	3 75
James, Mary	1 25
James, Mary, o	5 50
Kelley, E. L., bishop	150 00
Leighty, Fred, and wife	10 00
Leighty, Mrs. Fred	10 00
Lanke, Bert, and wife	5 00
Matthews, William, and wife	2 00
Miller, Clara	3 00
McDowell, Mrs. W. A.	1 50
Noble, Hannah	5 00
Ott, Harlow S., and wife	6 00
Oates, Thornton	30 00
Orton, Lenora	1 00
Pearce, Clara	10 00
Pearce, Clara, o	3 00
Pearce, Harold, o	5 50
Fennock, Mrs. Willis	7 00
Fendleton, Joseph	6 75
Fendleton, Rosal F.	1 50
Robinson, Randall C.	5 00
Robinson, Helen	2 00
Rounds, Belle	10 00
Stevens, H. D., and wife	19 40
Sperry, Henry, and wife	3 00
Sperry, Ida	15 00
Tucker, Dora	5 00
Tucker, Lucy	5 00
Williams, Agnes	2 00
Williams, Agnes, o	5 00
Total	\$895 06

Expenditures.

Dutton, J. O., f	\$283 00
Flint, B. C., f	195 00
McDowell, W. A., f	360 00
Whiteaker, A. L., f	27 00
Davis, R. D., e	5 00
Flint, B. C., e	5 00
Smith, F. A., e	20 00
Total	\$895 00
Due church	06

RECEIPTS AND EXPENDITURES OF ELDERS, FOR YEAR ENDING, DECEMBER 31, 1911

NAMES	Due church Last report	Receipts			Total		Balance Due church
		Bps. and Agts.	Individuals	Furnished by Self	Receipts	Expenditures	
Allen, Arthur	\$ 6.07	\$ 20.00	\$ 353.31	\$ 2.96	\$ 379.38	\$ 379.38	
Anderson, William	18.03	71.00	68.00		159.99	159.99	
Anderson, Peter T.							
Arber, Joseph	14.35	41.00	139.40		194.75	179.10	15.65
Aylor, William		42.35	133.70	30.35	206.40	206.40	
Byrne, B. O.		27.00	42.17	2.29	71.46	71.46	
Bozarth, R. E.		1.00	14.40	.68	16.08	16.08	
Bean, Benjamin		60.00	73.22	14.17	147.39	147.39	
Baggerly, I. P.				10.00	10.00	10.00	
Bailey, J. J.			118.63	64.69	183.32	183.32	
Baker, J. M.	8.32	45.00	81.45		134.77	125.80	8.97
Baker, A. M.							
Baker, J. H.		15.00	11.75	71.03	97.78	97.78	
Baldwin, R.	3.30	157.00	56.23		216.53	214.23	2.30
Barmore, A. C.	14.96				14.96		14.96
Becker, J. A.		191.53	98.28		227.81	227.81	
Blackmore, James H.	2.34	25.00	35.75		38.09	30.68	7.41
Booker, N. L.		30.00	119.79		144.79	138.91	5.88
Booker, Alma		30.00	147.45	1.22	178.67	178.67	
Bond, M. H.	4.50	175.38	8.35		188.23	188.23	
Bootman, W. P.	2.45	45.00	300.70		348.15	330.15	18.00
Braun, H. V.	32.38	10.00	.05	23.70	66.13	34.25	31.88
Brown, Samuel		76.00	74.75		150.75	138.03	12.72
Bullard, Richard		89.00	154.00	29.95	272.95	272.95	
Burt, G. W.		160.90	25.00		185.90	183.85	2.55
Burr, A. E.		50.00	32.00	11.43	93.43	93.43	
Burr, C. H.		89.00	83.20	16.57	188.77	188.77	
Bussell, P. B.		135.00	26.25		161.25	161.25	
Butterworth, C. A.			61.68		61.68	61.68	
Butterworth, C. E.		7.85	168.87		174.72	154.59	20.13
Bailey, J. W. A.		11.00	66.57	3.60	81.17	81.17	
Brackenbury, F. S.			61.01		61.01	61.01	
Burdick, Leon		25.00	45.80		70.89	61.03	9.86
Cady, Charles J.	17.95	95.00	21.85		134.80	110.15	24.65
Campbell, Duncan		26.00	7.50	22.29	55.79	55.79	
Carpenter, J. A.	17.79		12.25	30.43	60.47	60.47	
Carpenter, Hubert		56.08	141.85	12.27	211.10	211.10	
Chase, C. S.		5.55	17.00		22.55	20.55	2.00
Chase, A. M.		190.00	179.55	25.70	395.25	395.25	
Chatburn, T. W.		92.00	45.50		137.50	137.50	
Clapp, J. C.		90.00			90.00	90.00	
Chatburn, F. J.		110.00	46.30		156.30	138.55	17.75
Cochran, A. S.			14	1.86	2.00	2.00	
Cooper, F. H.			43.80	2.34	124.14	124.14	
Condit, J. M.							

NAMES	Due church Last report	Receipts.			Total		Balance Due church
		Bps. and Agts.	Individuals	Furnished by Self	Receipts	Expenditures	
Condit, S. D.			10.00	151.68		161.68	
Cook, M. H.	10.01		10.00	54.60	36.30	101.90	
Crabb, J. C.				54.37	119.04	183.41	
Craig, James				14.25		183.41	
Crumley, C. B.			97.50	216.75	20.00	334.25	
Curtis, J. D.			55.00	35.10	51.60	141.70	
Curtis, J. F.	20.72		38.00	224.71		283.43	12.75
Cushman, S. F.				130.62		130.62	
Chrestensen, J. C.			67.00	59.07	16.19	142.26	
Dabose, J. W.			73.00	60.25		133.25	23.25
Davis, R. D.			48.00	60.36		108.36	03
Davis, J. W.			15.00	83.56	157.67	241.23	
Davis, William			12.00	91.01		96.52	9.49
Davis, E. A.			105.00	137.80	10.30	160.10	
Davis, J. T.			40.00	16.75	24.00	121.75	
Davis, J. Arthur			30.00	68.00		132.00	
Davis, James	5.85		141.50	70.29	4.00	93.25	7.04
Davis, John	9.00		165.00	117.55		268.90	
Davison, H. J.	21			116.39		290.39	9.50
Derry, Charles			20.00	70.55		67.51	3.25
Deuel, C. W.			10.00	137.05	11.75	168.80	
Devore, L. R.				10.00		10.00	
Dillon, Edgar				280.00		280.00	
Dowker, T. B.				169.75		169.75	15.65
Dowker, William	13.82		20.00	71.05		104.87	12.76
Dowker, J. A.							
Dutton, Jasper O.			3.00	168.42	93	172.35	
Davis, John Alfred				24.00	1.00	25.00	
Ellis, A. R.			16.00	78.74	33.92	128.66	
Ebeling, F. J.							
Ellis, W. D.	67.27		10.00	103.76		181.03	23.91
Ellis, Clyde				118.37	22.01	160.38	
Elvin, Robert M.				14.02	40.35	66.37	
Erwin, B. A.				12.50	70.63	98.80	
Etzenhouser, R.	40			25.00	3.17	98.30	
Evans, R. C.	4.45		110.00	377.34		377.74	5.77
Edwards, George			10.00	54.25		168.70	2.65
Farnfield, J. C.	4.00		70.00	153.00		163.00	
Farr, F. B.	10			75.25		149.25	8.40
Farrell, R. W.			100.00	124.70	3.80	228.60	
Fields, S. H.				75.00		205.00	
Flinn, P. A.	24.39					24.39	24.39
Foss, S. O.			25.00			25.00	
Foss, J. C.			50.00	33.50	53.50	137.00	
Fry, Charles			10.00	37.40	52.05	99.45	
Flint, B. C.			34.25	130.62		164.87	
Gamet, Levi	1.76		20.00	67.82		87.82	1.00
Garrett, W. H.	5.26		5.36	99.02	17.24	123.38	
Garver, J. F.	5.18			4.30		47.20	7.48
Goodman, J. C.				90.22		95.38	11.10
Goodenough, E. J.	30.13		33.50	33.42		66.92	
Goodrich, V. M.	2.36		43.00	76.92	44.16	184.21	
Grant, J. A.			40.00	251.16		293.52	
Gratz, August				14.70	05	14.75	
Gregory, Fred	3.00		41.50	10.90	38.83	49.73	
Griffiths, G. T.			261.84	87.92		132.42	22.50
Grimes, J. F.	65			20.01		290.85	5.00
Greene, U. W.	3.14					65	65
Gowell, M. F.			207.00	216.40		426.54	3.74
Greenwood, W. H.				30.25		44.25	17.80
Harp, John				52.84		101.50	
Hanson, John H.				64.10		64.10	
Hadsen, W. E.			43.00	31.50	53.72	85.22	
Halb, Jacob	12.00		55.00	81.39	29.55	153.94	
Hansen, H. N.			245.92	133.62		200.62	
Hanson, Paul M.			110.00	26.25	28.73	300.90	16.84
Harrington, G. E.			238.73	95.00	22.68	227.68	
Harpe, C. E.	10.66		92.50	8.20		246.93	
Hawn, O. J.			20.00	91.35	21.24	215.75	
Hayer, Eli				79.34		99.34	2.64
Hensen, E. L.	13.91		5.00	13.00		13.00	
Hills, L. E.			51.00	90.49	9.13	118.53	
Holloway, L. G.			47.00	57.00	26.00	134.00	
Hougas, T. A.				77.80	51.87	176.67	
Houghton, Leonard					12.40	12.40	
Howlett, R. B.	15.75		32.50	74.89	29.55	136.94	
Hull, E. B.	4.42					15.75	15.75
Hunt, C. J.			79.00	81.90		165.32	1.75
Harp, John			118.84	56.50		175.34	
Haworth, W. J.							
Hughes, J. E.				5.75	18.30	24.05	
Jenkins, Rees	4.21		38.84	101.96		145.01	
Jenkins, George			145.16	81.16		226.32	79.57
Joehnk, C. C.	15		135.00	59.30	88.25	282.70	
Johnson, William			90.00	103.61	53.67	247.28	
Johnson, Oscar				70.63		195.06	
Jones, J. H. N.				15.16		91.52	1.22
Jones, Thomas							
Jordison, John				11.00		11.00	1.20
Kemp, Henry			7.00			7.00	
Keck, F. C.	2.38		30.00	158.28		190.66	34.30
Keeler, B.	7.65		20.00	164.64		192.29	
Kelley, T. C.	23.78		74.95	250.20		348.93	50.00
Kelley, W. H. (Lamon)	9.45		72.50	121.35	30.70	234.00	
Kelley, James E.			30.00	163.98	97.00	290.98	
Kemp, James				17.00	5.85	32.85	
Knitsley, Alvin	51.71					129.71	37.22
Koehler, J. A.			25.00	148.27	3.13	176.40	
Koehler, H. Arthur	51		30.00	88.43	1.40	120.43	
Kelley, W. H.			23.00		30.60	62.60	1.30
Lake, C. H.	21.15		142.50	50		164.15	
Lambert, J. R.			75.00	93.30		168.30	14.22
Lambkin, B. S.			15.00	69.24		84.24	
Long, E. E.			54.00	203.50		257.50	9.30
LaRue, W. E.	9.90		155.00	318.25	5.80	488.95	
Layland, A. J.			80.00	145.30	34.40	259.70	

NAMES	Duc church Last report	Receipts			Receipts	Expenditures	Balance Duc church
		Bps. and Agts.	Individuals	Furnished by Self			
Lentell, John		74.00	89.20	55	163.81	163.81	
Leaverton, A.			77.35	3.94	81.29	81.29	
Luff, J. J.		10.00	5.28		15.28	13.40	1.88
Lewis, William		150.00	192.25	10.10	352.35	352.35	
Longhurst, R. C.	46	46.00	33.11		81.01	81.01	
Leggott, G. W.			38.00	21.00	7.31	7.31	
Lake, J. H.			88.96	108.05	147.01	146.03	34.25
Lewis, George				22.08	22.68	22.68	93
McGeorge, T. L.				42.56	42.68	42.68	
Mann, R. O.				97.85	127.85	127.85	2.11
May, J. Charles		30.00	35.00		138.75	122.55	16.20
Mortimore, J. L.		23.00	127.24		150.24	145.00	5.24
Macrae, W. S.			75.74	30.20	105.94	104.94	1.00
McClain, J. R.			7.50	166.60	189.60	174.10	15.50
McConley, M. A.	15.50	20.00	103.28		123.28	122.24	1.04
McConaughy, James		12.23	25.00	144.53	181.76	177.01	4.75
McDowell, W. A.			68.00	99.65	190.19	190.19	
Macgregor, D.		2.68	34.00	107.53	8.21	152.42	
McKierman, James			63.00	84.23	1.21	148.44	
McKim, B. L.			36.00	135.00		148.44	
McKnight, J. W.	3.83	4.12	49.75	86.58	6.33	174.86	5.58
Madden, S. J.			38.00	147.00	39.71	146.76	
Maloney, R. M.			163.00	20.60	8.12	224.71	
Manning, W. H.			38.00	99.66	7.67	191.72	
Metcalf, W.			60.75	165.32	8.73	145.33	
Miller, C. Ed.			121.40	70.45		234.80	
Miller, O. R.			14.00	99.35		191.85	
Mintun, J. F.	1.30		18.00	67.94		113.65	1.32
Moler, James	13		22.50	69.64		86.07	54
Moore, L. C.	23.79				115.93	85.53	11.27
Moorman, Ervin E.	3.03				3.03	104.66	3.03
Morgan, J. W.	8.10		72.00	80.55	9.30	169.95	
Morgan, E. B.			108.36	24.80	63.10	196.26	
Muceus, Peter			169.00	6.09	1.40	176.49	
Moser, Fred, jr.			2.00	22.96	38.82	63.78	
Moler, H. E.	28.44		32.00	133.29		193.73	40.19
Madden, New			30.00	53.95		83.95	
Newton, William			210.35	4.25		214.60	5.47
Nunley, J. M.				16.45		16.45	
Okerlind, O. W.			10.00	97.84	96	108.80	
Page, J. C.			70.00	128.02		198.02	
Palmer, D. S.		72	43.30	81.27		165.29	
Parkin, C. A.			118.45	54.15		172.60	72
Parsons, A. H.			156.00	31.60		187.60	
Paxton, J. W.			55.00	117.63	11.45	184.08	
Peak, W. E.			131.35	68.20		215.35	
Pender, W. S.	15.80					199.55	15.80
Peters, C. J.			35.00	31.65		66.65	
Peterson, J. W.			90.00	121.90		211.90	29
Petre, J. F.	8.87		25.00	126.32		160.19	5.10
Phillips, A. B.	5.85		10.00	120.66	4.63	141.14	94
Pickering, W. P.			30.00	38.78		68.78	
Pierce, H. N.						68.04	74
Pitt, F. G.			105.00	326.77	25.73	457.50	
Plumb, P. T.			69.50	79.35		148.85	
Porter, C. H.			27.45	17.25		44.70	1.47
Prettyman, C. W.				135.45	11.41	146.80	
Price, J. D.			14.00	23.89	30.42	68.31	
Prickett, Fred				50	8.74	68.31	
Preock, J.			40.00	37.48	32.43	41.49	
Pierce, F. J.	0.60					109.91	
Parker, J. L.			10.00	24.25	17.48	9.60	9.60
Purfurst, A. B.			165.51	133.78		51.73	
Quick, Lee	32.57		28.54		29.00	299.29	89.60
Rannie, Edward			5.00	191.71		90.20	
Reiste, S. M.			23.00	62.90	43.97	196.71	11.00
Renfroe, B. F.			45.00	76.05		129.87	
Resor, Everett			25.00			121.05	
Riley, J. T.			25.00	53.70		25.00	
Roberts, J. A.	14.57		15.00	97.80	132.68	211.38	
Roberts, I. N.	24.72		65.00	3.50	5.01	127.37	23.99
Robinson, W. P.	49.33			23.16		98.23	
Roth, J. S.				120.02		98.23	49.42
Rowe, F.						120.02	14.77
Russell, R. C.	78		300.15	180.49		477.47	
Rushton, J. W.	1.74		138.00	280.70		481.42	3.95
Russell, F. A.			30.00	100.16	52.84	420.44	22.82
Richards, W. B.	7.50			69.98		183.00	
Robertson, E. F.			22.50	140.75	66.50	77.48	5.50
Salyards, R. S.	1.17			101.05	46.02	229.75	
Sawley, F. L.	26.05		59.00	89.80		149.14	
Scott, S. W. L.	27		39.50	145.51	15	174.85	36.55
Scott, Columbus			105.35	136.56		149.14	
Self, R. O.				64.65		185.43	
Self, W. M.				77.05	27.58	221.91	20.74
Sheeby, F. M.			175.50	137.00	15.00	92.23	
Sheldon, N. V.	05		135.00	120.75	50.38	92.05	
Sheppard, T. J.			15.00	4.50	19.73	362.88	
Shields, John	1.61		5.00	175.26	61.50	275.53	
Siegfried, M. H.	2.15		25.00	13.86		81.00	
Silvers, A. C.			10.00	138.41		181.87	
Simmons, Jesse M.			10.00	53.10	3.36	41.01	
Simmons, S. W.	36.10		54.00	120.50		156.41	
Shippy, G. M.	15.84		25.00	133.00		66.46	
Showers, J. D.			40.00	70.07	82	189.65	20.95
Slover, F. M.	19.30		22.00	237.34		173.84	
Smart, W. H.			61.00	97.15		110.89	
Smith, John	81			26.20	129.20	278.64	32.40
Smith, Edgar H.	2.18		32.00	64.50		158.15	30
Smith, Joseph			224.75	35.00		156.21	
Smith, Walter W.				118.25	6.15	94.33	4.35
Smith, J. W.			58.00	69.75		259.75	2.00
Smith, W. A.	10.40			124.05		124.40	
Smith, I. M.	2.10		70.00	108.50	81	127.75	9.38
Smith, F. A.			227.00	210.32		135.26	
Smith, H. O.			102.50	114.00		180.60	1.10
						437.82	7.17
						216.50	

NAMES	Due church Last report	Receipts			Receipts	Expenditures	Balance Due church
		Bps. and Agts.	Individuals	Furnished by Self			
Smith, Heman C.		200.00	55.25	32.49	347.74	347.74	
Smith, W. R.		51.50	77.10	13.60	142.20	142.20	
Smith, David		35.00	77.75		112.75	112.75	
Smith, S. S.		59.50	125.07		185.17	181.70	1.47
Snow, C. L.			34.65	57.80	92.45	92.45	
Stead, J. D.		85.00	152.00		237.00	218.88	19.02
Sparling, Henry		112.25	61.10	50	173.85	173.85	
Sparling, William		84.32	71.49		155.81	155.81	
Stebbins, H. A.		6.25	29.05		35.30	35.30	
St. John, Benjamin		59.00	20.82	39.58	119.40	119.40	
St. John, G. T.	20.47	05.00	122.05		207.52	190.46	17.06
Stone, A. E.		65.00	70.53		135.53	132.35	3.18
Stubbart, J. M.	13.70	70.00	133.92		217.62	213.22	4.40
Sutton, J. R.	4.44	48.00	145.02		197.46	187.46	10.00
Swenson, Swen	8.76		61.88	04	70.68	70.68	
Swenson, C. A.		75.00	1.58	13.59	90.17	90.17	
Smith, Elbert A.	1.56	124.00	44.25		169.81	167.40	2.41
Shakespeare, W. E.		14.25	59.07	5.10	78.42	78.42	
Sade, O. E.			108.95		108.95	108.95	
Saehy, J. P.		25.00	52.30		77.30	76.48	82
Slye, R. F.		19.00	87.71		106.71	104.48	60
Tanner, J. A.	6.07	30.00	225.57		261.04	253.20	8.35
Taylor, T.		31.29	32.26		63.55	60.31	3.24
Teeters, J. A.			12.25	10.55	22.80	22.80	
Terry, J. M.	20.00	20.00	268.40		308.40	288.40	20.00
Thomas, O. B.		37.00	74.50		111.50	103.20	8.30
Thomas, T. U.	1.00	137.00	126.95		264.95	264.95	
Thompson, J. T.	3.92	40.00	104.97	88	149.77	149.77	
Thorburn, George W.	94.32	40.00	118.20		252.52	190.02	56.50
Tomlinson, S. W.		30.00	57.75	62.40	150.15	150.15	
Tomlinson, G. C.			5.00		5.00	5.00	
Tucker, D. E.	42.72	15.00	33.33	5.95	97.00	97.00	
Turner, Warren		30.00	47.50	18.11	95.61	95.61	
Turpen, M. M.		13.08			13.08	13.08	
Twombly, Samuel		50.00	91.10	24.95	166.05	166.05	
Vanceleave, Albert		11.00	91.33	3.98	106.31	106.31	
Vanderwood, J. E.		39.35	111.70		151.05	149.90	1.15
Williams, J. W.			54.00		54.00	54.00	
Welch, Gomer R.			108.00		140.23	140.23	
Walters, R. T.		24.00	47.45	17.19	101.18	101.18	
White, Ammon			45.58	54.03	100.58	99.43	1.15
White, I. N.		55.00	36.05	63.60	104.74	104.74	
Whiting, Alonzo	5.00		46.40		81.40	57.50	23.90
Whiteaker, A. L.		35.00	209.35		284.84	280.51	4.33
Wight, J. W.	2.99	72.50			41.95		41.95
Wiles, John F.	41.95						
Wildermuth, E. M.							
Wildermuth, Lester		32.00	40.32	21.91	94.23	94.23	
Wildermuth, J. B.		60.00	76.46	35.85	172.31	172.31	
Willey, C. E.		90.00	58.45	2.63	151.08	151.08	
Wildermuth, J. E.	10.00	50.88	120.75		181.63	181.63	
Winegar, H. E.		40.00	31.17		71.17	71.17	
Wiltfong, J. D.		9.85	12.80		22.65	17.25	5.40
Welch, G. B.		27.30	8.37	6.00	41.67	41.67	
Yates, James E.	10.00	25.00	142.00		177.00	177.00	
Total	\$1,223.26	\$14,920.60	\$24,823.57	\$3,386.90	\$44,273.59	\$42,811.19	\$1,462.40

SAINTS' AND LIBERTY HOMES FUND.

Offerings from January 10, 1911, to January 10, 1912.

Allen, Thomas R.	30 00
Adams, A. H.	5 25
Bogue, Mrs. N. B.	50
Butts, Sarah	50
Constance, J. and Sarah	5 00
Case, George	12 00
Edson, Mrs. E. P.	50 00
Frew, Agnes	2 00
Gunsolley, Rufus A.	50 00
Heavener, Melvina	2 50
Jones, D.	3 60
McKenzie, G. E. L.	25 00
Maddock, W.	1 00
Maynard, E. F.	1 00
Orton, S.	10 00
Peck, Kate J.	1 00
Robertson, Mrs. M.	1 00
Shenogle, Mary	4 00
Tanniber, Henry	1 55
Wetherbee, W. O.	25
A sister	1 40
Total	\$207 55

BONHEIM PLACE.

Receipts from January 10, 1911, to January 10, 1912.

Brooks, Mrs. Annie	\$ 3 00
Gault, Jane	10 00
Hobson, Jessie	5 00
Hudson, O. O.	5 00
Horton, Able A.	1 00
Lofty, Frank and wife.	1 00
Powers, Joel H.	5 00
Ross, Sister	2 00
Saundersfield, R. A.	15 00
Shirk, S. K.	40
Severin, J. C., and others	12 00
A sister	50
Zion's Religio-Literary Soc.	6 00
Baird, Mrs. Ella, acct.	200 00
Total	\$265 90

CHILDREN'S HOME.

Offerings from January 10, 1911, to January 10, 1912.

A brother and sister, Cal.	\$ 2 00
Anderson, R. B.	10
Anderson, Eliza	50
Anderson, Emma L.	50
Anderson, Nelson C. and wife	5 00
Anderson, Frank	50
Anderson, Robert	1 00
Alma Branch, Missouri	21 40
Andrews, Samuel	25 00
Atkinson, Harriett	2 50
Askin, Sarah	2 00
Austin, Ellen D.	15 00
A friend	50
A sister, Wales	1 47
A sister	1 00
Baldwin, J. N.	6 00
Bolander, Jennie, and mother	10 00
Boston Sunday School	8 50
Bond, W. S.	10 00
Bierlein, J. D.	5 00
Brown, Hannah	2 50
Broad River Sunday School	2 00
Brackie, Mrs. Belle	1 25
Button, Mrs. H. A.	5 00
Burke, Mrs. E. M.	60
Cato, Cynthia	21 00
Carlson, Minta	2 00
Carpenter, Mrs. C. B.	2 00
Corbett, Mrs. M. J.	4 00
Cook, J. R.	4 00
Colts, Brother and Sister	5 00
Conrad, Mrs. E. A.	1 00
Church, Sister	2 00
Chapman, Allee T.	3 00
Copmarant, Minnesota Saints	50
Dancer, Alice P.	7 50
Dreyer, Mrs. Joseph	2 00
Edwards, James L. and Ella M.	10 00

Evans, Mrs. Frances A.	2 00	Lofty, Frank, and wife.	1 00
Edson, Elizabeth B.	40 00	Leitch, Thomas	5 00
Evans, William J.	1 00	Lewis, Jennie H.	1 00
Frew, Agnes	1 00	McRae, John	6 00
Foster, Mrs. Foster	20	McPherson, Elizabeth	10 00
Gamet, Mrs. E. A.	2 00	McLeod, Mrs. Emalie	5 00
Gault, Jane	20 00	McGlynn, Sister	12 00
Gallands Grove and Little Sioux District	42 48	McPherson, Mrs. Robert	10 00
Gallands Grove Saints	5 30	McQueen, John	5 00
Green Ridge Sunday School		Mahoney, Hiram	1 00
Pennsylvania	2 00	Mahoney, Martha	25
Goodenough, Vernie	5 00	Mather, J. H.	200 00
Gravelford Oregon Saints.	4 00	Merrill, C. F.	100 00
Granger, J. R.	5 00	Morris, Steve, and wife.	1 00
Hansen, J. A.	5 00	Marks, Lillie A.	1 00
Hartnell, Mrs. E.	1 00	Maddock, W.	1 00
Hall, S. William	1 50	Mitchell, William, Jr.	1 10
Horton, F. L.	5 00	Motter, Mrs. M. E.	5 00
Hoague, Sister C. C.	2 00	Nunn, Grace	1 25
Howe, Bernice and Florence	1 00	Outhouse, F. H.	1 28
Hovey, Hattie	1 00	Palsgrove, D. L.	2 50
Hayer, Ida	1 00	Peek, Katie J.	2 00
Hovey, W. J.	1 00	Paniger, Sister I. R.	3 00
Heavener, Melvina	10 00	Peterson, Lillie	9 69
Hagood, Sister W. H.	3 00	Perth Branch, Australia.	1 00
Howe, Mrs. F. H.	1 00	Perchie, Jane	25
Howe, Theodor	1 00	Prun, Mrs. A.	50
Harding, Belle	2 00	Patten, Mrs. N. M.	50
Hiteman collection	4 20	Powers, Joel H.	2 50
Jones, W. E.	43 00	Rasmussen, Mary	20 00
Jones, Mrs. Lou	5 00	Rew, Mrs. E.	63
Johnson, Grace	5 00	Reunion Committee	2 00
Joslyn, George H.	1 00	Richardson, Retta	50
Johnson, Nalmer	18 00	Rogers, Mrs. S. M.	25 00
Johnson, Mr. and Mrs.		Ruland, Mr. and Mrs. D. A.	2 00
Leander	1 00	Roberts, Joseph, bishop	53 00
Kinney, K.	50	Reynolds, Howard, and family	10 00
Kinney, S.	1 00	Railing, Roxa	5 00
Kreibel, Mrs. S. B.	5 00	Rawlings, Abbie	5 00
Keown, Charles		Redickville Branch	20 00
Leckney, Anna	2 00	Stander, Ada	65
Lighty, Fred	5 00	Stevens, Mrs. T.	2 00
Lemburg, Minnie	5 00	Schulte, George	5 00
Land, Roy	25	Shupe, Cynthia	2 50
Lone Rock Branch	22 11	Schulte, Augusta	25
		Schulte, Lizzie	2 00

Shelburne Sunday School, Ontario
 Tripp, Mary B. 2 75
 Van Eaton, Pearl 55
 Vickrey, J. A. 5 00
 Wallace, Elizabeth 1 00
 Williams, Iris 2 00
 Waller, G. J. 4 00
 Wass, Mrs. Hervey H. 1 00
 Welding Workers, Phila. 50 00
 Wold, F. M. 4 00
 Willey, A. B. 2 50
 Mrs. M. B. Nicholson account 1,323 07
 Mrs. M. E. Hulmes acct. 150 00
Total \$2,562 75

Received by Mrs. M. E. Hulmes, General Treasurer of Woman's Auxiliary, from April 6, 1911, to March 25, 1912.

Balance on hand last rep. \$384 60
 Interest received on deposit certificate 8 13
 Engle, Mrs. H. C. 50

Arizona.
 Bisbee Branch 1 00
 Australia.
 Woman's Auxiliary, Adelaide. 5 00
 British Columbia.
 Bergstrom, Mrs. Emil A. 1 50
 Muirhead, R. L. 65
 Muirhead, Sister S. A. 60
 Mercer, Sister M. 65
 Mercer, Ana 60
 Smith, Alice 60
 Stade, Sister M. 1 00
 Tait, Sister M. M. 25
 Tait, Sister M. B. 25

California.
 Aldridge, Nellie 5 00
 Butts, Sarah 50
 Brush, Susan 6 00
 Greer, Mrs. F. D. 1 00
 Greer, Albert 1 00
 Gilbert, Mrs. H. B. 6 00
 Miller, J. M. 25
 Parkin, Mr. and Mrs. C. A. 2 50
 Parks, Benjamin F. 1 00
 Pickles, Elizabeth 1 60
 Isolated Saints, collected by M. A. Trotter 4 15
 Ross, Sarah J. 5 80
 Shinn, Mrs. Hulda 2 50
 Sides, Rosa L. 2 50
 San Bernardino Mite Society 6 75
 San Francisco Woman's Auxiliary and friends. 11 25
 San Diego Branch 3 00
 Santa Ana Branch 3 80

Colorado.
 Boyd, Sister M. A. 1 00
 Chambers, Mrs. S. P. 5 00
 McConley, Sister 1 00
 Pople, Martha H. 5 00
 Ralston, Augusta 1 80
 Rocky Mountain Sunday School 10 00

England.
 Maddock, W. 1 00
 Idaho.
 Hobson, Jesse 2 50
 Jennings, Davis 50
 Stevens, Mrs. T. 1 50

Iowa.
 Anderson, Mr. and Mrs. L. E. 5 00
 Albertus, Mrs. J. A., in memory of deceased daughter 5 00
 Beebe, Mrs. C. A. 25 00
 Boone Aid Society 5 00
 Brogren, Mrs. F. H. 1 00
 Basquin, Jennie 1 00
 Council Bluffs Aid Soc. 35 00
 Comstock, James 5 00
 Evans, Sarah 5 00
 Ersldn, Mr. and Mrs. Albert 5 00
 Hanson, Kate 5 00
 Hering, Elmo, and sister 1 72
 Keokuk Ladies' Aid Soc. 5 00
 Lapworth, J. R. 10 00
 Lapworth, Elsie 5 00
 Lapworth, Lizzie 10 00
 Logan Branch
 Miller, Mr. and Mrs. D. T. 10 00
 Oelwein Woman's Auxiliary 4 80
 Schrank, Lucy 10 00
 Vaughan, Sister S. A. 1 00
 Wildermuth, Mrs. J. B. 5 00

Illinois.
 A sister, Joy. 1 00
 Memory of Marion Hiel 1 00
 Brunson 1 00
 Brown, M. R. 1 50
 Randall, Belle 2 00
 Taylorville Prayer Union and Aid Society 5 00
 Vernon, Fannie 1 00
 Indiana.
 Beemer, Mrs. E. 1 00
 Kansas.
 Central Sunday School 2 05
 Drovetta, Mrs. T. H. 1 00
 Pittsburg Woman's Aux. 1 00

Maine.
 Blastow, G. W. 1 80
 Kelley, Ida S. 2 00
 Powers, Joel H. 5 00

Massachusetts.
 Dennisport Helping Hand Society 2 00
 Dinnel, Dean S. 1 00
 Wixom, Mrs. Edgar F. 1 00

Michigan.
 Brintnell, Jane A. 50
 Brintnell, Aaron 50
 Bates, Olive 50
 Cass River Branch 2 00
 Miller, Doris 4 00
 Rofth, Carrie E. L. 3 00
 Smith, Emma E. 50
 South Boardman Woman's Auxiliary 3 25

Minnesota.
 Adams, A. H. 5 25

Missouri.
 Bond, Mrs. M. H. 1 00
 Babbitt, Mary 25
 Bevier Woman's Auxiliary. 6 15
 Central Church, Kansas City 7 50
 Davies, Ellen 1 25
 Dixon, Sophia 1 25
 Dockstader, Mrs. F. A. 1 00
 Delong, Mrs. F. O. 25
 Davies, Margaret G. 25
 Donaldson, Mrs. L. W. 50
 Ellison, Mrs. Eleanor 5 00
 Evans, Mrs. M. A. 1 00
 Foster, Mrs. 1 00
 Franklyn, Emma 25
 Frost, Henry 1 00
 Hawkins, Mary 25
 Harris, Ethel 1 00
 Hicklin, Ruth 1 25
 Inman, Mrs. J. N. 1 00

Independence Woman's Auxiliary 232 40
 Joice, Mr. and Mrs. S. J. 50
 Jones, Mrs. D. B. 1 25
 Jones, Ella 25
 Layton, Ida A. 2 00
 Lewis, Ellen 1 25
 Lone Rock Branch 5 00
 Myers, Mrs. L. 50
 Martin, Clarence and Ida. 5 00
 Moss, Gertrude 50
 Moss, Emma 25
 Moss, Alene 25
 Miller, Howard 1 00
 Morgan, Grace 1 25
 Minshall, Emma 25
 Matthews, Mrs. Steve. 25
 Moss, Gertie 25
 Norris, Mr. and Mrs. W. R. 1 20
 Offerings, Independence 72
 Perry, M. A. 25
 Resch, Frances 15
 Ruch, Naomi 40
 Riggs, Marie, Benefit Concert, Kansas City 77 00
 Sheldon, Mrs. James O. 1 00
 Salards, Mrs. James 1 25
 Simpson, Lena 25
 Surridge, Maggie 25
 A sister, Independence 1 00
 Tanner, Ben S. 1 25
 Thomas, M. A. 1 50
 Thomas, Mrs. J. B. 25
 Weeks, Mrs. James 25
 Victoria Aid Society, Saint Louis 15 00

Montana.
 Jemison, J. F. 50
 Wilson, Mrs. A. B. 1 00
 Watrous, Rosa 2 00

Nebraska.
 Bordry, Sister Lesly 25
 Beatrice Home Department class 2 50
 Calgrove, Sister V. 20

Clearwater Woman's Auxiliary 1 70
 Calgrove, Frank 05
 Calgrove, Maggie 15
 Calgrove, Mable 10
 Cooper, Sister E. 50
 Godfrey, Will and Nellie, and children 55
 Johnson, Minerva 1 15
 Lapage, Sister L. 50
 McParling, Brother and Sister R. 20
 Maglema, Mr. and Mrs. C. 1 20
 Newberry, John and Mable 20
 Payne, Emma 15
 Payne, John 15
 Payne, Pearl 10
 Payne, Frank and Bella 30
 Stoddard, Will and Ida 30
 Stoddard, Pearl 15
 Stoddard, Alice 15
 Stoddard, Nellie 15
 Satterfield, R. A. 3 50
 Tryon, Woman's Auxiliary 1 80
 Woods, Wallace 10
 Webster, Sister Doctor 50

North Dakota.
 Berlin Sunday School 1 55
 Moffit, Mrs. George 1 30

Ohio.
 Allen, James 1 00
 Allen, Mary 25
 Brockway, Martha 30
 Cleary, Michael 1 00
 Cleary, Willie 50
 Cleary, Ottilie 50
 Cleveland Woman's Auxiliary 10 00
 Ebeling, F. J. 1 50
 Ebeling, Mrs. F. J. 1 00
 Early, Mrs. Harry 55
 Glassford, Edith 3 00
 Hulmes, Mr. and Mrs. B. F. 1 00
 Kirtland Woman's Auxiliary 6 00
 Minkler, Kitty 2 00
 Monaghan, James 1 00
 Monaghan, Alice 1 00
 Patten, Elizabeth 1 00
 Parks, Brother 25
 Romig, Brother and Sister. 50
 Stanton, Ollie 25
 Torrance, Brother 1 00
 Turner, Lottie 1 00
 Tucker, Mr. and Mrs. D. E. 2 00
 Thatcher, Sister Paul 1 00
 A sister, Willoughby 1 00
 Collected by Mrs. F. J. Ebeling 70 40

Oklahoma.
 Coody's Bluff Ladies' Aid Society 29 80
 Hill, Johnda Lewis 50
 Logan, Helen 2 50
 Martin, T. S. and Anna. 20 00
 Moore, Mrs. L. S. 1 70

Ontario.
 Riddell, Fred 25
 Dooling, Mrs. J. 25
 Gragg, Mrs. W. 25
 Hughes, Mrs. Fannie 25
 Hoyles, Fannie 25
 Leach, Bffa A. 25
 Lively, Mrs. William 50
 Lynch, William O. 25
 Souts, Aaron 25
 Vince, Mrs. Thomas 50
 Walton, Mrs. J. 25
 Walker, Mrs. G. 50

Oregon.
 Elmer, W. A. 5 00
 Minor, Mrs. G. A. 5 00
 Wallace, Rose 25

Pennsylvania.
 Mullen, Ira 1 50
 Thomas, Sarah C. 5 00

Saskatchewan.
 Martin, Albert E. 2 00

Utah.
 Ledingham, John S. 1 05
 Warburton, Sarah 1 00

Washington.
 Seattle Aid Society 3 45
 Smith, Eva Essie 2 00
 Vancouver Branch 7 05
Total \$1,318 83

INDEPENDENCE SANI-TARIUM.

Receipts-Offerings.
 From January 10, 1911, to January 10, 1912.

Atkinson, Harlett, Colo. \$ 50
 A sister, per J. Luff. 50
 Bean, Mrs. J. W. 50
 Button, H. A., Mrs., N. Y. 5 00
 Benson, J. L., and wife, Io. 15 00
 Columbus Aid Society, Kansas 10 00
 Denis, Mrs. R. W., and daughter, Kans. 75
 Davis, J. H., Kans. 25
 Dixon, Warren, Oklahoma. 2 00
 Fluby, George H., Eng. 61
 Frev, Mrs. Agnes, Nebr. 2 00
 Ferguson, Mary, Wash. 5 00
 Gauger, Mrs. J. R. 5 00
 Greer, Bertha A., Io. 50 00
 Gillaspay, James H., Io. 5 00
 Gault, Jane, Nevada. 10 00
 Grubb, Mrs. W. B., Nebr. 1 00
 Harding, Mrs. Belle, Kans. 2 00
 Kirk, William, and wife, Kans. 1 00
 Love, Mrs. Christina, Kans. 2 75
 London, Ontario, Branch. 6 05
 Maddock, W., England. 1 00
 May, R., report 78 19
 Mann, Solomon, Kans. 05
 McCan, Daisy, Kans. 25
 McCan, Sister, Kans. 50
 Mack, Edna, Kans. 50
 Morgan, D. J., Mo. 8 00
 McIntosh, Mrs. Melinda, Io. 1 50
 Nesbitt, George W., Mo. 30
 Peek, Katie J., Mich. 2 00
 Paulger, Sister J. R., Texas 2 00
 Perth Branch, Australia. 6 04
 Rondon, Curtis, and wife, Kans. 2 00
 Severin, Sister J. C., Kans. 25
 Satterfield, Sister R. A., Nebr. 10 00
 Spurlock, C. J., Mo. 25
 Taylor, W. S., Kans. 25
 Tharp, W. R., Wash. 3 25
 Wetherbee, V. O., Cal. 25
 Williams, Iris, Mo. 2 00
Total \$250 49

Bean, Joseph, and wife, Joy, Illinois, 1 comfort.
 Cooper, Sister N. W., Independence, Missouri, per Mrs. J. Mather, 1 water bed.
 Hodges, Sister Minnie, Pipe Creek, Texas, 1 quilt.
 Kinnaman, Brother Carl, Saint Joseph, Missouri, 1 willow wheel chair.
 L. A. S., Buffalo Prairie, Illinois, 1 rug.
 L. A. S., Joy, Illinois, 1 comfort.
 Myers, Brother A. S., Purman, Missouri, 24 glasses of jelly.
 Millersburg Branch, Illinois, 38 quarts fruit, 6 glasses of jelly.
 Aflner, Sister Emma, Prescott, Iowa, 2 pillow slips.
 Nevada, Missouri, Saints, 1 quilt.
 Rohrbough, Sr. G. R., Nevada, Missouri, per Hale W. Smith, 1 breast pump, 1 individual cuspidor, 1 feeding dish, 1 candlestick.
 Simpson, Sister Emma, Independence, Missouri, 56 quarts fruits and butters, 2 tumblers, 1 toothpick holder, 1 bottle mustard.
 Williams, Thomas, Sister N. E., per Sister E. Short, 2 pillows.

KANSAS CITY, MISSOURI, CENTRAL CHURCH ACCOUNT.

Receipts.
 Anderson, F. S., and wife. \$ 10 00
 Blair, D. H., and wife. 50 00
 Barnett, G. W. 1 50
 Burden, Mrs. L. L. 3 00
 Conlin, Ethel 10 00
 Cox, Mrs. J. F. 5 00
 Curtis, Doctor H. B. 5 00
 Dudley, D. R. 10 00
 Eltzroth, Mrs. W. F. 5 00
 Eltzroth, Minnie 1 00
 Eltzroth, Wilbur 1 00
 Ethridge, H. W. 2 00
 Graham, Mary 10 00
 Harvey, Mrs. Hattie 5 00
 Hendra, Alvin 1 00
 Hitchcock, F. P. 50 00
 Hendra, Ralph 5 00
 Harvey, Mr. 1 00

James, Effie	5 00
Jolly, Sister	25 00
Jordan, J. B.	2 00
Kaiser, Daisy	5 00
Lightfoot, A. L.	5 00
Lowe, Dora	5 00
McDonald, L. H., and wife	3 00
Manly, Sarah	1 00
Moneymaker, Kate	5 00
McMurray, D. W.	2 00
Palmer, Grace	5 00
Pickering, W. P.	1,000 00
Rambo, W. C. N.	5 00
Robinson, W. N.	100 00
Salander, Ryla	2 00
Sandy, S. S.	15 00
Salsader, Roy	5 00
Salander, G. W., and wife.	1 00
Short, Ellis	200 00
Shirk, Mr. and Mrs.	50
Slocum, Mrs.	1 00
Sandy, Harvey, and wife.	10 00
Swanson, Mrs. Alfred	20 00
Sollars, G. W.	10 00
Truster, Mrs. Nellie	1 50
Walker, Edna	5 00
Walker, Mrs. C. J. M.	5 00
Walker, Emma	5 00
Wamky, F. C., and wife.	15 00
Walburn, Myrtle	1 00
Winnig, Amy	5 00
Zerr, C., and wife.	10 00
Rent	176 51
Total	\$1,831 01

**PHILADELPHIA, PENN-
SYLVANIA, CHURCH
ACCOUNT.**

Angus, Archibald	\$ 64 50
Ayers, Franklin	5 00
Branson, Anthony I.	5 00
Bortell, William S.	10 00
Bortell, James	4 00
Bortell, Charles	12 00
Cameron, Katherine	5 00

Carr, Sarah B.	4 00
Carr, Harry	8 00
Carr, Thomas	10 00
Christy, Ogden T.	5 00
Christy, Anna	1 00
Clark, Mary	1 00
Clugston, R.	10 00
Dingfelder, Mary	50
Copeland, Asa	25 00
Copeland, Gertrude B.	10 00
Desjardins, Paul	35 00
Edwards, Ada	5 00
Engle, Susan	13 00
Ewing, Hannah	25 00
Feldmeth, William	1 00
Fowler, Joshua P.	52 00
Firth, Alfred	2 50
Forbes, Frances	10 00
Freeland, David C.	37 00
Freeland, Jennie	10 00
Frees, Sarah	10 00
French, M.	1 00
Fry, Lillian K.	5 00
Fry, William E.	2 00
Generakiam, Jacob	2 00
Goodall, George	1 00
Hickey, James S.	25 00
Hambly, Anna	15 00
Harrison, Benjamin	1 00
Harrison, William H.	20 00
Harrison, Anna	25 00
Hall, Albert B.	15 00
Hettrick, Willard	5 00
Hiller, John	10 00
Hockman, Roland E.	5 00
Hopkins, A. J.	5 00
Hopkins, Sarah A.	1 00
Lewis, Walter	8 00
Lewis, Edward T.	5 00
Lewis, George	5 00
Lewis, Edward A.	25 00
Mitchell, May V.	5 00
Montgomery, Ira	12 50
Moulton, Samuel A.	10 00
Panting, Walter	5 00
Plunkett, William	5 00
Rawson, Sarah	1 00
Rittenhouse, Elizabeth	10 00

Roy, Mrs.	5 00
Sanders, Jennie	50
Sanders, Mary	1 00
Savory, Harry	1 00
Savory, Jane	2 00
Schwartz, Herman	2 00
Senior, Ernest	2 00
Senior, Harriet	1 00
Scott, Charles A.	25 00
Schneider, Christina	1 00
Schneider, Gertrude	1 00
Scott, Winfield	2 00
Senior, Marion	25
Shaw, Daniel T.	10 00
Smith, Walter W.	2 00
Snow, Ada	7 00
Stone, Sarah	10 00
Stone, Alonzo	1 00
Stone, Leroy	2 00
Stone, Clara	2 00
Stone, John	1 00
Swank, John H.	1 00
Stott, William Hubert	1 00
Taylor, Arthur T.	40 00
Unity Bible Class	20 00
Weber, Mr.	50
White, Jennie	5 00
White, Robert	5 00
Wenger, Anna	1 00
Willing Workers	31 52
Wilson, James	25 00
Young Men's Association	9 50
Zimmermann, John	1,000 00
Zimmermann, Albert	5 00
Zimmermann, Lillian	5 00
Zion's Religio-Literary Society	1 71
Anonymous Sundries	2,375 86
Total	\$4,215 84

Expenditures.

John Hinkle & Company, brick	\$ 12 00
Frankford Gas Fixture Company, new fixtures	98 25

Philadelphia Electric Com-pany, supplies	14 82
Adolph Christensen, brick work	52 00
William Steele & Sons, builders	7,000 83
Heywood Bros. & Wakefield Company, chairs	190 74
Charles Callahan, lining fireroom	40 85
H. B. Pancoast, steam and hot water systems	692 05
James Peters, and Sons, locks	11 75
John Zimmermann, sen., carpet	600 00
Total	\$8,782 29
Deficit	4,506 45

JERUSALEM MISSION FUND.

Receipts.

Herald Office	\$ 53 00
Kelley, D. L., bishop	83 33
Total	\$136 33

Expenditures.

Furnishing rooms	\$ 68 69
Cablegram to Bishop Kelley	4 48
Binding German Books of Mormon	59
Whitewashing house	7 79
Preparing furnished rooms for renting	11 26
Hired help	5 84
Personal expenses	8 70
Window lights, plowing garden	1 64
Incidentals	7 99
Exchange	1 47
Total	\$118 45
Balance	17 88

Free Will and Human Responsibility, (The Macmillan Company, New York. Price by mail \$1.60) is a philosophical argument by Herman Harrell Horne. The question as to whether the fate of man rests at all with himself or not is the problem which this volume discusses; it is one of parenial freshness and interest, to which the newest movements of thought always contribute additional data without thereby solving the issue. Each new generation of thinkers comes upon this problem afresh, and to it a class in philosophy will always respond. In his own work the author has felt the need of a clear, brief treatise covering both sides of the issue in outline, to which students might be referred, and which might be used as a text for discussion. This work is designed to supply just such a need.

The content of the argument will be apparent from the following: First, a survey of the "analogous issues" indicates the problem is not an isolated one; next, the brief "historical sketch of the issue" gives perspective to the discussion; then "the issue" is formulated in its intensive significance; in joining the debate the question is so stated that it falls to determinism to present the affirmative side in "the arguments for determinism"; next appears the "rebuttal of these arguments," after which come "the arguments for free will," this order in the argument being in accord with the racial development of free institutions. Finally, having reached the conclusion on the basis of reason primarily, in the final chapter the application of the conclusion is made. The author's conclusions favor the free will side of the controversy. The volume is remarkable for its comprehensive and novel treatment of a theme over which scholars have always found rich material for speculation.

Religion is not a merely individualistic matter. It must express itself in social organism. So says the popular consciousness. Professor Patten, in his remarkable book, The Social Basis of Religion (The Social Basis of Religion. By Simon N. Patten, Ph. D., LL. D. Professor of political economy, University of Pennsylvania. The Macmillan Company. \$1.25), carries out this theory with respect to the whole origin and nature of religion. He interprets it as a social product "a social reaction against degeneration and vice." "Religion is by this means given a scientific foundation, and its doctrines are transferred from the traditional basis to the realm of social science." The true method of

study is the economic, which sees religion in the process of being made. We can understand it only through that process; the "time concepts" are more important than the "space concepts," in which idea Doctor Patten indicates a philosophical attitude extremely similar to that of Bergson. Religion, to be true to its nature, must be completely socialized, and when that is done the sin, misery and poverty, which are all the same thing, will be done away.

Doctor Noel's Socialism in Church History (Socialism in Church History. By Conrad Noel. The Young Churchman Company. \$1.75) seeks by a historical study to show the close relation between Socialism and Christianity, especially the Christianity of the Church of England. For this purpose he discusses the socialistic tendency of the Old and New Testament, and of the medieval church. These tendencies, which were lost in the individualism of Puritanism, he finds to be maintained in the essential concept of the "Catholic" faith as held in the English church. So long as he is concerned with what he calls the underlying elements of Socialism, namely, a regard for bodily welfare and for social fellowship, he makes a good case. But he hardly sticks to the primary definition of Socialism, which he accepts, as "the principle according to which the community shall own the land and industrial capital collectively and use them cooperatively for the good of all."

Doctor Tucker, in The Function of the Church in Modern Society (The Function of the Church in Modern Society. By William Jewett Tucker, ex-president of Dartmouth College. Houghton Mifflin Company. 50 cents), holds that for the church to fulfill its special task it must develop a ministry of spiritual authority and of human sympathy. The time has come when an authority depending on spiritual leadership is gladly welcomed. And human sympathy must take especial account of the demands of Socialism and of the social problems produced by emigration.

There is no duty we so much underrate as the duty of being happy.—R. L. Stevenson.

Cheerfulness keeps up a kind of sunshine in the soul, and fills it with a steady and perpetual serenity.—Addison.

THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, AUGUST 7, 1912

NUMBER 32

Editorial

SAINTS USE PRINTER'S INK.

FROM CHEHALIS, WASHINGTON.

From various parts of the world from time to time we receive evidences that the Saints are aware of the values of printer's ink as an aid to publicity. In this issue we note three widely separated fields from which we have heard of late.

The reunion number of the *Northwestern Religio Advance* is devoted to advertising the reunion to be held at Centralia, Washington, August 9 to 19. The *Religio Advance* is prepared quarterly and read before the Religio local at Centralia. The reunion number is the first number to be printed. It has six pages of well-edited matter designed to arouse enthusiasm and increase the attendance at the reunion, which is to represent the Spokane, Portland, and Seattle and British Columbia Districts. The following is gleaned from the reunion number:

"If a body meet a body
Getting on the train,
And a body greet a body,
And a body smile again,
Need a body ask a body
Where a body goes?
To reunion in Centralia
Everybody knows."

FROM DELOIT, IOWA.

Bishop C. J. Hunt, of the Gallands Grove District, believes in advertising and keeping things moving generally. He seems to make rather a specialty of anniversaries, home comings, and special days in the various branches of the district. These occasions are advertised by means of illustrated cards and folders showing pictures of church buildings and church workers, giving a brief history of the particular branch that is celebrating, and an announcement of the program.

The latest of these to come to our notice was the celebration of the fiftieth anniversary of the organization of the Deloit Branch, July 5. This was advertised, in the manner already outlined, by Brother Hunt and his associates on the committee, and space was later secured in the *Denison Review* for the following interesting write up:

The semicentennial celebration of the founding of the Latter Day Saints Church at Deloit was carried out as announced in last week's paper. The attendance was large and the meetings greatly enjoyed by all.

Elder C. E. Butterworth occupied the pulpit Friday evening with a doctrinal and historical sermon giving some very interesting reminiscences of his long and pleasant labors with the Deloit Saints. Elder Charles Derry, aged eighty-six, spoke with much interest of his labors as a pioneer preacher in Iowa and other States and countries. Many of his audience were moved to tears while he related privations through which he and his faithful wife passed in their gospel work. He has labored in Deloit and vicinity with Elders Thomas Dobson, Eli T. Dobson, William H. Jordan, James T. Turner, B. F. Wicks, W. W. Whiting, and others of sacred memory.

Heman C. Smith, church historian, of Lamoni, who was the principal speaker, gave three very interesting historical sermons on the rise of the church, its experiences, and its great prospect. Elder Smith began his missionary work under the saintly charge of Elder Thomas Dobson about forty years ago. Mr. Smith told many interesting experiences of early ministerial labors in those early days and spoke feelingly and tenderly of the true Christian character of "Uncle Tommy" and others with whom he has labored.

Five meetings were held on Sunday, including a social service and a Sunday school. Three united with the church by baptism and confirmation. The picnic dinner was amply provided by the ladies of the congregation and enjoyed by all.

The Church of Jesus Christ of Latter Day Saints was organized by Joseph Smith and others at Fayette, New York, April 6, 1830.

It embodied in its laws temperance, morality, social purity, obedience to civil law and spiritual development. In church organization it followed closely the New Testament plan, having apostles, prophets, seventies, patriarchs or evangelists, pastors or high priests, bishops, elders, priests, teachers and deacons. The church soon gathered into its fold people from the various walks of life—the rich and the poor, the learned and the unlearned, until they numbered many thousands.

A large number of the members soon emigrated from New York to Ohio, thence westward to Missouri and Illinois. They founded and built Nauvoo, the "City Beautiful," which was, in 1843, the pride of Illinois. It was at Carthage, near Nauvoo, that their prophet and leader, Joseph Smith, was killed in 1844. The church then numbered nearly two hundred thousand. The religious convictions of the Saints continued strong in opposition to the slave holding system of the Southern States and was one of the direct causes of the martyrdom of Joseph Smith and his brother Hyrum. Of their untimely death, Ex-governor Ford, of Illinois, (pages 7 and 8) says: "It was cold-blooded murder, and the persons who committed the crime ought to have been made to answer for it."

The death of the Martyrs caused disruption in the church, and some of the Saints, in 1848, and in the early fifties, came to western Iowa. They traversed the rich valleys and fertile slopes, finally reaching Pottawattamie, Harrison, and Shelby counties. A number of them soon after resumed their travels and crossing the trackless prairies and fording the running streams in their "prairie schooners," drawn by oxen, located in what is now known as Crawford County. They made their homes in the sheltering forests that skirted the streams and were soon breaking the virgin soil, building saw mills and grist mills and putting up log houses for dwellings and public schools and religious services. Jesse Mason and his family were the first Saints to locate in the Grove since that time (1851) has been known as Masons Grove. Noah V. Johnson and his brother, George J., and Calvin Horr arrived the same year. Benjamin Dobson and family and his son, Elder Thomas Dobson and family, located in the fertile valley of the Boyer River, near where the town of Deloit was afterward located.

The church in its scattered condition was beginning to rise above the gloom and depression occasioned by the death of the prophet and the disorganization of the church; conferences were held, and in 1852 a reorganization was effected; missionaries were again sent out to preach and build up the church.

The first missionary to come to Crawford County was Elder John A. McIntosh, who came to Masons Grove in August, 1858, and held services in a log schoolhouse near Deloit. His efforts were supplemented by those of Elders Thomas Dobson and Eli Clothier and others whose labors resulted in the organization, July 5, 1862, of a branch of the church, since known as the Deloit Branch, with 11 members, viz: Thomas Dobson, pastor; Joseph Wheeler, priest; George J. Johnson, teacher. The other charter members were: Sarah Dobson, Eliza Mason, Eliza Johnson, Joseph D. Lane, Nancy Lane, Sarah Lane, John Whitney and Joseph Skinner. The last of these to pass to their well earned reward was Mrs. Thomas Dobson, who died about four years ago.

Regular Sunday services were held, in an early day, at the Deloit Schoolhouse, the Jordan Schoolhouse and the Mason Schoolhouse alternately. The branch grew and prospered and in 1873 the membership numbered more than one hundred. It was then that a brick chapel was built in Deloit, which is still used for church purposes, since which time hundreds have united with the church. A Sunday school was organized in 1866, which was superintended by Cyrus Dobson, which school is still in a prosperous condition.

The Deloit Branch has qualified for service several efficient Sunday school and church workers, and the following church offices have been filled by ordination, viz: local bishop, high priest, seventy, elder, priest, teacher and deacon.

During the past fifty years the Saints at Deloit have been favored with visits and instructions from Presidents Joseph, Alexander H., and David H. Smith, sons of the martyred Prophet. A number of the apostolic quorum and two presiding bishops of the church, also several other distinguished ministers and representatives have preached in their chapel.

FROM CLEVELAND, OHIO.

The Cleveland Saints have been conducting a campaign in which Elder Richard Baldwin figured as principal speaker. Brother Baldwin being a graduate of the great steel mills, a special appeal was made to laboring men, and thousands of little folders bear-

ing Elder Baldwin's likeness, and the following text, were distributed among the mill men:

"As I then worked in the molding floor of the steel-mill, I now work in the greater molds of human hearts and minds—for the Spirit of God is waiting to flow therein once the bars are let down."—Elder Richard Baldwin.

From the mines and mills, a worker like yourselves, yet gifted with a message that rings true, that wins respect—he comes to work for you.

He has the freedom of the city to present Christ's truth, restored in all its purity; no money brings him, no fashionable society backs him—so he stands free to strike from the shoulder at much nonsense miscalled Christianity. Richard Baldwin has a word for you, workmen. Come and get your bearings anew.

The newspapers scented something out of the ordinary, and several reporters came to interview Brother Baldwin and write up his meetings, so that ever-widening waves circled out from the pebble dropped in the water. Brother Earnest Webbe also seized the opportunity to get a column article (prepared by Elder Paul Hanson) into one of the local papers, under the caption, "Come and See." Brother Webbe has the plate from which this article was printed and offers to send it to any elder who may have the opportunity to use it in a local way. His theory is that newspapers may be easily induced to run matter favorable to our cause if it can be furnished them plated, so that expense of setting up will be saved. A paragraph of local interest may be added by way of introduction. Brother Webbe's address is 944 East 146 Street, Cleveland, Ohio. We quote several paragraphs from the article in question.

In the New Testament is given the following record:

"Philip findeth Nathaniel, and saith unto him, We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.

"And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, *Come and see.*"—John 1: 45, 46.

The last days are upon us—God's judgments are abroad in the earth. We advise men to worship God, if, in the day of sorrow, and mourning and lamentation they wish their prayers to be heard and God's ear to be open; and if eternal life is desired.

Let it be known everywhere that we are supporters of Christianity, of that church of which the Bible speaks. Why should we not have a church with apostles, prophets, evangelists, etc.; a church with the same gifts and blessings of former days; with the same doctrines, worshipping the same God?

What Jesus and his ministry taught, we believe in and teach; *should we be condemned for believing so much.* Should we believe less? If so, how much less?

"Come and see" if we have not found the church of God; the work which is spoken of in "the law and the prophets." Attend our meetings—you are welcome.

We approve of all intelligent efforts to secure publicity along right lines. We hope to see the day when the church will have a thoroughly organized publicity bureau that will be able to assist local

workers in all such matters, and be prepared at a moment's notice to furnish good, live copy to be used in local papers in refutation of slanderous stories that so often appear against the church.

ELBERT A. SMITH.

FROM ENGLAND.

We have received from Brother Roderick May, acting bishop in the England Mission, and engaged in missionary work there, a copy of *The People*, a weekly published at London, England, for Sunday, July 14, 1912, from which we clip the following statement by the editor in regard to the two churches, the one in Utah and the Reorganized Church. The clipping speaks for itself, and undoubtedly points the trend of public opinion obtaining in the British Isles.

THE POLYGAMISTS AND THE "LATTER DAY SAINTS."

Joseph Smith, the founder of Mormonism, has been accused of practicing polygamy. There is no truth in this; he was a faithful and devoted husband to his wife Emma, who stood by him in many stormy scenes. The Prophet was the author of the book, "Doctrines and Covenants," which contains revelations uttered by Joseph Smith at various times. Upon these are founded Mormon doctrines. In one part of this volume the Prophet treats of marriage, and therein states specifically that a man shall have but one wife, and remain constant to her. A heavy condemnation is pronounced against those of his followers who depart from the way of chastity. And yet the followers of Brigham Young—those men from Utah who are so busy at the present time among the young women of this country recruiting "brides" for Zion—have the audacity to assert that Joseph Smith advocated a plurality of wives. To bolster up this statement they produce a copy of "Doctrines and Covenants," and point out to the convert, and any who are interested, a supposed "revelation" of the Prophet that on the face of it seems to bear out their assertions.

For there in black and white is the statement that the patriarchs and other biblical characters had "many wives," and following this is a sort of "go thou and do likewise" command, ushered in with a general exhortation to the faithful to take "many virgins," and winding up with the express declaration that it is not sin. What are the true facts of the case? In a simple word, the explanation is "Forgery."

When Brigham Young established himself at Salt Lake City he was no longer content with one wife. He desired many, and having a fertile imagination he soon discovered the way to carry out his lewd desires and still remain head of the Utah Church. He called a council of his chief men, and having laid their heads together they hit upon the idea of issuing a new edition of "Doctrines and Covenants," into which was inserted a number of revelations upon the subject of marriage, and which supported the idea of the faithful taking many wives.

The original editions of this work contained 127 sections. But the editions first issued in the year 1876 by Brigham Young to support his unclean way of life—and in which he was quickly imitated by his followers—contain a considerable number more. Therefore, any copies that contain more than 127 sections are not genuine, and are merely the result of the misdirected cleverness of Brigham Young.

As a result of this the original Mormon Church who gave

their allegiance to Joseph Smith II (the eldest son of the Prophet) have suffered very cruelly. They are not and never have been polygamists. Neither are they "Mormons"—that term is a name exclusively appropriated by the Utah Church. The followers of Joseph Smith II are known as the Reorganized Church of Latter Day Saints, and their headquarters are at Idaho, in the United States. They have also a large organization in this country, with many branch churches scattered about in the country.

The "Reorganized Saints" are a clean-living sect of Christianity, and totally different from the Utah Church Mormons. But the former have suffered grievously for the sins of the latter, and few writers have taken the trouble to distinguish between the two churches. As a matter of strict theological history the "Josephites" (as the true Saints are termed in America) form the original church founded by Joseph Smith, and the Utah organization is but an apostate church, because they have departed from the doctrines laid down by Joseph Smith. Those who attack "Mormonism" should be careful that their zeal is directed against the Utah Church.

We follow the foregoing clipping with an answer to a question taken from the same paper, which is strong and forceful.

A card from Brother May received by the same mail indicates that he is invited to visit the office of *The People* as he may wish. So far so good.

S. C. (Brighton).—You are mistaken. The "Josephites" are known in this country as the "Reorganized Church of Latter Day Saints," and should not be confounded with the Utah Church Mormons, who are polygamous. You will notice our articles make a distinction.

The same copy of the paper contains accounts of rough usage accorded to the Utah Church at different points. We regret this, as we have no fellowship with unlawful proceedings.

WHERE'S THE DEAD LINE?

The following editorial in the *Kansas City Journal* for June 29 is in a sense and sensible way applicable to the ministerial work of the church. It is quite suggestive to the reasoning man or woman that if public employees should not leave their positions to which they have been called by the direct voice of the people, or by proper authority in conducting the machinery of government, both of the municipality and of the State, by how much more sacred bond of duty should they be diligent who are working under the direct call of the Master, and by that call placed in position to carry on the work which their call imposed upon them, and how much less excusable are the loiterers and those who leave their duty to serve private and personal ends!

We believe that thought spent in determining where the dividing line is should arouse many a sleepy conscience to wakefulness. Try it, you workers and banner-bearers.

WHERE'S THE DEAD LINE?

The discharge of a minor employee of the city for what Grover Cleveland called "pernicious activity" was eminently

proper. The city does not pay its minor employees to engage in politics and to spend the time for which the city pays them in electioneering for this or that candidate or cause. Off with the head of any minor employee who permits his partisanship to become offensive in any such manner. The city wants service and not the advancement of anybody's political fortunes—during business hours.

But it would be extremely interesting if any industrious explorer could only discover that elusive dead line which divides "minor" from "major" employees. Somewhere there is an invisible division fence which separates the two. On one side of that fence are the humble employees who get "fired" if they take the people's time for the performance of political duties. On the other are those employees of city, State, and Nation who are so high above the fine distinctions that obtain lower down in the scale that they may commit with entire impunity offenses that are severely punished in the cases of the "minors."

Mayors, governors, and presidents, congressmen and senators, cabinet officers and a horde of lesser lights, but still luminaries who shine far above the little twinklers who work for day wages or small salaries, take really "dignified sums" of the people's money for services rendered, but they don't even get "docked," to say nothing of "recalled" and ousted, when they go on about their private affairs or engage in protracted political campaigns.

By all means compel the minor employee to stick to the "steep and thorny way," even though the majors "the primrose path of dalliance tread." But if only that subtle line could be found which tells where a minor ends and a major begins; where it is right for one and wrong for another to do the same thing. That would be worth more than the discovery of the two poles or almost anything else that has been missing a long time.

NOTES AND COMMENTS.

WORK IN TORONTO.—In the last issue of the *HERALD* we noticed a statement by Brother F. R. Tubb, announcing the dedication of the church at Toronto, on Soho Street. We are pleased to see this notice. The effort which has been going on at Toronto, resulting in the enlarging of the church quarters from time to time, has been very successful, and reflects great credit upon the Saints at Toronto and those who took active oversight in efforts to keep abreast with the necessities of the church there. We have no doubt but that in the near future, if not now, the present local quarters are wanting room for the congregations who would come to hear. There is room to hope for further increase, both in numbers and in building.

A GOOD SHOWING.—The report of Brethren Peter Anderson and J. F. Curtis makes a pleasant showing. There have been some thousands of sermons preached in mission number 2; 141 have been baptized; 26 new openings effected; 3 branches organized; 1 Sunday school and one Religio organized. Besides this we know of one new church built since last conference at Scammon, Oklahoma, under the energetic administration of Brother T. W. Chatburn, the "Jotsman," who is noted for doing things. The

church is thirty-eight by fifty feet, complete in all its parts, finished, platform, pulpit, chairs, steeple, belfry and bell, clear from debt, and by donated labor of the brethren, which shows what men can do when they agree.

SOME ADVANTAGES OF A COLLEGE EDUCATION.—Elder J. A. Gunsolley, president of Graceland College, has a very interesting article on advantages of a college education in the August number of *Autumn Leaves*. The frontispiece is a picture of the first class to be organized in Graceland College, with names of members. Earnest Webbe contributes an article on, "The young man who must make his own way in the world"—a good, practical paper for our young men to read and ponder. Another feature is, "A trip to the Orient," by Sister Peacock; and the regular John Howard story in the Editor's Corner.

Original Articles

DEALING WITH THE ERRING.—NO. 3.

BY CHARLES FRY.

CONFESSION.

Editor's Note.—This number takes up the subject of confession, a very important subject. Augustine says, "The confession of evil works is the first beginning of good works." But to whom shall we confess? To God alone? Or to the general public? Or in open prayer meeting? Or to the priest in his confessional? The next paper will be devoted to "Forgiveness."

Confession is a verbal or written acknowledgment of wrong, made to a person or organized body of persons, against whom such wrong had been committed, such acknowledgment being the result of conviction and true penitence, made in sincerity and humility, with a view to reconciliation.

CONFESSION IS COMMANDED OF GOD AND HAS THE FOLLOWING PURPOSES:

To show repentance.—It is an adjunct of repentance, and also a sign of repentance, as shown by Doctrine and Covenants 58:9: "By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them." An unrepentant man usually seeks to justify himself in the wrong he has done, while the penitent is willing to confess his wrong.

To counteract the effects of the wrong.—Sin is a reproach to its author and to the church to which he belongs, so far as it is known. Confession is a renouncement of the sinful act which takes away, in a large measure at least, the cause of reproach. If the sin be against an individual, such as falsehood, the confession will also take away all reproach from the offended.

To effect reconciliation.—Where wrong exists be-

tween two or more persons estrangement is inevitable, and persons estranged can not dwell together in peace, in this world or the next. Hence, if they would be brothers in the kingdom of God, they must be reconciled. Confession of wrong is one of the steps that makes reconciliation possible and puts the erring one in the right attitude before man and before God. When confession is made it becomes the duty of the offending one to be reconciled, as stated in the law: "And if he or she confess, thou shalt be reconciled."—Doctrine and Covenants 42: 23.

To secure forgiveness.—The Lord says: "I the Lord forgiveth sins, and am merciful unto those who confess their sins with humble hearts."—Doctrine and Covenants 61: 1. And again in the Book of Mormon: "And if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also."—Mosiah 11: 138. Confession completes the removal of the sin and its effects, so far as possible, upon the part of the sinner, and it is not right that any should hold that sin against him thereafter, nor refer to it to his injury. God forgives and he requires of man also to forgive his brother.

TO WHOM CONFESSION MUST BE MADE.

To one person privately.—When the difficulty is between two persons only and not involving others, confession should be made to the offended only. "Take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled."—Doctrine and Covenants 42: 23. "If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret."—Ibid.

To one person publicly.—"If anyone offend openly, he or she shall be rebuked openly." In a case where a member was charged with theft before a number of persons and was afterward found to be innocent, to confess the error to him privately would not meet the requirements of the matter. He has a right to be justified before his friends, and the confession must be public enough to reach those who knew of his accusation. The general rule is that the confession must be as public as the offense.

To several persons privately.—The offense may be against a family, a party of men working or traveling together, a committee, or other small number of persons, in which case confession made to the same group of persons would be sufficient.

To several persons publicly.—The offense being given publicly against a committee, a family, or other group of persons, the confession should also be made publicly.

To the church.—Faults of a general or indefinite nature, such as neglect of some duty, or inactivity in the church, and all minor faults, may be confessed

informally before the church as stated in Doctrine and Covenants 39: 2: "Remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren and before the Lord." Confession of a specific act of transgression should come before the church in a formal way, the same as any other matter of business. This requires that it be in writing otherwise the church could not act intelligently upon it to grant forgiveness. Such confession should first be approved by vote, and by separate vote forgiveness granted, all of which should be recorded. If charges have been formulated to cover the offense, an admission of them recorded in the minutes would answer the same purpose as a written confession.

To God.—In all cases confession to be complete must be made to God. Every sin offends him and causes or increases estrangement, and all estrangement between God and man must be removed before one can dwell with him. Hence in the humbleness of prayer the erring one lays his sin before the Lord, confessing all. The scriptures teach that he that offends in secret should "confess in secret to him or her whom he or she has offended, and to God." "And if he confesses his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also."—Mosiah 11: 138. The Saints when offering their oblations and their sacraments unto the Lord, should do so "confessing thy sins unto thy brethren and before the Lord."

IF CONFESSION IS NOT MADE.

Offender is to be brought before the church.—"And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scriptures saith unto you, either by commandment or by revelation."—Doctrine and Covenants 64: 2. "And if he or she confess not thou shalt deliver him or her up unto the church."—Doctrine and Covenants 42: 23. "If he shall neglect to hear them, [confess], tell it unto the church."—Matthew 18: 17.

To be cut off.—The church may not forgive a transgressor who does not repent or confess, but "He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy."—Doctrine and Covenants 41: 2. Six times the Lord says in section forty-two of the Doctrine and Covenants that "He that repents not shall be cast out." Other scriptures upon this point are:

Let him be unto thee, as an heathen man and a publican.
—Matthew 18: 17.

And those that would not confess their sins and repent of their iniquity, the same were not numbered among the people of the church, and their names were blotted out.—Mosiah 11: 145.

If they repented and confessed not, their names were blotted out, and they were not numbered among the people of Christ.—Moroni 6: 8.

WHEN CONFESSION IS MADE.

Offended one must be reconciled.—"If he or she confess, thou shalt be reconciled." When the erring one has done all possible to correct his error, the offended one can ask no more, and if he refuses to be reconciled it is he who is perpetuating the wrong and keeping up the estrangement, which becomes a matter of offense in him, and which if persisted in will inevitably result in the loss of spiritual life, and in ultimate death.

CONFESSING ONE MUST BE FORGIVEN.

And if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive.—Mosiah 11: 138.

And ye shall also forgive one another your trespasses: for verily I say unto you; He that forgiveth not his neighbor's trespasses, when he says that he repents, the same hath brought himself under condemnation.—Verse 140.

He that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin.—Doctrine and Covenants 64: 2.

When a man puts himself in such an attitude of humility and penitence before God, and receives forgiveness for his sins, it would hardly be consistent for his brother who has need of the same forgiveness, to refuse him that which God has granted. This will be considered further under the subject of forgiveness.



A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 32.

BY S. W. L. SCOTT.

CAMPBELLITE VS. CAMPBELLITE.

There is so much of the method of conglomeration in Traum's write up that we are compelled to notice only the principal theories, none of which are dangerous save to himself. He adopts the Whitmer theory as his defense, however, and Sidney Rigdon is the *author* if the "hierarchy" order, as Traum calls it, including high priests, and other officers which Christ did not include in the church, either at Jerusalem or on the American Continent. We are almost convinced that fountain of *jealousy* sent its green-scummed streams gurgling through the Campbellite institution, from the time Sidney Rigdon and A. Campbell had "a passage at arms" in 1830, at Austintown, on the occasion of the dissolution of the Baptist Mahoning Association. Hay-

den's History, p. 298. This was "only two months previous to the fall of that star from heaven,"—Rigdon's acceptance of the restored gospel. Rigdon, however, did not receive the Bible doctrine of the hierarchy from Campbellites. They never were so Bible struck as to receive such teachings. However, we turn, and permit Campbellite to fight Campbellite, on this point as well as others. Hayden's History informs us that Rigdon was standing shoulder to shoulder with Campbell, Scott, et al., in the reform ("restoration") movement up to the fall of 1830. "That same fall," says the history, "he received in peace the messengers of delusion."—Page 207. "About the middle of November, 1830, at Mentor, Ohio, came P. P. Pratt and Oliver Cowdery with carpetbags filled with copies of the Book of Mormon." They stopped at Rigdon's. (See page 210.) Here is the *time* and *place fixed* by the Campbellites for Sidney Rigdon's introduction to the latter day work, and the Book of Mormon. What did that Palmyra Edition teach here in 1830 on the subject of the "hierarchy," high priests being among the people of God on this continent? A few texts from that book will show Whitmer leading Traum, as "the blind leading the blind," into the *ditch!* The Book of Mormon teaches the following:

And now as ye have been delivered, by the power of God, out of these bonds; [the oppressions of King Noah] yea, out of the hands of King Noah and his people, and also from the bonds of iniquity, even so I desire that you should stand fast in this liberty wherewith ye have been made free, and that ye trust no man to be a king over you, and also trusting no one to be your teacher, nor your minister, except he be a man of God, walking in his ways, and keeping his commandments. Thus did Alma teach his people, that every man should love his neighbor as himself; that there should be no contention among them. And now Alma was their high priest, he being the founder of their church. And it came to pass that none received authority to preach or to teach except it were by him from God. Therefore he consecrated all their priests, and all their teachers, and none were consecrated except they were just men.—Palmyra Edition, p. 203.

On page 192, same edition, we find where Alma went into the waters of Mormon with the candidates and "baptized" two hundred and four persons, and they were filled with the grace of God and "were called the church of God, or the church of Christ." This is the church he founded, and presided over as "*high priest,*" mentioned in the above. On page 193, "And it came to pass that Alma having authority from God, ordained priests; even one priest to every fifty of their number did he ordain to preach unto them, and to teach them concerning the kingdom of God." Priests were "ordained" by "the laying on of hands." (Pages 221, 240, 534.)

"Priests and teachers were consecrated over the people." (Pp. 65, 66, 113, 154, 188, et al.)

Before the death of Mosiah, Alma was chosen to be "the first chief judge"; he at that time "being

also the high priest, his father having conferred the office upon him, and had given him the charge concerning all the affairs of the church," (Mosiah 13: 6.) Alma and his son Alma both held the office of high priest, until the death of Alma the first. These high priests were of the "order" of priesthood, and they understood the "order." Alma says: "For I am called to speak after this manner, after the holy order of God, which is Christ Jesus."—Alma 3: 6.

This is in direct reference to authority by which he made known the commandments of God, the rules of the church, repentance, baptism, as well as the advent of Christ. He says again, "This is the order after which I am called." (Alma 3: 7.) After this, he "ordained priests and elders by laying on hands according to the order of God, to *preside* and watch over the church." The nature of the priesthood, or its character, its authority, was not only understood, but was defined; hence we read in Alma 9: 6 as follows:

And again: my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people; and those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption. And this is the manner after which they were ordained; being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this they might had as great privilege as their brethren. Or in fine: in the first place they were on the same standing with their brethren; thus the holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things. Now they were ordained after this manner: Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, calling and ordinance, and high priesthood, is without beginning and end; thus they become high priests for ever, after the order of the Son, the only begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity and truth. And thus it is. Amen.

In the Book of Nephi 8: 6, recording the ministrations of Christ among the "sheep" not of the

fold in old Judea, in the organization of his church we read that Jesus said unto his disciples,

Behold there shall be one ordained among you, and to him will I give power that he shall break bread and bless it, and give unto the people of my church, unto all those who shall believe and be baptized in my name, and this shall ye always observe to do even as I have done.

In the tenth paragraph we read; that,

Jesus touched the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them; and the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bear record that he gave them power to give the Holy Ghost.

Then continuing, he says: "And I will show you hereafter, that the record is true."

Following the record to its verification, we read in the book of Moroni, second chapter, the words of Christ to the twelve apostles chosen on this continent thus:

The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them. And he called them by name, saying, Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles. Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it, and on as many as they laid their hands, fell the Holy Ghost.

The foregoing establishes the so-called "hierarchy," on the Western Continent by the authority of Jesus Christ *in his church*, after "*the holy order of God*," and we advert once more, briefly, to the work of Jesus Christ at Jerusalem, before entering upon his mission to the "sheep" of the American "fold," and then we think we have the FORCE of the objection turned aside. Paul says in Hebrews 5: 10, of Jesus Christ, "called of God an high priest (for ever) after the ORDER of Melchisedec." If Christ was called "after the order of Melchisedec" (or Melchisedec after the order of the Son of God), it will give us TWO *high priests* of that *order*. But he was *called of God a high priest* after the order of Melchisedec," hence the *order* was existing *previously* to the date of his earthly ministrations. Paul addresses the Hebrew brethren as "*partakers* of the heavenly *calling*;" so this will give us, from among those whom Paul so addressed, some high priests after the *same "order."* Lest our critic shall say that the "profession" alluded to in verse 1, chapter 3, is that of being a follower of Christ, and refers to the church as a whole, and Christ, we would suggest that if this idea is used *against* high priests being in the church, it militates against the idea of *apostles* being there, for he is called the apostle as well as the high priest of the profession. Neither Traum, Whitmer, the Antis, nor others, can deny the fact of *apostles* being in the church, and that

"God set them" there, "in the church"; Christ is the apostle as well as the high priest of the profession, "Paul called to be an apostle," was a "partaker of this heavenly calling," and the conclusion is irresistible, *all the twelve were*. As there was a "profession" of apostles in the Christian Church, over which Jesus Christ was the "chief apostle," therefore, there was also a "profession" of high priests, over which Jesus Christ was the "chief high priest." So Paul argues in the Hebrew letter as follows:

For every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron.—Hebrews 5: 1-4.

"For," an introductory preposition, Webster defines as "introducing a reason for something going before," *every high priest taken from among men, is ordained of men in things pertaining to God, that he may offer gifts and sacrifices for sins.* Baptism for the remission of sins, performed by the authority of the priesthood, is the "offering up" sacrifices under the gospel. Hence Paul affirms in the epistle to the Roman Church:

That I should be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.—Romans 15: 16, 17.

Will Traum deny that "the offering of the Gentiles" through the gospel ministrations was "acceptable to God"? In this work of "offering," he says, in verse 17, was "things pertaining to God." Just precisely the purpose for which, he said in Hebrews 5: 1, as mentioned above, "high priests were taken from among men, and ordained" to do.

Webster defines the word *every* to mean, "each individual of a whole collection, or aggregate number." Then according to verse 1 of Hebrews 5, "each individual of the aggregate number of high priests, is taken from among men, and ordained for men in things pertaining to God. If so, there are a number of them; "a quorum." But, says Traum *et al*, "that has reference to the high priests officiating under the law of Moses." Does it? Just read on: "For every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: (colon) who can have compassion on the ignorant, and on them that are out of the way; for that he himself is compassed with infirmity. And by reason hereof ought, as for the people, so also for himself to offer for sins, and no man taketh this honor unto himself, but he that is called of God as was Aaron; so also Christ glorified not himself to be made an high

priest, but he that said unto him, thou art . . . a priest for ever, after the order of Melchisedec." This is conclusive that Paul was discussing the "calling," ordination, and general office of Melchisedec priests in the church, who receive, or partake, of "the heavenly calling," to minister for God in the new covenant, constituting a "holy priesthood."

We wish to note further that in addition to these provisions for the so-called "hierarchy," in both the Bible, and Book of Mormon, provisions were also made in a revelation given before the organization of the church in these latter times. Doctrine and Covenants 17: 17 contains the following: "Every president of the high priesthood (or presiding elder), bishop, high counselor, and high priest is to be ordained by the direction of a high council, or general conference." In paragraph 1, same section, it is written that Joseph Smith "was called of God and ordained an apostle of Jesus Christ, to be the first elder of the church." Thus the two are connected, and the person to hold such position pointed out. Now in view of all this being provided for, in Bible, Book of Mormon, and before the church was organized, doesn't it appear a little suspicious in the case assumed by Traum, that he has commenced to build without requisite means for finishing? The Book of Mormon and the Bible contained the provisions, when the former book was brought to Rigdon in November, 1830, according to Campbellite authority. The revelations containing the provisions were in existence before Sidney Rigdon ever saw Joseph Smith, or before Sidney ever united with the church. And how could he be responsible for the idea of an "hierarchy" in the church, when provisions were made for such church organization in the three standard books, before the church came into existence? Not until the month of December, following his baptism in November, did Sidney Rigdon meet Joseph Smith. We make this historic statement because Traum *intimated*, though he takes no definite position, that the account of John the apostle tarrying was alluded to "in the story furnished them by Rigdon, and in the course of their reading they discussed the advisability of leaving this in the Book of Mormon."—P. 212. Traum does not know evidently, that *certified copies of court records*, with Hayden's History of the Rise of the Disciples in the Western Reserve, and Campbell's *Baptist Harbinger*, show to a certainty that Sidney Rigdon never had the opportunity of even knowing Joseph Smith until the autumn (November) of 1830, long after the Book of Mormon was printed. It is unquestionably established, on the other hand, that Rigdon was a Baptist preacher from 1822 to 1827, and at this latter date, and the year following, when the "Current Reformation" was launched, Mr. Rigdon seceded from the Baptist Church, and united

his religious fortune, as an *honest* man, a man of "sincerity," says Hayden, an orator of power, in good standing, an associate, and senior, with Alexander Campbell, Walter Scott, Adamson Bentley, and other lights, until 1830, when in the month of November, "about the middle of the month," the two footmen came to Mentor, Rigdon's home, with the Book of Mormon. Again, "about three weeks after his adoption of the delusion, he (Rigdon) went to Palmyra to see Smith."—Hayden's History, chapter 9. See also Church History, vol. 1, pp. 146 to 152, for court records, historical and personal testimony. Thus is Campbellism against itself again, for it is conclusively shown that Rigdon was not in any way associated with Joseph Smith until December, 1830, "three weeks after his adoption of the delusion," and *nine months after the Book of Mormon* was printed. This theory of Elder Traum's *assumes*, without one *scintilla of proof*, that a class of men, *some of whom* Campbellite history affirms were "honest," "candid," and "sincere," were guilty of conspiracy, lying, intrigue, perjury, and other misdemeanors. Such a mode of attack among members of the legal fraternity would result in a case of trial, and the ones guilty of such dishonorable, unfair, and contemptible work would be *disbarred*. There is no warrant in either the divine or civil law for such procedure! The story of Rigdon's relationship to the Book of Mormon, as held out by Traum, received a deadly stab from the pen of Rigdon in May 27, 1839, to the *Boston Journal*, from Commerce, Illinois. Rigdon, at that early date, denounced the whole story a "base untruth." (See History of Church, vol. 1, pp. 144, 145.) Oliver Cowdery, as previously stated, affirmed in 1848:

I wrote with my own pen, the entire Book of Mormon (save a few pages), as it fell from the lips of the Prophet Joseph Smith as he translated it by the gift and power of God. . . . I beheld with my eyes and handled with my hands, the gold plates from which it was translated. . . . That book is true. Sidney Rigdon did not write it. I wrote it myself, as it fell from the lips of the Prophet.—History of the Church, vol. 1, p. 145.

On pages 222 and 223, Traum says after Rigdon was "captured" he found his way to Fayette "for a personal interview with the Prophet. The Lord appeared to be only fairly well pleased with him." Now, in the light of Traum's interpretation, that "the Lord" is "Joseph Smith," (p. 243 and elsewhere,) we have him (Traum) eating his own words, for on page 223 he says: "Sidney *early found favor* in the eyes of the Prophet." He then refers to the instruction of the Lord to the "Twelve," as to their commission to "baptize," "ordain," etc., in this language: "that although the commission to the "Twelve," was "that *they* should ordain, Edward Partridge was ordained by the hand of my servant Sidney Rigdon." Traum *knew* when he penned the

foregoing that he was placing a *false* construction upon their, the apostles', commission, in order to *deceive*. There is *nothing* in the instruction limiting "ordination" to the "Twelve." But the law *does* say, that "the presiding elders, traveling bishops, high counselors, high priests, and elders" have the privilege of officiating in the ordinances of the gospel, have the privilege, under proper conditions, of ordaining others. Why did not this critic give *facts*? Again, on page 223, continuing the thought, he writes:

Edward Partridge was ordained "by the hand of my servant, Sidney Rigdon." Joseph apparently had forgotten the instruction that the Lord imparted earlier on the subject of ordination, so, taking Rigdon into partnership with himself, said: "And now this calling and commandment give I unto you concerning all men, that as many as shall come before my servants Sidney Rigdon and Joseph Smith, jr., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among all nations."

That they went right to work at their translation, known as "the Inspired Translation of the Holy Scriptures," is evident from the revelation given in December while Sidney was yet in Fayette, for they are told that "it is not expedient in me that ye should translate any more until ye shall go into Ohio." For the time being they should continue to build up the church, especially in Colesville, New York, after which the Lord would declare that "it is expedient in me that ye should assemble together in Ohio."

Referring to Doctrine and Covenants 35:2, this is found to be in strict conformity to the law previously given, that "no person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church." And had the critic read paragraph 3 of section referred to by him, he would have read: "And this commandment shall be given unto the elders of my church, that every man which will *embrace it*, (the work Joseph and Sidney stood to represent) *with singleness of heart, may be ordained*, and sent forth, even as I have spoken." Is there anything in this *limiting ordination* to Joseph and Sidney? Yet such is the "stuff" an intelligent people are expected to receive as *grounds* upon which to renounce their faith, and Traum offers it as evidence (?) to "*convict*."

ABSENCE OF EVIDENCE.

Traum intimates in the following language that upon Rigdon's appearance at Fayette, the translation of the Holy Scriptures was immediately projected. Referring to Rigdon's visit to New York, December, 1830, he says: "About this time was born the idea of the 'inspired' translation of the Scriptures, for Sidney is directed 'to write,' and the scriptures shall be given you, even as they are in my own bosom for the salvation of mine elect." Continuing, page 223, he records:

Then follows a revelation under date of January, 1831,

but so palpably absurd was the whole of it, and so ignominiously did it fail, and so miserably had Joseph's prophecy miscarried, that he got word from the Lord "by return mail" explaining the failure. James Covill was the subject of the revelation, and apparently warranted at the time the enthusiastic prophecy made concerning him, for had he not promised Joseph that he would obey the word? But when he saw how the Saints were persecuted, and when he remembered his worldly cares, he rejected the work and broke the covenant.

Now had Traum "returned from the investigation of 'Mormonism'" with *the facts*, as he claimed to have done, no necessity would exist for "calling him down" on this point. He could have written, that as early as the translation of the Book of Mormon, Joseph received intimation of the necessity for such work, in translating the following:

Behold, they have taken away from the gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away; and all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men: wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things are taken away, it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou has seen with the Gentiles which have gone forth out of captivity: thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them.—Book of Mormon, Palmyra Edition, p. 30.

He could have informed the people through his work, Mormonism Against Itself, that as early as *June*, 1830, Joseph received divine instruction in the revelation of that which the Lord told Moses, as follows:

And now, Moses, my son, I will speak unto you concerning this earth upon which you stand; and you shall write things that I shall speak. And in a day when the children of men shall esteem my words as naught, and take many of them from the book which you shall write, behold I will raise up another like unto you, and they shall be had again among the children of men, among even as many as shall believe.—Doctrine and Covenants 22: 9.

This was FIVE MONTHS before Sidney Rigdon had the opportunity of knowing Joseph Smith, and upon the arrival of Sidney in New York, December, 1830, Joseph had been engaged in the work of translating the Jewish Scriptures by the spirit of revelation, so when Sidney arrived he was called to render valuable assistance by *writing*. As Elder Traum says, "it is not expedient in me that you should translate any more until ye shall go to the Ohio." They came to Kirtland the latter part of January, 1831. "The early part of September, 1831, was spent by Joseph preparing to remove to Hiram, Ohio, for the purpose of engaging in the translation of the Bible" (Church

History, pp. 215, 221.) After locating in the township of Hiram, September 12, 1831, Joseph writes, "I recommenced the translation of the Scriptures in company with Elder Rigdon, who had removed to Hiram to *act in his office of scribe to me*." In January, 1832, Joseph attended conference at Amherst, Lorain County, Ohio, and on his return, "resumed the translation of the Scriptures, assisted by Sidney Rigdon as *scribe*." (History, p. 235.) Continuing in the work until sometime in February, the mobocratic spirit over which Elder Traum seems to gloat, interrupted them. Sometime in the following June, the history states, "as soon as affairs could be arranged, the work of translating the Scriptures was resumed."—Page 251.

The winter following "was spent in translating the Scriptures, in the school of the prophets, and sitting in conferences" (page 277); and in the month of July, 1833, the translation was "finished," the New Testament having been completed in February, previous. (Church History, pp. 278, 302, 303.)

Now we pause to ask him where he obtained *evidence* of the statements that "Sidney was called to translate instead of Joseph," and that at the time of Sidney's visit, December, 1830, "the *idea* of the translation of the Holy Scriptures was born?" Answer; he manufactured it in his own mind, and kept it there, for in his book he offers nothing to support the statements, and simply writes an *assumption*. He hasn't informed us as to anyone commanding *him* "to write" either.

(To be continued.)

Of General Interest

Is There a Jewish Race?

What would seem to be pretty radical doctrine is promulgated by Doctor Maurice Fishberg in a recent book on The Jews: A Study in Race and Environment. In it he concludes from a study of the Jews in various countries that there is no pure Jewish race, but that everywhere the Jews have so mingled with the peoples among whom they have lived for centuries as to show many of their characteristics. It has usually been believed that the Jews are a shining example of the preservation of a racial type by social isolation. It is true that we are apt to speak of German, Portuguese, or Polish Jews as if they were racially different, but this difference has been commonly held to consist chiefly in language. The Jew is a Jew, we have been accustomed to think, however he talks or dresses. Doctor Fishberg, however, sees in this recognition of difference a real alteration in each case, and he fortifies his position by observation and exact measurement. It could not be expected that such a position would go unchallenged. In *The Popular Science Monthly* (New York, July,) Doctor Abram Lipsky takes up the cudgels in behalf of Jewish racial purity. Doctor Fishberg's position is first stated as follows:

"He believes that the Jews are destined to be assimilated by the race among whom they live in Europe and America, and it is apparently in order to facilitate this manifest destiny

that he arrays all the arguments he can muster tending to show that the Jews are not a pure race.

"There are certain physical traits generally assumed by anthropologists to be distinctive of race. Doctor Fishberg finds that in these respects the Jews are not different from the races among whom they live. Certain other characteristics of a moral, social, and vital or physiological nature, often ascribed to the Jews, are either denied existence or attributed by the author to economic and social status rather than to race.

"The chief physical characteristics relied upon to distinguish races are stature, head-form, and color. As to stature, Doctor Fishberg shows that the Jews rise and fall with the people in the land of their nativity, being short where the Gentiles are short, and tall where they are tall, though never quite as tall. . . .

"As to head-form Doctor Fishberg is more decided. The heads of European, Caucasian, African, and Arabian Jews vary in shape. Some are long, some are broad, some are round. Only the commingling of the blood of different races could have produced these differences, argues the author."

According to Doctor Lipsky, however, Doctor Fishberg is not quite fair in this contention. In eastern Europe, where the Jews have remarkably uniform heads, this uniformity is not taken to indicate uniformity of race, since the Gentiles in those regions have also uniform heads. That is to say, remarks the critic:

"When the Jewish heads are various in shape, it proves that the blood of various races flows in their veins, and when their heads do not vary much in shape, the same thing is proved. On one page Doctor Fishberg writes as if head-form were an unchangeable racial characteristic; on that page—since the heads of Jews in Europe, Africa, and Asia vary—the Jews are not a race. On another page, the Jews are not a race for the opposite reason, namely, because eighty per cent of them have heads of the same shape—since it happens that the many Gentile races living in the same part of the world also have similar heads."

Other arguments, relating to matters of detail into which there is no space here to enter, are similarly disallowed by Doctor Lipsky. But, after all, he thinks, these arguments are hardly worth while, for apparently it is Doctor Fishberg's opinion not only that the Jews are not at present a pure race, but that they never were one—in Doctor Lipsky's phrase, that "the Jews never were Jews" at all. We read:

"It would seem, offhand, that he [Doctor Fishberg] wished to convince us of the fact that the people now called Jews are not descendants of the same original stock. 'Ethnologically,' he says, 'there are practically no differences between Jews and other Europeans. Both consist of conglomerations of various racial elements blended together in a manner that makes it impossible to disentangle the components, or even the predominant race, out of the ethnic chaos.' But if his aim was to prove this, what was the use of wasting so much zeal and labor? On page 153 we are told, 'one thing is certain, however, the original stock of the Jews was not made up of a single and homogeneous race, as is supposed by some.' And again, on the same page, we read that the Bible itself records intermarriages between Jews and Gentiles, and 'that some of these races were not of Semitic stock has been established recently by archaeological research.' Why was it necessary to produce more evidence; why worry about blondes and long heads, if the Jews never were Jews?

"But why should we be concerned whether the Jews are, or ever were, a 'pure race'? What is a pure race? Would Doctor Fishberg know one if he saw one? If there ever was a pure race, how did it come into existence? Was it born pure, or did it issue pure from the hand of God? 'Religion,' says

Doctor Fishberg, 'the Jewish as well as the Christian and Mohammedan, with the assistance of the state, artificially created the types of the Jews at the beginning of the nineteenth century. There is nothing unusual that an isolated community should evolve peculiar characters.' Does Doctor Fishberg know any other way than isolation by which races acquire peculiar characters? The Jews of remote antiquity seem to have had characters sufficiently peculiar to cause themselves to be known as Jews. How did they get those characters? Was anything but isolation ever the cause of such peculiarities? How did the American Indians, the Anglo-Saxons, the Ethiopians get their peculiar characters? Does Doctor Fishberg imagine they inherited them in an uninterrupted line of descent from a primordial group or pair that had them since first there were men on earth? . . .

"'Pure races' are anthropological postulates, like the atoms of physicists, which serve a scientific purpose, but never can be brought in to decide practical questions of politics or engineering. Doctor Fishberg tries to use the conception of a 'pure race' in such an illegitimate manner. In his eagerness he falls repeatedly, as we have seen, into inconsistencies unbecoming, to say the least, in a scientific work. After a candid perusal of it, one has to declare in true Irish fashion, that the arguments do not prove that the Jews are not a pure race, and even if they did, it would make no practical difference to anyone or anything."—*Literary Digest, July 20, 1912.*

Mothers' Home Column

EDITED BY FRANCES.

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Sewing and Aid Department.

Having been appointed superintendent of the Sewing and Aid Department of the Woman's Auxiliary, there are a few general instructions and answers to questions which I will endeavor to explain through a general letter.

It is well known that there are numerous women's organizations scattered throughout the church, which are contributing either in a local or general way to the financial interests of the church.

It is to be hoped that these various societies will unite in a common movement called the Sewing and Aid Department of the Woman's Auxiliary, also becoming associated with any other departments of the auxiliary operating in the same place by organizing a local with officers chosen conjointly.

Send for a copy of the constitution and leaflet of instruction in regard to organizing.

In joining the Woman's Auxiliary, it is not intended that you will change the purpose for which you organized and are raising money. It is expected that each society will be free, as heretofore, to decide where their funds shall be expended. It is believed, however, that by seeing the published report of all money raised by these societies at the end of the year will not only be an incentive to other societies in their work, but that it may help them determine where the money can be distributed to the best advantage. It is believed, too, that by using the space in the church papers which has been allotted to us by the auxiliary it will add to our interest and pleasure in this important work, to know what others are doing from time to time.

Besides the sewing and other societies in which the work of the hands results in such valuable assistance to the church, there are other aid societies which perform various services in the way of relief, it may be the gathering and distribution of clothing, etc., for the relief of the needy and unfortunate, or the sitting up with the sick at night, as well as visiting them by day with flowers, reading material, or cheerful conversation.

In all of this work it may be found practicable to appoint a committee or committees, that the work may be accomplished in a more systematic way. Where it is desired, a committee may be appointed to solicit donations for the Children's Home, as has been done in some instances; a day may be set apart to be known as Children's Home Day, when a special effort would be made to raise funds for this worthy institution.

A report of all your work, whether the contributions be large or small, should be sent to the superintendent of the department. An annual report should be furnished the secretary of the local, who in turn will report to the general secretary of the Woman's Auxiliary before the meeting of the General Convention in April.

An annual assessment of ten cents per capita should be made to assist in the work of the general society.

In effecting an organization of any society of this department, you should elect a president (vice president if desired), secretary, and treasurer, sending the names of the officers and name of society, as well as of the local, to the superintendent of this department. Where you have an aid, sewing or relief society, of whatever nature already organized, send us the name of the society and the officers.

Send in helpful items as to what you have done as societies, etc., and helpful ways and means of raising money, as well as other aids to the church.

Let us hear from you.

MINNIE B. NICHOLSON,
Superintendent of Department.

LAMONI, IOWA, July, 1912.

Notices.

Will the sisters and friends please take notice that Mrs. Letha M. Tilton, of Lamoni, Iowa, is now treasurer of the Woman's Auxiliary, and not Mrs. M. E. Hulmes, as formerly? It is quite a little trouble for Sister Hulmes to receipt for and forward to Lamoni the money sent to her for the Children's Home and other auxiliary work.

We would like to call attention of all persons interested in the Home and Child Welfare Department of the Woman's Auxiliary, to the leaflets that are published monthly from the readings prepared for that department. They should be used by all societies of that department, and are worthy of being passed on among your friends. Subscriptions should be sent

to Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri. Order at the rate of ten leaflets each month for one year for fifty cents.

MRS. B. C. SMITH, *President.*

Letter Department

MATHERSVILLE, ILLINOIS, July 20, 1912.

Dear Herald: I presume some would like to know how the work is progressing in this part of the Lord's vineyard. Elder O. E. Sade has been here preaching for seven weeks. Much good has been accomplished, and seven precious souls have been added to the church and kingdom. All the Saints are rejoicing in the glorious gospel of Jesus Christ. Oh, Saints, let us be up and doing while the day is here, lest when darkness overtake us the Evil One will get power over us and take what light we have away. As I look around and see those things our Savior spoke of coming to pass, it is evidence to me that the time is close at hand when the Holy One of Israel will come and find many not prepared to meet him.

We have a thriving little Sunday school. All seem to take good interest. We are looking forward to the time when we will be organized in a branch. There are twenty Saints here at this writing. This is a new town, only three years old. The outlook is good, as there are quite a number studying the work. We have no church building of our own, but one of the business men of the town has given us the use of his hall in which to hold meetings. Surely the Lord is blessing his Saints in this little town to open the way so the gospel can get to the people.

Yours in gospel bonds,

CHAS. A. DAVIS.

EDMONTON, CANADA, July 11, 1912.

Editors Herald: Having been chosen to act as the secretary pro tem by the Saints at their reunion, held on June 28, 29, 30, at Millet, I will try and give a slight outline of the grand times we had together.

The Saints of Millet had everything arranged for the Saints' coming in, who started to gather on the morning of the first day. Apostle G. T. Griffiths, Elders E. E. Long and T. J. Jordan, the latter president of the Saskatchewan District, having arrived the day before, were all ready to welcome us. In the afternoon Elder Jordan opened the reunion by use of hymn 266, prayer by E. E. Long, after which G. T. Griffiths was chosen to preside, assisted by Elders Long and Jordan.

The meeting took the form of a prayer meeting, which proved of great comfort and cheer to all. After the meeting closed the assembly adjourned to the dining hall where the sisters of the branch had spread out a repast worthy of a king and which was only a slight sample of the good things that followed.

There were a number of Saints came in in the afternoon from the Edmonton and Bon Accord districts, as well as Sister Abercrombie from Panoka. She proved herself a worthy Saint and one who gave cheer to many and one to be remembered by all. She lives right in Panoka, as do one or two other families of Saints, and there are always open doors there for elders or Saints that might be passing that way. They think there might be some good work done there yet. There was also Sister Churchill, who came from Washington, in advance of Brother Churchill who is coming later so as to be present at the reunion. She had been unable to associate with any of the Saints or attend any Saints' meetings for over six years, but with all the long separation

had not in the least lessened her faith and had proven of great faith and comfort and cheer to many. She is visiting her brothers, one of whom is Elder Ira Benham, president of the Millet Branch. Although a young man, he is trying hard to keep the good work rolling on and I must say the same of the other officers of the branch there, but especially of the president.

Brother and Sister Alpaugh, of Conjuring Creek, west of Tedue, are Saints who proved a comfort and cheer to us all and have a welcome always for Saints that pass that way.

In the evening, Elder Long gave us an address, using as his subject the second coming of Christ. He gave good admonition to the Saints, by all means to be ready to meet the Bridegroom when he comes.

Next morning there was a grand prayer meeting and in the afternoon Brother Griffiths gave us a fine address on offenses of the different sorts; namely, the offenses of not doing and offenses of doing, of which God alone knows, as well as a number of offenses of which the church may know, but can not do any more than counsel with the offender. Then there is the offense against the church as well as against our country, besides numerous others against our fellow man.

Saturday evening Elder Jordan gave us a fine address, cautioning the Saints to stand in holy places and thus to set before the world a bright and shining beacon light. It was a subject greatly enjoyed by all.

Next morning, after a peaceful night's rest, we had a grand prayer meeting at which a number were administered to and all of whom were greatly helped, spiritually and physically. There were a number of children blessed as well.

In the afternoon, Brother Griffiths finished his address on offenses, after which Brother Long gave the men a fine discourse along the lines of social purity. In the evening, which was the closing service of the reunion, Brother Jordan gave us a fine discourse on pushing forward and preparing to partake of the great blessings God has prepared for us. As a grand closing climax, all were agreeably surprised when at the close of the evening service Brother Earle Shaw, the oldest son of Brother and Sister James Shaw, came forward and asked for baptism. He and Brother George Jubb, another promising young man, were baptized by Brother Griffiths, and the confirmation which took place the next morning, was grand.

Any time the Saints wish to have a good time, go to Millet. I will feel grateful to the Millet Branch for a long time. All the brothers and sisters, including the officers, deserve congratulations for the good time given and the great work being carried on there. I must say that everyone seemed to enjoy themselves to the fullest extent, going away with grateful hearts to the Millet Saints and a firm determination to push forward and upward to the mark of our high calling. The feeling was shown by the unanimous vote of thanks to the Saints there. We were somewhat disappointed in that none of the Calgary Saints as well as a number of others expected, were not present, but although there were not the numbers, yet as a whole it was a grand success spiritually as a first attempt, and I am sure it will not be the last.

Wishing godspeed to all his good works,

Your humble brother in gospel bonds,

GEORGE W. WINN, *Secretary pro tem.*

MANCHESTER, ENGLAND, June 29, 1912.

Editors Herald: It has been some years since I last troubled your columns, yet I still enjoy reading the many valuable letters of my brethren and sisters, appearing from time to time in the church papers.

Thirty years ago I accepted the "angel's message" in my

earnest search for truth, and I can say that during the past years I have many times had occasion to rejoice in my knowledge that "God still reveals himself" to those who heed and obey his words, even in weakness. Many of our friends, however, prefer to regard our belief as fanatical and possibly as too orthodox from a scriptural point of view for their acceptance. The idea of heaven coming to men in this enlightened age is to them foolishness, but to the true Saint it is the power of God unto salvation. This period of the world's history is a very trying one so far as faith in God is concerned. The hurry and excitement so prevalent in our everyday life, especially in the large cities, is so absorbing in its intensity as to blind the spiritual vision to the things of God and to that which appertains to man's glory and immortality after life's fitful fever is past.

However, the fact still remains that God is still calling many sons to glory. He has made it sufficiently plain in his word that the weakest Saint may be encouraged in the way of life, even though trials and perplexity may seem to impede the soul's progress.

A few evenings ago, after reaching home after my day's labor in a large insurance office, I received a visit from the branch priest, a most worthy brother, loved and respected by all for his work's sake and sincerity in gospel work. For some time previous, this brother had, for conscientious reasons, withdrawn from active duty and we therefore felt glad to see him and were surprised at the sudden visit. During the conversation on church matters and the object of his visit, the Spirit rested upon me and I told the brother that as "he went forth from house to house, exhorting the Saints in the performance of their duty, the Lord would bless him and those who received him."

The Lord evidently knew this brother's past trials and his need for encouragement; so that we can understand even in our finite, human condition, the apostle's words concerning the "ministration of the Spirit." "We have this treasure in earthen vessels that the excellency of the power may be of God and not ourselves."—2 Corinthians 4:7.

Certainly the creature, man, being made subject to vanity according to the purposes of the Almighty, yet through grace and the birth of the Holy Ghost has power bestowed to develop into full stature as a son of God.

Ever praying for Zion's cause,

FALLOWFIELD, 15 CAWDOR ROAD.

F. BRUTON.

EAST PHARSALIA, NEW YORK, July 29, 1912.

Editors Herald: We are glad to note that Brother A. E. Stone has been with us some three weeks. The little time that was spent in honor of our Master was, as I believe, profitable to us all if we only heed the lessons taught. The words that were uttered by the brother were truly meat to us.

It has been very dry and backward, but crops begin to look more promising, owing to the rains we have had.

I must not forget to note that we are always glad to meet the Saints from different places and get acquainted, for when the time comes for the Christ to come and gather his children to himself we shall then not feel as strangers, but will be glad that we have had the privilege in this life to know and help each other on through the hardships of life.

Your sister in the one faith,

MRS. FLOYD RATHBUN.

LOS ANGELES, CALIFORNIA, July 23, 1912.

Editors Herald: We received the HERALD this morning, a paper we look forward to the coming of each week with pleasure, as we find much good in it to inspire us onward and upward. With it also came the *Appeal to Reason*, which we do not judge as to its worth, but we find no time to read

it. We have come to the conclusion that some one is sending it who is a member of the church. We know of no Socialists outside of the church. We would state first that as our time is taken up in reading the church papers and books, it is a waste of time and money to send it to us; not that we are prejudiced in any way, but we think time and money had better be spent in church work, as far as we are able to give either, than in politics. This paper, the *Appeal to Reason*, has been coming to us for over a year, and we have paid no attention to it, thinking the sender would tire of subscribing to it for us; but finding that is not the case, we hope this will end its coming, as it might be used to send to one who had more time to give to reading it.

Very respectfully, your brother and sister,
MR. AND MRS. O. L. ROCKHOLD.

OTTUMWA, IOWA, July 22, 1912.

Editors Herald: I am not able to do anything, so I will write to the HERALD. It is hard for me to write, as my nerves are bad. I wrote about a year ago, when I was first hurt by a street car. I got better for a while and then I got worse, until now I have not been able to be out of the house for ten weeks. The sisters of the aid society had an ice cream social at my home Thursday night, which was very kind of them. There was a nice attendance and a good time. I kindly ask all the Saints to pray for me that I may be able to walk again without crutches, and that I may be faithful to the end.

The letter in the HERALD from Viola Jones reminds me of the time when I lived in Arkansas. My husband took sick and I had to go to the field and husk a load of corn, put the baby in the load with me, and drive to town with it for the doctor. When I was picking cotton I would sing, "Pass me not, O gentle Savior," and it gave me strength.

I have two little girls in the churchyard at Curtis, Arkansas, so. I have a warm spot in my heart for the State. Some of the colored folks there were very kind to me in my hour of trouble. A friend in need is a friend indeed.

Love to all the Saints.

Your sister in the faith,

CATHEARN WILLIAMS.

138 FAIRVIEW AVENUE.

LOWER LAKE, CALIFORNIA, July 22, 1912.

Editors Herald: Last Saturday we laid our brother, Alfred G. Fitch, to rest, awaiting the resurrection of the just; the writer officiating, at the request of his companion. Brother Fitch united with the church March 13 of this year. Born February 24, 1865, at Healdsburg, Sonoma County, California; baptized by the writer and confirmed by Elder Mahlon Cannon. He often expressed a great desire to be able to attend reunion at Irvington so that he might be administered to. He felt that he had much to live for. He leaves a very deserving companion, four sons, and two daughters.

The Saints in this part of the district are rejoicing on the decision of the reunion committee, that we will again assemble at dear old Irvington. We are anticipating a spiritual and enjoyable time, uniting with our brothers and sisters, mingling our voices to our heavenly Father in prayer and praise.

Our little fragment of a branch is doing all it can to disseminate the truth. As superintendent of "Good Literature" the writer supplies all who are willing to read. I have just read Brother J. W. Rushton's address on good literature in *Ensign*, and hope to profit by its teachings. The first thing we do when *Zion's Ensign* comes, is to look for Brother Terry's letter, and feel disappointed when we fail to find it.

Yours in gospel bonds,
EDWARD F. ADAMSON.

MERCED, CALIFORNIA, July 15, 1912.

Dear Herald: We are isolated from church and Sunday school. I should like to know if there are any Saints living in or near Merced. We live in Merced Colony, about two miles southeast of Merced, the first house on the south side of the road west of the Geneva grammar school building. Please call or write.

I have enjoyed many blessings since coming into the church, but I am very weak physically, and my health seems very poor. I desire the prayers of all, that I may be made stronger both in spirit and in body, as I have two little ones intrusted to my care.

Your sister in Christ,
GERTRUDE DICKEY WALKER.

HAMILTON, MISSOURI, July 9, 1912.

Dear Saints: I am a member of the Oakdale Branch and I am proud of the fact for we have a fine branch here. We are only a few in number, but our heavenly Father has said he would bless us and we are surely gathered in his name. Dear Saints, I know I am, for were it not for the love of this gospel I would not be here. I want to keep every commandment God has given, and I believe that this is one of God's commandments that we gather to Zion. I am glad that I am living in Zion, but this is not enough. I want to do all I can to help my sisters and brothers come here. While I would love to have all come to Hamilton, I will be glad to have them locate in other branches as well. I feel that the time of trouble is very near at hand and that there will be no safety, only in the land of Zion.

We have a branch here of between forty-five and fifty members, all active, even the little children. We have a Sunday school and Religio. Our Religio officers are all young men and women.

With my prayer that God will bless his children and that they will obey him,

I am your sister in Christ,
NETTIE B. DIEM.

WARRINGTON, ENGLAND, July 13, 1912.

Editors Herald: I inclose cutting from *The People*, July 7, 1912, which is a clear and definite statement from the pen of their special correspondent, Mr. Frank Edward Farncombe. I have been earnestly fighting for this statement of fact for many months, beginning with a debate at Birkenhead, with the leader of the Liverpool Anti-Mormon Society, on the question, "Was Joseph Smith a Polygamist?" I have now finally seen the vindication of our beloved prophet's name in a British newspaper, and the Saints are rejoicing here in that fact. Trusting to be able to forward more details later, and wishing all the ministry and Saints godspeed in the fight for truth,

I am your brother in bonds,
WILLIAM H. CHANDLER.

July 15, 1912.

Herald Editors: We get very large audiences at Wigan in order to hear our side of this vexed question explained, and now the people are asking for doctrine, and with the help of local ministers we are holding forth the word of life.

Your brother,
WILLIAM H. CHANDLER.

NEW ALBANY, INDIANA, July 23, 1912.

Saints' Herald; Dear Brethren: I had quite an experience the past week in our city, on account of a public attack that was made upon me by the Reverend Albert Bennett, pastor of the Jennie DePauw Methodist Episcopal Church

on July 16 at Glenwood Park, where a Chautauqua is being held.

Frank J. Cannon, of Utah, delivered an address at this time, and so carefully worded his lecture as to allow it to be inferred that there was no difference between the Utah Church and the Reorganization. At the close of his lecture there was a resolution put before the audience, which in itself had a tendency to do our church a public injustice from the stand that an unconcerned public naturally would have.

The above Mr. Bennett took especial advantage of this resolution to point out that there was no difference between our church and the Utah Church. Clippings that appeared the following day in the New Albany news of the Louisville, Kentucky, *Times*, and the New Albany, Indiana, *Home Organizer* of July 20, a paper that is circulated in every home in our city, are shown below. To this date the reverend gentleman has not had the manhood either to come out publicly and apologize or to defend himself in a public way, showing the injustice of his position.

Quite a large number of people have become interested in the matter and comments by members of his congregation, as well as a host of business men, have congratulated me on the stand that I have taken, which they say clearly points out the injustice of Mr. Bennett, as well as the justice of our position. I send you this, as it may be of interest to you as well as the *HERALD* readers, in showing the unfair methods that are brought against our work here as well as elsewhere.

With best wishes, I am,

JOHN ZAHND.

"RIPPLE OF EXCITEMENT.

"Quite a little ripple of excitement was created at the Glenwood Chautauqua Assembly at Glenwood Park, New Albany, last night on account of a tilt between John Zahnd, of New Albany, an elder of the Reorganized Church of Jesus Christ of Latter Day Saints, and the Reverend A. L. Bennett, pastor of DePauw Memorial Methodist Episcopal Church, in that city.

"The Honorable Frank J. Cannon, former United States Senator for Utah, who had been excommunicated from the Mormon Church on account of his opposition of polygamy, had delivered a stirring address against Mormonism, after which a resolution was presented declaring that it was the sense of the meeting that Congress take definite steps in the direction of the suppression of the practice of polygamy. Judge George B. Cardwill, of New Albany, moved the adoption of the resolution and two or three others made brief speeches seconding the motion.

"During the discussion Elder Zahnd, who occupied a seat in the audience, arose and stated that in justice to himself and members of his church who are law-abiding citizens of the community, he thought that the speaker should explain to the audience the difference between Mormonism and the Reorganized Church of the Latter Day Saints.

"At this juncture the Reverend Mr. Bennett arose and pointing to Mr. Zahnd exclaimed dramatically, 'It makes no difference what is the difference. You are all Mormons and you ought to be put out of business.' Elder Zahnd made no reply to this attack, and a vote was hastened on the resolution which was unanimously adopted."

"AN OPEN CHALLENGE!

"As I have been publicly attacked, as well as the church I am affiliated with, known as the Reorganized Church of Jesus Christ of Latter Day Saints, who meet each Sunday, corner of Eleventh and Oak Streets, this city, 10.45 a. m. and 7.30 p. m., by Mr. Albert Bennett, pastor of the Jennie DePauw Methodist Episcopal Church, on July 16 at Glenwood Chautauqua, without chance for a public defense, and as I have been openly pointed out so unjustly by Mr. Bennett as

holding the same views as the Utah Mormon Church and being no difference between us as a church, I hereby challenge Mr. Bennett or any other man to meet me in a public discussion where an honorable defense can be made and both sides heard.

"We are in no way connected as a church with the Utah Mormon Church and have publicly and openly exposed the abominable practices of the institution set up by Brigham Young and his cohorts ever since the establishment of this hierarchy in the West. And this Mr. Bennett well knows, or is ignorant, and in either case I challenge him or any other man to take the position that an honest man should, to either apologize publicly or to come out like a man in an honorable way as heretofore stated.

"JOHN ZAHND,

"President of the Southern Indiana District of the Reorganized Church of Jesus Christ of Latter Day Saints."

Tracts and Church Papers Wanted.

This is an appeal to those who have church papers, viz, *Ensigns*, *HERALDS*, *Hopes*, and *Autumn Leaves*, that have been read and are now stored away, doing no particular good to anybody, but which should be in circulation nevertheless. These papers, brethren, are freighted with matter that is altogether too precious to let them lie around.

The world is dying, dear Saints, for the lack of the very message of life, which it pleased our heavenly Father to make us acquainted with. What shall we do with this inestimable gift, the restored gospel? Will we hide it, as one did with his talent, in a napkin? Or will we warn our neighbor, having been warned ourselves? I feel like telling the story to those who like myself have been groping in the dark, longing for the light of life and not knowing where to find it. Some will read when they will not listen. And in the regions round about where I live I want to distribute those old papers you may have put aside if you will kindly send them to me.

If you wish to send tracts they will also be gratefully received. You can order them sent direct from the Herald or Ensign office, and I will suggest some numbers that are quite good, Nos. 2, 6, 11, 17, 20, 23, and 202.

Do not be afraid to send all you can, they will be used in advertising the work I can assure you.

Yours in the fight of faith and the hope of eternal life,
PHILEMON PEMENT.

CHICAGO, ILLINOIS, 5217 South Forty-fourth Avenue..

Two-Day Meeting.

I will try to make a brief report of the two-day meeting held on the 15th and 16th of June, 1912, at the Saints' chapel, built by the Uniopolis Branch, which was dedicated on the 16th. The work was first introduced in this neighborhood about eleven years ago by Brother G. A. Smith, of Ray, Indiana. Sister Iona Harden was the first to be baptized, there being no organization at that time. I think she was identified with a branch at Clear Lake, Indiana, and since that time there have been twenty-five others come into the church, a few by letter, but most of them by baptism. I might as well tell it first as last—I will have to tell what *they* did instead of what *we* did, for I am not a member of the church and consequently can not claim any of the honor; but if it is not done properly you will have to blame Brother R. C. Russell, as he wouldn't let me off.

The first service of the two-day meeting was prayer service Saturday morning at 10 o'clock, after which they organized for the series of meetings. R. C. Russell was elected president; John Gross, secretary; S. D. Focht, reporter; that finished the morning service. Afternoon, at 2.30, the sermon

by Brother G. A. Smith contained some very good advice. The evening service, at 7.30, conducted by Brother Samuel Brown, of Stevenson, Ontario, left a very good impression. This was Brother Brown's first attempt at this place and I understand he will be with us again before long.

The first meeting on Sunday morning was priesthood meeting at 8; there was sacrament service at 9, and at 10 a sermon by Brother J. A. Becker, of Willoughby, Ohio. The afternoon service was at 2. The first business was to liquidate the indebtedness of the church, which looked like quite a task. It rained almost all day and the attendance was much smaller than it otherwise would have been, but the amount was raised in short order. The sisters prepared a very fine repast and I think that helped wonderfully. We ate dinner at the church. You see I can use the word *we* in that connection. After the church was freed from indebtedness, Brother R. C. Russell began the dedicatory sermon. It would be useless to tell you he did well, for he has no knack of doing things otherwise. In the evening was children's service, which was enjoyed by all. The young folks can always be relied on to give you something good. It consisted of songs, declamations, and instrumental music. They can be proud of their part of the work. Brother G. A. Smith remained and preached again Monday evening.

About a year ago they began talking of building a church. Most of the people took it as a joke, but the joke was transformed into a reality and in less than a year they did the work. People outside of the church were very liberal and aided them in the work, for which the church is very thankful. There were several from a distance in attendance at all the services. I might mention some of them: Brother and Sister Ernest Myers and little daughter, Sister Licetta Nodine, Mr. Simon Smith, of Bryan, Ohio, Brother W. S. Hettrick, of Toledo, Ohio, Brother Binkley, of Lafayette, Ohio, started for the meeting and got as far as Lima, when an electric storm that had passed over had put the cars out of commission for a while and he had to return. He informs us that he has a donation for the church. His whole soul seems to be in the work. We will let Brother Binkley know when there will be meetings again, and will gladly meet him at the car.

Brother James Kelley promised F. P. Hardin and myself that if he ever got within fifty miles of here again he would pull in and make us a visit. Don't forget it; we are looking for you.

Yours truly,

UNIOPPLIS, OHIO.

S. D. FOCHT.

Reunion at Ribstone, Alberta.

July 5, 8 p. m., Elder T. J. Jordan, district president, called the meeting to order. After the opening services Elders G. T. Griffiths, E. E. Long, and T. J. Jordan were elected as reunion presidency. The evening was profitably spent in short speeches from the following brethren: T. J. Jordan, J. W. Peterson, J. J. Cornish, E. E. Long, G. T. Griffiths.

July 6. An enjoyable prayer meeting opened the day's program; the usual sweet influence of God's Spirit being felt by all. A most instructive sermon was delivered by G. T. Griffiths. J. W. Peterson discoursed to an appreciative audience during the afternoon. A fine program was rendered in the evening, young and old participating.

July 7. Prayer service again ushered in the day's devotions. All were made to feel the sweet benefits of the Holy Spirit. That well-known gospel warrior, J. J. Cornish, delivered a splendid sermon during the forenoon. Sunday school in session in the afternoon was well attended, there being one hundred and six present. Sacramental service followed, giving another opportunity to enjoy blissful communion. The reunion closed in the evening with a fine, instructive, exhorting sermon from G. T. Griffiths.

During the reunion meals were served on tables by the sisters. Although weather conditions during reunion were at times forbidding, nevertheless full sessions were in order.

M. E. SMITH,

W. OSLER, *Press Committee.*

Arthur Rozelle.

Arthur Rozelle is dead. He was one of earth's noblemen. He was more than a friend to the church.

When Brother Hale W. Smith and myself went to Webb City in the spring of 1911, Mr. Rozelle opened the front page of his paper, *The Daily Register*, for a daily report of our work. At a considerable financial loss he continued to advertise our work. He was approached with a view to discontinuing the same. The tempter went away and never returned.

He was not a member of the church. He did not make an avowal of any special religion. He felt we were entitled to consideration and support, and he gave it when we needed it most. He was the kind of a man to stand by the right at any cost. As a member of the church and a representative thereof, I wish to record my appreciation of the man and his work. It takes courage and manhood for a man to uphold an unpopular cause when his bread and butter is at stake. Mr. Rozelle did this.

We desire to extend to Mrs. Rozelle and little "Undine" our sincerest sympathy.

The church has lost a friend, Webb City, Missouri, a public-spirited benefactor, and society a good and noble man.

T. W. WILLIAMS.

LOS ANGELES, CALIFORNIA, July 25, 1912.

Reunion of Northern Wisconsin District.

Convening on the old camp grounds, June 22 to 30, many new faces were noticed, and a vast territory represented to feast on what proved to be the most enjoyable and spiritual affair ever held in the district. It was a success in every way, especially financially, leaving about twenty dollars more on hand than last year, after paying twenty dollars for the grounds. All meetings were very spiritual and nine Sunday school children were baptized on the last day. At a prayer meeting the following, in substance, was given by the Spirit through A. L. Whiteaker: "Thus saith the Spirit unto my people: It is pleasing to me that you meet together this morning; yea, it is pleasing to me that you have met in this reunion. It is my will that you should meet year by year in these reunions. You should endeavor to make it a success by sacrificing your time and money. Thus saith the Spirit unto you, my people, that you have not been faithful and humble enough, but inasmuch as you shall humble yourselves you shall be blessed. These reunions are indicative of preparing you for the great gathering of my people when my Son will be with you and bless you. It is my will that you shall commence now for preparing for these reunions; therefore be faithful; if you are only faithful and do this you shall be blessed. Thus saith the Spirit, Amen."

This was of great help to some who had not the certainty as to the wisdom of reunion work, and doubt was replaced by a degree of enthusiasm that made parting a severe task. All look forward to the return of the event in 1913 which God has placed his seal of approval upon and tells us to prepare for from now on.

We will have different grounds next year; a tract of about three fourths of an acre running from the main sidewalk in the city of Chetek to the banks of Lake Chetek has been deeded to the church by Leroy Colbert and Orlando Colbert, a gift to be used by the Northern Wisconsin District for

reunion purposes. The spot is a beautiful grove of pines, birch, and oak, and would sell for a thousand dollars. Three hundred dollars are to be raised by the district and paid in either to Leroy Colbert, secretary, or S. E. Livingston, treasurer, on or before April 1, 1913, for the erection of suitable buildings. An auditorium forty by sixty feet and dining hall twenty-four by forty feet will be erected, to be completed for the next reunion. A dock will also be built for boats to land and for fishing.

At the conference the following officers were elected: A. L. Whiteaker, district president; R. D. Davis, associate president; Leroy Colbert, secretary; Nalmer Johnson, bishop's agent; Laura Lafferty, member of the library board.

The bishop's agent's report shows \$253 on hand. Statistical report showed twenty-four baptisms since February.

The following reunion committee was elected for next year: A. L. Whiteaker, Leroy Colbert, S. E. Livingston, John McGinnis, and Laura Lafferty.

LEROY COLBERT, *District Secretary.*

CHETEK, WISCONSIN.

News from Missions

Iowa.

I feel at least like giving a little geographical outline of my work since leaving Independence, Missouri, May 2, for my field of labor, the Nauvoo District.

On my way I stopped off in the Northeastern Missouri District, at Lagonda. But why stop there, brother? you were appointed to labor in another district!

Well, maybe I had better explain, for fear some one makes me an offender for a word, or a move, or a look. A few years ago I made my first attempt to preach a sermon in that district and continued to try to preach there for a little more than two years. The closing part of 1909 and the opening of 1910 I held a series of meetings at Lagonda. Preachers fought and people circulated falsehoods but we closed with a number of baptisms and many interested. Some will remember that I had some wonderful experiences there. I had not been there for more than two years. Before leaving Independence I got the consent of J. F. Curtis to preach a few sermons on his territory. I visited the Saints, preached a few times, and had the pleasure of meeting, among others, three young men whom I baptized. Since they have been called to the priesthood, and I learn they have been preaching.

While there I made my home with Brother John Tryon and family, who surely know how to make one feel at home. I can not help but speak highly of all the Saints there. They seem to be humble and active, and that is the only way to keep Satan in defeat.

The Sunday morning after my arrival the president of the branch, Elder Charles Miller, read a welcome address which had been written by Sister Jennie Ramsey for the branch, and the best part was they put their words into practice by the deeds.

Then I stopped off at Macon City, Missouri, one day. Met the good Saints of that place, who gave me a proper welcome; then on I went to the Nauvoo District. I went first to Montrose, Iowa, and preached twice to large congregations. I stayed with Brother Elmer Reed and family. They always say, Come again, the latchstring hangs out. Their son, Joseph Reed, is alive to the work and no doubt if faithful will declare this gospel to many. May God help him to be faithful through trials and discouragements incident to earth's life.

While at Montrose Uncle Tommy Simpson took me over the

river to Nauvoo and showed me many places of interest. The resting place of Emma Smith-Bidamon, the old home-stand of the Prophet Joseph Smith, Riverside Mansion, and many other places of historical note. Brother Simpson seems to enjoy telling one what he knows about the old landmarks, and he knows a great deal about Nauvoo. I learn that some have been faked in the purchase of souvenirs. I wonder if I am one of the easy ones. I got a piece of stone said to be a chip from one of the Temple stones. Now do not laugh, for I did not pay a cent for it. It was given to me, and more than that, I have good reasons to believe it is genuine! I visited Keokuk, then Farmington, where our missionary in sub-charge, Elder James McKiernan, lives. Here in the Methodist Episcopal church, on May 26, a union memorial service was held. Sermon by Reverend Hamilton, pastor of the church. He was liberal enough to invite me forward and ask me to read a lesson for him.

Sister Miller arrived here from Independence just in time to accompany me to our district conference, which was held at Fort Madison June 2 and 3. At the close of conference and a little season we began tent meetings here, a few blocks from the church. A few evenings we had pretty good attendance, but our tent was blown partly down and torn until we had to dismiss for a day or two, then the weather continued damp and too cool to sit on the grass around the tent, therefore we have nothing very encouraging to write regarding the meetings, only we think we got into the papers in a way that evidently will do the cause good. We stayed principally with Brother and Sister Right and Brother and Sister Rogers while here; in fact, the Saints all tried to make us feel at home, and we can not help but mention it.

The first week in June Sister Right of Fort Madison, Sister Miller and myself visited the state prison; the first one I ever visited. We had a nice conversation with the warden, which resulted in my addressing the prisoners on Sunday morning, June 9. There were about five hundred present. Sermons all limited to twenty minutes. I was plainly told not to mention doctrine. I spoke with good liberty and splendid attention the full twenty minutes. Had a nice conversation with the warden. His ideas are good. He is simply teaching and trying to put into practice what Joseph the Prophet advocated three quarters of a century ago. He is conquering the prisoners with practical love. They have a nice orchestra; they are learning trades that will benefit them when they leave the prison; they have spare time to study, and many more points I might mention in the way of prison reform, but shall just say that it did me good to visit the prison and converse with a man who is stepping out in the face of criticism and standing for advanced principles. Any man who has his ideas and tries to put them into practice with enthusiasm may expect criticism; I notice that even in church work. If one steps out and tries to use up-to-date methods to reach the people of the age in the way of advertising for meetings, at once the critic or faultfinder will make himself conspicuous in the background with a declaration that some one wants to show out a little, or get their picture in the paper. Jealousy will boil! but such may be expected in this trying age; in fact, it can be traced in every age since the green-eyed monster was hurled from his high estate to earth; bringing that contaminating influence with him.

Back to the tent proposition. We took the tent down and shipped it to Farmington, Iowa, and raised it in the nice little park, where Brother McKiernan, Brother Harpe, and myself have been trying to get the gospel before the people. Have enjoyed good attendance. We learned that some of the parsons, several evenings, listened from a distance, but a few times we know they heard the sound of our voice at least, for they ventured inside the tent.

We have enjoyed a marked degree of God's Holy Spirit. Closed last Sunday evening, July 21, with an overflow meeting—tent filled and many seated around on the grass, notwithstanding the Baptists, Methodists, and Congregationalists were having a union meeting in the schoolyard in the center of the town. We held forth here three weeks. One baptized, others seemingly almost ready, many interested, and we hope prejudice removed.

Sister Miller and I are now occupying rooms in the home of Sister Manifold. She, as well as all the Saints of this place, have given us a saintly welcome. May God bless them! And I want to say further, that the Saints of this place are among the best people of the town. They have been living monuments of God's work and I want to say with emphasis: "Saints, a living testimony is the genuine testimony. Then when God's servants come among you to declare the gospel, the victory is half won, and you have won it. So let us be up and doing and as soon as possible be 'one,' so the world may know that God has sent us."

I am your brother and colaborer for Jesus the Christ,
O. R. MILLER.

FARMINGTON, IOWA, July 24, 1912.

Southern Wisconsin.

It has been some two or three years since I have written for your columns.

I came up in this part of the Southern District some ten days ago and am staying at the hospitable home of Brother and Sister Philip Davenport and family, who with their grown son and daughter, Leslie and Bessie, are strong in the faith.

The next day after we arrived here Brother E. J. Goodenough arrived also, and with the consent of the good and faithful pastor, Brother Art. Davenport, we began a series of meetings and have been holding forth nightly ever since.

This is a country of hills and valleys, and a fine dairy country, and most of the farmers are milking many cows, therefore have lots of chores to do. This is also a very busy time of year, farmers being in the midst of haying and harvesting, hence working early and late, as a consequence can not begin our meetings until nearly nine o'clock. But the attendance has been good from the start, and the interest also seems to be on the increase, and we will stay over this present week and next Sunday at least.

The famous R. B. Neal and Anti-Mormon cause is being furthered by being sent to this community, and is causing quite a stir, but it only causes the Saints to more thoroughly inform themselves, so as to be ready to give a reason for the hope of eternal life within them.

There are a number of good faithful Saints here and the Lord will reward them for their kindness to the missionaries that labor among them. The Saints here speak well of the labors of those that have preceded us in times past, and would be glad to meet any of them again when they could come this way.

It has been a year or more since there have been any of the elders here to hold meetings, and the people were glad to have us come and have proved it by their fine attendance and interest, though at the busiest time of the year.

Before coming here we held a series of meetings near Cazenovia and Lloyd, Wisconsin, in a schoolhouse in Willow Creek Valley. There has been no preaching there for twenty years, that I know of. Brother Fisher and family moved in there three years ago and have been wishing to have some call in there and hold some meetings for some time. They have indeed been letting their light shine and are honored and respected by their neighbors around them. The farmers were also very busy there, being in the midst of clover and timothy

harvest; the attendance was fine and the interest fine, and the people insisted that we must come back when the farmers are not so busy and hold some more meetings. We don't think there is anywhere that people would turn out any better in the busy season than they do here.

We find Brother Eddie Goodenough a very congenial companion and enjoy being with him very much.

We just heard by letter from Brother Jott Bronson, of the Northeastern Illinois District, that he had baptized several in a new opening that we were together in just previous to coming to Wisconsin. We are glad the Lord is blessing the young missionary in his labor of love among the children of men in the last days.

The special object I had in writing this letter was to ask the Saints and friends anywhere in Southern Wisconsin to let me know if they would desire meetings in their locality, and we will be glad to respond so soon as possible. This is my first year in this district and I am desirous of getting acquainted with the Saints and friends and especially the scattered and isolated ones where we can open up the work anew, and to spread the glorious news of the restoration as far and as wide as possible. I can be reached by mail at any time in care of A. J. Fisher, Lloyd, Wisconsin, or mail sent to my home address will be forwarded to me promptly from Box 400, Plano, Illinois.

In bonds,
LESTER WILDERMUTH.

SOLDIERS GROVE, WISCONSIN, July 29, 1912.

Miscellaneous Department

Conference Minutes.

SOUTHEASTERN ILLINOIS.—District convened with the Tunnel Hill Branch, June 1, 1912. Prayer service at 9 a. m. At 10 a. m. conference was called to order by P. M. Davis, district president. Organized as follows: Brother Davis chosen to preside; Brother J. F. Curtis to assist; A. H. Burroughs, clerk; Ada Sutton, chorister, B. F. Kelley to assist. Reports were read from the following branches: Brush Creek 384, 2 baptized, 4 received by vote, 3 died, absent from branch 100; Parrish 114, 1 expelled, absent 40; Kibbie 59, 4 baptized, 30 absent; Springerton 145, 2 died, absent 67; Poplar Creek 72, 2 baptized, 1 died, 1 ordained to office of elder, absent 12; Dry Fork 53, absent 23; Bungay 54, 1 died; Tunnel Hill 190, 1 baptized, 3 died, 2 married. Elders reporting: S. S. Smith, W. G. Smith, R. H. Henson baptized 1, William Clements, I. A. Morris, F. M. Davis, S. H. Fields, Lloyd C. Moore baptized 7, Sam Hoover. Priests reporting: L. M. Edmonds, Fred O. Pritchett, C. E. Bozarth, A. H. Burroughs, W. E. Presnell. Amount received for district treasury \$4.95. A petition was presented from the Brush Creek Branch recommending Fred O. Pritchett to the conference for ordination to the office of elder. The conference approved of the recommendation and the matter of ordination was referred to the missionary in charge. The Tunnel Hill Branch also presented the names of E. W. Sutton for ordination to the office of elder, Charles E. Moore and David Cullen Moore to the office of priest. They were ordained at the evening meeting, also Lloyd C. Moore was ordained to the office of seventy, pursuant to the action of the General Conference. The bishop's agent's report was read, receipts for quarter ending June 1, 1912, \$107.15; expended, \$93.36; due church, \$13.79. Report audited and found correct. The question of the time and place of holding the annual reunion was taken up. Cisne was selected as the place, and the time set for August 10 to 20, 1912. William Clements, Fred O. Pritchett, and Julius Strahl were selected for committee on arrangements. It was voted that the district purchase two dozen Zion's Praises for the use of the district tent. The preaching for the conference was done by G. H. Hilliard, S. S. Smith, and J. F. Curtis. Adjourned to meet at Parrish, September 21, 1912. A. H. Burroughs, secretary.

FREMONT.—District conference convened at Tabor, Iowa, June 22, 1912, at 2.30 p. m. Prayer by N. L. Mortimore. T. A. Hougas and N. L. Mortimore were chosen to preside; C. W. Forney, secretary; R. E. Pratt, assistant. The presidency was given power to complete organization, select speakers,

and set time of meetings. Branch reports from Glenwood 58, Keystone 32, Tabor 61, Henderson 79, Hamburg 62, Riverton 50, Thurman 203, Shenandoah 117, Bartlett 38. Branch presidents: N. L. Mortimore, Hamburg; M. W. Gaylord, Tabor; T. A. Hougas, Henderson; James Vinnerd, Shenandoah; F. B. Knight, Glenwood; James Comstock, Riverton; J. E. Claiborn, Thurman; John Huston, Bartlett. Ministerial reports: W. E. Haden and C. E. Constance. Ministerial reports: High priest: T. A. Hougas. Elders: J. C. Moore, F. Becksted. Priests: C. W. Forney, F. B. Knight, J. E. Claiborn, J. R. Wight, L. C. Donaldson. Teachers: R. E. Pratt, D. M. Eittleman. Deacons: S. S. Clark, Jay Leeka, G. Fred Skank, R. V. Greenway, Layton White. Bishop's agent reported: Balance from 1911, \$434.02; receipts since January 1, 1912, \$664.98; total, \$1,099; expenditures, \$687; balance June 22, 1912, \$412. Lorena Leeka, bishop's agent. Report was approved. Appointment of C. W. Forney as historian of Fremont District was ratified. Moved that district president investigate the matter of an elder for Shenandoah Branch, with power to act; carried. Petitions for next conference received from Thurman and Henderson. Vote 25 to 8 in favor of Thurman. Time for holding next conference left to presidency. W. E. Haden and C. E. Constance were appointed as a committee to investigate Keystone Branch, with a view of disorganizing. T. A. Hougas was chosen district president for a year. C. M. Roberts and N. L. Mortimore were chosen associates. C. W. Forney was chosen secretary and treasurer. Lorena Leeka was sustained as bishop's agent. Lorena Leeka was appointed chorister; Lillie Clark, organist; Wayne Richardson usher. At 8.15 p. m., preaching by H. N. Pierce, assisted by R. V. Greenway. Sunday at 8.30 prayer service; 9.45; Sunday school; 11 o'clock preaching by W. E. Haden; 2.30 preaching by Chester E. Constance; 8 o'clock preaching by W. E. Haden. Summary of reports: Membership of district 700, loss 17; sermons 78; baptisms 8; confirmations 8; children blessed 8; sacraments 10; administrations to sick 20; visits 14. C. W. Forney, secretary.

IDAHO.—District met in conference at Hagerman, Idaho, July 6 and 7, 1912. Organization was effected by choosing John Davis, assisted by New Madden, to preside; Sister T. B. Jackson, secretary; Emma Madden, chorister; and Lottie Condit, organist. Ministerial reports were received from New Madden, John Davis, and Alvin Knisley. Presidents of the Boise, Weiser, and Teton branches reported. Others of the priesthood reporting were: Priests: B. L. Hendrickson, C. N. Gentry. Teacher: John A. Ross. A very good report was received from each of the district officers. The following resolution was introduced by Alvin Knisley and New Madden: "Resolved, That it is the sense of this conference that articles 2, 7, and 12 of district by-laws, affecting the time of convening of conferences, should be submitted to such modification as will permit of conference being held in the spring and fall of the year, and that such alteration be taken up and adjusted at the January conference." The resolution was unanimously adopted. The preaching was done by Elders John Davis, New Madden, and Alvin Knisley. Adjourned "to meet at some point on the Minidoka branch of the O. S. L., or at Albion as the only exception, the specific location to be decided by the district presidency and the missionary or missionaries laboring in conference region." Mrs. T. B. Jackson, clerk.

NORTHEASTERN MISSOURI.—District convened at Higbee, Missouri, June 1, 1912, at 10 a. m., Elders D. E. Tucker and F. T. Mussell presiding; W. C. Chapman, clerk. Higbee, Bevier, and Menefee branches reported. Elders: D. E. Tucker, F. T. Mussell, William B. Richards, R. R. Jones, Ed E. Thomas, F. O. DeLong, William Kelso, William C. Chapman, and Priest Charles Edmunds reported. Bishop's agent reported: On hand and receipts, \$486.37; disbursements, \$288; balance due church, \$198.37. District treasurer reported: On hand and receipts, \$12.57; expenses, \$11.26; balance due, \$1.31. These reports were audited and found correct. Preaching by D. E. Tucker and William B. Richards. Adjourned to call of district officers. William C. Chapman, district secretary.

Let to-morrow take care of to-morrow.
Short and dark as our life may appear,
We may make it still darker by sorrow,
Still shorter by folly and fear.
Half our troubles and half our inventions,
And how often from blessings conferred,
Have we shrunk in the wild apprehension
Of evils that never occurred?—Selected.

Convention Minutes.

NORTH DAKOTA.—Convention of the North Dakota District of the Religio was held at Logan, North Dakota, July 11, 1912, at 2.30 p. m. Called to order by the vice president, Emily Coney. Altha Deam being present, was chosen chairman of the convention, with Sister Coney as assistant. James C. Page was chosen as secretary pro tem. Reports were read from the president and treasurer, the vice president reporting verbally. Report of treasurer showed no change—\$4.97 on hand. Home department superintendent reported having forty-two members at present. Election of officers resulted in the following: James C. Page, president; Emily Coney, vice president; Bertha Graham, secretary; Sarah Stowell, treasurer; Birdetta Smith, home department superintendent; James C. Page, member of the library board. Motion prevailed that when we adjourn we do so to meet the same day as the Sunday school convention at Berlin, North Dakota, in January, 1913. An institute followed in which the following took part: Altha Deam, of Independence, Missouri; Bertha Graham; Lillian Butler, of Berthold, North Dakota; Sister Martin Spalding, of Sherwood, North Dakota, and Ellen Graham. Bertha Graham, secretary, Burlington, North Dakota.

FAR WEST.—Convention met at Stewartville, Missouri, July 20 and 21, 1912. Prayer meeting in charge of J. A. Gunsolley was held at 8.45. Business session at 10.30, with district superintendent S. H. Simmons in the chair. Reports of the different officers were very favorable. Summarized reports were had. On account of our present secretary moving to Houston, Texas, her resignation was handed in. Madge Head, of Stewartville, Missouri, was elected to fill the vacancy. It was decided upon at this convention that the Hyde Valley Sunday School be allowed to change their name to Second Saint Joseph Sunday School. An interesting program was given throughout the convention and a goodly attendance was had. All went home feeling well repaid for their efforts. The convention closed to meet with the First Saint Joseph Sunday School the third Saturday and Sunday in February. Violet Wilke, secretary.

Conference Notice.

Central Oklahoma District Conference will convene at Ripley during the reunion, on Friday, August 23, 1912. We remind the branch presidents to be prompt with their reports. We also urge that every elder, priest, teacher, and deacon in the district report labors, and the condition for labor in their locality. The undersigned will receive all reports and file them with the secretary of the conference. Will also receive orders for tents. Get your order in quickly. Remember that the reunion commences August 16. Good shade, good water, clean straw for bedding, nice river bathing within a mile, free pasture for horses, meals fifteen cents, less if possible, and a hearty welcome to all. Address communications to J. E. Yates, Ripley, Oklahoma.

Reunion Notices.

Conference and reunion of the Southwestern Texas District will be held in San Antonio, at the First Branch, beginning Friday night, August 23, with business session on Saturday, the 24th. Carl F. Wheeler, district secretary.

The Western Iowa and Eastern Nebraska Reunion Association, comprising the Gallands Grove, Pottawattamie, and Fremont districts in Iowa, and the Northern Nebraska District, will hold their reunion August 23 to September 1, in Walnut Grove, in the northwestern part of Council Bluffs, Iowa. Street car runs to the grounds. President F. M. Smith expects to be present and organize the elders, priests, teachers, and deacons into quorums. Elders G. T. Griffiths, J. W. Wight, F. A. Smith, and several of the district missionaries will be present. Patriarchs C. E. Butterworth and Joshua Carlile are expected to be at the reunion. The music committee have been active, and the auxiliary and normal workers have provided a special program, which promises interest and worth to all. The cooperative boarding tent will be run in an economical and businesslike manner. Supplies will be bought at wholesale prices and good substantial meals will be furnished as cheaply as possible. Tents can be rented as follows: 10 by 12, 3-foot wall tent, \$1.50; 12 by 14, 3-foot wall tent, \$2.00; 14 by 16, 3 foot-6 inch wall tent, \$3.50; 10 by 13, 5-foot wall tent, \$4.00; 10 by 14, 6-foot wall tent, \$4.50; 12 by 14, 6-foot wall tent, \$4.50; cots, 50 cents each;

chairs, 15 cents each; blankets, 25 cents a pair; pillows, 15 cents a pair; 25 cents additional will be charged for setting up tents, if ordered set up, when tents are ordered. All orders to be sent to J. M. Baker, 700 West Fifth Street, Sioux City, Iowa, before August 20. Money must be paid before tents can be secured. C. J. Hunt, secretary.

Southwestern Oregon reunion will be held at Myrtle Point, Oregon, August 16, 1912. Because of popular demand and circumstances which arose, the time and place have been changed from that first published. Conference and Sunday school convention will meet with reunion. Bed springs can be rented for fifty cents for the ten days; tents one dollar a week. As tents are very scarce you had better bring your tents with you. A good attendance is expected. A. A. Baker, district president, Bridge, Oregon.

Reunion of the Northern, Central, and Western Michigan districts will be held at Traverse City from August 9 to 19 inclusive. A beautiful spot on the west side of town has been secured for the location of the camp. Good speakers have been invited and have accepted. H. M. Kinney will do praying for the following prices: Trunks, 10 cents; tents, 10 cents; suit cases, 5 cents. Please see that Brother Kinney does your work. A dining tent and refreshment tent will be on the grounds. An orchestra of several pieces will be present, and we hope that all who attend will bring Saints' Hymnals and Zion's Praises. Write H. A. Doty for tents: 10 by 12, \$2; 12 by 14, \$2.50. Come and enjoy the meetings and incidentally be benefited by an outing in one of the prettiest towns of Northern Michigan. H. A. Doty, secretary, 116 Monroe Street.

Saints of the Western Nebraska and Black Hills; and adjoining country: We extend an urgent invitation to be present at the annual reunion of the Western Nebraska and Black Hills mission, to be held September 13 to 23. One of our missionaries in charge will be with us. We expect our appointed missionary force and also we have arranged to have a patriarch present. We expect to hold a few sessions of institute work for the Sunday school. Altogether we expect to have a good spiritual time. The 13th will be assembly day. Organization Saturday, 14th, at 3.30 p. m. Sister Viola Barkdoll will have charge of music. Union Pacific trains will be met. Those coming over the Burlington will get off at Scotts Bluff, where they will be met if they will notify Brother Hart when they will arrive. Scotts Bluff is three miles from Gering; all trains are met by Gering hacks, fare twenty-five cents. Tents will be furnished free, to be paid for from the general funds. All orders for tents must be in not later than August 15, to insure attention. Meals will be served on the ground at about fifteen cents for adults and ten cents for children; for those who are able to pay. Any having produce may bring the same as it will save buying. Those wishing to attend and who desire to work may assist in the kitchen and dining room, as we will hire no cook as last year. Those who wish to camp and furnish themselves, the committee will be glad to assist. The committee can furnish no bedding, except for missionaries; so bring your bedding. We expect a very large attendance. We also expect to make this a missionary effort, as well as a reunion, and we ask all the Saints and friends throughout the district to pray that this meeting may be a success. Come, and bring a goodly portion of the Spirit with you. In the way of expenses, we will have to meet the traveling expenses of missionaries and patriarch, also sleeping tents, and a few dollars for advertising and incidental expenses. Now if you are sick or unwell, if you are old and feeble, or if you have children, come anyway and the committee will do their best to help you enjoy the meetings. Our grounds will be located in the southwestern part of town. Address all inquiries to Bert E. Hart, secretary, box 61, Gering, Nebraska. We will be looking for you. Committee: Charles S. Veach, chairman; Bert E. Hart, secretary; Grace E. Kipp, treasurer.

Two-Day Meeting.

There will be two-day meetings held at Shabbona, Michigan, August 17 and 18; at Valley Center August 31 and September 1; at Caseville September 14 and 15. Good speakers will be present. Come and we will do you good. William M. Grice, Otto Fetting, district presidency of Eastern Michigan District.

One need not strain himself to be useful; he can not help being useful if he is cheerful and brave, if he is bright and true, if he is clean and honest.—Charles G. Ames, D. D.

Quorum Organization---Northern California.

At the Northern California District reunion to be held at Irvington, August 31 to September 9, an effort will be made to organize a quorum of elders, and if found practical, one each of the Aaronic order, viz, priests, teachers, and deacons. Time set for September 4, 10 a. m. F. M. SHEEHY.

VANCOUVER, WASHINGTON, July 23, 1912.

The Bishopric.

AGENT'S NOTICE.

To the Saints of the Portland District; Greeting: I take the pleasure of writing you through the HERALD and commending those who have been faithful to the gospel covenant in the past year by paying their tithing and offerings.

I want to say that the question asked the disciples by the Master where he says to the apostles: "When I sent you out without purse or scrip, lacked ye anything?" They said, "Nothing." So it has been my experience since acting as bishop's agent. When our funds have become exhausted and the time nearing to send the elders' allowances and a few dollars here and there to our needy poor in our district, at the end of the month usually the needed amount would come; but if not all, I have had confidence enough in this work to borrow the deficiency. Now because of four counties being added to our district, namely, Hood River, Wasco, Sherman, and Gilliam, the Bishop has added to our responsibilities. As we have not had the support of the new territory it has left us in rather embarrassing circumstances. But I am still confident that when you know the conditions you will all cheerfully respond.

I thank you all for your loyalty in the past, and I pray that God will help each one to see the necessity of paying their tithing, which is ten per cent of what we are blessed with. All money will be promptly receipted for.

Address, L. STOVER,
406 West Twenty-first Street, Vancouver, Washington.

Notice.

To Whom It May Concern: Notice is hereby given that Brother F. M. Cooper is released from his appointment to Burlington, Iowa, and will be permitted to labor as circumstances permit. This release from appointment as made by the conference becomes necessary because of the condition of Brother Cooper's health. Brother Cooper will continue to labor in church work as his health and circumstances will permit, and we cheerfully commend him to the Saints wherever he may choose to labor.

THE FIRST PRESIDENCY,

By Frederick M. Smith, Secretary.

INDEPENDENCE, MISSOURI, August 1, 1912.

Summer School Courses, Kirtland Reunion.

August 15-25, 1912.

Sessions will be held each morning except Sundays. There will be three departments as follows:

Normal Department, in charge of Sister G. T. Griffiths. As many classes will be formed as needed in Hurlbut's Bible Normal, and the Book of Mormon Normal.

Court-Procedure Department, in charge of Charles Fry. One class will be formed in this and the articles now appearing in the HERALD under the heading, "Dealing with the Erring," will form the course of study.

Department of the Home, in charge of Sister Mary E. George; one class. The subjects for study are Hygiene in the Home, Moral Teaching, and Training of Children, Religious Teaching and Training, Diet, with especial reference to its effects on mind and body, Home Environments and Their Effects, Literature in the Home.

Some literary and musical features will be added to the daily program. Saints please bring such literature as will help you in the several departments, and workers come prepared to work.

CHARLES FRY,
L. F. P. CURRY, Committee.

Courage is just strength of heart, and the strong heart makes itself felt everywhere, and lifts up the whole of life, and enables it, and makes it move directly to its chosen aim.—Reverend Henry van Dyke, D. D.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:

Saints Use Printers' Ink - - - - - 749
 From England - - - - - 751
 Where's the Dead Line? - - - - - 751
 Notes and Comments - - - - - 752

ORIGINAL ARTICLES:

Dealing with the Erring, No. 3, by Charles Fry 752
 A Review of Mormonism Against Itself, Part 32,
 by S. W. L. Scott - - - - - 754

OF GENERAL INTEREST - - - - - 758

MOTHERS' HOME COLUMN - - - - - 759
 Minnie B. Nicholson.

LETTER DEPARTMENT - - - - - 760

Charles A. Davis—George W. Winn—F. Bruton
 —Mrs. Floyd Rathbun—Mr. and Mrs. O. L.
 Rockhold—Cathearn Williams—Edward F. Ad-
 amson—Gertrude Dickey Walker—Nettie B.
 Diem—William H. Chandler—John Zahnd—
 Philemon Pement—S. D. Focht—M. E. Smith
 and W. Osler—T. W. Williams—Leroy Colbert.

NEWS FROM MISSIONS - - - - - 765

O. R. Miller—Lester Wildermuth.

MISCELLANEOUS DEPARTMENT - - - - - 766

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

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I hold it truth with him who sings
 To one clear harp in divers tones,
 That men may rise on stepping stones
 Of their dead selves to higher things.
 —Tennyson.

Local Ministry of the Rocky Mountain Mission,

including the States of Colorado, Utah, Idaho, Montana; also Eastern Washington District.

Having been instructed by the Presidency per Frederick M. Smith to organize all the elders in the above-mentioned States into a quorum, to be known as the Rocky Mountain Quorum of Elders, it is intended to attempt to carry out this part of our instructions at the reunion to be held at Wray, Colorado, August 16. As many of the elders in these States as can attend this reunion are requested to make the effort to do so. All who can not attend in person are hereby urged to send in their name in full, age and address, to the address below, for enrollment. Every elder should be sufficiently interested to take up this matter. Let me hear from everyone promptly.

PRIESTS.

All priests in the State of Colorado are requested to attend the reunion or send in their names, ages, and full addresses, as we hope to organize a quorum of priests in this State, to be known as the Colorado Quorum of Priests.

The priests of Idaho and Utah will be organized into a quorum to be known as the Utah and Idaho Quorum of Priests, most probably at the next conference to be held in Idaho, or Utah. All names and addresses to be sent to address below.

The priests of Eastern Washington and Montana will be organized at the October conference of the Montana District. All priests in these districts will take notice, and if they can not attend send me names and particulars.

TEACHERS.

Quorums will be organized in Colorado, and all teachers in Utah, Idaho, Montana, and Eastern Washington.

DEACONS.

We shall attempt to organize quorums of deacons in same divisions as the teachers, so all please send me names and particulars.

JOHN W. RUSHTON.

DENVER, COLORADO, 1210 South High Street.

Religians and Sunday School Workers of Eastern Colorado District.

Have you caught the progressive spirit? We felt sure you had and have arranged accordingly an opportunity to learn the new and greater possibilities of the Sunday school and Religio, a session each day during the reunion devoted to this work by field worker R. S. Salyards. Time, August 16 to 26. Place, Wray, Colorado. Plan to attend and learn how to more successfully carry on the Lord's work.

WALTER W. WELLER, President Z. R.-L. S.
 MRS. LOUISA FISHBURN, Superintendent S. S.

Religio Picnic at Pertle Springs.

Everybody is invited to attend a picnic to be held at Pertle Springs, August 22. An entertaining program will be furnished by talent from Holden, Knobnoster, Independence, and Warrensburg. A basket dinner will be served, and we intend to help everybody enjoy the day. A reception committee will meet all trains at Warrensburg.

Notice.

The work of the Woman's Auxiliary for Social Service of the Kirtland District will be represented by Sister Mary E. George, at the reunion held at Kirtland, August 15 to 25. We trust all the sisters will lend a helping hand to make this work a success.

MRS. F. J. EBELING, Secretary.

WILLOUGHBY, OHIO, Route 2.

Address.

A. M. Chase, 772 East Fourth South Street, Salt Lake City.

Died.

BOURGUOIN.—At Lamoni, Iowa, July 22, 1912, Sister Susannah Bourguoin, aged 91 years, 10 months, and 11 days. She was born in Utrecht, Holland, in 1820, married in 1850; accepted the restored gospel in 1855; went to Utah in 1860; rejected the evil doctrines found there and suffered for it. Found the Reorganized Church in 1865 and united with it. Came to Saint Joseph, Missouri, same year. Came to Lamoni in 1889. She had a noble mind and was steadfast and faithful. Funeral in charge of Heman C. Smith, sermon by H. A. Stebbins.

WRIGHT.—Sister Anna Wright was born near Weston, Iowa, January 18, 1879, and was united in marriage to Charles H. Wright, April 20, 1904. She was baptized July 10, 1892, and continued in the faith until her death, which occurred July 9, 1912. Husband, one child, brother and sister and other relatives remain to mourn. The large attendance at the funeral of Saints and friends bore evidence of the high esteem in which the sister was held. Sermon by J. A. Hansen, assisted by C. B. Bardsley. The bereaved ones find comfort in the statement: "Blessed are the dead who die in the Lord." Interment at the Grange Cemetery.

SWENSON.—Brother John W., born December 7, 1854 in Sweden, died at Salt Lake City, Utah, on July 15, 1912, from paralysis. Funeral on July 16. He leaves wife, three daughters, and one son.

ASTON.—Henrietta, wife of elder John Aston, born in December, 1855; embraced the gospel October, 1904; died July 14, 1912, at Canton, Ohio; interment in the Woodlawn Cemetery. She leaves two sons and one daughter to mourn. She was prepared to go. The esteem had for the family was attested by about one hundred and fifty neighbors and friends and relatives, a few Saints among them. The married daughter, who had been a devoted attendant, was stricken ill and could not attend the funeral. Prior to death she requested the writer to conduct services, so we responded, tender feelings to the contrary notwithstanding. Services at the home, 256 West Clarendon Avenue, Canton, conducted by Elder Eben Miller, sermon by Elder Samuel Brown.

UPDYKE.—Sidney Grant Updyke died at Vancouver, Washington, June 25, of heart failure; he fell dead while in the garden working with his fifteen-year-old son. Was born October 21, 1868, in Linn County, Iowa; baptized at Springfield, Oregon, by E. Keeler; married Hattie Provost, at Dow City, Iowa, who with their six children survive him. Funeral sermon at the residence, by F. M. Sheehy. Buried in the cemetery at Vancouver, Washington.

DUNCAN.—Jasper N. Duncan died at Denver, Colorado, July 9, 1912, of heart trouble. He leaves a widow and two sisters, Mrs. Celia Stonum, of Lathrop, Missouri, and Sister Susie Lhommedieu, of Colo, Iowa, who made him a visit a month before his death. Funeral from the church at Denver. He held the office of priest for several years.

LILLY.—Thomas Lilly was born June 12, 1856, at Victoria, Monmouthshire, Wales; died April 21, 1912; was baptized by J. S. Kier April 29, 1880; married Sister Caroline Griffiths. To them were born twelve children, one of which survives him (Sister Lizzie Parrish), with his wife, and three brothers and one sister. He was ordained to the office of deacon May 7, 1895. Luther Simpson preached funeral sermon; large attendance of Saints and friends.

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There is the common ledger for them all;
And images on this cold surface traced
Make slight impression, and are soon effaced.
But we've a page, more glowing and more bright,
On which our friendship and our love to write;
That these may never from the soul depart,
We trust them to the memory of the heart.
There is no dimming, no effacement there;
Each new pulsation keeps the record clear;
Warm, golden letters, all the tablets fill,
Nor lose their luster till the heart stands still.

—Daniel Webster.

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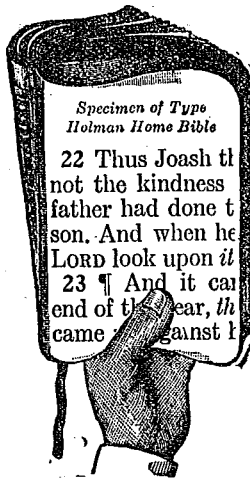
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, AUGUST 14, 1912

NUMBER 33

Editorial

SABOTAGE.

Sabotage is a new word of foreign origin and sinister import that is forcing its way into English lexicons.

It is said that when the silk weavers of Lyons, France, went on a strike some years ago, they hurled their wooden shoes (*sabots*) into the complex machinery of the looms before leaving the factory. Thus, it is said, originated the term *sabotage*, now applied to various methods of "direct action" by which the workingman may without much risk to himself injure or destroy the business or property of the employer.

To illustrate how it works in foreign countries and in America, it is related that during a bakers' strike in France a few quarts of kerosene were poured into the ovens. The odor lingered long after the strike was over. In fact, after three months of effort it was found necessary to destroy the ovens and build new ones, as the output retained the peculiar flavor generally associated with the name of John D. Rockefeller. In Amsterdam, when there came a strike of bakers, outside members of the union took their places and immediately began the practice of working soap, rags, mice, cockroaches, and lumps of salt into the dough, until the employers, in order to save their trade, granted the demands of the strikers. In another place, workers in a textile mill sprayed sulphuric acid over the looms. In still another place, they applied acid to the woven fabric and the trick was not discovered until later, when the cloth fell to pieces. In the United States, log cutters in the Southern pineries demanded higher wages. The demand was refused and they continued work, apparently having surrendered. Presently it was discovered that many of the logs coming to the saw were filled with deeply driven spikes that ruined so many saws that work was carried on with difficulty. In many similar ways work was hindered, machinery damaged, quality of output injured, and cost of production increased to a ruinous extent.

An advocate of sabotage is quoted by Woerkle, in the *Outlook* as follows:

"Easiest thing in the world to make a railroad come to time," he boasted, knowingly. "They can't guard the whole line, and it just takes a minute to drop a package of Gold Dust into a water tank."

He moved a little closer.

"What will it do? There'll be a laundry inside every engine that fills up from a Gold Dust tank, and every one of 'em will have to go to the shops to have the boiler cleaned if they don't want the cylinder heads blown off. If a water tank isn't handy, a little emery dust in the journal boxes or a squirt of kerosene into the air-hose connection will do just as well."

Sabotage is the doctrine of the Industrial Workers of the World, who have figured in the sensational struggles at San Diego and elsewhere of late. It is discountenanced by the old order of labor unions and by the Socialist Party. As already seen, it is an importation from foreign fields, and thus far in the United States is advocated and practiced mostly by foreigners. Associated with it are the kindred doctrines that no contract made with an employer need be kept or considered in any way sacred; and that court injunctions are to be disregarded, and any action of the Government in interference resisted, a favorite resort being to invite arrest in such numbers as to flood the jails and put an intolerable burden on the tax-paying community. Persecution is rather invited by open insult to the Government and to the Flag. So it may be readily seen that these doctrines, advocated and practiced, with flagrant and vile insult to institutions held sacred by the ordinary citizen, serve to infuriate communities, and account for the violence visited upon the persons of Industrial Workers of the World members and agitators in various cities. Their teachings are abhorrent and extremely repugnant to the man who holds to old-fashioned ideas of morality and honesty that, as one writer expresses it, have been like "the flange on the wheel of civilization," holding it on the rail of progress.

Yet, though these doctrines are at first glance repugnant, every injustice and oppression visited upon labor makes it easier for the agitator to make converts. As Mr. Woerkle says:

The peonage camps of the Southern woods, the steel works with their twelve-hour shifts seven days in the week, the child-eating cotton mills and glass factories, the sweatshops,

the bleak mines made bleaker by the company store, the grading and construction camps with their grafting commissaries—these places are fertile seed-beds in which the I. W. W. principles sprout lustily, to bring forth hideous fruit in due time. Human life is cheap in the United States, horribly cheap, especially the life of the "wop," of the alien laborer out of whose nameless grave a damage suit rarely grows. An eye for an eye, a tooth for a tooth; so preaches the I. W. W. creed, so practiced the I. W. W. at McKee's Rock, Pennsylvania, when it ambushed the State constabulary during the Pressed Steel Car strike. Will this element, robbed by the *padrone*, cheated by foremen in collusion with employment sharks, killed and maimed with impunity, without redress, hesitate to take life when the weird oratory of the agitator has lashed it into frenzy?

It is said that there are about seventy thousand members of the Industrial Workers of the World in the United States. Our civilization is so complicated and intensive, our mutual dependence so great, that it can readily be seen that any rapid growth of such an organization and accompanying practice of sabotage would paralyze industry, bring on a condition of open class war, and cause widespread suffering. Reflect upon how dependent the ordinary citizen of every large city is upon organized light service, water service, transportation, communication, food supply. A little disturbance of this service and suffering instantly follows. He has not a week's supply of food at hand; his light, water, heat, and power to get to his work and earn his living depend upon others from hour to hour.

Every citizen who willfully closes his eyes to existing conditions and fails to keep step with the growing spirit of democracy and industrial justice and equality and help to the extent of his ability in the many modern movements for social betterment, makes it easier for the advocate of sabotage by his specious pleadings to win converts to his dangerous and damnable doctrines. The man who recognizes the dignity and justice of the demand put forth by labor for living wages, sanitary working conditions, reasonable hours of service, and some provision for old age and sickness, as well as compensation in case of accident, yet at the same time insists that these demands shall be made in legitimate ways and receive legal and orderly adjustment, is the true friend of labor and conservator of social advancement.

Granting for a moment that the cause represented by the Industrial Workers of the World is just in all particulars, if they should win their contention by the methods advocated, and secure control of society, how impossible it would be for them to build a new society, stable and decent, when they must work with men and women that they themselves have trained to violate the solemn contract, disregard all government control, and at the slightest provocation resort to violence and destruction of property. If the coming society is to be worthy of perpetuation it must be composed of men and women who respect the

authority which they themselves by their own franchise have delegated to organized government, regard as sacred and inviolate their pledged word, and respect the rights of individuals and society at large.

ELBERT A. SMITH.

ALL ABOUT "THE HELLS."

The following which we cut from a late *Kansas City Star* is well worth reading by those who are conversant with the Bible and those who are not who are desirous of information. We may not attempt to state by what sectarian reasoning this particular divine reached the conclusions he has embodied in this sermon, but as there are "sermons in stones" we may examine those which are hurled from catapults in the sectarian pulpits, and determine whether there is anything of absolute good in them, or suggestive of anything that will lead us to better conclusions.

There are some nuggets of wisdom in this sermon as we see it, and some things suggestive of thought that will be of profit to the eldership if carefully examined. Chaplain Houston has in some instances hewn close to the line; and one thing is easily deducible, and that is, that the prophetic spirit which the Book of Mormon speaks of as foreseeing the time when there would be a moving to and fro among the people, and they would be showing signs of some spirit moving them to right conclusions, is having its fulfillment.

This Doctor Houston may have read the Book of Mormon, possibly the Book of Covenants. If he has he would hardly dare to tell his congregation, though it might be one composed of the inmates at the Kansas Penitentiary. The moral atmosphere which must prevail in an institution designed by the legislative powers of the state to serve the two-fold purposes of punishment and reformation, it seems to us, would most certainly move upon the intellectual powers of a good man, a lover of his mankind, to search the fields of research and thought open to him, to find something of mitigating circumstance in the purposes of Diety and his divine mercy, for the benefit of those suffering punishment under human laws to whom such good man might be addressing himself. It is with this thought uppermost that we commend the reading of this digest of research to the readers of the HERALD.

THE HELLS OF THE BIBLE.

To The Star: Is there a hell?

Well there's a hell in the Bible. That is, the word occurs in the Bible fifty-three times. The Old Testament has it thirty-one times, the New Testament twenty-two times.

Not only that, but the Bible speaks of three hells. Most of us read the old King James Version of the Bible and get our ideas of Bible teaching from it. And it is in that version that the word *hell* occurs fifty-three times. Just why the

worthy scholars had to use this one word to translate four distinct words I can not say. From the Old Testament, written entirely in Hebrew, they chose to translate the word *sheol* into the English word *hell* thirty-one times. But the same Hebrew word *sheol* occurs in the Old Testament in thirty-one other passages in which it is translated into the English by the word *death*, and in still three others in which it is translated by the English word *pit*.

THE GREEK HELL.

Then in the New Testament we find the Greek word *hades*, which seems to be equivalent of the Hebrew word *sheol* and is translated *hell*. This occurs ten times. This might be said to be one hell, or the place and condition of the dead.

The Greek word *gehenna* occurs in the New Testament eleven times and is always translated *hell*. This, then, is the second hell to which the Authorized Version introduces us, and is that place or condition which is symbolized by the endless fire, punishment, bottomless pit, and similar expressions.

The third hell is mentioned but once, and is a place called in the Greek of 2 Peter 2: 4, *tartarus*, and translated *hell* by the King James men. It is the prison place of the fallen angels who were waiting for the final judgment.

What puzzles me is this: Why did our most worthy forefathers have to translate these three entirely distinct Greek words by the very indefinite English word *hell* or *hole*?

Tartarus, or hell number three, is only for fallen angels, so we need not concern ourselves about that.

WHERE CHRIST DESCENDED.

Hades, or hell number one, is for all human beings who die. Christ shared this destiny with us, as we are taught by Peter, who said: "His soul was not left in hell (*hades*) nor did his flesh see corruption." From there Christ was called by God, and from there will all who die, be raised. We need not fear this hell.

Gehenna, or hell number two, is the place or condition of punishment. It is symbolically described in the Bible as the place of fierce fire and destroying heat. No human being is there now, nor will any be condemned to be there, until after the final judgment at the close of this present world. It symbolizes the reverse side of the purity of God, which permits no impurity to remain, finally.

The world *Gehenna* is a parable, a word picture, an attempt to help us realize a spiritual condition. In a gorge outside the walls of Jerusalem called "*Gehenna*," the refuse, filth, and carrion, even the bodies of criminals were dumped and burned. The fires were continually smoldering, and worms crawling in the disgusting mass, and the offensive gases and odors arising therefrom, were, to an extent, neutralized by brimstone or other disinfectants.

"This," Christ taught and his disciples reiterated, is what God will do. "He will thoroughly purge his floors and burn up all the refuse."

THE PLACE OF FALLEN ANGELS.

This hell, *gehenna*, was no part of God's plan for mankind. It was originally prepared for the Devil and his angels. If it is ever shared by any of the human race it will be so, because those members choose to make the Devil their leader and share his fate. But the Bible does not say that even such are to be punished eternally. Because the punishment is said to be eternal, because the wrath of God abideth for ever, it does not follow that they live for ever in punishment. Penalties of human law stand after individuals have suffered under them. The reverse of eternal life is not eternal life in suffering, but eternal death.

IS GOD'S PURIFICATION FOR MAN?

In God's economy the purpose of punishment is not revenge, but correction, the elimination of evil. No one who will receive correction from a loving father and give up sin that it may be condemned and destroyed, need fear *Gehenna*. But God will finally destroy that sin, and if at last, even to the judgment day, anyone will cling so tightly to sin that it can not be destroyed and leave him, he must go with it into the purifying fires.

As for eternal torment, the Bible says that the Devil and two of his emissaries, not human beings, the "false prophet" and the "beast," shall be tormented unto the ages of ages. Can any of us understand that measure of time? No other living being is, by the Bible, condemned to that torment.

After the great and final judgment for the human race, the Bible says: "And death and hell (*hades*) were cast into the lake of fire. This is the second death, even the lake of fire. And if any were not found written in the book of life he was cast into the fire."

Are death and hell physical or spiritual organizations to be punished by burnings? Or does this teach that, "death shall be no more" and there shall be no more need for the place of the dead, that they shall finally be destroyed? And if it be true, what does it teach as to the finally unrepentant and sinkilled soul?

THOMAS W. W. HOUSTON,
Chaplain of the Kansas State Penitentiary.

"OUR CHURCH COURTS."

The next Magazine Number of the HERALD will be called "Our Church Courts," and will appear September 18. As suggested by the name, it will consist of editorials and articles on matters pertaining to the different courts provided for in the law of the church.

"The judicial system of the church," by Elbert A. Smith.

"Leading rules of evidence," by I. A. Smith.

"Attitude of civil courts toward ecclesiastical courts in America," by S. A. Burgess.

"Form and functions of bishop's courts," by Joseph Roberts.

"Organization, jurisdiction, functions of stake high councils," by G. E. Harrington.

"The Standing High Council," by Robert M. Elvin.

"Questions and answers," by John Smith.

"Jurisdiction and trial before an elders' court," by Russell Archibald.

This number will be well illustrated and printed on good paper. Orders for extra copies should be sent in at an early date, so that they may be sent out with the regular issue. Price, five cents for single copies, fifty cents in dozen lots. Address all orders to Herald Publishing House, Lamoni, Iowa.

Plan out ahead for three months, and for a year, if you can, what you are going to accomplish, first in your actual daily tasks, improving your present condition, and second in the development of your mind, the improvement of your general intellectual equipment.—Selected.

NOTES AND COMMENTS.

CLOSED TOO SOON.—We are pleased to quote the *Farmington Republican* in regard to meetings held there recently by Brethren Miller, Harpe, and McKiernan.

MEETINGS CLOSED.

The Latter Day Saints meeting, which has been in progress at Anderson Park for the past three weeks, closed Sunday night with their tent packed to overflowing. The interest in these meetings has been increasing steadily and their closing is a keen disappointment to a great many people. Reverends Miller, Harpe, and McKiernan conducted the services, and each of these gentlemen are able, convincing speakers, and we are very sorry they have concluded to abandon the meetings just at a time when the people generally were becoming deeply interested.

VACATION BIBLE SCHOOL NUMBER 42:—The *Brooklyn Daily Eagle* for Tuesday, July 16, contains a brief write-up on the work the vacation schools and large halftone reproductions of pictures of the first session of school number 42, the Latter Day Saint school in charge of Brother W. E. LaRue. The names of all officers and teachers were also given.

THE "CHETEK ALERT."—The editor of the *Chetek Alert* (Wisconsin) made the following comments concerning the recent debate between Elder J. F. Curtis and an elder of the Utah Church:

The doctrinal discussions between the two branches of the Latter Day Saints, which closed Saturday night, were left undecided. We can not magnify the importance of these discussions to the public in general. The differences concern only the members of the two organizations.

We heard the arguments Saturday night when the question was upon the true status of Joseph Smith in his relation to the original church and the authority of Brigham Young as his successor.

There was some heated references to the revelations on polygamy. The Mormon elders proved from their authorities and affidavits that Joseph Smith was the original revelator of this pernicious doctrine. Elder Curtis of the Reorganized Church successfully saddled the infamy on Brigham Young who maintained a household of nineteen wives in this world and then turned them over to some one else for the next.

The Mormon elder frankly admitted that the Utah Church practiced polygamy up to 1890 and as brazenly defended Brigham Young and his polygamous practices in the face of the mandates of the United States branding it as a criminal offense and providing severe penalties therefor.

We noted this one thing in particular; that the Utah representatives used their own records, affidavits, journals and revelations for their authority, while Elder Curtis of the Reorganized Church built his arguments upon the precepts and revelations contained in the Bible. His opponents therefore were put to rout in every contention. Elder Curtis roundly denounced the entire Mormon propaganda and held Brigham Young and all his followers emissaries of the Devil.

WORK IN PITTSBURG.—We have received copies of Pittsburg, Pennsylvania, papers which have chronicled the laying of the corner stone for a new church building for the Saints in that city. Each paper used

a picture of Brother Charles Fry and called attention to a history of the Reorganization and showed wherein it differs from the Utah Church.

Hymns and Poems

Selected and Original

August.

Who can withstand the witchery of August days,
The sea's soft blue, that seems another sky,
The subtle perfume of winds' loitering by,
And veiling beauty of the low descending haze?
The whisper of the treetops, telling, each to each,
Of young birds pluming wings on outgrown nests,
And squirrels starting forth on plunder quests,
And caterpillars hanging cocoons, out of reach.

Who can deny the mystery of August nights,
When overhead, the moon, a shallop floats,
And all the stars are lamps in little boats
That sail a shoreless sea, freighted with lost delights?
A thousand insect voices swell an endless strain,
And in the garden, bushes bend and sway,
As though, unseen, some spirit passed their way;
Wearied of heaven, and earthward lured again.

Who can decry the potency of August charm,
Earth dreams, and all her dreams are warped of bliss
And woofed with pleasure, what a fabric this?
Woods green as jade, and harvest golden farms
Beauty above us, and the earth transcendent grown.
Look up, my soul, be young and brave and strong,
Helping to swell the universal song
That August sings, set high on summer's throne.
—Delia Mitchell.

Out in the Fields with God.

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.
—Elizabeth Barrett Browning.

Press on, weary Christian, though thy sky be all clouded;
Press on, through the darkness, hold fast to the right;
Though the face of thy God from thy vision be shrouded,
Be sure that his eye always keeps thee in sight.
—Susan M. Griffith.

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."---PART 33.

BY S. W. L. SCOTT.

REVISION BY DIVINE HELP A NECESSITY.

Neither Traum nor his colleagues can afford to criticize the "idea," or the WORK of translation, with the history of Campbell's effort before them. The *necessity* for revision, a more correct translation, is conceded by the scholarly everywhere. Many efforts have been made, both before and since the publication of the Inspired Version, but nothing satisfactory has been produced. Hence the combined scholarship of the Eastern and Western Worlds, represented in the Anglo-American Committee, gave us the Revised Version in 1880, and in concluding the arduous yet delightful task, they publish in the Reviser's Preface, which now lies upon my table, the following significant conclusion which we commend to Elder Traum: Dated Jerusalem Chamber, Westminster Abbey, 11th November, 1880:

We now conclude, humbly commending our labors to almighty God, and praying that his favor and blessing may be vouchsafed to that which has been done in his name. We recognized from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organized efforts of scholarship and criticism, unless assisted by divine help.

Eighty biblical scholars of England and the United States concede the *necessity* of *divine assistance* in the work of accomplishing the correct revision. Then, if these learned men are correct in their statement, no version that has not been under the direct supervision of God is considered successful! On same page, of revelation to James Covill, Traum writes:

Then follows a revelation under date of January, 1831, but so palpably absurd was the whole of it, and so ignominiously did it fail, and so miserably had Joseph's prophecy miscarried, that he got word from the Lord "by return mail" explaining the failure. James Covill was the subject of the revelation, and apparently warranted at the time the enthusiastic prophecy made concerning him, for had he not promised Joseph that he would obey the word? But when he saw how the Saints were persecuted, and when he remembered his worldly cares, he rejected the word and broke the covenant. Thus by the revelation so soon was the reputation of the prophet spared.

In this objection, he overlooks the *basic* thought in all the promises of God, i. e., they are *conditional*. Depends for the accomplishment on complying with the conditions. James Covill was a Baptist minister, who came to Joseph, and his blessing and work, of course, was made contingent upon "if thou wilt hearken to my voice, which saith unto thee," etc., paragraph 3. The instruction is beautifully in ac-

cord with New Testament teaching, as Elder Traum well knows, but Mr. Covill refused to entertain it, for any length of time. He failed to abide in the truth, rejected the voice of the Lord, and returned to his former principles and associates. The receiving of gospel seed in a heart represented by "stony places," where anon, the individual "receiveth with joy," but "hath not root within himself, endureth for a while, and when persecution ariseth because of the word, he is offended" (Matthew 13: 20, 21), militates no more against the divinity of the revelation to James Covill than does the fact that "Many of the disciples of Christ went back, and walked with him no more" (John 6: 66), prove the spuriousness of the revelations of Christ, *previously* given to them, or at that time given, one of which in verse 27, reads: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life *which the Son of man shall give unto you*; for him hath God the Father sealed." The "you" referred to, as receiving the promise of "everlasting life," included those who "went back, and walked no more with Jesus." According to Traum, this was "palpably absurd," and an "ignominious failure." If a refusal to abide the commands of God is an evidence of the failure of those commands being divine, then farewell to the whole system of God's government, from Genesis to Revelation, for FAILURE to obey God is written in the Bible covering a period of forty-one hundred years. Neither God nor his word are responsible for the failures of men. Let God be true, if all men are not so.

ANOTHER BLUNDER.

In resuming his "narrative" of the Saints, or rather his attempt to *make* a thread of narrative, on page 226, Traum refers to the conference of the 2d of January, 1831, at Fayette, New York, and adds: "At which was received the following revelation (Doctrine and Covenants 38.)" Not *one word* of said revelation is given by him. Instead, he directs attention to *his* idea of the church being directed to move to Kirtland, Ohio, which became the grand stake of Zion, where the first temple of the Lord was reared by the Saints in this dispensation. Now the only idea in this section 38 that he refers to is that "I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law, and there you shall be endowed with power from on high." Not one word concerning "grand stake of Zion," or the first temple of the Lord reared by the Saints in this, or any other, "dispensation." At this conference, and in this revelation, Joseph did warn the Saints that in "secret chambers something was had to bring about their destruction in process of time" (paragraph 4). In the latter part of January, 1831, Joseph and his wife accompanied Sidney

Rigdon and Edward Partridge to Kirtland, Ohio. Of this move Traum says, page 226:

The time was not long, with the careful tilling the soil had received by Rigdon during his ministry there, till a church grew up with an approximate membership of one hundred.

Has Elder Traum forgotten that at the time Sidney Rigdon and wife were baptized into the church, November 14, 1830, that with those previously admitted by baptism the little branch numbered *twenty*, and that the excitement was "so general in Kirtland and in all the regions round about that the people thronged the ministers,—Oliver Cowdery, Parley P. Pratt, Peter Whitmer, and Ziba Peterson,—"that they had no time for rest, or retirement"? That meetings were convened in different neighborhoods and multitudes came together soliciting the preachers' attendance, while thousands flocked about them daily; some to be taught, some for curiosity, some to obey the gospel, and some to dispute or resist it? Hayden's History speaks of the success as an "overflowing scourge." The History of the Church, page 155, says: "In two or three weeks from our arrival in the neighborhood with the news we had baptized one hundred and twenty-seven souls, and this number soon increased to one thousand."—P. P. Pratt's Autobiography, History, p. 155. He continues: "The disciples were filled with joy and gladness, while rage and lying was abundantly manifested by gainsayers; faith was strong, joy was great, and persecution heavy."—Ibid.

This was at Kirtland and vicinity during the autumn of 1830, twelve months and more before Joseph and wife came, yet Traum, to misrepresent and render diminutive the cause at all times, makes the blunder here. Traum represents, in his statement above, that there was not anything of the church at Kirtland when Joseph came. History records the membership as a thousand, at least. We are thus exposing his scheme to *misrepresent*, and *belittle* the restoration of the Lord's work through the unlettered boy of Palmyra, and this *scheme* is one the author of Mormonism Against Itself has made as a thread, upon which "hangs his tale." Traum knows the latter day work to be the *biggest* proposition that he has ever met. He doubtless will see, later, if not earlier, that it is *THE proposition* of modern times, as well as of all ancient times,—God's proposition.

THE PURPOSE.

Of the temporary stay in Kirtland and vicinity, with all the church work performed previous to the emigration of the Saints to Missouri, Elder Traum writes from no settled position. He says: "It is difficult to ascertain at this remote period the definite intention of the Saints at that time."—Page 226. He had just said, probably one half minute before, that

from the revelation given in Fayette, January, 1831, Doctrine and Covenants, section 38, "the historical point is, the church is directed to move to Kirtland, which became the grand stake of Zion." Well, then, if this was the "point," then the settlement at Kirtland was "the intention," and the necessity of his statement that "it is difficult to ascertain the intention of the Saints at that time," is not true. But he uses the crafty idea that the Saints kept their intentions in the dark, all the way through. On page 227, Traum continues:

The added knowledge which Rigdon must have possessed of his own people, as well as of the temper of the people generally in the vicinity of Kirtland, might have become a strong incentive to make a move. They never appeared fully at ease, and all the time had a desire looking toward the West, which, if even it did possess some border ruffianism, would also be virgin soil for the culture of fraud. They were never able to entirely dispossess themselves of the belief they were to have a "gathering." A Zion of the vast proportions planned by them was well-nigh out of the question in the more densely populated East, where the price of land was higher than on the frontier, and this would have the tendency to cause furtive glances to be cast in a western direction. Be that as it may, there are not wanting the evidences producing the conviction that their stay in Kirtland was only temporary. Zion was their goal. Not that they were aware of its location, for Zion had not yet been located, but to some place, they were sure, would the Lord lead them at last.

Elder Traum should have enlarged his idea with reference to the "gathering." He would have ascertained that God sought to gather his people anciently, to "build them up," and make them "the light of the world." Some chronic grumblers at "the way of the Lord," say, "he promised them an eternal kingdom with Jerusalem for its capital, and its ritual the old law," yet all of his schemes for the Jews seemed to be failures. He, himself, fails not, but man, who is "crushed before the moth," fails. Jesus Christ's words are: Luke 13:

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings; and ye would not! Behold, your house is left unto you desolate. And verily, I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

Traum will not deny the purpose of God as set forth in the words of Christ that God had "often" sought to gather his people, before these words were spoken. The Saints accepted "the restoration" of the gospel, with attendant authority, as preeminently a "gathering dispensation." Paul denominates the work of God in the latter days, as follows:

Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.—Ephesians 1: 9, 10.

This dispensation of the *fullness of times*, when

"Gentile times are closing," (Romans 11:25; Luke 21:24) was to be accompanied by divine revelation or direction, for the meaning of the word *dispense* or *dispensation* is to "hand out," to "deal out in portions," "to distribute, to administer, to execute," and God is the "dispenser."

In the work of translating the Book of Mormon before the organization of the church this instruction of the Lord was before Joseph and his associates in the following account given by Moroni when finishing his record:

Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city unto the Lord: and it should be built unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of inheritance; and they shall build up a holy city unto the Lord like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new. And then cometh the New Jerusalem; and blessed are they who dwell therein; for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. And then also cometh the Jerusalem of old; and the inhabitants thereof. Blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham. And when these things come, bringeth to pass the scripture which saith, there are they who were first, who shall be last; and there are they who were last who shall be first.—Ether 6:1, 2.

In June, 1830, the following upon the subject was before the Saints in the rerevelment of the Lord's purpose through Enoch "*the seventh* from Adam":

And the Lord said unto Enoch, As I live, then so will I come in the last days—in the days of wickedness and vengeance, to fulfill the oath which I made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as

with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a new Jerusalem.—Doctrine and Covenants 36:12.

On the 21st day of September, 1823, the angel of God who appeared to Joseph quoted among other prophecies of the Bible, the eleventh chapter of Isaiah, and announced "that it was about to be fulfilled." He also quoted Joel 2, and Acts 3:22, 23. These quotations involve "the great restoration," the initial work of which is in the period of the world just preceding the second advent of Christ, for the heavens were to receive (retain) him until that time. One grand feature of this "restoration," and one that *divinely fixes the time*, is the restoration, or regathering, of Israel quoted by the angel in Isaiah, chapter 11; and the lifting of the extra curse from Israel's land by the restoration of "rain," which the Almighty withheld from it. (See Isaiah 5:6.) On the 22d day of September, 1827, the angelic minister placed in Joseph's hands the golden plates from which the following was translated: "And it shall come to pass," ("after the book of which I have spoken shall come forth," verse 12) that the Jews which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall become a delightsome people."—2 Nephi 12:13.

In paragraph 14, "And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about *the restoration* of his people upon the earth."

The Saints also accepted the following, translated in that book: "And blessed are they who shall *seek to bring forth my Zion* at that day," for they shall be blessed with, or have the gift of the Holy Ghost, possess its "power." (See 1 Nephi 3:41, 42.)

In April, 1829, Oliver Cowdery was told through the Seer, "Now as you have asked, behold, I say unto you, Keep my commandments and *seek* to bring forth and establish *the cause* of Zion." Also the following May the same was communicated to Hyrum Smith and Joseph Knight, sr., and in June, 1829, David Whitmer was enjoined to "*seek to bring forth* and establish my Zion. Keep my commandments in all things; and if you keep my commandments, and *endure to the end*, you shall have eternal life, which gift is the greatest of all the gifts of God."

On the sixth of April, 1830, the day the church was organized, this language is used in a revelation concerning Joseph Smith:

For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard. Yea his weeping for Zion I have seen, and I will cause that he shall mourn for her

no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works. For, behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart.—Doctrine and Covenants 19: 1-3.

In the presence of six elders, in Fayette, New York, September, 1830, the following information was imparted on the subject:

And ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father that they shall be gathered in, into one place upon the face of this land, to prepare their hearts, and be prepared in all things against the day when tribulation, and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth; for the hour is nigh and that which was spoken by mine apostles must be fulfilled; for as they spake so shall it come to pass; for I will reveal myself from heaven with power, and great glory, with all the hosts thereof, and dwell in righteousness with man on earth a thousand years, and the wicked shall not stand.—Doctrine and Covenants 28: 2.

We have followed this special thought, as it stands in the revelations to the church, from the *initiative* which the Almighty pioneered by angel ministers, up to the time the church was directed to Kirtland, Ohio. We have done so to demolish the *insinuation* of Elder Traum, that the Saints were moving in *uncertainty*. He would wish to impress his readers that the Saints were a class of people who had surrendered their individuality, and were blind dupes following an *igneus fatuus*, moving around uneasily, in the dark, with the eyes of a suspicious world constantly upon them. These quotations prove that the "*gathering*," the "*restoration*," the "*Zion*" faith of the church was a principle of *purpose* in Deity, embosomed in the foundation of the work, and not an after engraftment. They did not wish to "dispossess themselves," nor did they *try* to dispossess themselves of the belief that they were to have a "*gathering*." The doctrine of the calling and organization of God's people out of Babylon is, was, and will be, a *scriptural doctrine* and effectual just before the second coming of Christ. David, the tuneful bard of Judah's line, prophetically descants on the event in the following sweet strains:

Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord: and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven

did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord.

This is a city to be erected before the Lord comes in glory, and the Saints accepted this as the word of the Lord in the Book of Mormon, as well as in the Bible, "established by the former," and "the proportions," which Traum says were "planned" by the Saints, were simply the proportions planned by the Lord, and given by him. "The set time" for "bringing forth" the *cause* of Zion, they believed, had come, and they were faithful architects in laying the *foundations* thereof. The "*cause*" of Zion, they labored so assiduously to *found*, by divine direction, will eventuate in the glorious culmination of a city, a "Zion," a "New Jerusalem" to receive the coming King from heaven, in fulfillment of the predictions. Isaiah's hallowed lips foretold in language more perspicuous than Alexander Campbell under enthusiastic ardor dared to express, the organization of the *people* called Zion, "the pure in heart," who were chosen to move along the great cause. Hear him:

O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.—Isaiah 40: 9, 10.

A city called Zion could not perform this work. A people, called Zion, who were of such city could, but it must be a people who possess "glad tidings," the "gospel of Christ," who dwell in "the high mountain,"—the highest form of government, the United States. Here where "the proud eagle exultantly floats, where eternal peace seems to have selected her quiet dwelling place," must this people who are intrusted as custodians of the "glad news" of the gospel be found, bearing the message of life, and redemption by "ambassadors in rushing vessels" being *sent from this land* "beyond the rivers of Ethiopia" (Isaiah 18), and these messengers must incorporate by divine authority, in their message the rehabilitation of the "cities of Judah," and the completion of the temple of their hope by the laying of the capstone—the coming of Jesus Christ, "his reward with him, and his work before him." But it would do the souls of the "Antiassociation," with its mouthpiece, Elder Traum, good, to know that the "*gathering* to Zion with songs of everlasting joy," the "deorganization of existing denominations," the approach of the "millennium" with attendant revolution resulting in peace, and dominion to the victors, "the literal reign of Christ," were all doctrines accepted by the Campbellites on the Western Reserve,

until Campbell, who had an eye to policy rather than doctrine, put his foot on the ideas, and an embargo on the minds of his people. Listen a moment, Elder Traum, to your historian:

The ardor of religious awakening, resulting from the new discoveries in the gospel was very much increased about the year 1830 by the hope that the millennium had now dawned, and that the long expected day of gospel glory would very soon be ushered in . . . and so would be established the kingdom of Jesus, in *form*, as well as in *fact*, on its New Testament basis. . . . The prospect was a glorious one. . . . This hope of millennial glory was based on many passages of the Holy Scriptures. All such scriptures as spoke of the ransomed of the Lord returning to Zion, with songs of everlasting joy upon their heads, that they should obtain joy and gladness, and that sorrow and sighing should flee away. (Page 183.) Some of the leaders in these new discoveries, advancing less cautiously, as the ardor of discovery increased, began to form theories of the millennium. The fourteenth chapter of Zechariah was brought forward in proof—all considered it literal—that the most marvelous and stupendous physical and climatic changes were to be wrought in Palestine; and that Jesus Christ, the Messiah, was to reign literally in Jerusalem, and in Mount Zion, and before his ancients gloriously. The glory and splendors of that august millennial kingdom were to surpass all vision, as the light of the moon was to be made equal to the light of the sun, and the light of the sun would be augmented "sevenfold." William Hayden went to New Lisbon to fill an appointment. Calling at Brother Jacob Campbell's we found Brother Scott. Mrs. Campbell was a Christian lady of much brilliancy of talent, and intelligent in the Holy Scriptures. Salutations over, she broke forth in an animated strain: "Brother Scott and I have been contemplating how joyful it will be in the millennium, mortals and immortals dwelling together." Brother Scott then, with great fluency, descanted upon the prophecies of Jeremiah and Ezekiel relating to the return of the Jews and their reestablishment in the Holy Land, the coming of the Lord, the resurrection of the saints, and the gathering together unto him on the Mount of Olives. Scott had a vein of enthusiasm, to which these millennial prospects were very congenial.—Hayden's History, pp. 185, 186.

"The furtive glances" of the Campbellites at that time were not in a "westerly direction," but to a far eastern point for "the gathering,"—to "the Mount of Olives." These zealous students of the Bible,—Scott, Stone, Rigdon, and Campbell, seemed to have caught occasional glimpses of the light. They see eye to eye for a while. Why did they not continue? Here is the answer:

Many sagacious brethren perceived with regret the new turn things were taking. . . . Some supposed Mr. Campbell to be in sympathy with these views; and indeed some plausibility was lent to this opinion by the title of the new periodical, *The Millennial Harbinger*. Mr. Campbell, whose eye was fully open to all, was not slow to perceive all this, and he felt called on to undertake the needed correction.—Page 188. The effect was salutary, and remedy complete.—Page 189.

By the way, that *was* a peculiar title for a periodical devoted to the advocacy of doctrines diametrically *opposed* (?) to its title. But we must follow Elder Traum. However, to supply some missing thoughts in his thread of narrative, we subjoin a

brief excerpt from an article entitled, "History of the church," published in SAINTS' HERALD for March 22, 1905:

As a result of the work done in and about Kirtland, it was decided to remove the headquarters of the church to that place, which was soon after accomplished, Joseph Smith arriving there about the first of February, 1831. In this vicinity the church made rapid progress, so far as acquiring numerical strength is concerned, and also in its organic development. In 1833, and doubtless as one of the results of the instruction before referred to, and also of additional light received at the time, the First Presidency of the church was organized, consisting of three members. Joseph Smith, who had been previously ordained president of the high priesthood in a conference of high priests, elders, and priests, held at Amherst, Ohio, January 25, 1832, was made the president, with Sidney Rigdon and Frederick G. Williams as counselors.

In 1835 the Quorum of Twelve Apostles was organized at Kirtland.

The First Presidency's duty was to preside over the whole church in a general way. The duty of the twelve apostles was to have charge of the missionary department of church work. Their authority extended in all the world, either to go themselves, or to send and direct others in the proclamation of the word.

(To be continued.)

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THE POWER OF EARLY IMPRESSIONS.

It is always an interesting question how far the traits that a man is known to have may be said to be the result of inheritance, and how far they are the product of his early environment. In some the natural bent of the character and personality are so strong that environment seems to exert but little influence. The life has within itself so many elements of persistence that it goes steadily on in the bringing to full fruition that which belongs to it as its heritage, and is never shaped or swerved very much by anything external. We say such seems to be the case, for the truth probably is that every man is, as Whitman in his egotism said of himself, "The acme of all things accomplished, and also the resultant of the currents of life by which he is touched, especially in the days of his childhood and youth. Then, too, we are apt to read into a man's early life those qualities which we know him to possess in his maturity, so that around the childhood of many distinguished men a mass of legendary stories is thrown by biographers and others who seek to account for their fully developed characters.

Nine men out of every ten are slaves to the fiendish and cunning monster called circumstances or surroundings.

EARLY IMPRESSIONS.

Human life might be compared to tree or plant life. In order to thrive they require certain degrees of moisture, temperature, and also a certain kind of soil. Plant a lily or some other flower out on a barren or desolate prairie and how long will it re-

tain its fragrance and beauty? In a short period of time it shrivels up and decays and passes into oblivion. So it is with most members of the human family. We are as weak as the lily or some other hothouse plant. In order to rise to our fullest heights, we must have every gale of misfortune arrested and every beam tempered, or we, like the lily, pass into comparative oblivion. Instead of imagining that we are creatures of circumstances, it would alleviate our fears greatly to think that we are creators of our circumstances. *Our lives and actions build us an existence out of circumstances.* From the same bricks and stones one man erects palaces, another hovels. They both had the same building material, but what a contrast is displayed in the appearance of the buildings. Many times in the same family and the same circumstances one man erects a colossal structure, while his brother, weak and vacillating, exists eternally amid wreck and ruin. The very stone that was an obstacle and stumbling-block in a weak and susceptible man's path often proves to be a stepping-stone to success and greatness of character to one who is strong and not so easily influenced.

In "Parental responsibility," by M. Eleanor Kearney, published by the Daughters of Zion, is found the following gems of wisdom:

Many a youth and maiden gone astray from paths of rectitude can trace their downfall to the lack of parental vigilance; for vigilance is the price of many things besides liberty. It is a parental duty to acquaint yourself with all that enters into your children's lives and forms their habits; and this watchcare must begin with their first consciousness. It is far less trouble to begin early to form, or to guide the formation of the child's habits, than it is to break them of wrong ones which they ignorantly form. The children must attend the public schools and it is not possible to exclude them from all undesirable associates; but we can and should make ourselves acquainted with those whom they make their intimate companions in order that we may meet the traits of character against which we would guard our own. The aim of our teaching should be to fortify them against the evils that they are bound to meet in the world, rather than to seclude them, or keep them in ignorance. Teach them that all the habits that they acquire in childhood will grow with their growth and strength, until those habits control their whole lives, making those lives righteous or unrighteous, according as they become addicted to habits that are good or evil. Insist on truth in all their statements. Never pass over untruthfulness in matters however small; little lies become great ones in time. Do not make promises where the ability to perform is doubtful; nor threaten them with that which you never mean to perform, such as breaking their heads, or whipping within an inch of their lives. We become the companions of the heroes and heroines of our reading whether in history or fiction. We enter far more intimately into their thoughts and feelings than it is possible to do with human companions of flesh and blood; and the persistent association of our minds with unholy thought, speeches, and deeds will leave their impure impress upon our own souls. Be not deceived, for "evil communications corrupt good manners" as oft in books as in life. There is still more involved in this home education, that all parents

called to be Saints must take heed to;—the care and usage of the body as a part of their moral and spiritual instruction committed to your hands. Few are aware of the very early age at which immoral practices begin. The only safety is in being ahead of the Devil in your teaching, as the Lord commanded Israel: "Rising up early and teaching them."

Teach them that all functions of the body have their proper and ordained uses, and that the abuse of them will deprive them of such usages, by preventing the physical and mental development of manhood and womanhood, and causing disease and decay. This teaching can be accomplished without any gross references, or violence to modesty.

This all takes time, but nothing that is excellent can be wrought suddenly.

And in the leaflet, "The influence of companionship," by the Daughters of Zion, we find:

The child of tender years and even the youth is not wise enough to choose companions unaided, and as nothing can be of greater importance than the kind of company he keeps, it follows that the watchcare of the parents during all the years up to young manhood and womanhood is required to prevent the choosing of such companions as would do them harm, and to encourage the choosing of such as will prove to be helpful.

Do not let any sophistry mislead you in this matter. Professor Everett, of Harvard University, holds that hypnotism is but an exaggerated form of the silent but powerful influence which is constantly being exerted by human beings in their companionship one with another. "The suggestions made by our ordinary companions," he says, "simply perhaps by their ways of speaking and acting, tend to exert a like influence. They control us less because other influences are working in other directions; but almost every young person who falls into bad habits shows that these suggestions may sometimes get as complete control of a person as is the case in hypnotism.

Besides what are called "bad habits" there are other habits hardly less bad that are caught from one's companions. Such are habits of frivolity, of unkind gossip, and whatever may tend to lower the standard of our lives.

Good habits of life, of thought, and of feeling are helped as truly by good companionship as they are hindered by bad.

If the nature of the companions among whom we live has such an incalculable influence over us, we see what power we have to shape our lives by the right choice of companions.

Children naturally incline to imitate and soon fall into the ways of those with whom they associate intimately. There is an old and familiar saying that

"Vice is a monster of deceitful mein,
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

The boy who has been taught that it is wicked to swear, or use bad language of any kind, if allowed for a time—and not a very long time, either—to make companions of such as swear and are profane, soon loses the disgust and horror he felt at first, and before long can equal his companions in the readiness with which he uses the same kind of language.

Give the children something to do, for idleness is the Devil's agent.

A wise teacher or parent will be patient with young lawbreakers.

A physician is not angry at the interference of a mad patient, nor does he take it at all ill to be railed at by a man in a fever. Just so should a wise man treat all mankind, as a physician does his patients, and look upon them only as sick and extravagant.

Ruth Cameron says: "There is one weakness that it seems to me if I were training a child, I should try to help him to grow up without—and that is the weakness of inaccurate statement."

The famous Doctor Johnson is reported to have said: "If the child says he looked out of this window when he looked out of that—whip him." I certainly should not advise any such strenuous measures as that, but I do think it is a good thing to make a decided effort to teach a child the habit of accurate and exact statement. Teach him not to be specific unless he can be accurate: not to say, "I walked four miles," or "I came home at five o'clock," unless it was exactly four miles of five o'clock.

Teach him if he is only speaking broadly to say "about," or "somewhere near," or any word or expression that denotes approximately. And, above all things, try to keep him from acquiring that painfully prevalent, slipshod habit of exaggeration. The famous boy who told his father he had seen "about a hundred cats scrapping down in our cellar," and then admitted, after a few searching questions, that after all, he was only sure "of our old cat and another one," has altogether too many prototypes, not only in boy life, but also among grown-ups. How many people's statements you take with a grain of salt. "She told me she cleaned every closet and every drawer and cupboard in the house, and changed the paper on all the shelves, and washed all the china yesterday, but I don't believe her." "He says he is getting just twice as much money as he was last year at this time, but I guess if you take \$10 off of that you will get nearer the truth."

I hate exaggeration. It is so bootless. If you have the habit of exaggeration people will soon find you out, and then in self-defense will acquire a compensatory habit of deducting from your statements. Often they will deduct more than they ought. So everyone loses. "It is vinegar to the eyes," says Emerson, "to deal with men of loose and imperfect perceptions." That means exaggeration and inaccuracy, among other things.

Train your children to accuracy of thought and observation and statement, and you will have given them an equipment that will prove most valuable in all the relations of life.

TEACH CHILDREN ECONOMY.

One great secret of success in life is contained in the advice of Reverend Doctor W. E. Barton, that parents should teach their children the necessity of adjusting expenses to come within the limit of income.

The boy who is permitted to spend all his first earnings on himself is acquiring habits that may spell ruin for him when he is obliged to make his own way in the world.

The girl who has the privilege of "charging" her candy at the corner, and her own hats and gowns in the department store, is likely to grow up with a financial irresponsibility that will make her husband a bankrupt or a madman.

Every child should be taught to account for every dollar spent. Economy does not mean parsimony, but this is an era of prodigal recklessness, and foolish striving to outdo others in dress and style of living is one of the great evils of the times.

THE PASSIONS.

No one can have observed the first rising flood of the passions in youth, the difficulty of regulating them, and the effects on the whole mind and nature which follow them, the stimulus which is given to them by the imagination, without feeling that there is something unsatisfactory in our method of treating them. That the most important influence on human life should be wholly left to chance or shrouded in mystery, and instead of being disciplined or understood, should be required to conform to an external standard of propriety, can not be regarded as a safe or satisfactory condition of human affairs. And still those who have the charge of youth may find a way by watchfulness, by affection, by the manliness and innocence of their own lives, by occasional hints, by general admonitions, which everyone can apply for himself, to mitigate this terrible evil which eats out the heart of individuals and corrupts the moral sentiments of nations. In no duty towards others is there more need of caution and self-restraint.

That young man whose inner life is passion swept, one tidal wave of fierce temptation, hot on the heels of the last, until all the moorings are snapped, and he driven rudderless out to sea, if he is to gain control of his spirit and ride masterfully upon that sea, he must have the influence of early impressions of peace, virtue, and holiness.

That young woman who should be as attractive, and womanly winsome in the society circle where she moves, as God means her to be, must be able to shape her lips into a gently uttered, but iron ribbed *no* when certain well-understood questionable matters are presented to her. This rare pervasive ability should be given to her in childhood.

It takes vigilance and divine help to keep the body under control; the mouth clean and sweet, both physically and morally; the eye turned away from the thing that should not be thought about; the ear closed to what should not enter that in-gate of the heart; to allow no picture to hang upon the walls of your imagination that may not hang upon the walls of your home; to keep every organ of the body pure and undefiled, for nature's holy function only. This vigilance and divine help may be brought about by intelligent, early instruction, and much fervent prayer.

ORIGIN OF OUR MORAL IDEAS.

To each of us individually, our moral ideas come first of all in childhood through the medium of education, from parents and teachers, assisted by the unconscious influence of language. They are impressed upon the mind which at first is like a waxen tablet, adapted to receive them, but they soon become fixed or set, and in after life are strengthened, or perhaps weakened by the force of public opinion. They may be corrected and enlarged by experience, they may be reasoned about, they may be brought home to us by the circumstances of our lives, they may be intensified by imagination, by reflection, by a course of action likely to confirm them. Under the influence of religious feeling or by an effort of thought, anyone beginning with the ordinary rules of morality may create out of them for himself ideals of holiness and virtue. They slumber in the minds of most men, yet in all of us there remains some tincture of affection, some desire of good, some sense of truth, some fear of the law. Of some such state or process each individual is conscious in himself, and if he compares his own experience with that of others, he will find the witness of their consciences to coincide with that of his own. All of us have entered into an inheritance which we have the power of appropriating and making use of. No great effort of mind is required on our part; we learn morals as we learn to talk, instinctively, from conversing with others, in an enlightened age, in a civilized country, in a good home. A well-educated child of ten years old already knows the essentials of morals: "Thou shalt not steal," "Thou shalt speak the truth," "Thou shalt love thy parents," "Thou shalt fear God." What more does he want?

ON THE SPOILING OF CHILDREN.

Teachers are almost invariably the object of bitter criticism, much or most of which is wholly unjust, and almost all of which could be avoided if parents would take the time for personal investigation. Most men are unable to get away from business during school hours, and mothers won't take the trouble. Was there ever a boy or girl, not under discipline, whose eye did not light up with pleasure at the sight

of a parent entering the schoolroom? Was there ever a teacher who did not welcome a visitor who came not to blame, but to learn what was going on? It is ignorance of conditions which is responsible for much of the fault-finding. The real faults are seldom mentioned. The lack of efficient Sunday-school teachers is caused by the lack of appreciation and gratitude by the parents. Teachers work with more zeal when they get definite personal encouragement from the parents.

The truth is, we parents are selfish. We are neglecting our children and trying to salve our own consciences by blaming others. No matter how much money is spent, no matter how good the system of administration adopted, we are not going to get very far unless parents take hold and do their proper share of education. In reality the teacher is only the parents' helper. It is not wholly an ideal condition to have children in school at all. The home is where they should get their best education, and where they ought even now to get the most of it. The school of to-day is a rather crude invention for accomplishing the greatest good to the greatest number, and it is of value only as we supplement its work at home. That is where the trouble arises.

But while we are selfish, we are an affectionate people. We spoil our children. We let them do pretty much as they please, in reasonable limits, so long as they do not bother us. The intelligent parent who spends ten minutes a day with each child in loving discussion of matters which interest the latter is not likely to have much trouble. Some parents do this, but it is safe to say that the majority do not. Isn't the teacher hired for that sort of thing? In any event, you are too busy, you must hurry off to the theater or to some social engagement, or to some church duty. But it is not wholly from a lack of time or inclination. In these days parents seem to have a feeling that they are not very good advisers for their own children, and have a sneaking hope that the schools will make up their own deficiencies. Until such conditions are changed there is going to be no improvement.

MUSIC.

The power of music as a character builder is being demonstrated every day in our land.

There is no home which can claim to be the best type of a Christian home that does not have the right kind of home music. Music that develops, music that modifies tendencies to evil, music that makes children obedient, music that makes parents patient and loving, that brings brother and sister together in a bond of love that shall never be broken, music which bring the hearts of lovers together, music that awakens all the associations of the past and quickens reverence in the minds of those who would worship God—music in the home where the family altar is set up. Music has such power that the greatest of writers through the ages have paid their tribute to it. One of the things I would recommend to

you is the practice of "singing grace" at the table instead of the usual form of asking a blessing. Begin when the two of you, husband and wife, set up your home together. There was a family in Kentucky that began that way. Every child, as it grew up, joined in. Like a harp, it began with two strings, and every child who came was an added string. String after string was added until there were ten children, and thus twelve strings. Their voices were harmonious, and the sound of their "singing grace" was waited for by the children passing on the street and the neighbors opened their windows to hear it. As the years went on the harp strings were broken. One child died, then another, and then another; until at last only two strings to the old harp, the mother and one son, remained. The old mother had a friend staying with her for companionship. One day, after an absence, the son returned home, and the mother said to him, "I am glad that you have come; I want to 'sing grace' once more at the table." So the table was brought up from the kitchen where they had been eating their meals, the son sat opposite her and they "sang grace" again at the table. Think of the associations of the years of family life which that singing brought up to that mother.

MAKE HOME A FUN CENTER.

Don't be afraid of a little fun at home.

Don't shut your house lest the sun should fade your carpets, and your hearts, lest a hearty laugh shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without when they come home at night.

When once a home is regarded as only a place to eat, drink, and sleep in, the work is begun that ends in poolrooms, saloons, gambling houses, and reckless degradation. Young people must have fun and relaxation somewhere. If they do not find it at their own hearthstones it will be sought at other less profitable places.

Therefore let the fire burn brightly at night and make the homestead delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour's merriment round the lamp and fireside of home blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the influence of a bright little domestic sanctum.

The child feels and understands the spirit and temper of the home. It knows when it is welcome and when it is not by the home spirit. It rests contentedly in the spirit of a loving home. But only in a small way does it know the personal characteristics of father and mother. Later the child learns the genius of mother for love, truth, beauty, character, and wholesomeness; and the genius of father for organization and execution and for honor and for justice. It is then that the child ceases to be a child and rises above the impersonal spirit of principle and law and attitude and type and order, all of which belong to a well-established home, and communes with father and mother in the atmosphere of a personal

spirituality. Jesus Christ has brought this highest of all the spiritualities to light and his church must know the place and stand for the necessity of Christian spirituality in the life of man.

I think we may assert, that, in a hundred men, there are more than ninety who are what they are, good or bad, useful or pernicious to society, from the instruction they have received. It is on education that depends the great difference observable among them. The least and most imperceptible impressions received in our infancy have consequences very important and of a long duration. It is with these first impressions as with a river, whose waters we can easily turn by different canals in quite opposite courses; so that, from the insensible direction the stream receives at its source, it takes different directions, and at last arrives at places far distant from each other. And with the same facility, we may, I think, turn the minds of children to what direction we please.

We all need an example to follow: Our heavenly Father has provided for our necessities in this respect, that we have his word and messengers to lead us.

The world says with Emerson, "If you would lift me you must be on higher ground."

"See that thou make all things according to the pattern showed thee in the mount." That vision and that charge were given to Moses; the lessons which they teach remain for our profit, we may profitably trace the parallel between our work and of the Hebrew leader, and remind ourselves that to us, as well as to him, is committed a work of incalculable importance; to us is given a divine pattern for our guidance, and upon our ears also falls the solemn charge to follow faithfully the heavenly pattern.

All of us are builders for time and for eternity. The building of the sacred edifice of character which is to be a holy temple for God to dwell in; the raising of the stately structure of a lifework which shall be enduring as the years of God; the laying of secure foundations for that heavenly home in which we all hope to dwell, these are the high and heaven-appointed employments of our earthly years.

By constancy of purpose in following the patterns of Jesus Christ we will succeed in bearing the full fruition of our early impressions for good.

J. C. GRAINGER.

Most people have an idea in the back of their heads that they could have made a better job of the universe.

When God points the way through the desert you may be sure he will not fail to provide the springs of water.

Mothers' Home Column

EDITED BY FRANCES.

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Adornment.

Dear Sisters: While reading in the Book of Mormon, Alma first chapter, large edition, and especially the last part of the twenty-third verse, "And they did not wear costly apparel, yet they were neat and comely; and thus they did establish the affairs of the church," I was greatly impressed. Avenues of thought were opened, and how I did wish that I was capable of presenting to others that which appeared to me while reading. The above condition did exist among the Nephites as long as they lived righteously and obeyed God's law. In Doctrine and Covenants we have God's word to us right in the early days of the church. Doctrine and Covenants 42:12 says: "And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands." We see that the Lord still desires the same thing of his people.

We have God's word still later upon the same matter. In SAINTS' HERALD, January 27, 1909, there is an article entitled "Prophecy fulfilled." The writer refers to a song of prophecy which was given by Brother Joseph Luff. And also on April 12, 1909, under the influence of the Holy Spirit, Brother Wight spoke to the Saints; one of the things spoken at that time was, "Cease from the vanities incident to outward adornment, and become more humble and faithful." Are not these things, coming as they do from the most high God who is our kind heavenly Father, enough to make us call a halt upon the outward adornment of our bodies? Shall we wait until the final redemption of Zion is here? or shall we wait until the Master comes? We can not do that, for if we are trying to follow the latest fads and fashions of this world we can not lay them off in a day; because through trying to follow the things of this world our spiritual life will have become dwarfed to a certain degree; hence we will not be ready for the Master when he comes.

The Lord does not ask us to go to any extreme in dress. He has not said that we should all wear the same kind of clothes; but he has said, let your garments be plain and neat, and their beauty, etc. God loves the beautiful and wants us to, but we must be sure that our ideas of beauty are not governed by the fashions of the day, because our ideas of beauty will change with the fashions. "The vanities

incident to outward adornment" cost an amount of money in a year that would surprise us, if what each individual in the church spends were counted up. I mean the vanities which are not needed. In Alma 1:23 we learn that they did not wear costly apparel, yet they were neat and comely, and thus they did establish the affairs of the church, meaning that they were able, through that way of dressing, to give more, which helped to *establish* the affairs of the church.

In these times there are so many little fads to follow I wonder many times where and when shall we call the halt. Sooner or later we will have to cease following the world. Why not begin now, daughters of Zion? We can not force our daughters to see as we do (or ought to do) on this line, but we can set them an example, and that with wise counsel will have its influence. *Think* of it, dear sisters, *the Master is almost here.* Are we ready for him? So many of these useless outward adornments take money. Let us use that money in helping establish the affairs of the church. More than that, the time that is spent in these things could be better spent. There are lots of burdened souls and bodies in this world. As a daughter of Zion I am willing to try to adorn my body as our kind heavenly Father asks us to do. He wants us to prepare ourselves for Zion. This is one of the preparations. We will have to forsake many things if we desire to be able to dwell in the redeemed Zion. Why not begin now? There is no use thinking that "some day I will."

I have just been reading in an old *Autumn Leaves* what a dangerous thing that "some day" is. The Master has told us that he would come as a thief in the night. We may be overtaken. Or we may be called from this world at a time that we do not expect. Those of us who have small children can make their garments plain and neat. It may have its influence when they grow to womanhood. Even if it should not our duty is done. They will then be responsible for themselves.

May the Lord bless us and help us to try to solve the great problems of life, and one step towards this is to put less time on the adornment of our bodies and thereby we will help, at least, to establish the affairs of the church.

SISTER M. E. GEORGE.

Letter Department

WINFIELD, KANSAS, August 3, 1912.

Editors Herald: I enjoy reading the good letters and articles that come to me through the church papers, and I thought that a few lines from this isolated part of God's vineyard might not be amiss.

There is one member living in Winfield beside my mother and myself; also a few others living some distance out in the country in different directions from here. Three members live at Arkansas City, a distance of about fifteen miles.

By reason of the scattered condition of the Saints, together with the lack of energy, perhaps, we seldom meet together to worship. Yet, in behalf of all, which number about twelve, I can say that they are fine Saints, and Saints, too, that would be active if their opportunities were such as to permit of them meeting regularly.

We have been highly favored by having Elder J. Arthur Davis with us the past two Sabbaths, who gave us some of his good sermons in his good, Christlike spirit. A few days after the arrival of Brother Davis, Elder L. Conner, of Fairland, Oklahoma, joined us and assisted in the preaching services which were held in our home.

Brother Conner is a young elder, having preached but a few times previous to coming here. We all appreciated his presence and help. This brother seems humble of spirit, and

if he remains so, in time, will make an able defender of the cause.

I was well pleased with the number that came to our house each evening, considering the fact of the meetings being held in a private house. Those who came (with few exceptions) seemed very much interested. Some will obey the message, I think, when they are more thoroughly educated to the truth as it is in Christ.

All the Saints except one (she could not be with us) met at the home of Brother George Vickery last Sabbath for preaching services in the morning and sacrament and social services in the afternoon. The Spirit of the Lord was with us, and the day proved profitable, I trust, to all.

This field is practically a new one, as but little preaching has been done in this part of Kansas. The question of purchasing a tent is now being agitated in different parts of this prairie land. Sunday, this question arose after services, and was discussed with much earnestness, when one party suggested that if we really meant to purchase a tent, to get busy. One brother with pencil and paper in a few minutes' time received names and amounts to the sum of sixty-five dollars. I think we were all surprised as to the amount raised. Wouldn't be counted much, of course, in a big branch of Saints, but when you stop to consider the little handful of scattered, hard working Saints, giving with smiling faces, of their means, I believe you will be compelled with me to say, "We did well."

We believe that God has sheep pasturing on the green fields of southern Kansas, in the cities, towns, and hamlets. We believe that with a tent the shepherds can sound the gospel trumpet and the sheep will hear their voice and follow where the Master leadeth. But how can they hear without a preacher, and how can they preach when so many doors are barred against them?

I wish to say to any and all the elders passing through Winfield, to and from their fields of labor, that our address is 1603 South Fuller Street. Jot this in your memorandum, and let me know when you are coming and over what road, and we will be only too glad to meet you at the depot and care for you as best we can while with us. Stop and help us get the truth before our neighbors and friends.

J. J. AND R. A. BOSWELL.

WIGGINS, MISSISSIPPI, July 31, 1912.

Editors Herald: We, as a family, arrived here the 11th of last April, strangers in a strange land. There are no other Saints in this county, so far as I can find out. Heretofore we were used to church privileges and without them my troubles seem, sometimes, very hard to bear. Never have I realized the necessity for secret prayer as I have done since I came here. We are commanded to pray always, a command which I try hard to obey.

Nephi tells us in his book that Jesus said, "Ye must watch and pray always, lest ye be tempted by the Devil, and are led away captive by him. And as I have prayed among you, even so shall ye pray in my church, among my people, who do repent and are baptized in my name. Behold, I am the light; I have set an example for you."

Alma writes that it is our privilege to pray for temporal blessings as well as spiritual ones. He says, "Ye must pour out your souls in your closets and secret places, and in your wilderness; yea, and when you do not cry unto the Lord, let your hearts be full drawn out in prayer unto him continually, for your welfare and also for the welfare of those around you."

Asking the prayers of the Saints in our behalf, and that if there are any Saints in Mississippi they will please write to me.

Your sister in the one faith,

MRS. O. BALLANTYNE.

SPRINGFIELD, MISSOURI.

Editors Herald: As I have seen nothing lately in the best of all papers, the HERALD, from the Queen City of the Ozarks, I will send you a short message. We of the Springfield Branch are still in the fight for the truth and are using our feeble efforts to let our lights shine out to the world that others may catch the rays of the angel's message. We have a nice little chapel to worship in, for which we are more thankful than proud, and have many faithful Saints. Some are growing old in the work and stronger in the faith. Our young Saints are a bright and energetic and enthusiastic band of faithful workers with no other aim in life than to do good and work out their own soul's salvation and point others to the light that emanates from the Master of men.

We have Sabbath school at 9.30, preaching at 11 and 8, prayer meeting on Wednesday nights, and Religio on Friday nights, with good interest.

Now that we have told a few things about the branch, we want to say a few good things about our city. We are located on the very top of the Ozark Mountains, and have the best climate, the best water, and some of the best people to be found anywhere outside of paradise, and the best to eat that the world produces: strawberries and cream, cherry pie, peach cobbler, pear and apple preserves, potatoes, cabbage, and corn on the cob. Why should we not be happy? Our land will produce anything from goober peas to a full-grown Socialist, with very little labor. Farmers raise more with less labor than can be done in any other State in the Union. We do not say these things because we are land agents, for we are not: I am a common wagon and carriage maker and a Latter Day Saint preacher. We want the world to know that we have a good country, and we want all good people to come and cast their lots with us. Our city has passed the fifty thousand mark and is still growing. There are five railroads and more coming; three large railroad shops, and other large industries too numerous to mention. We want good Saints to locate here and help us build up this part of Zion. There is work for the worker in both a temporal and a spiritual way, so don't write to find out, but come and see. We are two hundred miles from the central gathering place, and some day expect to be a stake of Zion.

Springfield Branch has for some time been enjoying a spiritual feast. Elder W. H. Kelley, of Independence, Missouri, is one of our worthy missionaries this year, and he dropped down into our midst some time ago and has been feeding us with the best that the three records contain, and he does it in such a plain, simple way, you can not but feel the force of it. He certainly did us good while here, for which we are thankful. You know he is a retired blacksmith, and when he begins to strike sledge hammer blows on the anvil of truth, and the gospel sparks begin to fly, they strike one with such force they burn to the very soul. We would like to keep him with us, but there are others who want to hear the soul-reviving message as well as we. We are looking for a harvest of good things in our work here this fall and winter.

In conclusion, I want to add my testimony to the truthfulness of the angel message. The gospel found me a physical wreck, and now, sixteen years later, at the age of sixty-four, I am hale and hearty and able to do a big day's work at my trade, and I have the promise of living until I am satisfied with life. I was an inveterate user of tobacco, a coffee drinker, and a meat eater, but by the help of the divine Master of men I was able to overcome, and I made a covenant with God that if he would help me I would quit tobacco, and I quit. I lost the appetite at once. God will do for others what he has done for me, all things being equal. I tried in my own strength to quit and failed.

I have had dreams and visions, and other manifestations

that I know came from God. I saw John the Revelator in a daylight vision; spoke to, and shook hands with him. I saw a picture of the temple that is to be, located in midair on a large platform, with three men standing on it; one I recognized to be Brother Joseph, for I had seen him; the other two I did not recognize. I saw an angel in the room one night while I was reading and alone. I had prayed to see one, but he didn't speak. I often feel that I am not worthy of the many wonderful and soul-stirring manifestations that I have received. To one and all I want to say, Live true to the covenant you have made; don't let pride and worldly pleasures canker your souls; live humbly; pay your tithing; shun every appearance of evil; keep yourselves unspotted from the world; then you will be able to grow in grace and in the knowledge of the truth. When the end of the world or the destruction of the wicked comes, you will be able to come forth at the sound of the trump; or if living, be changed to immortality and live and reign here on a glorified earth with him who spoke as never man spoke.

With love and good will for all Saints, and the hope of a speedy redemption of Zion, I am still strong in the faith,
J. W. QUINLY.

323 WEST PACIFIC STREET.

VANCOUVER, BRITISH COLUMBIA, August 3, 1912.

Editors Herald: Just a note from Vancouver to those who are interested in our warfare. We can truly report a great measure of God's blessing to his people here. How often when we meet together to worship and sing praises unto him do we feel the presence of his Holy Spirit within us. How often, through the same Spirit, do we receive words of exhortation and comfort.

Although we are few in number, when we consider that we are in a city of nearly two hundred thousand, yet we are made to realize the truth of the words of the Master when he said, Where two or three are met together in my name. There he promises to be with his blessings.

We were all very much pleased to have Brother Johnston, of Seattle, with us last Sabbath. A change of minister is always refreshing, no matter how eloquent the presiding elder may be.

Our president, Brother I. McMullen, is our main stay and unwearied servant. We appreciate his service greatly. Our Sunday school and Religio are also pointing toward advancement although we miss the service of Sister Mabel Clark, who was called home to take care of her mother in Toronto recently.

Ever desiring to be a banner bearer for the glad tidings of the kind and loving Savior, I am,

In gospel bonds, J. A. KETTLEWELL.

MOORHEAD, IOWA, July 30, 1912.

Saints' Herald: I take pleasure in writing to you and to let you know that the work of God is on the move in Little Sioux and Gallands Grove districts.

I came to this place the first of July, where I was seven years ago, and had a series of meetings. I baptized forty-four at that time, and Sunday, the 21st, I had the pleasure of leading seven more down into the water and baptizing them into the church and kingdom of God, and we leave the work in good condition there; a noble band of Saints to carry it on. I have been blessed in presenting the truth this year.

So everything looks bright before us in the great work of God. I closed a three-week meeting at Coalville, Iowa, June 30, where I baptized one precious soul and left a noble band of Saints there in the spirit of the work of God.

I pray that God will bless all of his struggling children, and that we will obtain the crown.

Your brother, W. A. SMITH.

MARLETTE, MICHIGAN.

Dear Herald: While thinking on the past and future life, there came to my mind the thought of how easy it is to drift away from the true humble position we ought to occupy. How many of us are drifting! It is so much easier to drift than to put our strength to the oar and pull upstream against the current. But can we reach the port by drifting? When we start out in this work we aim to reach celestial glory, or to be where God and Christ are.

It is my earnest desire to be able to overcome the evils of this life and be worthy to receive the promised blessing. To this end I ask the prayers of the Saints.

In bonds, MRS. E. G. MAXWELL.

ARGYLE, MICHIGAN, July 30, 1912.

Saints' Herald: The Saints here are weighted down with worldly cares and some are afflicted until not much is being done; still we have hopes that a good work will be done, as some seed is being sown, and we trust it will bear fruit in due time.

The writer is the only officer in this branch. To those who scan the pages of our county papers for news in regard to my work, and fail to see it reported from time to time, will say, I am still holding forth at the Lee Schoolhouse every Sunday night, and hold one meeting the first Thursday in each month at Brother Raven's home. At both of these places interest is fairly good, crowds not large, but steady. Besides this, we have Religio, prayer meeting, and Sunday school on Sunday, followed by prayer meeting.

The writer tries to keep busy, and endeavors to keep others busy, as that means development, and we only make progress as we develop our abilities to do something.

Have you noticed the appeal to the Saints in HERALD of recent date, July 17, to comply with the law pertaining to providing for the needy poor? I expect to assist some in that worthy effort within six months, and you who know me will know that means sacrifice for myself and companion; but we have confidence in the work we are engaged in, and trust the men and all those intrusted to do the work as pointed out by our Lord and Master will provide against the evil day in a way approved of by the Lord.

Dear Saints, while we are telling our neighbors these are the last days, and that perplexing times are coming, do we realize that those times are here in our midst, or rather we are in the midst of them? There are many things to try the hearts of men. Shall we as Saints keep our patience, that the Lord may find faith on earth when he comes?

Hoping these few lines will answer the purpose intended, to entuse others to greater efforts, I am your brother in the gospel,
W. H. SHEFFER.

WASHINGTON, OKLAHOMA, July 23, 1912.

Dear Herald: I want to tell the Saints everywhere what a good time the few isolated Saints have enjoyed since June 17. My son and myself were going to town and when we came to the mail box there was a card from Brother R. M. Maloney. We went on to town rejoicing. He came and we were glad. He stayed nearly three weeks, preaching most of the time at nights, and two Sundays. The attendance was very good and there was some interest. Three were baptized. We think Brother Maloney hated to leave and we didn't like to see him go.

Brother S. W. Simmons came Thursday, after Brother Maloney, and preached four rousing sermons to a packed house; all could not get in Sunday night. My son's wife was baptized, making four in all.

We feel encouraged to go on, trusting in the good Lord for light and understanding of the angel message.

Dear Saints, I think I can see this Daniel kingdom growing

if I am isolated and haven't heard a gospel sermon for nearly two years, until lately.

I am praying and trying every day of my life to live aright, and God is helping me with his Spirit to see my wrongs. I hope and pray that all the Saints are reading the HERALD, and read the article on the Order of Enoch and got as much good from it as I have. It is grand, and we are going to try and put forth an effort to respond just as soon as the way opens up. Dear Saints, let us not pass this by unnoticed, as there is so much in it for us all. Make a note of it; it is in the HERALD for July 17, and respond to the call and God will bless us, one and all.

Brother Maloney, don't forget us. We want another meeting here some time this year. Dear Saints, remember us in your prayers.
J. S. AND F. H. REED.

LOS ANGELES, CALIFORNIA, August 1, 1912.

Editors Herald: Since I have read Sister Emma Burton's late letter in the HERALD touching on the important subject of theater going, I have felt moved upon to add a word, too. It may be some one will think we are too severe, for I feel were I to express my sentiments in the fullest degree they would be to only repeat the sister's words, which are these: "The line can not be drawn except in making the sacrifice complete." I find I can not do things by halves and get any satisfaction and I want to say for one I have battled this very thing over in my mind many times and have more than once sat in a theater debating the question in my mind while the play was slipping on, and I was miserable from having allowed myself to be found there. But, thank God, I have gotten to the place where I can say no, and I am no longer on the fence on that question.

Dear Saints, I have a companion that is not in this glorious work, and I have battles to fight unknown to those who are undivided in the gospel; but I feel there is much to gain in example, and if we are to be shining lights to the world, our example is the best way to show what we are. I believe, too, there are enough things to draw our little ones away from the high spiritual plane our Master would have them attain without our taking them to such places as moving picture shows, and low theaters, where slangy phrases and useless jokes are in order.

The time is coming when we must cease idle and useless pleasures. We are to keep ourselves pure and unspotted from the vices of the world. We are partakers of the world when we travel in the world's way. We want to travel upward. Our Master is waiting, patiently waiting for us to come up higher. That has been the call for some time, and I pray that we will take greater pleasure in doing the things the Master will approve.

Oh, may we get to the end of ourselves and do God's way, and great and rich blessings will follow. The Lord wants to use us and there is something for each to do. May we examine ourselves and see wherein we err. I praise God for his mercy, love, and leniency to his children. I want to be his child and live uprightly before him.

I am hopeful in the work and wish the HERALD editors and readers every success.

Your sister in the gospel,

BERTIE WISE.

450 EAST AVENUE 28.

SWEET LAKE, LOUISIANA, July 28, 1912.

Saints' Herald: Brother Riley has been here and preached a few times for us. We surely were glad to have him come and preach for us as we believe he is a man of God. We were made stronger in the faith by his coming. He baptized one here, my sister, and I think the people have a better

understanding of the true gospel than ever before. May God bless him wherever he goes to preach the gospel. From here he went to Eros, Louisiana, as there is a small branch there.

I ask the prayers of the Saints that we may have strength to overcome all evil and that we may be able to do some good in this world. We don't have any church privileges, but we hope to have some day where we can go to church every Lord's Day.
Yours in the faith,

W. A. HELMS.

LITTLETON, COLORADO.

The debate between Elders Russell and Holloway, and E. C. Fuqua, of the Church of Christ, held at Bellvue a short time ago, is being repeated at Boulder this week.

Sunday was a busy day with the Denver Saints. Four children were baptized in the morning, before Sunday school. The Sunday school was better attended than for some time, and the sacrament service was very interesting, the Spirit being present in a marked degree.

The four children baptized in the morning were confirmed, and a large congregation partook of the sacred emblems.

In the evening Elder J. W. Rushton was the speaker, taking for a text, "Other foundation can no man lay than that which is laid, which is Jesus Christ."

Elders Russell and Holloway have been holding services on the street at Boulder since the Bellvue debate; they report interested audiences.

Sister L. A. Schmutz, who has been unwell since her return from General Conference, is some better at this writing.

Bishop Bullard arrived from the West in company with Elder J. W. Rushton. They will remain in the city until next week, and then to Wray to the reunion, which promises to be the best meeting held for some time in the east end of the district.

Brother Rushton reports two new branches organized in the western part of the district on his way over.

Prospects for crops were never better in Colorado than this year.
E. F. SHUPE.

VALLEY RIVER, MANITOBA, July 28, 1912.

Editors Herald: There is no paper that I long for each week as I do for the HERALD. I like to hear from the Saints, also the sermons do me a lot of good. When the paper comes I just sit down and read it through. I haven't heard a sermon preached by a Latter Day Saint for over twenty years; neither have I seen one to know him in that time. I have regretted many a time leaving where there was a branch of Saints, as the happiest time I ever had was when I would join with God's people and sing: "Sweet the time, exceeding sweet, when the Saints together meet."

Saints can not be too thankful for this privilege. The last sermon I heard was by Elder J. B. Jarvis, of Scranton. I belonged to that branch. I would like to hear from any of the Saints who belong to that branch.

I would like to get Elder Evans's sermons. Where can I get them? I also want some tracts to distribute. There are no Latter Day Saints that I know of around here, and I have been in here for fifteen years. I have talked to lots of people around here and some have left here telling me if ever they found the Latter Day Saints where they were going they would go and be baptized. It has been so long since I was in a church that I get very lonesome, but I thank God that my faith in the latter day work has remained unchanged since I first obeyed the gospel. I know it is the truth.
Your brother in the faith,

W. McMILLAN.

MARSHALL, OHIO, August 1, 1912.

Editors Herald: The laborers are few in Ohio this time, but the calls for labor are many. Brethren R. C. Russell and N. L. Booker have done a splendid work near Wellston, Ohio. They have baptized twenty-four there and ordained three. I hear of thirty-eight in all being baptized in our district.

It is a discouraging feature in this district to have so few presiding men to feed the flock when they are gathered in. I was made sorry yesterday to get a letter from Belmont, Kentucky, informing me of the death of Brother William Dobson, who died on July 1. He leaves a widow and three little children. She was baptized two years ago. May God bless her and her little ones, is my prayer.

I am as ever for the triumph of Zion,

J. W. METCALF.

With the Indians.

We inclose herewith a number of the names and addresses of recent Lamanite converts. Our purpose in this is to give an opportunity for those who may desire to cooperate with us by sending them church literature, or by personal correspondence with them. It is desirable that we impress them with the real interest in their welfare, which we as a people have.

Distrust toward the white man has been sown in their hearts (as a race) and has grown many a harvest after its kind since the white man first offered peace and friendship to the Indians in one hand, and smote him with selfish treachery with the other. In our ministerial labors with them in Oklahoma it has taken a number of years and a toilsome effort to establish the confidence with them which we now enjoy.

Their confidence in us as a body of church people who have a blessed message, especially for their welfare, must be established. Those who have united with the church need to know the attitude of the membership toward them in gospel fellowship, that their zeal and influence for the blessing of their own race by the power of the restored gospel may be increased.

Mail to the Lamanite Saints named herein, addressed to Red Rock, Oklahoma, will reach them.

Mrs. Ralph Dent; she is a young mother whose husband has not yet united with the church, but he is a good man.

Mrs. Eliza J. Koshiway; a young mother, widowed by a deserter husband. Her baby boy was blessed in the church by the name of Amos Lamoni.

David Pettit, and Ada, his wife.

Pauline, Lula, and Frank Pettit; a young lady, a girl and a boy.

Joseph Jeans, his wife Korline, and son Edmore. Church Recorder please take note that these names are *Jeans* instead of *James* as we at first reported them, and pardon our error.

Brother Joseph Jeans is now an ordained priest. He preaches to his people and has baptized several. He does not speak English, but his daughter reads his mail to him and answers correspondence while he dictates.

Edward Tohee; a young married man of good deportment, but addicted to the use of "*peota*" or "*muscal*," an herb used by many of the Indians as a tea which gives "visions," etc.

It may be nearly as bad a habit as some of the white people's good sweet tobacco, yellow juice producing snuff, or *strong black coffee*.

In the Wild Bird family who were baptized July 14 last we have: Emma Wild Bird; Violet Wild Bird; Hazel Wild Bird,—all young ladies—our girls could interest them by an exchange of postal photos, perhaps. Then there is, Mary Wild Bird, who is the mother, and Jack Wild Bird, the father,

who is not yet a member of the church, and is perhaps as wild in some ways as his name implies, but he is a shrewd man and a great fellow to read. Good literature, or personal letters to him in the missionary spirit will quite surely not be a waste of effort.

Trusting that some may see in these suggestions an open door for personal activity in this branch of the latter day work of the Lord, I am your brother,

JAS. E. YATES.

News from Missions

Midvale, Utah.

This is the day of all days here in Utah—"Immigration Day"—a day of jubilee and yearly observance throughout the State in commemoration of the 24th day of July, 1847, when Brigham Young and his little band of followers for the first time set their feet on Salt Lake Valley soil and by sunset had plowed and planted to potatoes about five acres of ground. To-day in their parade may be seen their old immigration wagons, adorned with camping outfits, handcarts loaded down with provisions, etc., pulled and lugged across mountain and dale, through sand and water and dust by men and women in their homemade harness. It is a sight that impresses the mind of man at this late day and refreshes the memory of them that participated. No doubt of this experience the half has never been told. It is no wonder that the few who have survived the long and tiresome trip, who were not left on the plains in a shallow, unmarked grave, to be unearthed and consumed by wild beasts, should have reason to ever remember their hardships and sorrows and at last be crowned with success in a seemingly barren valley of heath and sagebrush, now rich in horticulture, agriculture, etc., under the present watering system. I noticed that little, if any, attention was paid to Uncle Sam's Fourth of July or his boys. We wonder why.

Well, we arrived in the field of labor June 3, in company with Elders J. W. Rushton, R. Bullard, and William Newton, noble collaborators, and men of God. Stopped off at Salt Lake City and Ogden on our way to Malad City, Utah, where we attended the Utah district conference on the 8th and 9th, which was a time long to be remembered for spirituality and hospitality among the noble band of Saints there, and by my surprise at meeting a first cousin that I had never seen, a Mrs. J. F. Hendrickson, a noble woman.

I landed at Logan, Utah, on June 17, where I met Elder C. L. Olsen of the Brighamite church, whom I had not seen for upwards of forty-nine years, having parted near Florence, Nebraska, in 1863, and although we differ widely as to church relationship, I enjoyed my visit with him and his noble wife, sons, daughters, and cousins to the number of forty. They made my stay very pleasant. By invitations (by committee) I attended the old people's yearly feast day on June 19 in their new and commodious dance hall on the college grounds, where upwards of four hundred of the old folks sat down to as fine a free dinner as I have ever seen. The president of the college and bishop of the fourth ward did what they could to make me welcome, no doubt on account of my relatives, uncle, aunt, and family, who are highly honored in their church.

On the 24th I attended the Scandinavian yearly gathering; having been invited by the presiding elder, G. W. Lindquist, husband of a first cousin, who took a great interest in making me welcome to a free dinner, speaking, singing, racing, dancing, etc. I enjoyed the day and time as best I could. The most important part to me was the dinner, which in-

cluded ice cream and mild drinks. I might state here that the Brighamite people, young and old, seem to enjoy their weekly dances, and like all other meetings, they are opened and closed with prayer. To my mind it is simply a great incubator to hatch polygamy and other vices among them, and any other people or place on the earth. However, I believe there are thousands of the people of Utah who are honest in their convictions as to that and other doctrines taught and practiced by them. The blind lead the blind and both of them fall into the ditch.

We have a few noble Saints in Logan, Sisters Condit, Carlson, Oleson, and M. C. Larsen, at whose hospitable home we held a few meetings on the 23d. Elder Abels and wife came up from Ogden and gave us a helping hand. He is a noble, earnest worker—bishop's agent and district secretary.

On July 2 I returned to Salt Lake City, where I assisted Elder A. M. Chase in tent and street work. He is a hard worker, always on the move. His family are a great help to him in the gospel work and they never seem to tire of doing good. I am at the above-mentioned place doing what little good I can to advance the work in this branch, making my home with Brother and Sister James Wardle, who are doing everything possible to make my stay and work pleasant. I shall move south from here. A Brighamite asked me yesterday if I did not find it hard picking here. I told him I did; just as they did in Missouri.

Anyone having relatives or friends that they wish to have me visit may write me at 772 East Fourth South Street, Salt Lake City, Utah. My home address is Tigris, Missouri.

In gospel bonds,

J. C. CHRESTENSEN.

July 24, 1912.

Colorado.

We are not "dead," neither do all "sleep" in Colorado. We may not have many baptisms to report, but we are busy all the same. Last fall Brother Holloway and the writer conducted a series of meetings at Columbine Schoolhouse, west of Eaton. The interest manifested by many aroused the ire of a reverend (?) gentleman by the name of McMillan, living at Greeley, Colorado, who was of the Reformed Presbyterian Church. Report was made to us of some very bitter accusations which he made against the work, and of course we asked him to come and defend his action. This man regarded our demand as a challenge and wrote his willingness to enter discussion. We, therefore, sent him regular church propositions with signature, asking him to sign the same. A letter soon came back, inclosing a copy of the propositions signed, *but not by him nor a minister of his own church*. To be brief, the man, after making uncalled for bitter attack, utterly refused to defend his action and the church he represented, but confessed his sins (?) over another man, and sent him to battle.

In E. C. Fuqua, of the Church of Christ, he found a willing victim, and this name was signed to the propositions when returned to us. So far as McMillan was concerned, he flatly refused to permit his church to be put on trial.

Later, while near Fort Collins, we learned that Mr. Fuqua was conducting meetings in Bellvue. We visited him. Result: Arrangements made for two debates. Date for the first was set for July 8, in their church at Bellvue, and it came off as per schedule. Brother Holloway met the champion (?) of sixty debates, and if anybody cares to know how he met him, drop a line to Mr. E. J. Williams, Bellvue, Colorado; he was the chairman, and a member of no church, so far as we know. Mr. Fuqua is an educated egotist. What he has never seen nor heard (from his manner) does not in reality exist. His anxiety to engage in public discussion

led us to think he might make a strong fight, but his attack was, in many instances, almost puerile. His criticisms consisted principally of the following: Church organized eighteen hundred years too late; no living apostles now—can be none; spiritual gifts not needed; high priests or seventy not in the church; no word from God except in the Bible; the Inspired Translation a farce; the Book of Mormon hardly noticed; our work most dangerous in the world because we baptized the people before telling them what we believe.

While pretending to affirm the Church of Christ proposition, Mr. Fuqua was so closely pressed by his opponent that he sought to reduce the discussion to the level of a back-alley scrap by indulging in such dignified (?) terms as "ignoramus," "turkey buzzard," etc., and repeatedly charged his opponent with falsehood. His method was most unfair in many instances. More than once we objected to his manner and the chair sustained our protest and required him to do differently. It surely is not pleasant to sit and take some of their statements, but the audience could easily see.

Brother Holloway made good defense for the truth as comprehended by us, and I am of the opinion that Mr. Fuqua's congregation would have been glad could their "champion" have made a better defense against the vigorous attack made by his opponent. But to the credit of the gentleman we will say that we believe he made as good a defense for an *indefensible* thing as the average man could make. It consisted chiefly in a bubble of egotism, and in the judgment of some of the congregation, Brother Holloway succeeded in puncturing the bubble.

We are satisfied with the results, which means a more careful study of the Scriptures by the people who heard. In a former debate Brother Holloway lost his shoes, and in this one he lost his hat—some one stole it one night during the service.

During the discussion we were splendidly cared for at the home of Brother W. H. Broliar. My job of moderator was not so strenuous but that I was able to put in some time fishing; and say, boys, you should have seen some of the fine black bass that found the hook. Brother Holloway was the principal man at the debate, and to tell you the truth he was "Chief George" with the pole and line.

From here we went over to Columbine to arrange a place for debate number two. Directors closed the house. No place obtainable there, so we secured a place in this city. Next Monday night we are at it again. My turn this time. McMillan wrote me that Fuqua would give me the worst peeling I had ever had, so I thought I had better send word to my friends before it happened.

We are preaching on the street nights when it doesn't rain. All well with us, but expenses hard to meet. People may have money, but we don't see much proof.

F. A. RUSSELL.

BOULDER, COLORADO, August 2, 1912.

Salt Lake City, Utah.

We wish to let you know that we are still alive here, and doing what appears to us that we can. For the last month we have had a gospel tent up in the center of this city, and this, with a nightly open air service, the last at 7.30 and the tent service at 8.15 o'clock, and all the other duties of local work devolving on us here, has kept us more than usually busy.

In this work we have received material assistance from Brethren W. H. Kelley, president of the Twelve; J. C. Chrestensen, our district president here; J. W. Rushton (the only J. W. R.); Richard Bullard, of Independence Stake Bishopric; M. F. Gowell, of Provo; Charles S. Chase of our Utah

force also, besides Brother H. Swenson and others of our local force, to say nothing of our family and others who have assisted in our music nightly.

We have taken the tent down now, did so yesterday, and from now will push the open air work a little more vigorously, if possible. We had a very interesting and well attended open air service here last night, but have had them every night lately, and for some time past, but not having to go to the tent could devote more time to that service last night.

The National Convention of the plumbers is in full sway here now, and many are in town and on the street that would not otherwise be here, and we try to give them the message.

We have lately moved our residence to 772 East Fourth South and at our last branch meeting the Saints voted to take their services to the same address; so after next Sunday we give up the hall that we have been occupying here, and the place of our services, as also our address, will be as just given, 772 East Fourth South Street.

We are pained to be obliged to chronicle the demise of another of our number here, Brother John W. Swenson. This brother came from Sweden for the gospel's sake, but did not find conditions in the church he had accepted as he expected, and he with his family, consisting of three daughters and one son, accepted the message of the Reorganization as it was brought to them by their son-in-law, Brother Oscar Johnston, now of Sweden, where he with his wife are engaged in the work of the gospel.

We said "his family," but there is one daughter who has not as yet been numbered with us, but her faith is here and some time she will put it to the test. The ones left to mourn this loss are the wife and mother, Sophia, three daughters, Sister Johnston just mentioned, Sister Ida Swenson, and Mrs. Englander, and Brother Hiram Swenson, the only son.

With best regards to all the readers of the HERALD we are sincerely, in the faith,

A. M. CHASE.

Winfield, Kansas.

It is but right to give as well as secure from the HERALD. The Lord is blessing our labors in this unworked part of Kansas above our expectations. There are quite a number of conditions to contend with, such as the lack of membership to help, also the newness of the field, which altogether make it difficult to get at the people. We have preached a great deal on the streets. All our efforts along this line have done much good in enlightening the people as to the claims of the church, and a great many friends are made in this way. There is a right way of preaching on the streets, as well as in buildings. One should live so that he will have the Spirit of the Lord, then he will teach the gospel in meekness and in harmony with the golden rule: "Do unto others as you would be done by." It pays every time.

I have had painful experiences in going to some places and finding that some of our brethren had preached more about the faults of other churches than they had about the love of God in sending the gospel in our day. When they left the people were farther away from the church than when they came, and so embittered against the Latter Day Saint preachers that they would not attend the meetings. There is no need of doing this, according to my way of looking at it. If they don't fancy my way of preaching when I do my best in the Spirit of love and good will towards my fellow men, the Lord will in due time send the right man, when the people are in condition for the truth. It is true we all have our own individuality in preaching, and we should be ourselves in preaching, but we should bring ourselves to God's way, "be wise servants," etc.

Well, I had better tell what we have done, I suppose, and

let the faults of others alone. In the city of Wichita, Kansas, we have a nice little band of Saints with Brother E. L. Barraclough as president. He is a live wire and a good preacher for his experience. They are doing all they can to build up the work. I have felt from the first that we have needed a tent in the field and have prayed that the Lord would move on the minds of the Saints to help. Since coming here I have talked with the brethren and sisters about the matter. On last Sunday, at the home of Brother and Sister George Vickery, after a good prayer meeting the tent question was taken up and sixty-five dollars was raised. That was good for fifteen Saints, was it not? Brother Vickery, known to many in Plano, gave twenty dollars toward the tent. Others in the field have expressed their willingness to help, so we expect to start tent work in the near future.

Brother Roy F. Slye is doing fine work. Brother W. L. Conner has joined here and is going to preach the rest of the year. He is a fine young man, son of Brother Frank Conner, of Fairland, Oklahoma. It does me good to see the spirit these young men manifest. If they keep faithful they will do a great amount of good.

It is very dry in this country at present. Wheat was good, and if they get rain soon other crops will be quite good also. May the Lord bless his work in all the world.

Your brother in gospel bonds,

J. ARTHUR DAVIS.

WINFIELD, KANSAS, August 1, 1912.

Owensville, Indiana.

After a two-month sojourn in the Kentucky and Tennessee District we returned to the Southern Indiana District to-day. We attended the reunion of the lower district, which was a success, everything considered. Fourteen were baptized. The preaching was by J. A. Roberts, S. E. Dixon, W. S. Shupe, J. R. McClain, Fred Moser, and the writer. The reunion over, the ministry at once began to scatter out to their various posts of duty.

We have a prospect for a debate with Elder J. D. Tait, of the Campbellite faith. November is the time suggested; near Paris, the place.

The reunion of the Southern Indiana District begins August 31, at Wirt, Indiana. We hope the Saints will all make a special effort to be there. Let all come and bring the good Spirit with them; also their Bibles, *Gospel Quarterlies*, Hymnals, Zion's Praises, etc., and thus prepare for a profitable and enjoyable time.

We are now with Brother and Sister Thompson, holding meetings in a schoolhouse near by.

Let us all as Saints of God become consecrated to the work of God, doing all in our power for the advancement of his kingdom in these latter days.

H. E. MOLER.

But we've a page more glowing and more bright
On which our friendship and our love to write.
That these may never from the soul depart
We trust them to the memory of the heart.
There is no dimming, no effacement there;
Each new pulsation keeps the record clear.
Warm golden letters all the tablets fill,
Nor lose their luster till the heart stand still.
—Daniel Webster.

"All sorts of right lives are worth while. The world needs them all. It needs the upright, kind, uneducated man or woman just as much as it needs the upright, kind, educated one. It needs the brave invalid as much as the brave soldier. Wherever a man or woman is, his or her life, if lived rightly, counts, and will have its reward."

CONTENTS

EDITORIAL:
 Sabotage - - - - - 778
 All About "The Hells" - - - - - 774
 "Our Church Courts" - - - - - 775
 Notes and Comments - - - - - 776
 HYMNS AND POEMS - - - - - 776
 ORIGINAL ARTICLES:
 A Review of Mormonism Against Itself, Part 33,
 by S. W. L. Scott - - - - - 777
 The Power of Early Impressions, by J. C. Grainger - - - - - 781
 MOTHERS' HOME COLUMN - - - - - 786
 Sister M. E. George. - - - - -
 LETTER DEPARTMENT - - - - - 786
 J. J. and R. A. Boswell—Mrs. O. Ballantyne—
 J. W. Quinly—J. A. Kettlewell—W. A. Smith
 —Mrs. E. G. Maxwell—W. H. Sheffer—J. S.
 and F. H. Reed—Bertie Wise—W. A. Helms
 —E. F. Shupe—W. McMillan—J. W. Metcalf
 —James E. Yates.
 NEWS FROM MISSIONS - - - - - 790
 J. C. Chrestensen—F. A. Russell—A. M. Chase
 —J. Arthur Davis—H. E. Moler.
 MISCELLANEOUS DEPARTMENT - - - - - 793

THE SAINTS' HERALD

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He who has a pure and unselfish love for any one being in the universe has thereby a new life, new powers, new possibilities, and new perceptions of all; and the very universe itself is a new universe to him, as viewed from his new center of love and light.—H. Clay Trumbull.

Miscellaneous Department

Conference Minutes.

SASKATCHEWAN.—Conference convened at Disley, July 20, 1912, at 9.45 a. m., with T. J. Jordan in the chair. On motion J. W. Wight and G. T. Griffiths were chosen to preside, to be assisted by the district presidency. Motion prevailed that Elders Long, Mortimer, and Peterson act as credential committee. Speeches were called for by the presiding officer; responses were made by Brethren Gregory, Macgregor, and Griffiths. Report of credential committee adopted with necessary corrections. All General Conference appointees were given voice and vote. Motion prevailed that temporary chairman act as chairman of the conference and reunion. District secretary was chosen to act with power to choose assistant. Chairman authorized to appoint all committees and officers necessary. Following were appointed: Local deacons, ushers; Grace Beckman, press committee; Fred Gregory, chorister; Grace Beckman, organist; Elders Peterson, Long, and Macgregor, auditing committee; B. Whiting, J. Dobson, C. B. Smith, and William Osler, administering committee. Official reports read. Statistical reports as follows: Ribstone 56, gain 2; Michigan (new branch) 47; Disley 36; Betland 26; Edgerton 10, loss 7; Sunnyvale 26, gain 3; Minnesota 57, loss 1; Millet 41, gain 2; Zion's Hill 29, gain 7; Iowa 47, gain 3. Bishop's agent reported as follows: On hand last report, \$998.71; receipts, \$1,427.15; expenditures, \$2,392.70; balance on hand (including note for \$300), \$333.16. Treasurer's report: On hand last report, \$10.37; receipts, \$140.56; expenditures, \$152.15; balance due treasurer, \$1.22. Audited and found correct. Motion prevailed that hereafter the bishop's agent report all items of moneys received and expended and names itemized. Secretary's bill of expenses read and ordered paid. J. R. Beckley presented bill of nine dollars paid missionaries; on motion the bill was allowed and ordered paid. Ira I. Benham presented a bill for eighteen dollars paid elders for expenses to elders' court. It was allowed and ordered paid. Moved that we adopt the recommendation of the Book of Rules, that all priests, teachers, and deacons be considered ex officio members of the conference. A substitute prevailed that our present form and action with reference to the delegate system be annulled and hereafter we meet en mass. Time and place of next conference left in the hands of the district presidency. Recommendation was received from the Edmonton Branch for conference there. Motion prevailed that the recommendation of the Lumsden and Bon Accord Branch to be disorganized be adopted and district president and secretary be empowered to grant letters of removal. Motion prevailed to sustain bishop's agent. Motion prevailed that the matter of the Saskatoon Branch (disorganized) be left in the hands of the district presidency. Resolved that we appoint a committee, consisting of minister in

charge, assistant minister in charge, and district presidency, to draw up plans on a division of the district and report to the next conference. Sacrament service held on Sunday morning. Elder E. E. Long lectured on social purity on Sunday afternoon. The following preached during the conference: G. T. Griffiths, Fred Gregory, Daniel Macgregor, E. E. Long, J. C. Crabb, and J. W. Wight. Collections amounted to \$24.30. Grace Beckman, secretary.

Conference Notices.

Circumstances over which we have no control have made it necessary to change the place of meeting of the Eastern Colorado district conference to Denver, September 14 and 15. Please take notice. E. F. Shupe, district president.

The West Virginia district conference will convene on August 31 and September 1, 1912, at Clarksburg, West Virginia. Let me know when you will come. If you should be missed at train take the depot car at depot and transfer to the Mount Clair or Bridgeport car and get off at Stealey Heights. Inquire for the church. Frank L. Shinn, secretary.

The annual conference of the Toronto, Ontario, District will be held at Warton, October 5 and 6, 1912. Let every branch aim to be largely represented at this conference and make it one grand time of blessing and advancement to all. Send credentials not later than September 30, to the secretary. Floralice Miller, secretary, Dunnville, Ontario, box 340.

The Independence stake conference will convene at Holden, Missouri, Saturday, September 14, at 10 a. m. At the last conference there was a resolution adopted requiring uniform blanks for ministry reports for the ministry in and out of quorums. The secretary of the stake will furnish the blank forms to the various branch secretaries where they can be secured. Those of the ministry not belonging to quorums should send their reports direct to the stake secretary, L. H. Haas, box 115, Independence, Missouri; and the quorum secretaries are requested to send their reports not later than ten days next preceding conference to the stake secretary. It is to be hoped that a full representation of the various branches will be in attendance at the conference. G. E. Harrington, stake president.

Convention Notices.

Zion's Religio-Literary Society of the Northern California District will meet in convention at Irvington, September 3, 1912, at 2 p. m., on the reunion grounds. A large attendance is hoped for. District locals, please send in your reports and credentials. Pauline O. Napier, district secretary, 990 1/2 Twenty-second Street, Sacramento, California.

Reunion Notices.

To those desiring to attend the reunion at Prospect Park, Moline, Illinois, August 16 to 25, for a few days only, there will be provisions made for their entertainment at a nominal cost. C. G. Dykes.

Having been selected as the committee on transportation for the Kirtland reunion, we take this opportunity to notify in all visitors that we are making ample arrangements for the conveyance of yourself and your baggage from Willoughby to Kirtland and return at the following rate: Twenty-five cents single fare, fifty cents return, valises and suitcases free, but trunks charged at the same rate as passengers. Last year there was an agreement made with an outside party to convey all passengers at the rates as herein stated, but when there was but one, or sometimes two or three, to be taken he taxed them fifty cents or seventy-five cents each. The committee will provide badges for all authorized to carry passengers. Upon these will be printed "Reunion Conveyance, by order of committee." When you reach Willoughby, if there is not a conveyance driven by a party bearing the above badge ready at the depot, please go to the phone and call for "the transportation committee," at Kirtland telephone office, and we will have an automobile or other vehicle go for you at once. R. C. Russell, Richard Baldwin, committee.

Two-Day Meetings.

Southern Michigan and Northern Indiana District will hold the following two-day meetings at the places mentioned: Belding, Michigan, August 17 and 18; Clear Lake, Indiana, August 31 and September 1. Come to Ray, Indiana, by way of the Lake Shore and Michigan Southern Railway, Fort Wayne branch. California, Michigan, September 7 and 8. Come to Ray, Indiana, by way of Lake Shore and Michigan Southern Railway. Sparta, Michigan, September 14 and 15. Come by way of the Grand Rapids and Indiana Railway—committee will wear blue ribbons. It is expected that some of the ministry of the district will be at these meetings. Let all the Saints come who can and have a spiritual time long to be remembered and be encouraged in this battle for eternal life. G. A. Smith, district president; W. P. Buckley, district secretary.

There will be a two-day meeting held at Rose City, Michigan, August 24 and 25. Come and bring the Spirit with you, that we may worship God in Spirit and in truth, and he will surely bless us. Good speakers in attendance. George W. Burt, district president.

Little Sioux District Reunion at Magnolia September 6 to 15 Inclusive.

Write to the secretary *now* for prices of tents set up on the grounds, cots, bedsprings, transportation, meals, lodging, or service of any kind connected with the reunion. He will answer by return mail. It is best to arrange in advance for tents and board and lodging. We need at least a week's notice if we reserve you a tent. We can furnish you with any size or kind if time is given us. Meals will be furnished on the grounds adjoining the camp by the committee at cost. Board or lodging at the homes of Saints can also be secured for all who desire. Free straw and wood to all tenters, hay and grain at cost. Local and long distance telephone on the grounds. Automobile and carriage service to the depot. Grounds and assembly tent lighted by electricity and plenty of water on the grounds. Bishop R. C. Evans, Elder S. W. L. Scott, Heman C. Smith, and Sister M. A. Etzenhouser have promised to be with us, and Elder J. W. Wight and Patriarch Charles Derry have been invited and are expected.

Every effort will be made to make your stay agreeable and profitable. We believe that it will pay you to take your meals at the boarding house that you may enjoy the meetings and rest.

JAMES D. STUART, *Secretary*.

MAGNOLIA, IOWA.

Error.

In the Kewanee district conference report, as printed in *HERALD* for July 31, the report reads that "Charles L. Holmes was elected secretary and M. E. Gillin vice president." It should read, Charles L. Holmes, vice president; and Mary E. Gillin, secretary.

Died.

HENDERSON.—Sister Carmalona Henderson was born in Bandera, Texas, August 3, 1851; was united in marriage to Brother J. T. Henderson April 25, 1870. To this union were born five children. She was the daughter of Elder Lyman Wight. Came to Iowa when a child of eight years. She was baptized when a child into the Reorganized Church of Jesus Christ and was a noble Saint and mother-in-Israel, and remained true in the faith. This dear sister fell asleep in Jesus July 26, 1912, at her home in Moorhead, Iowa, at the age of 60 years, 11 months, and 19 days. She was always kind, gentle, and loving to all. Funeral at the Saints' church at Moorhead, Iowa, in charge of N. A. Ballantyne. Sermon by Elder W. A. Smith. Her loving spirit rests in the paradise of God, and her body lies in the Moorhead Cemetery to await the resurrection of the just.

BURGER.—Sister Eleanor Anne Sherman Burger, born May 11, 1851; married to Charles Burger in 1869; six children were born, three having died, leaving husband, one daughter, two sons, many relatives and friends to mourn. Sister Burger died at the home of her daughter, Detroit, Michigan, after a short illness, on July 28, 1912. Funeral service at the home of her son, John Burger, Saint Thomas, Ontario, Elder Arthur Allen preaching the sermon. She was laid to rest in the beautiful cemetery at Saint Thomas. She was highly esteemed, as was evidenced by the large number at the funeral.

Now, blessings light on him that first invented this same sleep! It covers a man all over, thoughts and all, like a cloak; it is meat for the hungry, drink for the thirsty, heat for the cold and cold for the hot. It is the current coin that purchases all the pleasures of the world cheap and the balance that sets the king and the shepherd, the fool and the wise man, even.—Cervantes.

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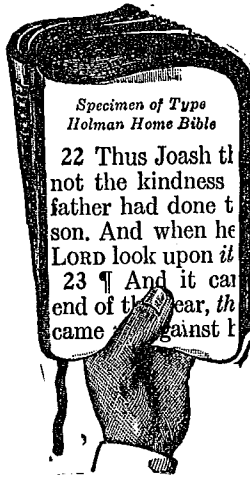
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P. S. The date of the Pike's Peak Region annual "Shan Kive" and Summer Carnival has been set as August 27, 28 and 29. It will be held at Colorado Springs—Manitou, and will be larger and grander than ever. You ought to arrange to be there at that time, if possible.

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, AUGUST 21, 1912

NUMBER 34

Editorial

THE FINISHED PRODUCT.

Every factory is judged by its finished product. Every tree is known by its ripened fruit. The test is both scriptural and scientific. Men and institutions and powers, natural and supernatural, must abide the same test.

There are two great powers at work in the world shaping the characters of men. One is evil; the other is good. One is of God; the other of the Devil. One works through the church, and many institutions and individuals not directly connected with the church; and everywhere, in the language of the Book of Mormon, "inviteth and enticeth to do good." The other works everywhere, as opportunity offers, through individuals and institutions, and everywhere "inviteth and enticeth to do evil." Both must be judged by the fully developed human characters that result from their influence and dominion.

Some people, it is true, seem to think that the Devil has gone out of business. He does not hold the prominent place in creeds that he used to occupy; but there is something to the poem which says:

Men don't believe in the Devil now as their fathers used to do.
They have forced the doors of the broadest creeds to let his
majesty through;
There's not a print of his cloven hoof, or dart from his fiery
bow,
On earth, in air, or anywhere,—for the world has voted it so!
But who is blinding the souls of men and making them willing
slaves,
To wreck their lives on the rocks of sin and fill up bloody
graves?
Who dogs the steps of the toiling saint? Who digs the pit
for his feet?
Who sows the tares in the field of time wherever God sows
the wheat?
The Devil was safely voted out, and, of course, the Devil is
gone,
But honest men would like to know, *Who carries his busi-
ness on?*

THE DEVIL IS A GOOD ADVERTISER.

If men think that Satan is not doing business at the same old stand and in the same old way they deceive themselves. They do not read the advertis-

ing section of the world. The Devil is a good advertiser. He advertises all the time, in city and village and country. He uses the most alluring and seductive devices, the saloon, the theater, the dance hall, the board of trade, music, song, color, art, motion and emotion, everything that will appeal to the senses of men and women and children.

He is a good promiser. He makes wonderful promises of joy and satisfaction, and always stipulates that no one will ever find out, and no harm will result. But promises must be judged by the way in which they are kept. The advertisement must be compared with the finished product.

We will use three illustrations from their allied forces through which evil works to-day and has worked for many centuries.

THE DRINK HABIT.

The *Chicago Home Herald* tells about a man who was riding on a street car. He chanced to notice an advertisement in one of the advertising spaces overhead, printed in bold, clear letters: "Pure rye whisky—Tones up the body. Brightens the intellect. Invigorates the soul."

There was the advertisement and the promise. But dropping his eyes involuntarily he saw on the seat directly under the advertisement the finished product: a drunken man, slouched down in the drunkard's habitual attitude; eyes bleared, face bloated, intellect befuddled, body weakened, soul destroyed. The finished product gave the lie to the advertisement. The two are not always brought together so closely that we can see and judge as readily as in this case; but if we keep our eyes open and look far enough we can always see the results of sin in whatever form it may present itself to solicit our patronage.

While on the streets of San Bernardino the other day we chanced to notice a saloon that bore the proud title: "The Senate." We asked the question of our companion: "Where is the House of Representatives?" I will tell you. You will find the representatives of the saloon in the gutters and jails and poorhouses, and in the potter's field. It is so everywhere.

Not long ago, while riding through town we noticed on a certain front porch a great, bloated, purple-faced wreck of humanity. Some days later a companion pointed to the same house and said: "That is the home of an old saloon keeper." We replied, "No need to tell us that. We have seen the man." There he was, the finished product of his own business. The only difference between him and his former customers was that while he drank he sold, so that now he sits upon his own front porch, a mass of misery, while they stand at other men's back doors begging for a "hand-out."

The drink shop is one factory that is ashamed of its own output. Habitual drunkards are not welcomed at the saloon. They are driven away or are secluded in back yards behind high board fences, lest the public see the finished product and judge thereby. The raw material goes in, a boy or a man, bright, active, strong, beloved by his family. After years or months the finished product comes out, a besotted, bestial drunkard, a disgrace to his family, a menace to society, spurned even by the thing that has made him what he is.

THE "SOCIAL EVIL."

Our next illustration is borrowed from a very ancient "sociologist" named Solomon, and refers to forms of vice through which the forces of evil have worked for centuries past.

For at the window of my house I looked through my casement, and beheld among the simple ones, I discerned among the youths a young man void of understanding, passing through the street near her corner; and he went the way to her house, in the twilight, in the evening, in the black and dark night; and, behold, there met him a woman with the attire of a harlot, and subtle of heart. (She is loud and stubborn; her feet abide not in her house; now is she without, now in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I paid my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning; let us solace ourselves with loves. For the goodman is not at home, he is gone a long journey; he hath taken a bag of money with him, and will come home at the day appointed.—Proverbs 7: 6-20.

There was the lure and the promise; music and light and beauty and laughter. There was to be great pleasure in sin. No one would ever know—the good man of the house was gone away, etc. It is the old story: splendid advertising, fine promises, the bringing to bear on man of the most subtle, powerful, and dangerous appeal—the appeal of sex to sensuality. But now note the result:

With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to

the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Harken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thy heart decline to her ways, go not astray in her paths. For she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.—Proverbs 7: 21-27.

The natural result of the social evil in all its forms is disease and death—death both natural and spiritual. Many strong men and many beautiful women have been wounded or slain by it. The finished product as it finds spiritual expression in blasted and lecherous souls, physical expression in hospital wards and on operating tables, and social expression in ruined homes and degenerate posterity, is too awful to look upon with equanimity; yet he who reads the advertisement should look beneath it for the finished product.

MONEY MADNESS; GREED FOR GAIN.

Our next illustration is taken from the teachings of the incomparable Master teacher. It deals with the lure of wealth through which evil has long worked:

And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns and build greater; and there will I bestow all my fruits, and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.—Luke 12: 17-21, I. T.

There is the advertisement and the promise: long life, plenty, bigger barns, finer houses, better clothes, opportunity to eat and drink and be merry, ease, luxury, power. But let us hear the conclusion of such a life:

But God said unto him, Thou fool! This night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So shall it be with him who layeth up treasure for himself, and is not rich toward God.—Luke 12: 22, 23.

Everywhere evil appeals to man and women; offering money as the one supreme consideration, the universal solvent, the thing to be obtained at any sacrifice. In the service of Mammon men lie, and cheat, and steal, and murder. And what is the result? They do not get the pleasure that was promised them. Only misery and remorse remain. And at the end comes the summons: "Thou fool! This night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" They come face to face with the proposition: "What shall it profit a man, if he gain the whole world and lose his own soul?"

JOHN BARCLAY.

Two or three years ago William Allen White published a book called, *A Certain Rich Man*. In that book he describes a portrait of John Barclay, who was the typical modern rich man, in these words:

The real work that reveals the soul of the sinner, is shown in three features. . . . In the face are two of these features: the mouth, a hard, coarse, furtive mouth,—the mouth of a liar who is not polished . . . the forehead, full almost to bulging, so clean and white and naked . . . a poet's forehead, noble and full of dreams. . . . But the wonderful feature about the portrait is the right hand . . . a long, hard, hairy, hollow, grasping, relentless hand, full in the foreground and squarely in the light . . . with artistic fingers, and a thin, greedy palm indicated by the deep hump in the back. . . . It reaches out from the picture, with the light on the flesh tints, with the animal hair thick upon it, and with the curved, slender, tapering fingers cramped like a claw; and when one follows up the arm to the crouching body, the furtive mouth, the bold, shrewd eyes, and then sees that forehead full of visions, one sees in it more than John Barclay . . . more than America, more than Europe. It is the menace of civilization—the danger to the race from the domination of sheer intellect without moral restraint.

The author has described a sinister figure in the business world of to-day, the strong, intellectual, unscrupulous man who is serving the god of Mammon without reservation, recognizing no moral restraint, overriding the laws of good men and God, a menace to society, and in his completely developed character a curse to himself.

Opposed to this figure is one suggested in the Book of Mormon, which we will sketch a little further on.

WHEN IT IS FINISHED.

Degradation of character is not instantaneous. The power of evil does not turn out a finished product in a day. It warps, twists, and hammers, and bends a man into shape so gradually that perhaps he does not know the process through which he is passing. The little changes may not appear so bad, each viewed by itself. But the finished product! That is the thing by which we must judge corrupt influence. The finished product is a ruined and debauched man, selfish, sensual, wicked, desperate.

Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.—Galatians 5: 19-21.

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.—James 1: 15.

Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.—Broadman.

When finally such a soul stands before God it will be judged by its deeds, that is true; but the thing that the man *is*, himself, will be sufficient to condemn him. What we *are*, that is what counts. What we *are*, no one can get away from that! The finished

product before the judgment bar of reason condemns or justifies itself!

GOD ADVERTISES, TOO.

The Devil is a good advertiser; but God is also a good advertiser, and he makes many promises, all of which are unchangeable and true. He is working everywhere, primarily through his church, secondarily through many other agencies, to reach men and lead them to obey him. There are a few little electrical signs along Broadway in New York City, but God is still the great advertiser. Go out into the open any clear night and you may see thousands of miles of brilliantly blazing display advertisements, blue background of eternal, infinite space, studded with suns and planets and stars unnumbered, and all declaring the glory of God.

The heavens declare the glory of God; and the firmament showeth his handiwork.—Psalm 19: 1.

One can not look at the stars without feeling an impulse to do better. We can not see or read of a brave or noble deed without feeling a desire to be brave and noble. We can not come in contact with a good man or woman without feeling an uplift of spirit. In all things and through all things good and true God announces himself to us at every turn. Last, but not least, his word is to be found to-day in almost every home in every civilized land, to be read freely by those who care to even feel after that which is higher; and from cover to cover the Bible is an invitation and a promise.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matthew 11. 28-30.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.—Revelation 22: 17.

GOD'S WORKSHOP THE WORLD; HIS FINISHING ROOM THE CHURCH.

We sometimes feel that God is confining his operations to the church; but it is said of Jesus that he is "the true light, which lighteneth *every man that cometh into the world*" (John 1: 9). God's workshop is the world; his working day lasts for all time. Call the roll of great and good men of all ages. Every one of them was great and good because he lived in harmony with some part of the teachings of Jesus. He may not have known the gospel in its fullness; but he lived by that which he knew. Some time these men will know the law in its fullness.

But if the world is God's workshop, the church is his finishing room: "The Lord added to the church daily such as should be saved." Perfection must ultimately be found under gospel administration and in the church of Jesus Christ.

THE GREATEST MIRACLE.

We speak of the miracles of Jesus, and instantly we think how he healed the sick, calmed the waves on Galilee, yes, even raised the dead. But no one of these was his greatest miracle. His greatest miracle was wrought in the living. It was the transformation of human character. We see in Peter, at first a rough, profane fisherman, later the pure and noble apostle, who expounded the gospel of character building: "Add to your faith virtue; and to virtue knowledge," and so on, until the finished product stands revealed,—a perfect Christian character. It is still a day of miracles. The greatest sign that follows the believer to-day is the power of the gospel to change him into a true, high-minded, noble, Christlike man.

THE NEW JOHN BARCLAY.

Let us now revert to the picture of John Barclay, the rich man. John Barclay was not primarily mistaken in seeking riches. His mistake was objective and in methods. It is wrong to seek riches as an end in themselves or as a means to a bad end, or by corrupt and cruel methods. But listen to the Book of Mormon philosophy:

But before ye seek for riches, seek ye the kingdom of God. And after ye have obtained hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.—Book of Jacob 2: 23, 24.

This suggests a new John Barclay, whose figure we will sketch. First we note the full, high forehead, the forehead of a poet and a dreamer; one who can dream great things, and has the intellectual power to make them come true; an intellect to build and organize. Next we note the mouth, a firm, straight mouth, the mouth of a man who tells the truth. Then there is the right hand, full in the foreground. But it is not an instrument with which to grasp, crush, acquire. It is a hand that can both acquire and distribute. A hand that can both accumulate and bless. And when we follow that arm up to that figure, and note those eyes, that mouth, that forehead full of visions, sheltering a brain, every faculty of which is consecrated to the service of God and humanity, we see the coming business man, the hope of the race, the finished product of applied Christianity in the business world, the man whose financial powers are placed on the altar side by side with the eloquence of the preacher, the man who will make cooperation as great a power as competition has hitherto been, the man foreshadowed in the Book of Mormon and destined sooner or later to materialize under gospel administration.

And so all through the work of God, as applied to men of varied abilities and characteristics, if we will

we can see the glory of his work. The finished product speaks for itself. It is the strongest argument that can be put forward in defense of the forces that work for good. It accords with the advertisement; it fulfills the promise. Yet to us is not fully revealed all that may be included in the term "the finished product." We must use the words in a qualified sense, for it is written: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." ELBERT A. SMITH.

GOOD NEWS FROM THE FIELD.

By letter received we learn that Brother Rees Jenkins has lately baptized three at Jerusalem, one of them a German scholar, who from Brother Jenkins's report and also from notice given him in a little paper, *The Truth*, published at Jerusalem, may be said to be something eccentric. But we are prepared to grant a proper degree of eccentricity in those whom the Lord calls, if they accept and obey when they hear the truth preached or read it, and evidence which accompanies divine truth comes to them.

We are called fanatics, enthusiasts, and erratic in religious judgment, and yet the witness of the truth of God is borne in upon our minds by virtue of our being willing to listen to the whisperings of the Spirit when they are vouchsafed to us.

These baptisms at Jerusalem are pleasant to hear for the further reason that it requires a journey to the River Jordan, a distance of some miles, to secure a proper place in which to administer the rite of immersion; and it is possible that the place where these baptisms have occurred was one of those places that were used when the thousands went out and "were baptized of Him in Jordan."

By letter from the other side of the world, but in a different direction, we learn that Brother Frederick G. Pitt, in his mission in Australia for the last year, had baptized twenty-one, had preached one hundred and fifty-five sermons, and had given two hundred and fifty blessings, showing that his ministrations have not only been acceptable, but that he has engaged in an active ministry.

He and his companion have been well received wherever they have been and the musical talents of his wife as musician and himself as singer have endeared them to the Saints wherever they have labored and ministered.

By the same source we learn that Brother Pitt will remain for a longer term in Australia and will likely return by way of the South Sea Islands and Honolulu, instead of returning by the eastern route.

Sister Ada, the wife of President Joseph Smith, lately returned from a visit to her mother at Toronto, Ontario. She reports meeting with some of

the Saints who had been attendant upon their reunion near Cameron, and that they had a very enjoyable season, the reunion being quite a success. Five baptized. We also learn that it is expected that Bishop R. C. Evans will by invitation be present at a Western Iowa Reunion, which we are sure will be pleasing news to the ministry and Saints of that region.

A NEW NATIONAL POLITICAL PARTY.

On the 5th, 6th, and 7th of this month, (August, 1912,) a convention of delegates from the different States of the Union convened in the Coliseum at Chicago for the purpose of organizing a new national political party. Colonel Theodore Roosevelt and a number of others who were members of the Republican Party were dissatisfied with the action of the Republican convention held at Chicago, which began on June 18, and closed on the evening of the 22d, at which convention William Howard Taft, the present incumbent of the office of President of the United States, was renominated as the candidate of the Republican Party for the incoming term.

Strenuous but unsuccessful efforts had been made on the part of Colonel Roosevelt and his supporters to secure the nomination at Chicago. The dissatisfaction caused by this failure to secure the nomination resulted in a call being made by these dissatisfied members of the old party for the appointment of delegates to meet at the date mentioned for the purpose of organizing a new national party, based upon certain principles which were held to be in advance of those held by the conservative element of the party, which have been termed reactionary.

Without any attempt to discuss any differences that there may be between the principles called by politicians "*reactionary*" and "*progressive*," we simply note that at this convention, at the close of three days consideration, during which time a national party organization, including a platform of principles, had been effected, Colonel Theodore Roosevelt was nominated for the candidate for the presidency, and Hiram W. Johnson, governor of California, was chosen as candidate for the vice presidency, and the party name adopted. This party name is "The Progressive Party."

At the present writing it is understood that there are six parties in the field; i. e., the Republican, whose candidate for president is William Howard Taft; the Democratic, whose candidate for the presidency is Governor Woodrow Wilson, of New Jersey; the Socialist, whose candidate for the presidency is Eugene V. Debs; the Prohibition, whose candidate is Eugene Chafin; the Populist Party, the national committee of which lately met at Saint Louis in an effort to revive the old-time issue, but who at the

present writing seem to be somewhat undetermined whether to put a full ticket in the field or not, and the new Progressive Party, whose candidate for the presidency is Colonel Theodore Roosevelt.

Thus it will be seen that there is room for a choice by men of almost every shade of political belief. Two of the somewhat noted politicians of the younger school, Albert J. Beveridge, of Indiana, and James A. Garfield, of Ohio, were among the delegates and active workers of the new party movement at Chicago, but the majority of the delegates were duly chosen from among the Progressive elements in the different States.

The platforms of these different political associations called parties will afford the same opportunity for men of peculiar views that the range of choice for the leading officer of the Nation gives as regards the man. It will not be necessary for the HERALD either to publish these platforms or to declaim upon the issues. They are sufficiently diversified in their expressed aims and principles to give each voter an opportunity to make up his mind clearly which platform he will choose and which candidate he will support of his ballot at the polls in November.

Mark Antony, in his speech over the body of Julius Cæsar, in giving a reason to the populace why the senators assassinated him, said: "But Brutus says that Cæsar was ambitious," and in justice to Brutus he stated that Brutus was an honorable man and the senators who stood with him were honorable men. The question was asked by him, whether the ambition of Cæsar was a criminal one against the state. So also may that question now arise in regard to the various candidates for the office of president of the United States; whether such an allegation, "He is ambitious," should militate against any of them as a wrong or criminal impulse. It is the boast of the American Fourth of July orator, the schoolhouse politician, and the stump speaker in the times of active campaigning, that any boy born in the United States and remaining a citizen of the United States, may aspire to be president; and this statement is made with a view that such aspiration is an honorable one, that it is a desire upon the part of the individual to fill a responsible position among the administrative forces of the Nation. There are successive steps which may be made in this great aspiration and may begin with the lowest offices in the gift of the people, and citizens may justly aspire to each and every one of them, and may make an honorable effort to secure nomination and election, if methods are honorable, and it is fair to presume in the political conflict that none so far forget the integrity of citizenship as to resort to dishonorable means to secure either a nomination or an election.

Hence we conclude, respecting these several as-

pirants presented by nomination to the American voters as worthy of their ballots upon the coming election day, that each is worthy to be voted for to serve in the highest office within the gift of the people of the Republic.

Since writing the above we have learned that the People's Party have not yet chosen a candidate for the presidency, but that a convention will soon meet at Saint Louis to determine what the action of the party will be in this matter, and others of national party importance.

From the data in our reach the ages of the candidates now nominated may be judged by the following: Eugene V. Debs was born in 1855, Woodrow Wilson in 1856, William H. Taft in 1857, and Theodore Roosevelt in 1858. This puts these men in the category of those who are still in the active field of workers, not yet broken by age, and capable of giving good service.

EVIDENCE OF SUCCESS.

We learn from a friendly source that since writing our editorial upon the subject of the United Order of Enoch, the Board of Trustees have received some twenty-three hundred dollars for their work, which will be reported in due time.

We are pleased to note this, for the reason that we were quite fully persuaded by reflection that there would be found among the sixty-five thousand members of the church a sufficient number of those who when they are moved by a favorable consideration do not only say, "I will do thus and so," but acting upon their resolution of thought they at once do what their thought has suggested to them, upon the hypothesis that to the doers belongs the credit and crown of accomplishment.

We trust that the word of encouragement which this will bring to all will lead others to put aside some of that with which the Lord is blessing the land this year for the purpose of again emphasizing their determination to aid in a work which has been directed through the voice of revelation in accordance with our teaching of a belief in present and direct revelation as a principle of faith.

NOTES AND COMMENTS.

President Elbert A. Smith, writing from Hermosa Beach, California, August 13, says: "Patriarch E. Keeler died very suddenly at this place this afternoon. His death has cast a gloom over the southern California reunion now in progress at Convention Park. Death was due to heart failure and occurred on the beach, where he with others had gone to bathe."

"OUR CHURCH COURTS."

The next Magazine Number of the HERALD will be called "Our Church Courts," and will appear September 18. As suggested by the name, it will consist of editorials and articles on matters pertaining to the different courts provided for in the law of the church.

"The judicial system of the church," by Elbert A. Smith.

"Leading rules of evidence," by I. A. Smith.

"Attitude of civil courts toward ecclesiastical courts in America," by S. A. Burgess.

"Form and functions of bishop's courts," by Joseph Roberts.

"Organization, jurisdiction, functions of stake high councils," by G. E. Harrington.

"The Standing High Council," by Robert M. Elvin.

"Questions and answers," by John Smith.

"Jurisdiction and trial before an elders' court," by Russell Archibald.

This number will be well illustrated and printed on good paper. Orders for extra copies should be sent in at an early date, so that they may be sent out with the regular issue. Price, five cents for single copies, fifty cents in dozen lots. Address all orders to Herald Publishing House, Lamoni, Iowa.

Original Articles

GRADED LESSONS FOR SUNDAY SCHOOLS.

BEGINNERS' COURSE; FOR AGES 3, 4, AND 5.

Aim of the course: To teach the little child of God, as a heavenly Father; help him know that the heavenly Father loves, cares for, and protects him; simple truths taught in words the child understands; parental love a means of explaining the heavenly Father's love.

THEMES OF LESSONS.

First year: The heavenly Father's care; thanksgiving for care; thanksgiving for God's best gift; love shown through care; the loving care of Jesus; God's care of life; our part in the care of flowers and birds; duty of obedience; love shown by prayer and praise; love shown by kindness in the family; love shown by kindness outside the family.

Second year: The heavenly Father's protection; thanksgiving for protection; thanksgiving for God's best gift; our heavenly Father's protection in nature; our Father's protection in caring for his children; Jesus teaching how to pray; Jesus the helper; God's gift of life; God's gift of sun, wind, and rain; children helping; friendly helpers.

Third year: Giving; the baby Jesus; the boy Jesus; the man Jesus; home life; reverence; repentance; forgiveness; prayer; kindness.

(These themes may not be taken up in the exact rotation as here given.)

PRIMARY COURSE; FOR AGES 6, 7, AND 8.

Aim of the course: To teach faith and obedience by telling stories from the Bible, Book of Mormon, and Church History.

THEMES OF THE LESSONS.

First year: Prayer; stories showing the efficacy of prayer; faith; repentance; the new life; the springtime in nature; baptism and the resurrection; laying on of hands; confirmation; blessing of children; healing of the sick; obedience; missionary work, as shown by stories from the Old Testament and stories of our day; God's gifts in all ages, physical, material, and spiritual; giving thanks for God's gifts, leading to Thanksgiving time; giving the tenth to the Lord; God's best gift, leading to Christmas.

Second year; aim: To illustrate the first principles of the gospel with stories from the New Testament. Themes of the lessons; same as those of the first year.

Third year; aim: To illustrate the first principles of the gospel with stories from the Old and New Testaments, the Book of Mormon, and Church History, with special emphasis on obedience.

THEMES OF THE LESSONS.

Same topics, the stories and illustrations differing from the preceding two years; in addition also the presentation of the gospel in all ages; Adam, Moses, Jesus, and in our day; endowment of the Spirit at Pentecost and at the dedication of the Kirtland Temple.

JUNIOR COURSE; FOR AGES 9, 10, AND 11.

Aim of the course: To give an outline of God's dealings with man as given in the successive chapters of the Bible, revealing gospel principles, graces, and gifts as they appear in the bible characters and descriptive visions of the word.

THEMES OF THE LESSONS.

The first two years are taken from the Old Testament, with references to the Book of Mormon, as they historically occur in the prophecy of Joseph, the scattering of Babel, and at the time of the captivity.

The third year, the themes are taken from the New Testament, with two or three lessons on latter day events; and conclude with the story of the resurrection, second coming of Christ, millennium, the new earth, and the holy city.

INTERMEDIATE COURSE; FOR AGES 12, 13, AND 14.

Aim of the course: To aid in character building,

by presenting religious and moral truths, with a historical background; and to teach the child his duty in everyday life.

(In preceding grades, the lessons have been taught in story form. The children of this grade will study from the scriptural text.)

THEMES OF THE LESSONS.

First year: A year with the Old Testament; bible geography; bible history, chronologically arranged; biography; Book of Mormon used in connection with Old Testament history.

Second year: A year with the New Testament; the New Testament church; organization; practice and teachings; biographies; downfall of the church; correlate the rise and fall of the church in America.

Third year: Restoration of the gospel; the latter day gospel; principles; method and manner of founding the church; officers.

SENIOR COURSE; FOR AGES 15, 16, 17, AND UP.

Outline of the course; first year: The Hebrew prophets, with contemporaneous Jewish history.

Second year: The apostles and their writings.

Third year: Jewish history from the fall of Jerusalem to modern times, briefly sketched, for one quarter; the Christian church, same period, one quarter; the Christian church, its restoration and development (Latter Day Saint), two quarters.

The above is the complete course as outlined by the Lessons Committee. Information as to the *Quarterlies* or grading of schools in harmony with the above may be had from *The Sunday School Exponent* for October, 1912. If you are not a subscriber, drop a card at once to the Herald Publishing House, Lamoni, Iowa, for a sample copy, and your name will be placed on the sample list.

Officers should begin early to regrade their schools according to the above course of study. Secretaries of schools will please let the publishing house know before November 1, 1912, how many of each *Quarterly* they will need. Otherwise, they may find the edition exhausted when they send in belated orders.

1. Senior grade: 6 cents each per quarter; 20 cents per year.

2. Intermediate grade: 4 cents per quarter; 12 cents per year.

3. Junior grade: 4 cents per quarter; 12 cents per year.

4. Primary grade: 4 cents per quarter; 12 cents per year.

5. Beginner grade: 5 cents per quarter; 15 cents per year.

Superintendents will give this matter prompt attention. How many does your school want?

PROPER APPEAL AND TRIAL BEFORE THE HIGH COUNCIL.

(Read by Elder V. M. Goodrich before Quorum of High Priests at the General Conference of 1912.)

As I understand it, a proper appeal and trial before the high council would be according to the law and rule of the church. From this viewpoint I will endeavor to write.

APPEAL.

In an appeal from the decision of a bishop's court, the party appellant should serve notice on the bishop presiding over the court rendering the decision at the time of the decision or within sixty days from the date thereof; using form number 19 as found in Court Procedure, which is as follows:

NOTICE OF APPEAL TO HIGH COUNCIL.

.....name vs.name;
Bishop;address.

Dear Brother: Please take notice that I have taken an appeal from the decision of the court over which you preside in the above case, to the high council. you are therefore respectfully requested within six months from the date of your decision therein, to file with the First Presidency a certified copy of all documents and papers in said case, together with copy of your minutes and decision. Signed,
, appellant.

Notice of appeal should at the same time be served on the President of the Church in the Secretary's office, using form number 20, which is as follows:

..... name vs. name.

To the First Presidency of the Reorganized Church of Jesus Christ of Latter Day Saints; Dear Brethren: I desire to appeal from the decision of the bishop's court in the above case and ask a rehearing before the high council for the following reasons: Here the full and complete detail of each reason why and upon what you base an appeal, whether there were prejudice of the court, injustice, or that the decision was not in harmony with evidence and facts in the case, etc., and signed by the appellant in the case.

It should be borne in mind that the First Presidency is privileged to pass upon the merits or demerits in an appeal to the high council; and that it is highly important that good and sufficient reasons be assigned for an appeal, based on principle, errors, injustice, fraud, new evidence, facts, etc. No appeal should be resorted to by anyone excepting for the purpose of obtaining justice, truth, equity, and righteousness; that unity, good will, and brotherly love may prevail among all parties concerned.

It is well for us to remember that God is just and true, and that he has no respect of persons one above the other, and that he is very zealous of justice to his children; therefore he has provided for and consti-

tuted the high council, and says of it that it is the highest tribunal in the church of the living God, and the end of all controversy when a decision is rendered by it.

This court is privileged to a high degree of inspiration, so much so that where there is not sufficient written, regarding principles or doctrine, that the council may understand and be enabled to arrive at a just and true verdict in all cases, the president may inquire and obtain the mind and will of God for their benefit and instruction.

An important fact then should be understood and discerned by every person anticipating litigation in the courts of the "living God," viz, God will see to it that justice and equity will prevail at and in the last court of resort. No one should resort to the church tribunals for adjudication of difficulties, unless all other methods provided for in the law and church have failed of adjustment, after careful application of the same has been made.

When once a decision has been rendered by a bishop's court, and perchance the verdict is adverse to the truth and facts in the case, as you verily believe (for in no other case should an appeal be taken) and you honestly feel that you have and are suffering loss or wrong from such verdict, and are sure that you are not blinded by the spirit of wanting to "beat," "get even," or have your way, right or wrong, then an appeal may and should be taken to the high council.

It is to be understood that no specific form or words are necessarily vital in making an appeal: howbeit, system is important in all things, and is after the pattern of heaven, and should be conformed to; and inasmuch as the church has provided blank forms, we think it best that these should be used, hence these forms have been copied herein.

A copy of the notice served on the bishop should in all cases accompany the notice of appeal to the president, and in reality does form a part of the notice to him.

It is by law made the duty of the officers of any court to render willing assistance which they may be able to do, to anyone wishing to take an appeal from their decision.

TRIAL BEFORE THE HIGH COUNCIL.

When notice of appeal has been received by the First Presidency, it will be the privilege of that quorum to first examine and pass upon the merits of the case as to whether there is proper grounds for an appeal:

Having so determined, it will be the duty of the secretary of the First Presidency to serve notice on all parties concerned, giving date, place, and hour, when the case will be heard, using form number 21 for witnesses as follows:

SUBPOENA BEFORE HIGH COUNCIL.

Plaintiff.

vs.

Defendant.

To _____

Dear Brother: Please take notice, that the above case comes up for hearing at the next sitting of the high council, beginning on the day of A. D., at which time and place we shall expect you to attend and testify to the truth in said case, as thus it becomes all good Latter Day Saints to do. A failure to appear will render you liable for unchristianlike conduct. (Section 153, Rules of Order and Debate.)

Your brother in Christ, Signed

Secretary of the First Presidency.

When this council convenes to act upon any case, the twelve councilors shall determine whether the case is a complex one or not; if not, two councilors shall speak; if a difficult one, then four shall be appointed to speak, and if more complex, six may be appointed, but in no case shall more than six be appointed to speak. The speakers are determined by the twelve councilors casting lots numbering from one to twelve; the ones holding the even numbers shall speak on behalf of the defendant, and those holding the odd numbers shall speak on behalf of the plaintiff.

The accused in all cases has the right to one half of the council, to prevent insult or injustice; and the councilors appointed to speak before the council, are to present the case in its true light, after the evidence has been examined; each man speaking and presenting according to equity and justice.

In all cases the accuser and the accused shall have the privilege of speaking for themselves before the council, after the evidence has been heard and the councilors who have been appointed to speak shall have finished their remarks.

After the evidences are heard, the councilors, the accuser and the accused have spoken, the president of the council shall give his decision according to his understanding of the case, and submit the decision to the twelve councilors, and ask them to ratify the same by their vote. But if the remaining councilors who have not spoken, or any one of them, should discover a mistake or an error in the decision of the president, after hearing the evidence and pleadings impartially, they can manifest it, and the case shall have a rehearing, and if there is any additional light given, the decision shall be changed accordingly by the president; but if no additional light be obtained, the first decision shall stand by the majority vote of the council, who have power to determine the same.

In complex and difficult cases regarding principle or doctrine, and where sufficient is not written to the understanding of the council, the president is privileged to inquire of the Lord and receive a revelation or the mind of the Lord on the subject.

Letter Department

JOHNSONVILLE, ILLINOIS, July 17, 1912.

Dear Saints: While full of love and rejoicing I feel impressed to tell you of the goodness and mercy of God, which he has shown to us. On July 4 quite a number of those who are near and dear to me by the ties of nature came in for a holiday, in a quiet and pleasant way. The forenoon passed quietly, but by the time dinner was over I saw my strength was about gone; however, I said nothing, hoping for the best. Having planned to make ice cream, I went to get it ready for the freezer, when my heart gave way.

I had been afflicted and fastly failing for some weeks, and every day brought greater suffering to me until I was too weak to hold up any longer. I told my sister to call the doctor at once. He being engaged in another call could not get away, as he thought, for two hours. There was no other doctor to be had. My sufferings were so severe I asked my sister to pray for me, for I was too weak to stand such suffering very long. I soon felt I wanted to get alone to pray, so I asked the women to pray with me while I was out. I hoped to come in full of rejoicing and relieved of my suffering; but not so. Just as I closed my prayer God blessed me spiritually; a light shone around me and I understood it was to let me know he had recognized my prayers, but my sufferings were greater. My heart was beating so hard I could not walk without catching to things as I came into the room. I told my sister to call Brother Hilliard Henson. I really felt my time had come to say good-bye to the vain world. I advised the girls how I wanted them to live and for them not to grieve for me, as my sufferings were great here. I had not the least fear. I told them I would be past speaking when Brother Henson got there, but to have him administer to me just the same. I knew I was now beyond any earthly power. The doctor realized it when he came and was honest enough to confess it. If I understood him aright, he said I might be built up with medicine for two weeks, but I must not have my head raised from the pillow or even turn from the position in which I was then lying.

Notwithstanding my great suffering I was feeling strong spiritually, and could not resist advising the doctor how I would like to have him live, and reminded him how strong and firm his father had lived in the one faith. He begged me to save my breath for I needed all the strength I could get, and when I got stronger I could talk all day with him. He went out and told a neighbor that there was no earthly chance for my recovery; that my heart had simply worn out; but thank God there was a chance, but not through an earthly power. The chance was only through obedience to the laws and commandments of our merciful God.

Brother Henson got here about nine o'clock, just after I had a severe spell of suffering. While I was suffering so severely Brother and Sister Henson and my sister sang, "Lord, we come before thee now." I felt the Spirit approaching with great love and with power. The cramping and strangling for breath continued, and when he prayed before the administration, how sweet everything was. I was willing to leave it all to God. The thought came to me while he was pleading with God so beautifully in my behalf, how nicely he is filling his worthy father's place: Such a short time ago

when his father, J. F. Henson, was ready to take his departure and said to him, "Hilliard, step into my shoes; fill my place; help to carry on the good work." How pleasing it was to me to see the young face before me to labor for Him, and the father had said, Take my place. How willingly he seemed to be doing his part, and I could so humbly look to God in double faith, and say, Oh, God, if it can be thy will, raise me up, for surely it will greatly comfort and strengthen the one you have recently called to the eldership, for we all know without thy blessing to me my moments are few. He soon closed his prayer and laid his hands on my head, and through the prayer of administration I was eased and my breath given me that I could talk, but my heart was still very bad. I knew I would have to be administered to again. I felt there was a greater blessing in store for me yet. Soon all went and my heart gave way again. Some were standing by me who know but little of the teachings of God's people, and are not members of any church. I could not talk to them, but one of them noticed that I wanted something, and she spoke to my husband and told him I wanted something. He asked if I wanted to be administered to again. I answered by a nod. While the hands of Brother Henson were again on my head I felt the Spirit come with more power than before. Every muscle was restored to its place; my heart was given its natural action; every pain left me and I heard angels singing, and instead of being left to suffer and fans going on both sides of me to give me breath, as he took his hands from my head all were compelled to see and witness—I was going to say, almost a raising from the dead. Oh, why can not the world see and accept the gospel?

I love the gospel better all the time, and my life is devoted to it. I would like to live and do more good in the gospel work, and ask the prayers of the Saints that I may ever be found faithful in the discharge of my duties. I also want to be a source of strength over my family. We have a little darling of four years intrusted to us and I want to raise him up to the age of accountability and see him become obedient to the gospel laws. He tells me that when he is eight years of age he is going to be baptized, and when he is larger and God calls him to preach he will baptize lots of big men. He is only a gift to us, but not by nature. He could not be made to realize that he ever had another mamma or papa. If possible, his only being a gift makes me love him more dearly.

There are many good things I would like to tell you. I pray that we may all be faithful to the covenant and meet in the beautiful land with all the faithful.

JENNIE MILNER.

UTE, IOWA, July 29, 1912.

Dear Herald: I wish to inform you and the many readers of your precious pages that I am still among the living, after a severe spell of sickness. The doctor said I would have to undergo a series of operations in order to regain my health, and then it would be doubtful whether or not I ever would get well; but glory be to God, when I was at the worst and all that could be done had been done except to operate; I had been administered to three times with but little result farther than a great spiritual blessing, the elders were called again about July 17, and from that date I have been growing stronger. Now I am able to do all my housework and care for the babies, and I am able to do some shoe cobbling, which I have done during the last week. I don't believe I will have to undergo any operation. I haven't taken a treatment or a dose of medicine for three weeks, aside from olive oil, which I take three times a day.

Your sister in the faith,

SADIE BURCH.

VALLEY CENTER, MICHIGAN, July 29, 1912.

Dear Saints: We are still engaged in the Master's work, and though our branch numbers only about thirty, I am glad to inform you they are all lively church workers and interested in this great cause. They are keeping things moving in the right direction to the extent that outsiders become interested in what the Saints are doing in this branch.

About two years ago we erected a church building here which was plenty large enough for our number but this summer it is much too small to accommodate our crowds. Our prayer service, which is held at ten o'clock Sunday mornings, is largely attended, which number includes all the members living in the branch and many outsiders; likewise the Sunday school, which occupies the hour following.

Your writer preaches at eight o'clock every Sunday evening to a well filled church of very attentive listeners. The Lord is blessing our labors and will continue to, so long as we continue to labor in the spirit of unity and love. By allowing ourselves to be led by God's Holy Spirit, working hand in hand one with another in unity, having that love which characterizes a true Saint of God, we then place ourselves in a position where our Master can and will be pleased to use us as instruments in his hands for the accomplishment of much good. We will then be able to discern the rapid growth of our branches. We will see them coming up higher as we Saints are so oftentimes admonished by our kind Father.

July 28 we had with us our genial district president, Brother William Grice, who is also a missionary in the district, and a part of the Marlette Branch, whose presence we enjoyed greatly. Our prayer service in the morning was very spiritual. The gifts were present about all the time. Our heavenly Father was pleased to speak words of comfort and cheer to us. He was pleased with our meeting together and said he had truly blessed his people, but had greater blessings in store for them if we but proved faithful and came up higher.

Are we doing this? "Let us awake to righteousness," and prepare for those blessings that await us. We can not afford to idle away our time in so great a work as this. I sometimes think we Saints do not comprehend the importance or sacredness of this great work, and as well our covenant with our God. There is hardly one of us who would break a covenant we might chance to make with our neighbors in an earthly transaction (which is proper), but did you ever for a moment stop and consider that our more abundant life, that everlasting life, depends entirely upon our keeping the covenant we made with God at the water's edge? when we agreed to take upon us the name of Jesus Christ and serve him throughout this short life. Let us not lose sight of this fact, dear Saints; it means a great deal to us.

I truly felt happy last Sunday when I led one precious soul into the waters of baptism and immersed her beneath the waves after the pattern of the pure Son of God, and I expect to baptize others in a short time who have given their names now.

I often think of the words revealed from our God wherein he said: "Unto honor have I called you; honor great as angels knew," and think how true they are. This is the most glorious work mankind can be engaged in. The happiest days of my life are when I am discharging my duties as his servant. While I have trials to pass through and temptations to overcome with the rest of you, I do not wish to murmur under them, for I learn our Savior was made perfect through suffering. I rejoice to know there is one who reigns and rules supreme, who is abundantly able to strengthen us to the extent that we shall be made conquerors over the Evil One, his powers and influences, if we but put our entire trust in him.

I am happy in the gospel because I know it is the power of

God unto salvation, and I hope to prove true to my covenant with the God of the Saints and prove true to the gospel, that I may accomplish every aim and purpose God has designed I should. I wish to be so grounded in the gospel that I will be ready to make any sacrifice God may require at my hands, and do it cheerfully.

Having much room for improvement, I beg an interest in the prayers of the Saints that I, with the rest of you, may prepare myself while in this life, that when the Lord summons me from this life I may inherit that place mentioned by the Savior when he said: "I go to prepare a place for you, that where I am there ye may be also."

Ever praying for the advancement of the cause and the welfare of all the Saints,
Your brother in the gospel,

H. E. C. MUIR.

BURLINGTON, IOWA, August 6, 1912.

Editors Saints' Herald: Each human being some time must feel their grasp upon life relaxing so far as it relates to this material world, and under those conditions can better sense the ever present reality, "the things which are seen are temporal." But with the recession of earthly life comes the ideal vision of a world pregnant with immortality, and where life will for ever endure, so we approach the future with unflinching trust that "the things which are not seen are eternal." The earthly is absorbed in the rising splendors of the heavenly.

I deeply appreciate the kind consideration of the church authorities in releasing me from the responsibility which my physical condition would not permit me to carry with credit either to the church or to myself. But with release comes sadness as well as rest. It is hard, very hard, to leave a people to whom you are attached by every gospel tie; a people whose every act toward us will be a pleasant memory. Our acquaintance with the Saints of Burlington, Iowa, will be an added gem to the treasury of happy experience and love. It is but another contribution to the assets of life, which enhances its value in its relation to the past, the present, and the future. These dear people will live in our memories and affections as enduring as conscious life, and as we contemplate the culmination of the gospel hope in the light of our own sublime philosophy we realize that "we without them can not be made perfect." We must sense the social power of the gospel in the development of a pure and holy life within us, the creation of a love for each other "as pure as the lilies"—an ideal as high as the heavens,—and the bands that bind true Christian hearts together will for ever endure beyond the grave. This is the social basis of the gospel of Christ.

The laws of consanguinity, as understood and applied here, find their true type in natural life; but the laws and conditions that will satisfy the awakened soul finds its ideal in Christ, the Savior of men, and the unity of the human race centers in Christ alone. "We shall be like Him." Forty-two years ago, when I first began to preach the gospel, my ideals were not as clear cut as they now are. To illustrate, I then saw in the near future a Zion whose opulence and glory would thrill the world, and whose power would awe the nations of the earth. The conception still remains, but the ways and means for its accomplishment have been greatly augmented.

Our right to membership in the heavenly family was determined by our baptismal certificate rather than by an holy and upright life, and our right to salvation had been fully secured by obedience to the first principles of the gospel. By obedience to these ceremonial rules we were supposed to have gained "a corner" on divine grace in human salvation. Through the years we have modified, revised, and recon-

structed—not the principles of the gospel—but our conception of God's justice in its relationship to all mankind, and the interpretation of the whole plan of salvation in harmony with that conception. Universal justice is the highest expression of divine morality. My ceremonial salvation merged into a regenerated life of moral and spiritual beauty. First principles had led the way to a higher life, but unless the individual reached the life of personal righteousness and holiness through these divine avenues there could be no saving virtue in his act of formal obedience. Nay, the individual places himself under a responsibility that brings the greater condemnation if he fails to live up to the standard of his profession. The law of compensation is inexorable, "For unto whomsoever much is given, of him shall be much required." The man outside the church who is pursuing his moral ideal to higher conditions of life is much in advance of the man in the church whose life is a moral wilderness. A sound moral basis underlies all real Christian men and women, for outside of this state there exists every type of criminal life.

As I look across the years I appreciate how time has entrenched the doctrines of the restored gospel in my judgment and affections. The ideals of this faith—to me—are the best, its hope the largest, its justice the divinest, its philosophy the most rational, its divinity the most evident, and its principles applied the most practical, of all the religions extant. Its utility for the uplift of mankind is universal and race-wide. This glorious light illumines the courts above, shines out in divine splendor from the restored gospel in this world, and its radiant glow will penetrate the darkest recesses of the "underworld" in the interest of man's eternal salvation. Every principle of our holy religion is pregnant with universal hope and is a perennial inspiration to the soul in its upward movements toward the goal of a perfected life. The altruistic optimism of our faith stands out in the universe as God's great light in contrast with the man made theories of religion, whose withering touch annihilates divine justice and love, and whose rewards fill heaven with criminals and hell with philanthropists. Such systems are but so many libels upon God's truth when measured by his love, justice, and mercy. A strong writer, in summing up, says: "Collect the whole relevant theological literature of the Christian ages, from the birth of Tertullian to the death of Jonathan Edwards, strike the average pitch of its doctrinal temper, and you will get this result: That in the field of human souls Satan is the harvester, God the gleaner: hell receives the whole vintage in the winepress of damnation, heaven receives only a few straggling clusters plucked for salvation." It is beautiful to believe that the love of our infinite Father, and the brotherhood of man, will rise higher and higher in the scale of human perception, through the light of the gospel, until injustice and selfishness shall be driven from the globe, and the racewide kinship of human kind be the crowning glory in the constitution of human felicity.

To encourage others to start in the good way, and to help those already in the way, and to love the service, is but the outward expression of the divine love that dwells within. Every act of life should be considered in connection with our relationship to God. Our motives and deeds, will they bring honor to the church of God and reflect divine righteousness in us? Is the true interpretation of the gospel exhibited in the acts and motives of the individual? That is the test. The utility and saving power of the gospel finds its true expression alone in the affections and concrete deeds of life. A good Saint may be a good theologian; but a good theologian may not be a good Saint. Goodness in life and character transcends all else in its contribution to the moral and spiritual wealth of our world. Life, in fact, without Christian goodness is a menace to the interests of the human race.

Christian righteousness would transform our world into heaven; but without Christian righteousness transforms us we can not inherit the heavenly kingdom.

Our worth as a minister or member of the church of Christ should be measured, first and last, by the rule of personal integrity, and if we are deficient in this we are disqualified for true Christian service, whatever may be our culture or personal attainments. Shun everything that leads away from Christian life must be the one unswerving policy of the people of God. All other roads lead to death. The church can only succeed in its divine mission by using the elements provided in the moral and spiritual nature of the gospel. Gospel ideals must be maintained, enlarged, and intensified, until the church reaches the finality of its objective mission. Change in motive, principle, or purpose means apostasy. This has been the bane of the Christian church in this and other ages.

The Reorganization has advanced along ethical and practical lines in the last forty-two years as well as in the time before. This is seen in church legislation, as well as in practice. The tobacco habit has been discouraged and its use by most of the membership is practically a thing of the past. The church has legislated against the use of all intoxicants as beverages, and the Saints almost universally practice total abstinence and are found arrayed everywhere against the liquor traffic. In fact, no one is considered worthy of the name of Saint who does not abstain from the use of strong drink. No doubt but the financial law of the church is better understood to-day than ever before in this dispensation by the people of the church. There has been great advancement along these lines in my day. In this marked improvement the church is indebted to the men who have had charge of the financial department, as well as to our heavenly Father. The idea of a local Zion has taken on new vestments in the last forty-two years, and the outlook is favorable for the establishment of the real Zionistic conditions in the time to come. Instead of the church's compromising with the world's ways and thoughts, it has steadily moved upward in its legislative acts, and if it "will practice what it preaches" its success is assured. This conservation of the moral and spiritual forces of the church is in great measure due to the persistent teaching and example of the First Presidency. The names of Joseph Smith and W. W. Blair will ever live as typical of the highest ideals of ethical and spiritual life, and their examples will be an inspiration to all that will follow them in the great latter day work.

The church must ever stand for business honesty, for personal integrity in both its ministry and membership, for a practical service that exalts and ennobles human nature and stands as a true model of Christian practice to the world. Following these exalted ideals our future is assured.

F. M. COOPER.

914 SOUTH TENTH STREET.

PERRY, IOWA, August 8, 1912.

Editor Saints' Herald: Mr. and Mrs. Van Zimmerman, now of Bridgeport, Nebraska, who, though not yet members of Christ, are deeply interested and are showing forth fruits meet for repentance, request the prayers of the Saints that their babe may be healed, so that it may fully recover its eyesight.

The Saints at Perry, Iowa, where they formerly lived, will fast and pray for its recovery next Sunday, the 18th inst. Others are requested to fast with them.

Sincerely,

J. F. MINTUN.

SOLDIERS GROVE, WISCONSIN.

Dear Herald: Just a few lines to let you know that five precious souls were baptized yesterday, and several others expected to be baptized soon. Brother Goodenough was called away to Madison to administer to the sick and I am trying to hold the fort in spite of the efforts of R. B. Neal opposition, who have an agent here. Satan rages and the Saints rejoice because of the additions to the church.

Yours from the firing line and the battle ground, and still hopeful for the future,

LESTER WILDERMUTH.

Kentucky and Tennessee Reunion.

We hate to trouble you again so soon, but we have good news to relate, that you may rejoice with us.

Our reunion has just closed, which was the best reunion in the history of the Kentucky and Tennessee District.

The following speakers were with us: J. R. McClain, district president; H. E. Moler, submissionary in charge; Elders J. A. Roberts, Fred Moser, jr., W. S. Shupe, S. E. Dickson, of the local missionary force; also Brother Peter Cook, of Independence, Missouri.

The preaching throughout the reunion was fine. All the speakers enjoyed a splendid portion of the Holy Spirit; even the outsiders were made to exclaim, "They speak as men having authority," and "That was the best sermon I ever heard in my life."

Large crowds attended all the meetings and much interest was manifested, and we have reasons to believe that seed was sown that will bring forth much fruit in the future.

The prayer and testimony services were well attended and the Saints enjoyed the Spirit's presence.

On Thursday, Children's Day was observed. Many recitations and songs were rendered by the young people, which reflected credit on the youthful speakers. Some time was devoted to discussing the question, "How can we increase the interest in the Sunday school of the district?" Many timely and good suggestions were presented by the different speakers, which we trust may not be soon forgotten, but shall be put into practice, that the schools of this district may no longer be known only as having a "dead form" of work.

Saints, let us not neglect this great work; one or two can not do it all; every Latter Day Saint has a work to do, regardless of how small that work may be, it's going to be missed if left undone. Your work may be only to study your lesson and present yourself at church each Sunday, but if you do that much you will be doing more than some others, and you will in no wise lose your reward.

Another word just here; don't forget what you heard about the Religio. You may hear more later. Elder H. E. Moler delivered a lecture on the great subject of social purity that should prove a timely warning to young men and women, especially those of the church, and to parents as well.

On Friday afternoon seven little girls presented themselves for baptism, which was administered by the hands of our worthy young missionary, Fred Moser, jr.

We trust this will prove an encouragement to our brother, and that he may yet be able to realize that faithful labor is eventually rewarded.

Sunday afternoon at the close of the reunion, seven more precious souls were put beneath the liquid wave in obedience to the example left them by their Savior.

Elder J. A. Roberts, of Independence, did the baptizing. A number of children were blessed at different times during the reunion week. Several that were suffering in the flesh were restored to their wonted health, which caused a season of thanksgiving around the camp of Israel.

The reunion was held on the farm of Brother John F.

Hendrix, who deserves much credit for what he did and sacrificed to make the reunion a success.

May the protecting hand of Jehovah ever be over him and others who cared for the reunion as they did.

The best of feeling prevailed, and everything was a unit, nearly, throughout the encampment. All who attended left the grounds for their respective posts of duty, renewed in spirit, built up in the faith, and encouraged to press onward in the army of the Lord.

Hoping again to come together, at the end of another year's labor, to rejoice together in Israel's camp, and ever praying for the advancement of the gospel work,

LOUISE A. WALE.

Minnesota Reunion.

The Minnesota Reunion, held at Clitherall June 22 to 30, was one long to be remembered by those privileged to attend. The feeling seemed to predominate that it was the best reunion ever held in Minnesota. Even the visiting minister in general charge made the statement that, with the exception of the reunion at Lamoni last year, he never attended a better. While the outward manifestation of the gifts were enjoyed to some extent, and fully appreciated, the feature that seemed to mark the reunion as in advance of all previous ones, was the silent witness of the Spirit which caused general rejoicing, blessing each in the effort to discharge duty. While heretofore the young have not taken much part in the social services of gatherings of this kind in Minnesota, at this reunion they took an active part, even setting an example for older ones.

The preaching was mostly of a very high order, and was well received. Among those occupying the stand were Elders J. W. Wight, B. S. Lambkin, W. L. Christy, J. E. Wildermuth, Leonard Houghton, and Alonzo Whiting. Brother and Sister Christy, chorister and organist, contributed no small part to the success of the reunion, as the many who have been acquainted with them in other fields will readily appreciate. One adult and three children were baptized and confirmed on the last Sunday of the reunion.

We speak of one testimony in particular, as, taken in connection with circumstances, the history of the past, the voice of the Master at this reunion and elsewhere, and that which is written, it seems to have a peculiar significance to Minnesota Saints. At least I think so. A brother had borne his testimony as to how the Lord had blessed him in complying with the law of tithing. Afterwards Sister Christy related how, while the brother was bearing his testimony, her vision was quickened and she beheld as it were the hand of God outstretched toward the little company holding packages tied, representing gifts which he was willing and anxious to bestow upon his children who were faithful in the discharge of every duty. Afterwards in reading the prophecy through Brother Bullard, published in the *Ensign*, we found the same thought contained therein. And as the Lord spoke to the Saints through Brother Wight, they were admonished not to forget to do duty "in every line," and "in every department of his work." And as we remember the statement in section 70 of Doctrine and Covenants, that in consequence of failure to comply with the financial law, the abundance of the manifestations of the Spirit shall be withheld, and remember also the comments of missionaries to our field in times past, that they found these blessings manifested in Minnesota to a lesser degree than in other missions, can not we cull a significant lesson therefrom? As bishop's agent, let me say briefly, that out of a membership of nearly five hundred in the district, representing about one hundred families, only about fifty-three names found their way to the bishop's agent's book during the last year. There should be something like an

average of about two wageearners for every family. Reader, are you one of the hundred and fifty who didn't, or one of the fifty-three who did? Further, since we have the present year three missionaries' families to care for, which with other incidental expense will require about a hundred dollars a month, are we going to leave the burden entirely upon the shoulders of the fifty-three, as we did last year? If we do, we may rest assured that the reward will go to the fifty-three for this year's labor, as it belongs to them for last year's effort. And remember, the packages, the gifts and blessings, are for those who do duty. We are aware that some sent directly to the Presiding Bishop, and they should be numbered with the fifty-three.

Perhaps one of the things that contributed to the success of the reunion was the fact that that peculiar canine quadruped, so often kept as pets by the Saints, known as the Grouch, was so conspicuous by its absence, or if present was quite closely muzzled.

Brother Joshua Carlile, of the patriarchs, was present, and besides assisting in the preaching of the word, ministered in his patriarchal office, giving about forty-seven blessings in all, a source of great strength and encouragement to the recipients.

Sister Altha Deam was also present in the interests of the auxiliary work, and considerable time was devoted to these departments.

It was decided to hold the next reunion conjointly with the North Dakota Saints, provided the North Dakota Saints agreed, otherwise it was to be at Clitherall again next year. We see from the report of the North Dakota reunion that they decided on the conjoint reunion, so that it is now assured—if we all take hold and work for it. And we will.

LEON A. GOULD, *Secretary*.

BEMIDJI, MINNESOTA, R. F. D. 1.

Ex-Senator Frank G. Cannon Makes Distinction.

While our tent services were in full blast at Farmington, Iowa, I announced from the platform one evening that I would lecture on Mormonism the following evening. I also printed my subject on a blackboard and hung it in the post office so that I might reach all possible. The evening came, the tent was filled, the parsons of the town were there. I gave a chart lecture, showing the rise of the church, the Brighamite apostasy, the Reorganization with its firm stand against polygamy and other abominations taught and practiced by the Mormons in Utah. Also that the Reorganization appointed a committee which appeared before Congress and departments of the Government at Washington the 1st of December, 1881, and the early months of 1882. The committee urged upon Congress to pass a law against polygamy, and it was passed, and amid all this, sectarianism was as silent as a graveyard. Our meetings at Farmington closed, the Chautauqua came on, and August 4 Ex-Senator Frank G. Cannon appeared on the platform to give a lecture on "The Modern Mormon Kingdom."

However, just before he went on the platform I was introduced to him by the platform manager and we engaged in a few minutes conversation. I kindly asked him to make a distinction between the Mormons and the Reorganization. He replied by saying that he failed to see why he should make a distinction between the two mentioned bodies any more than he should between the Mormons and the Methodists, or any other sect, and continued by saying that his speech would be directed to Joseph F. Smith and the present abominations in his kingdom. I argued that we as a people had done more against these abominations than all Protestantism combined, yet many continue to insist that we are all the same and that

I thought it only justice that he should make the distinction. He replied that he thought his speech would be so plainly directed to Mormonism that all would know that he had not reference to us or from where we derived our authority.

Well, I give him credit for making the following statements: He showed that Joseph F. Smith had with other Mormons promised the Government that they would stop the practice of polygamy, but they broke their sacred vows and to-day are indulging in the abomination. He told the people that a man of that character could not be believed on oath. Then he continued by saying that the great boast of Joseph F. Smith is that polygamy was taught and practiced at Kirtland, Ohio, and Nauvoo, Illinois, "but," says Mr. Cannon, "the people of those days deny it." To my mind that should have been plain enough for a blind man to see, but many went away from the grounds saying we were all the same and some said they felt so sorry for us who were present, for we had to take such a whipping, notwithstanding we applauded him from beginning to end, and when at the close some resolutions were presented we, along with the rest, voted for them. I say such people have ears but hear not, eyes but see not, neither do they understand.

Paul said there would be people who would turn a deaf ear to the truth, but believe "a lie and be damned. Some would have refused to believe there is a difference if Cannon had plainly told them so. However, some were honest enough to come to me and say, "Well, as far as I could tell, you and Cannon seem to agree, as he vindicated many statements that we heard you make." Well, after all, we can console ourselves by seeing such has always been the case. Few there be who find the truth!

Hopefully,

O. R. MILLER.

A Few Thoughts on This Dark World.

In R. G. Ingersoll's "Mistakes of Moses," he quotes thus: "And God separated the light from the darkness," and added sarcastically, "We all know how light and darkness will get mixed." When I read the statement many years ago, before much light had got mixed with my darkness, I was highly amused, and thought it rather witty, but have since learned that by making that statement Colonel Ingersoll simply exposed his ignorance of light and darkness getting mixed, which is a daily recurring fact. It is written that when the earth was without form and void, and darkness was upon it, "God said, Let there be light, and there was light." And farther on we read that he, God, separated or divided the light from the darkness, but we are nowhere told that he removed the darkness. The light comes and goes, but the darkness remains. And does it get mixed? The writer holds that it does, just the same as clear water and muddy water will mix. Put a little thick, muddy water in a basin, tub, or reservoir anywhere, where there is room for much more clear water, and as you turn clear water upon it, it will become thinner, clearer, and lighter in color until you can see through it; and when sufficient clear water is mixed with it, the mud is not discernible, only making the whole a little bluish, or reddish, as the color of the earth may be; but it is all there.

So it is with the light and darkness of this world. When the sun withdraws his light, and the silvery rays of the moon are turned elsewhere, and clouds hide the stars, the earth is enveloped in darkness. At length the light of day begins to appear. The watcher sees only a faint ray of light in the eastern horizon, with darkness all about it. The light grows a little stronger every minute, and mixes with the black darkness until the whole assumes a gray appearance, and we call it "grand day." As the sun continues to rise, using our familiar term, the light becomes stronger and stronger, thinning the darkness in every part of the earth

where the light reaches, until the darkness is not discernible to mortal eye. And we think it is just as light as can be, because we none of us know what the pure light is, except those to whom it has been revealed in vision; then words can scarcely be found to explain or represent it, only that it is very white, very clear, far beyond any light we have seen, and yet not dazzling. The light of the sun does not disperse the darkness, i. e., to send it away during his hours of reign; it simply thins it. The darkness is here all the time. As proof of this, shut up a room, put heavy curtains to the windows, that the light of the sun can not penetrate, and you have black darkness.

Perhaps this darkness is left to mix with the light to temper it to our weak eyesight, that can not see one moment ahead in the events of life. But in the celestial world, where there is "no darkness at all," the light can not be shut out. It is all light. Astronomers have claimed that this, our earth, is the only dark planet in the visible universe. In its revolution it gains a position once in twenty-four hours where the light of the sun shines upon it for twelve hours. But when the sunlight can not reach it, and the moon doth not appear, and the stars are hidden by heavy clouds, are not we, the inhabitants of this earth, in "outer darkness"? We grope in our darkness for a time, but do not despair, for we know that God will bring us into the light again. And so remote are we from the myriads of bodies or spheres of light that glisten in the canopy above that they look like little, shining specks. We gaze up at them from our dark habitation and wonder what they are. And so powerless are we here in our blindness that we can see only the past, and to the natural man he knows not what circumstances he is walking right into. It is no wonder the Psalmist cried out, "What is man; that thou art mindful of him, or the son of man, that thou visitest him?" But it is everything to us to know that the great King is mindful of us, and that the Son has and will again visit the inhabitants of this dark world, within whose inward parts (the bowels of the earth) is the great prisonhouse and the pit, with their occupants, and also the headquarters of the declared enemy of mankind, who does not practice staying at headquarters, but roams the earth at large.

And yet we call it our "beautiful world." And so it is, for the loving Father has provided much to cheer and comfort his wayward children while passing through their allotted time in this house of correction,—probationary state. And to those who will learn obedience, he grants a guardian angel to ever be with them to ward off all evil, and give them joy in this life until they shall pass from this dark sphere into the pure light where all is joy and peace. Shall we not all seek to be obedient?

The writer can attest to this imperfect light of earth, being once permitted in night vision to be near to Christ, even to lean against and converse with him, to feel the influence of divine presence that filled me with light, joy, and peace unutterable, and love refined. No jarring element within or without, doubts and fears for the time having passed away, giving place to a satisfied feeling that is not known in earth life. But when the Lord withdrew, and I opened my eyes upon the daylight, even that of what we call a glorious June morning, how different it looked! How thick and murky the light of that morning appeared to me. The air seemed to be imbued with a reddish hue, like slightly roily water, and the ground was unpleasantly coarse looking with its roughness and tiny rocks, and even human love that I had thought so sweet that heaven would be shorn of half its charms if such were not experienced there—now was void and unsatisfying, and I felt like crying because I was still on earth and

must take up the role of life again, with its doubts, fears, and disappointments, and plod on.

Many years have passed since the above was first written. I thank my Lord and Master for all these blessed experiences, and only hope I may be worthy to meet him in the great hereafter and be satisfied.

E. B. B.

News from the Battle Field, Chetek, Wisconsin.

Between Brother Emsley Curtis and Elders John I. Aston and Lars Madison, of the Utah Church. The Utah elders came to our town declaring on the street that Joseph Smith the Martyr was a polygamist with four wives, and when asked if the Latter Day Saints in Chetek were of their church they answered, Yes. At this time I butted in and challenged them for a discussion. They accepted and I phoned to Brother Whiteaker and Brother McDowell; they phoned to get Brother Curtis at Ashland, as they could not come, and when we reached Brother Curtis we found him at the depot just ready to take train for Ada, Minnesota; but changed his course for Chetek.

On his arrival here he drew up church propositions, so as to discuss successorship, etc. We had five hundred bills struck, billed the town and country, announcing discussion to commence Wednesday, next day, at 7.45 p. m., two nights to be devoted to each proposition, time to be equally divided. The Reorganized Church, whose headquarters are at Lamoni, Iowa, and Independence, Missouri, to occupy the first two nights, Brother Curtis in the affirmative, and Elders Aston and Madison, of the Utah Church in the negative; next two nights vice versa.

Brother Curtis made a good defense of young Joseph, the President of the Reorganized Church, showing that he had been set apart by anointing and laying on of hands by his father and then ordained at time he took the presidency, by Elders Marks, Gurley, and Blair, as provided for in revelation of Doctrine and Covenants, which reads that his successor should be appointed by himself and come in at the gate, and be ordained, that you may not be deceived, etc. And the laws of the land both in Kirtland Temple and Temple Lot suits had fully established the legal successorship through young Joseph and the Reorganization.

Elder Madison asserted that those men who ordained young Joseph had lost their priesthood because they had apostatized and been cut off, all of which Brother Curtis refuted. We had a full house throughout, and good order. I acted as moderator for Brother Curtis and kept time.

In the second proposition Elder Madison, having felt his defeat so keenly in his first speech, began to refer to young Joseph. Brother Curtis called him to order. They opened up by reading the polygamist revelation as contained in their Book of Doctrine and Covenants. Brother Curtis showed the inconsistency of the idea of Joseph Smith giving such a revelation in the face of all that was written from God in the Doctrine and Covenants, also in Book of Mormon.

The Bible, Book of Mormon, and Doctrine and Covenants have been adopted by the church at Kirtland, Ohio, on the 17th of August, A. D. 1835, and for over thirteen years the church progressed, and was wonderfully blessed of the Lord under the one wife system. To think that as smart a man as Joseph Smith would approach the Lord in the face of all that was written and commence by saying, O Lord, show me thy servant wherein thou didst justify thy servants David and Solomon in having many wives and concubines. Certainly it is inconsistent, illogical, and foolish to accuse Joseph Smith of any such thing. And further, we read in said revelation that a man may have ten or more wives, and commit all manner of blasphemy; that is to say, steal, lie, commit adultery, take the name of the Lord in vain, get drunk, etc., yet

if he abide in this covenant, being faithful to the end, he shall come forth in the first resurrection, and inherit eternal life. Further, it is stated in this polygamous revelation that Joseph Smith is the anointed of the Lord to hold this great key. Now Joseph Smith, having been assassinated and gone to heaven with the great key, it devolved upon our opponents to show when and where Brigham Young came in possession of the key, and unless they could it was clearly established that Brigham Young and his successors have no authority or power to officiate in such sealing. This they failed to do.

Brother Curtis said that he heard Brother Whitehead, who was Brother Joseph's private secretary, state in two general conferences that he saw and heard Brother Joseph Smith prophesy at two different times over Brigham Young's head that if this man leads the church he will lead it to hell.

Elder Madison said that if anyone thought they were all devils in Utah, to come and see. He said that such historians as Bancroft and others speak highly of Utah people, etc. Brother Curtis cited Jeremiah 17: 5, 6; 2 Peter 2: 10-14.

The Utah elder also said that some people accused them of teaching blood atonement in the Salt Lake temples, and that he, Elder Aston, had been through the temple, and stated that they taught no such things in the temple, and anyone who said they did was a liar, and emphasized it by pounding the pulpit. Brother Curtis said in answer that was easy for them to deny, as they had stated all sealing was done in their temple. They further stated that sealing and baptism for the discussion was ended that it was taught outside the temple. They further stated that sealing and baptism for the dead were the principal things practiced in the temple and that such men as John Wesley, Martin Luther, George Washington appear and demand baptisms for themselves in the spirit in the temple.

Brother Curtis showed that all such work was nothing more nor less than spiritualism. And the only proof they had advanced to show that Brigham Young was a successor of Joseph was when Brigham Young arose in the assembly at the time they were considering as to who should lead the church, after Joseph and Hyrum had been assassinated, and Brigham Young assumed the voice of Joseph, declaring his right, all of which showed that he was a deceitful usurper, as stated by Paul in 2 Corinthians 11: 13, 14, 15.

Elder Madison said that Christ was transfigured, hence Brigham Young's transfiguring was in harmony.

Brother Curtis replied, saying that when Christ was transfigured he still retained his identity, and a voice came from heaven declaring him to be the Son of God. No such voice was heard at Brigham Young's transformation, and it was contrary to all of God's creation to be so transformed as to lose their identity, but to hold and retain their identity, so the transgressor could be known. Brother Curtis showed that this sealing for eternity was only a free love system, as taught by spiritualism, and was born of lust. When Brigham Young transgressed the revelation in Book of Doctrine and Covenants, which says that a man shall love his wife with all his heart, and cleave unto her and none else, or lose the Spirit and deny the faith, all of which Brigham Young and others did, and when they felt it so keenly they all volunteered and baptized themselves over and were reconfirmed, showing thereby that they desired the return of the Spirit, which they had lost by not repenting and putting away their many wives; then last of all sought communication with the dead spirits, like the spiritualists.

Then Elder Madison boasted and read from Isaiah 2: 2, when the Lord's house was to be established in the last days in the tops of the mountains, and all people would flow unto it, etc. Brother Curtis read the first verse, showing that it applied to Judea and Jerusalem and not Salt Lake Valley.

But notwithstanding they had denied blood atonement, on the last night Elder Madison loudly proclaimed Adam God, and many gods. Brother Curtis answered by calling attention to ancient Israel, who were forbidden having any other gods before Him, etc. Also cited Paul in Ephesians 4, where it reads: "One Lord, one faith, one baptism, one God who is the father of all, and in and through all." Elder Madison declared ancient Israel practiced blood atonement. Brother Curtis called attention, in Hebrews, where God found fault with the old covenant and took it out of the way because it could not make the comers perfect, notwithstanding all the shedding of blood of men and beasts. That back of Christ they looked forward to Christ, while we look back to Christ, as there is no other name given under heaven or among men whereby we can be saved, only by the shedding of Christ's blood. And the absurd idea that a man whose sins had been pardoned by water baptism and Christ's blood, could then commit such grievous sins that Christ's blood could not atone for him, but he could have his own blood spilled and thereby obtain pardon. Brother Curtis said it was a hellish doctrine and set the blood of Christ below the human blood.

Elder Madison said in his last speech he wished he had more time. Brother Curtis informed him he could have another week if he wanted it, but he said he thought it would be time wasted. They took the train next morning north; Brother Curtis told them that when any of their elders wanted further discussion to let him know and he would accommodate them, but they seemed to be fully satisfied.

Brother Leroy Colbert boarded and kept them free of charge while they were here.

Much more was said pro and con, but this will give the reader an idea of the battle and victory for the truth.

Elder Madison did all the debating for the Utah Church except one speech. He is a man of considerable ability, a good reader and a fluent speaker,—too bad he has not the truth.

The Saints are all feeling good and thankful to the good Lord for the victory.

The Bible, Book of Mormon, and Doctrine and Covenants were the standard of evidence; all other books and pamphlets to be received on their merits. J. A. MCGINNIS.

Extracts from Letters.

Sister Emma Basquin, Masonville, Iowa, writes: "I inclose a small amount to help somewhere; I wish it were more, but it is all I have. I have been saving to get some of the church books, but thought some others needed something else worse than I needed the books. I am trying by God's help to do the best under the circumstances. I want the Saints to pray for my little babe, who has been sick for some time, that if it be the will of God she may be restored to health, and that I may be given strength to care for her."

Our trials act as a thorn hedge to keep us in the good pasture; but our prosperity is a gap through which we go astray.—Spurgeon.

The sun and every vassal star

All space beyond the soar of angels' wings

Wait on His word; and yet he stays His car

For every sigh a contrite suppliant brings.—Keble.

Truth is quite beyond the reach of satire—there is so brave a simplicity in her that she can no more be made ridiculous than an oak or a pine.—Lowell.

The greatest of faults, I should say, is to be conscious of none.—Thomas Carlyle.

News from Missions

Papeete, Tahiti.

We all reached Tahiti again in safety, and the first glimpse we had of the high mountains was a welcome sight, I can assure you. After eleven days of water to the front of us, water to the rear of us, and water to the side of us, a sight of land, no matter how small in size, is gladly welcomed. When we started out, it was with the thought that it would take twelve days for the trip, but we got in just twenty-four hours ahead of schedule time, for which we were very thankful.

We had a very pleasant voyage, the sea was smooth, and the steamer was a steady one, with very little roll. We passed the Fourth of July aboard, but as it was an English vessel, there was no special celebration. The first class passengers had games and music, and also gave a show in the forward saloon. We had a congenial company of passengers, which made the journey less tedious. But notwithstanding the genial companions, smooth seas, and a steady vessel, we were glad enough to get on shore again, and meet with the native Saints, whose greetings of welcome, and cordial handshakes are not to be met with in many parts of the world. It was Sunday when we landed, and the eight o'clock preaching service was going on when we reached the missionary house, and after it was over the Saints came in to greet us. Little Turatahi was very shy, and did not make up with his race very readily. His parents were not in Tahiti at the time, but came in from Rairoa the next day. He could not understand them, neither could they understand what he was saying, which is not to be met with very often, a four year old child that can not speak the language of his parents. He did not remember them very well, but now, three weeks later, he seems to have come to a realization of who they are, and what they are to him. They are very proud of a son who has been to America, and met with the Prophet of the church, been in Zion, and within the sacred walls of the Kiriland Temple.

Everything in Tahiti looks about the same, the wall around Taronia is nearly completed, on three sides, which face the street, and there are more banana stalks growing on the lot set apart for the missionary house, eight large bunches are now opened out, and two are nearly ripe. We will share with any of you who get here in time.

We went out to visit with the branch in Tiona the second Sunday after we landed, where they prepared a feast for us. A big dish of "poe" was placed before us, and it tasted just as good as ever, and the water cocoanuts were just as refreshing as of old. The native Saints spread their banana leaves on the floor of the assembly house, where they ate, and finished, as usual, much before we did, and had their tablecloths all cleaned up before we had fairly started.

Alfred Sanford, our old standby in correcting our Tahitian for printing in the *Orometia*, has built himself a new house, and the view from the back porch, looking out over the sea toward the mountainous island of Moorea, can not be excelled, at least, that I have seen. On the inside of the reef, before us, the water is colored and tinted so delicately that it would try the artistic touch of a Rembrandt to portray it on canvas. Then across the channel are the rugged peaks of Moorea, than which there are none more magnificent. The following Sunday we were invited out to meet the "Pupu" people who had been cut off from the church, and they outdid themselves in entertaining us. They have their land all paid for now, and many of them are building new frame houses. Their land is under a high state of cultivation, for this country, and bananas, papayas, mangoes, and breadfruit are growing everywhere, and the whole place is in a flourishing condition, temporarily, at least.

We found Elder May busy with the printing work, and are trying to help him out a little, for there is much writing and printing to do. Elder Savage is in the low islands, where wife and I are expecting to go in a month or so. The large part of the Saints of the mission live in these islands, there being less than a hundred here in Tahiti. We will most likely be in the low islands until after next April conference, which is to be held in Hao, the most distant island upon which we have a branch, to which place we will work our way by easy stages.

I have a request to make of the different elders who have gospel charts, that they will send us copies of them, either large or small. If only small sketches are sent, we can enlarge them here; therefore, brethren, send them along, and help us out in this difficult mission.

From your brother in Christ,

JULY 26.

C. H. LAKE.

Brisbane, Queensland, Australia.

After a little more than a year in Australia we have finally completed our tour of the branches. The last one reached was the Brisbane Branch, where we have been laboring since the 14th of last month. I think we can say that our labors in this land, taken as a whole, have been prosperous and delightful. The last twelve months have certainly been the most active year of my ministry. In looking over my diary I find we have traveled over three thousand miles, including something more than five hundred miles by carriage. We have held revival services in nearly all the branches, preached 155 sermons, baptized 21, and given 250 blessings.

We began the year 1912 at New Castle, attending the district conference. There are two branches at this point, known as the Wallsend and Hamilton branches. We held revival services in both branches, with fairly good results. We spent some six weeks here, making our home most of the time with our genial brother, Bishop Lewis, where we were made welcome. At Hamilton we were kindly cared for by Brother and Sister J. Williams, jr., in their pleasant home. The weather was very warm while we were at Wallsend, which may account in part for my health failing me, and we accepted an invitation from Brother Nat Williams to accompany him and his mother and two sisters to the Blue Mountains. We spent nearly two weeks here, roaming about these beautiful hills and valleys, which are among the most beautiful we have ever seen, and returned to Sydney much improved in health.

February 26 we left for Tuncurry, on the little, flat-bottomed steamer *Tuncurry*. Though the weather was fine and the sea not as rough as we have seen it, this without any exception was the worst ride we have ever had on the ocean. Poor Rose broke her record for being a good sailor. She was very sick, so sick she seemed at times to hardly know where she was or what she was saying. Occasionally I heard her cry out, "Ma, ma," but no ma came, and then I heard her mumble something about, "If the Lord would only help her out of this she would never ask another favor." Though we have laughed often since at this experience, at the time it was no laughing matter. I was not exactly sick, but I felt somewhat miserable.

We finally reached Tuncurry the next afternoon, and were kindly cared for by Sister Wright. This has been the home of the missionaries for years. We shall long remember our pleasant stay at Sister Wright's. We held several services in their neat little church during our three weeks stay; also preached across the river in Forster to good audiences, also several times in private houses near by, with excellent interest and some baptisms.

We next went to Avalon, where we enjoyed some two weeks visit with Brother Sid and Sister Ina Wright. Sister Ina, it will be remembered, is the daughter of the late Patriarch Alexander Smith. It is something over twenty years since I last met Sister Ina in Independence. I was pleased indeed to see her looking so well and happy, with her family of ten children, in her pleasant home in the "bush." We preached in the little hall at Avalon. Several were baptized here by District President Elder Jones and by Elder Davis.

April 4 Elder Jones drove up in his two horse carriage and we accepted his kind invitation to take us to Bulahdellah, to take part in the reunion at that place. We enjoyed the ride through the bush—something like fifty miles, if my memory serves me, and arrived at our destination some time after dark, and were kindly cared for at the pleasant home of Brother and Sister Burdekin, next door to the church. The reunion was well attended, and a good spirit prevailed, and all seemed to enjoy it. Unlike our reunions, this was held in the church, instead of tents, but was none the less enjoyable. Of course we were kept very busy, but we were pleased to be of service and we enjoyed our work, all the more too, because it seemed to be so much appreciated. We remained here nearly three weeks, then set our faces toward Argents Hill, Numbucca River, more than two hundred miles distant through the bush. It was finally arranged that Rose and I should have the gospel horse, Tommy, and the two-wheeled sulky, Brother Robertson to accompany us on his bicycle. We both enjoyed this long ride through the bush. We should like to tell you of the many interesting incidents en route, but it would make our letter too long. Suffice it to say that on our way we visited Coolongolook, Tuncurry, Avalon, Taree, Ghinni Ghinni, Croki, Cooperook, Johns River, Moorlands, Laurieton, and Kempsey. At these places we visited the Saints and held meetings and gave blessings. At Laurieton we were made welcome at the pleasant home of Sisters Rodger, nieces of the late Glaud Rodger. Here we remained five days and preached several times in the hall with good interest. I preached once in the Moorlands church to a full house; splendid interest. At Laurieton I was taken quite ill for a day or two. I was feeling very poorly when we resumed our journey but gradually recovered. Soon after leaving Laurieton Elder Robertson's bicycle broke down, causing him to have to walk several miles, till it finally dawned upon my mind how I could fix it if I could get a piece of wire. We finally came to a wire fence with a loose wire. This I availed myself of, and though I had a "splitting headache" I soon had the bicycle in working order and we had no further trouble with it the rest of the journey.

We reached Argents Hill May 16, twenty-two days from the time we left Bulahdellah, and were made welcome at the home of Brother and Sister M. J. Ballard. We labored here about three weeks, and had a very enjoyable time. Our labors seemed to be very much appreciated, and we trust we did good.

We secured a two horse carriage and on the morning of June 5, in company with Elder Robertson, started for Grafton, the nearest railroad station, to take train for Brisbane, Queensland. This journey consumed seven days, as we were detained at Brother McLaughlin's, at Upper Corindi, over Saturday, Sunday, and Monday on account of the rain. On Sunday we administered the sacrament to Brother McLaughlin's family, who, although they have been members of the church a number of years, up to that time had never partaken of the Lord's Supper. Our journey through the bush enabled us to visit and administer the word of life to a number of these isolated Saints. We preached at a neighbor's house

Sunday afternoon. Tuesday morning it was still raining, but we decided to make a start, though we only had an open carriage, we were furnished with waterproof robes, with these we managed to keep ourselves fairly dry. It cleared up in the afternoon, and we reached Brother Rees Thomas's home just before dark that evening. Here we were made welcome. On the next morning a few friends assembled at Brother Thomas's house and Brother Robertson preached. The city of Grafton is located in a very beautiful part of the country, I think the best we have seen in Australia.

On Thursday evening we took train for Brisbane. We reached Lismore about 9.30. Here our train stopped for the night, and of course we had to do likewise. We had heard that there was one Saint living here, but we did not even know their name, so we put up at the Royal Hotel. We learned afterwards that there were several members in this city, some of whom were much disappointed when they learned that we had passed through without calling on them. But they were no more disappointed than we were. We left for Grafton on the 7.30 train next morning and reached our destination about 7.10 that evening, after a slow but very pleasant journey. Brother Barkus, president of the Brisbane Branch, met us at the station and we were soon comfortably domiciled in his pleasant home.

The Saints have a neat church. We have been holding a series of meetings, which have been fairly well attended in the main, though not quite as much interest is manifest as in some places where we have labored. We hope the day is not far distant when this place will receive more missionary help than it seems to have received in the past. This is a good field and one that would yield good fruit if properly worked.

We expect to complete our labors here this week and on Saturday begin to retrace our steps by taking steamer to Sydney and revisit some of the branches there and in the vicinity of Melbourne. We had intended to have continued on south till we had reached Fremantle, and there joined Elders Davis and Robertson, and towards the end of the year accompanied them home by way of Palestine, and revisited Jerusalem again. But "the powers that be" have directed otherwise, and we are asked to remain another year, and in the meantime to visit the South Sea Islands and Hawaii. We also expect to visit New Zealand, as that will be on our way and can be reached without extra expense.

One little incident that happened at Argents Hill may be worth mentioning, as, had it not been for the Lord's protecting care, it would have proved very serious. Returning home from meeting, the last night of our series, in ascending a very steep hill, our horse Tommy, just as he had reached within a few feet of the top, refused to proceed further and began backing down the hill. In spite of all I could do we went over the embankment and I thought surely the horse would fall over on us and we would all land at the foot of the hill in a heap. To make matters worse Rose conceived the idea of jumping out to seize the horse by the bit, but in the attempt, her feet caught in the sulky, in some way, and the next instant her body was hanging out of the sulky, her head nearly under the horse's heels, her hands clinging to the dashboard and the shafts. But in less time than it takes to tell it, we landed at the foot of the hill in safety. Rose had a few bruises on her body and the print of the horse's foot, near the waist line of her coat. It is wonderful how we escaped. To us this is another evidence of the Lord's protecting care. The cause of the trouble, we learned afterwards, was that Tommy had lost his collar, and in trying to draw the heavy load up the hill with only the iron hames was more than he could stand.

We are feeling well in the work; our health is better and we are much encouraged in every way. We hope to make our work here a success. If so, to God belongs all the praise.

F. G. PIRT.

ROZELLE, N. S. W., 623 Darling Street.

England.

We are pleased to say that there are still few who are interested in this latter day work. Brother May is doing his utmost to keep the work of God moving against much opposition from the outside. There is still much prejudice against the Mormons in this city, and when Anti-Mormon meetings are being held in different places, making quite a stir, there is a class of people who will not believe that we are not of the Utah Church. I am of the opinion that they have a purpose in this, that if they admitted we do not have any connection with that church their stock in trade would be gone, as they can not stand when it really comes to the gospel.

Brother May is holding meetings in Victoria Park every Sunday, except when he is called away by his official duty. Then there is an effort made by Brother J. Judd of Enfield, who is well adapted to open air work, and so the park work is kept going. Toward the close of last summer we had Brother Thomas Taylor, missionary in London, who ably assisted in the park work and made quite an impression. No doubt he will be with us again sometime before the summer is gone. I may say the meetings in the park are well attended. Very often we have the largest crowd, although sometimes rather stormy; but still we are sure the truth is being made known, but as to how many will receive it we do not know. I am glad to say this glorious work is before the public in such a way as I have never known before since my sojourn with the church.

One of the leading weekly papers (*The People*) has taken in hand the exposure of the Utah Church and through the efforts of Brother May this paper is giving our work the best showing possible. It has shown very clearly the difference between the two churches and has placed the cause of the trouble where it rightly belongs.

We are glad to have Brother and Sister May resident in London, as they are really devoted to the work, and we pray that God may bless them for all their labors. We can not say the work has grown, but we hope that before long some will enter, as there are several interested.

I ask the prayers of all the Saints in behalf of the work in this great city, for I can say it seems a very few indeed have any use for godliness. I hope for the ultimate triumph of God's work.

JOHN W. WORTH.

LONDON, ENGLAND, 53 Saint Thomas Road.

Illinois.

The fleeting of time reminds us of our remissness of duty, as it is some little time since we wrote to the columns of the SAINTS' HERALD. Our appreciation, however, for the blessings received in reading the letters of others is in no wise diminished, for our souls have been cheered so many times while reading the happy experiences of others, and not least amongst these have been a number from over the seas, including some of our brethren in the British Isles. We are still much interested in that mission, and the work in general in our native land. We do so much love to learn of the progress of our brethren and sisters over there. Many that contribute to the HERALD are personally known to us, but we see once in a while those whose names we are not familiar with, but we delight to hear from them all the same.

This writing finds me at Etherly, near Victoria. I was

fortunate enough to secure the use of the Methodist church in this place, and so far our meetings are increasing in numbers, as well as in interest. Some had attended our series of meetings in Dahinda, which we closed just prior to coming to this place. We certainly felt blessed in our efforts there; as it appeared an opportune time for an ingathering; during our stay of two weeks, we led four precious souls, all adults, into the water, who are now rejoicing in the truth. Others are very near the kingdom. Elder Roy Hopkins was here visiting relatives, and helped in the services, which gave no little impetus to the cause. Brother B. J. Scott, of the Independence Stake Bishopric, made a remark to me in his office, just before I left home in May last, that he felt that the "boys," meaning the missionary force, would be wonderfully blessed in their labors this conference year, which has been fully vindicated I feel sure, in the experiences of many, if not all of the missionaries, as the reports go to show; fulfilling minutely the promise made by the Lord not very long ago, when he said, "The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past."

As yet few have responded to our appeal in our pastoral in *HERALD* and *Ensign* of last May. To the isolated of the Kewanee District, are there not places in your locality where new openings could be made? If so, please let us hear from you. Our field address is 2130 Fifth Avenue, Moline, Illinois; home address, Independence, Missouri, where mail will always reach us.

May God bless and prosper all his Saints and the work everywhere, that all may live, love, and labor together, that the pure in heart may be gathered in one, under the divine blessing of our heavenly Father, is the wish and prayer of one still in the conflict,

Your brother in bonds,
JOSEPH ARBER.

ETHERLY, ILLINOIS, August 8.

A tribute to the women who went down to death with their husbands—suggested by Mrs. Isador Straus's devotion.

Perfect Love Casteth out all Fear.

As side by side they traveled through the years
Strong in a love that daily grew in power,
So they together faced their final hour
With hearts whose steadfast courage conquered fears;
Eager for life, yet dauntless volunteers
Among the ranks of death. So great deeds flower
From scenes of tragedy. So great souls tower
About the grave and bid us dry our tears!

And womanhood throughout the world must thrill
Before the glory of that sacrifice
To love and loyalty. The ready will

That chose to die rather than pay the price
For life, and thus upon its latest breath
Proved to mankind love's triumph over death!

—Anne P. L. Field.

News from Branches

Independence, Missouri.

An interesting item of news came recently to us, which is, that Doctor G. L. Harrington and wife are about to start for Vienna, Austria, where our gifted brother intends pursuing his medical studies for a year.

Sister Emma Criley is teaching in the Philadelphia summer vacation school, and will continue until September.

Sisters Mamie and Bertha Steele are enjoying a visit among relatives and friends in California. They started in June for the beautiful Yosemite Valley and regions round about, and also went to Catalina Island, a famous resort of those going to Los Angeles. They will soon return to pursue their vocations in Lamoni and Kansas City.

Sister Irma Shaver is now visiting friends at Lamoni, and just previous to her departure from home, her fair sister took to herself a life partner; and so our Sister Lila and husband have the kind wishes and congratulations of their many friends here.

Sister Ruby Short is at home again, preparing to enter upon her duties as a teacher in the public schools here, after her unwearied pursuit of a course of studies in the New York School of Art. By the way, a course of study in agriculture is to be added to the curriculum of our high school here; and the "germination of seeds," "the chemistry of the soil," and "the rotation of crops," are subjects to be taken up.

This season of the year is sure to bring a few visitors, and some also find it to their interest and welfare to leave for other places.

Sister Floyd and son from Jerusalem are at present making their home with Brother and Sister Gurwell at the Order of Enoch house, and our beloved sister, Mrs. Nellie Sargent, who has been constant for many years in her attendance at church services, is about to bid the Saints here farewell, and leave her pleasant home for a time, for that of her granddaughter, Miss Margaret Sargent, at Berkeley, California.

Another faithful sister, S. L. Weed, who also is alert in every good word and work is just now visiting a daughter residing in Wichita, Kansas.

In mentioning the names of these humble workers, we must not forget that of Sister Christian Weiler, who, like Martha and Dorcas of old, finds in the midst of many cares, time for the Master's work at home; and at our last business meeting a vote of thanks was tendered her for an offering of pure linen and fine handiwork, in the shape of a beautiful tablecloth to be used for the monthly sacrament service.

In the line of branch statistics, we have to record that the following named brethren have lately officiated in the sacred desk: Presidents Joseph and F. M. Smith, Elders George Jenkins, W. H. Garrett, and F. C. Smith; also Elder J. H. Haldeman of the Church of Christ addressed the Religious on last Friday night, the 9th inst.

The Sunday school has varied somewhat in attendance lately: for on the 28th ult. the seniors numbered 105; juniors, 101; first primary, 75; second primary, 133; and intermediate, 108; total, 700, which was less than the average, on account of unfavorable weather. And we note incidentally that muddy walking, in places, and little white shoes on dainty feet were out of harmony: but on the 4th inst. the attendance was 820, and on the 11th, 759. The weather, although humid, has been delightful all through August, thus far, with the exception of a terrific thunderstorm which occurred last Wednesday evening just as the Saints were going to prayer meeting; but, they say, there was a fair attendance, and those present were well repaid; and all was fair and all was bright when they went home. At the business meeting on the 5th about one hundred and fifty were present and besides a few matters of

business, there were seven letters of removal granted, and six received.

We have a few blessings of little ones, also two deaths to record,—one occurring on July 23, that of the little two-year-old daughter of Brother and Sister McFadden; also the funeral of Sister Phoebe Earl was conducted on August 1, she having passed away on July 30 at the home of her mother, Sister Herman, at the age of forty-nine years.

Thus the busy days are filled with both sorrow and rejoicing, but

"There is a voice in the summer gale
Which breathes among regions of bloom;
It tells of hopes unblighted yet,
And of hours the soul can ne'er forget."

ABBIE A. HORTON.

Saint Louis, Missouri.

A most encouraging and edifying spirit reigned at both of our last sacrament services. Brother John Davis read a poem full of admonition to the Saints at the service the first Sunday in July, which was given to him by the inspiration of the Spirit. The theme of our August service was, "Thy will be done," and "I'll go where you want me to go, dear Lord."

We have had three baptisms and confirmations since our last report. A promising young sister from Troy, Illinois, Sister Pierre, of Alton, Illinois, and Roland, the little son of Brother and Sister Watkins.

The dear little babe of Brother and Sister Joseph Bourgeret was blessed August 4, under the hands of Brethren Archibald and S. A. Burgess.

Brethren Archibald, Elliott, Burgess, and Trowbridge delivered the discourses during the past month and many good and encouraging words were given us.

Sister Noah Cooke was taken ill very suddenly recently. Special prayers at her request being offered for her at our sacramental prayer service, we are pleased to report that they were heard and answered by our loving Father.

As this is the vacation season our attendance at services is perceptibly diminished. At the present time the absent ones are the Parrish sisters, with their brother, who are rusticating on the Gasconade River; the Bourgeret sisters in Vosholl, Missouri; and the DeJong sisters, and Luella Balson, who are sojourning among the mountains in Colorado. Others have been away and returned and thus the summer goes, by those privileged to enjoy the beauties of God's creation.

Among the worshipers recently were Sister Joseph Smith, of Independence, Missouri, and Sister Davis, of California. Sister Davis was formerly Olive Taylor of Saint Louis.

ELIZABETH PATTERSON.

2739 GREER AVENUE.

For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land.—Bible.

Thanks to the human heart, by which we live,
Thanks to its tenderness, its joys and fears,
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

—Longfellow.

Virtue is not left to stand alone. He who practices it will have neighbors.—Confucius.

Miscellaneous Department

Conference Minutes.

SHEFFIELD.—The twentieth annual conference of the Sheffield District was held at Sutton-in-Ashfield, July 13 and 14, 1912, convening at 7.15 p. m. with Charles Cousins in the chair. Officers for the conference were chosen as follows: W. H. Greenwood, president; assisted by Bishop May and Charles Cousins; G. W. Rallings and T. Cousins ushers, and G. H. Holmes chorister. Visiting Saints were given voice and vote. All officers' reports were read and accepted. Resolution was passed empowering the district presidency to procure tracts when necessary. Meeting for the Seventh Quorum of Elders was appointed for 9 a. m. Sunday. At 10.30 Sunday morning preaching by Bishop May. Fellowship meeting at 2.30 in charge of the presidency of the conference. Preaching at 6 by W. H. Greenwood. The report of the mission presidency to place Sutton-in-Ashfield Branch on the record was accepted. Sutton-in-Ashfield Branch was organized December 7, 1905, by W. H. Greenwood, and the following officers elected: Robert Rallings, president; Henry Taylor, priest; John Holmes, teacher; Henry Taylor, chorister; M. J. Rallings, secretary; G. W. Rallings, organist; R. Rallings, treasurer; Henry Taylor, collector; M. J. Rallings, financial secretary. Services were held in the public schools every Sunday at 11 a. m. and 3 and 6 p. m. Bible class held on Tuesday evening and fellowship meeting Thursday evening. Only Sunday services are held in the schools. This is the first time the Reorganized Church has been represented in Sutton-in-Ashfield. Treasurer's report was read and accepted. Resolution was passed that all general and local authorities be sustained. Resolution passed to thank the Saints for kindnesses shown to visiting Saints. Resolved that the holding of the next district conference be left in the hands of the district authorities. Adjourned to meet at call of the district presidency. Joseph Holmes, clerk.

Convention Minutes.

SASKATCHEWAN.—Sixth semiannual convention of the Zion's Religio-Literary Society of the Saskatchewan District was held in the schoolhouse at Disley, Saskatchewan, July 18, 1912. First meeting at 10.30 a. m., C. V. Smith presiding. Elders G. T. Griffiths and J. W. Wight were elected to preside, assisted by C. V. Smith, district president. There were short addresses on the study of the Book of Mormon; official reports were read and the auditing committee reported that a difference of \$4.55 was found between the district treasurer's report and the delegate to the General Convention, everything else satisfactory. The district president was authorized to appoint a committee to examine the books and vouchers of the district treasurer and make such corrections as might be necessary and report at the next convention. It was resolved that the secretary's expenses to district convention be paid and an order for payment of the amount be forwarded at least ten days before the convening of the said convention. Report of delegate to General Convention was discussed, which shows an amount of six dollars still due. An order for the amount was ordered to be drawn on the treasurer. Election of officers resulted as follows: C. V. Smith, president, Regina; Saskatchewan; Lewis Anderson, assistant president, Vanscoy, Saskatchewan; Mae Williams, secretary-treasurer, Brookings, Saskatchewan; Sister W. E. Nelson, librarian, Sedley, Saskatchewan; Estelle Toovey, home department superintendent, Radville, Saskatchewan; William Osler, superintendent gospel literature bureau, Ribstone, Alberta. A parliamentary drill followed, presided over by J. W. Wight. Preaching was held in the evening by J. W. Wight. Adjourned to meet two days prior to the next district conference and at the same place. Mae Williams, secretary-treasurer.

Convention Notices.

The Eastern Colorado district Sunday school association will meet in Denver, Friday, September 13, at 10 a. m. Chapel at Speer Boulevard and Logan Street. Mrs. M. E. Everett, secretary.

The Sunday school convention of West Virginia District will meet at Clarksburg, August 31, 1912, at 10 a. m. Reports and a good representation from each Sunday school in the district are hoped for. Joseph Biggs, district superintendent, 404 Stealey Avenue, Clarksburg, West Virginia.

CONTENTS

EDITORIAL:

The Finished Product - - - - - 797

Good News from the Field - - - - - 800

A New National Political Party - - - - - 801

Evidence of Success - - - - - 802

Notes and Comments - - - - - 802

"Our Church Courts" - - - - - 802

ORIGINAL ARTICLES:

Graded Lessons for Sunday Schools - - - - - 802

Proper Appeal and Trial before the High Council, by V. M. Goodrich - - - - - 804

LETTER DEPARTMENT - - - - - 805

Jennie Milner—Sadie Burch—H. E. C. Muir—F. M. Cooper—J. F. Mintun—Lester Wildermuth—Louise A. Wale—Leon A. Gould—O. R. Miller—E. E. Burton—J. A. McGinnis—Extracts from Letters.

NEWS FROM MISSIONS - - - - - 812

C. H. Lake—F. G. Pitt—John W. Worth—Joseph Arber.

NEWS FROM BRANCHES - - - - - 815

Abbie A. Horton—Elizabeth Patterson.

MISCELLANEOUS DEPARTMENT - - - - - 816

THE SAINTS' HERALD

ESTABLISHED 1860.

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

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

Since I must play the game of life, this is my prayer,
 Though I may lose, let me preserve a smiling face,
 Let me not scorn the weak who falter in the race;
 Let me be merciful—let me play fair.
 —Caroline Reynolds, in *Los Angeles Graphic*.

Reunion Notices.

The reunion of the Southwestern Texas District will be held, beginning August 23, and closing September 1. The ground has plenty of good shade and water; a good place for camping, situated near to what is known as the old shoe factory. Strangers coming in take South Flores street car, get off at 3427 South Flores, Jackson's grocery store, and there receive definite direction. We hope to have Apostle J. F. Curtis and a number of other able speakers with us. A good time expected. J. W. Morgan, district president.

Notice to the Quorum of High Priests.

To the Quorum of High Priests, Greeting: This is to give notice that on or about the time you shall be allowed to read this, you should be in receipt of the *H. P. Annual* of 1912, and if you fail to receive it within a reasonable time and will write me, I will mail you another copy.

If you have changed your address since you reported and have not informed me of that change, it is possible that you will be missed when the *Annual* is sent to your old address.

Your fellow servant,
 ROBERT M. ELVIN, *Secretary*.
 LAMONI, IOWA, August 16, 1912.

Two-Day Meetings.

A two-day meeting will be held in the Northern Michigan District September 14 and 15, at Wilmot Township, five and one half miles northeast of Vanderbilt on the Michigan Central Railroad. Those coming from the south will be met at Vanderbilt; those from the north at Wolverine. C. N. Burtch, secretary.

There will be a two-day meeting at Bay City, Michigan, September 7 and 8. Everybody invited. Good speakers will be in attendance. Geo. W. Burt, district president.

In Response to Our Call.

Since issuing our call on July 17, the friends of the United Order of Enoch have contributed to the funds of the order by donation \$376.50, and to apply on the purchase of lots in the order's tract, \$658.48. Bishop E. L. Kelley has also received according to report to the order, \$1,296.36, which has not yet reached the coffers of the order, but we trust will in due time.

We desire to take this means of expressing our appreciation and thanks for the assistance thus rendered by those who have so cheerfully answered to the call for funds made by us. We trust that the work will not stop here, but that contributions will continue to come into the hands of the treasurer until the United Order of Enoch shall be in condition to more fully perform the mission to which it has been called in caring for the poor and needy of the church.

The articles of association and by-laws of the order to which the Board of Trustees is held to strict account by the laws of the land, will not permit that the moneys of the order shall be otherwise distributed than for benevolent purposes. No one, then, need hesitate to contribute because of any fear of the funds being used for other than the purposes for which the order has been established.

Those who have contributed have given from fifty cents to one hundred dollars; thus it is seen that no one is barred from helping in this good work. Send in whatever you may have to spare for benevolent purposes, and the treasurer, Richard Bullard, will send you a receipt. The order is badly in need of funds at the present time, and any amount you may be able to give will be appreciated. Can not we have a few more of those hundred dollar checks that some of the Saints have been favoring us with? They look very fine to the Board of Trustees. Of course if you can not send a hundred, send fifty, twenty-five, ten, five, or one; whatever you feel that you can spare.

Notice.

CHANGE OF FIELDS AND MISSIONARY APPOINTMENT.

Believing it to be for the best interests of all concerned, Brethren Burton L. McKim and William Shakespeare are hereby transferred from their present field, Manitoba, Canada, the first to the Gallands Grove District, Iowa, and the latter to North Dakota.

Brother J. A. Beckman is appointed to labor in the Saskatchewan District in lieu of L. G. Wood, released at his own request because of necessity to look after his farm.

G. T. GRIFFITHS,
 J. W. WIGHT,
Missionaries in charge.

Brother Fred Moser, jr., is hereby transferred from Alberta, Canada, to the Southern Indiana District.

J. W. WIGHT,
 R. C. RUSSELL,
Missionaries in charge.

The First Presidency concurs in above changes and appointments.

FREDERICK M. SMITH, *Secretary*.

All remittances should be sent to Richard Bullard, L. B. 115, Independence, Missouri, as he is the treasurer of the Board of Trustees.

W. R. DEXTER,
MARK H. SIEGFRIED,
By order of the Board of Trustees.

Died.

SKINNER.—Sweet little Amber May, daughter of Brother and Sister Clarence Skinner, was gently and lovingly laid to rest in Rose Hill Cemetery, August 7, 1912, aged three months and four days. Memorial services were held at the Lamoni residence of the parents. Elder John Smith was in charge and offered prayer. Elder J. R. Lambert read a scripture lesson and delivered a short address. "For of such is the kingdom of heaven."—Jesus.

DUNCAN.—Jasper N. Duncan passed away on July 9, 1912, at his home in Denver, Colorado. Brother Duncan was born August 31, 1860, at Mirable, Missouri. He was baptized and confirmed a member of the church at Saint Joseph, Missouri, December 11, 1897. Was ordained a priest on May 22, 1901, at Stewartville, Missouri. The funeral services were held from the Saints' church in Denver. Brother Duncan had requested that Elder T. B. Nerren, whom he had baptized, preach the sermon; also that the hymn, "Oh, for a faith that will not shrink," and "Abide with me," be sung. Our Brother Duncan was resigned and ready to go. One of his closing testimonies was, "The gospel is a good thing to live by, and it is certainly a good thing to die by." He leaves a wife and two sisters. How good it is to know that in our lives "There is no 'finis' at the end of volume one, nor yet of volume two. Always to be continued, never to be concluded, are the life and love that are rooted in Jesus Christ."

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HILDEBRAND.—Sister Violet Hughes Hildebrand, born June 29, 1885, at Hackney, England, died August 12, 1912, in Independence, Missouri. Miss Violet Hughes became a member of the Reorganized Church, baptized by Elders William Newton and William Bradshaw, June 6, 1907. In 1908 she came to Independence. Was married to Mr. Lyle Hildebrand, October 7, 1910, at Walsenburg, Colorado. Sister Hughes was an earnest and interested worker with the young people; an efficient helper as a member of the choir, and highly esteemed by her associates. She leaves to mourn, her husband, a son eight months old, many acquaintances and friends in Independence, and relatives and friends in England. Funeral from the Saints' church, Independence, August 14, in charge of Brethren G. E. Harrington, W. H. Garrett, and M. H. Bond. Sermon by E. L. Kelley.

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has just been issued, entitled

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By Elder J. D. Stead

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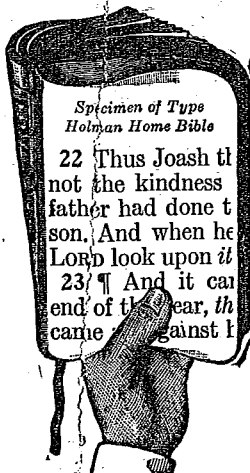
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 59

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NUMBER 35

Editorial

WHY WE BELIEVE IN GOD.

SKETCHING THE PICTURE.

An artist does not attempt to work all the details of a landscape into his picture. He places here a stroke and there a stroke, and arranges masses of shadow and light so as to suggest those things that can not be portrayed in detail. If when painting a mountain landscape he were to attempt to draw every pebble and blade of grass and every leaf, and the texture of the bark of every tree, his picture would be a confused mass of details. But he leaves much for the beholder to see with his mind's eye, as it is suggested rather than depicted.

So when telling the gospel story, as expounded in editorial or sermon or song,—the divine story of God's love, the delineation of organic church structure, the gospel plan, the preacher can only present leading ideas, suggesting many others that the hearer must discern for himself. And ever as he looks at sharply outlined and plainly delineated peaks of truth, the observer will see beyond still others dimly outlined, merely suggested, to which he may turn his attention and discover their beauty for himself. The preacher, like the painter, should open the eyes of the beholder to see for himself the many things that no man has time or skill or power to show in detail.

So with any attempt to outline reasons for "the hope that is in us," only leading thoughts can be presented, and the reader must work out suggestions to their logical conclusion, seeing the matter for himself and with his own eyes.

GROPING AFTER A FATHER'S LOVE.

Not long ago of a certain night the youngest member of the family was unable to sleep during two or more hours in the middle of the night. He seemed anxious all the time the parental hand should stroke his brow or hold his little hand, or the parental voice quiet his restlessness. At one time I became vexed at him, but immediately repented, for the thought came to me, How dependent am I in the midnight of trouble and despair upon a heavenly

Father's presence and sympathy. May his hand ever touch mine and his voice ever speak peace to me at such a time.

The craving for a father's blessing and support in time of darkness and mental anxiety is universal. Man is ever reaching out in the night, searching for the divine hand. Happy are those who find it.

So we may say, first of all, that we believe in God because it is natural to do so. We have that in common with all people, for go where you will in the world to-day, or turn back the leaves of yesterday's history to any page you may choose, you will find men believing and worshiping. In Patagonia or Alaska, in the islands of the Pacific, in the Orient or the Occident, you will find that all races believe in some supreme or superhuman being. They may not call it God, but they do their best to carve their rude presentment of deity in wood and stone. Probably in the first instance they did not worship the image, but rather what it stood for. Their vision of God is obscured by ignorance and superstition and so their presentation of him is distorted and grotesque.

Their belief is not *because* of ignorance, but *in spite* of it, because when we ascend to higher peoples we find as strong a faith coupled with a clearer perception that forbids them attempting the impossible task of picturing the lineaments of Deity. Even in our own land, which we fondly believe stands intellectually abreast of any other, we find a general and public recognition of God. One day each year is officially set apart as a day of general thanksgiving. One day in every seven is quite generally recognized as a day of worship, at least formally.

So with individuals,—the clearest-headed statesmen, like Gladstone, have believed. Philosophers like Bacon have believed. Scientists like Darwin and Tyndall have believed. Darwin said, "The question whether there exists a creator or ruler of the universe has been answered in the affirmative by the highest intellects that have ever lived." Tyndall, while talking of the wonders of Nature, cried out, "Can it be there is no being or thing in Nature that knows more about these matters than I do?" He

then went on to say that no man capable of profound thought would answer that question "by professing the creed of atheism."

RACE MEMORY.

What is this power that leads the painted savage to kneel in the forest and the enlightened scientist to kneel in his laboratory? Shall we term it instinct? If you choose. I am impressed with the thought that it is a form of knowledge. It is evident that men and animals know some things without being conscious of their knowledge. How did the wild bird hatched this spring in your apple tree know that he should go south at the approach of winter? How did he know that the South was warm and the North cold? He had never been far from his native tree. Yet his parents had been south for many generations. They knew; and what we term instinct in him was but a form of inherited knowledge, or race memory. Our parents walked and talked with God, as did Seth, Enoch, Noah, and many others. They knew him in the long ago and that knowledge became a mighty force through all succeeding generations. It has been dimmed by time and distance, yet fostered by all that we see around us. So, in common with all people, we believe in God because it is natural to do so.

CULTIVATED DOUBT.

It is not surprising that time and distance have at times bred doubt; that doubt has been encouraged by all the forces that work for evil in this world. Yet doubt is rather an artificial growth. It may by education be carried to any extreme. Many have educated themselves to the point where they actually doubt the existence of their own bodies. Now to most men the hourly testimony of the five senses is conclusive. Heat, cold, hunger, and weariness, pain, pleasure, rest, and satisfaction momentarily assert to our spirits the existence of a material body. Yet some have cultivated doubt until they were capable of impeaching these witnesses and bringing in a verdict of nonexistence. Others by the same reasoning have come to doubt the existence of the earth. Most of us by the simple process of falling down have early in life convinced ourselves of the solidity and reality of the earth. If that is not enough, an hour's work digging post holes will make the philosophy of the doubter look foolish.

That brings us to our first text: "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works."—Psalm 14: 1. Infidelity is an artificial growth that required a great deal of nursing to reach that climax. The men who have ever reached this point are extremely few in number, compared to the many who have not.

It is essentially foolish to assert that there is no

God, because though it were true it could not be known in this life, and there would be no future life in which to discover it. The infidel must ever proceed by *faith*, and the only hope that he will ever *know* is the hope that he is wrong. The Christian proceeds by faith, but if right he *may* know it in this life and will *certainly* know in the next. If wrong, his mistake will never be known; it will be buried in the common oblivion that will overwhelm all things. In either case he and his are happier and better now.

ATHEISM NOT A POSITIVE FORCE.

The more intelligent opposers of the God idea have avoided definite statement. You may read the lectures of Ingersoll from beginning to end and you will never find where he says there is no God. You will find where he says, "There may be a God; I do not know." You will find where he says that not for his life would he "extinguish one star of hope that shines for humanity." You will find where he said, "In the hour of death hope sees a shining star, and listening love can hear the rustle of a wing."

That calls to our mind the statement of Lord Bacon that "Atheism is more on the lips of men than in their hearts." The lips may formulate their creed, but in the hour of death the heart has its say and forces them to recant.

The few men who have actually reached the point where their hearts determined there was no God, have immediately proceeded to prove the truth of our text. Their lives have betrayed their foolishness. Men like the infidel, Lord Bolinbroke,—believing in no supreme lawgiver, permitted their own pleasure to become their law. Believing in no hereafter, their policy was to get as much from this life as possible. Sensuality, lust, crime, gluttony are the fruits of it, and show the foolishness of the man who cultivates the tree.

THE REIGN OF TERROR.

Men who had determined the nonexistence of God, at one time obtained control of France, the only time, in modern history at least, when the running of a government of importance has fallen into the hands of those who recognize no responsibility to a power higher than themselves. They proceeded to prove our text true. They destroyed the churches; they wrote over their cemeteries, "Death is an endless sleep"; they voted Christianity out of existence; they dispensed with the Sabbath; they erected an idol in the form of a nude woman, to represent reason, and worshiped her; they despised the cross, and called the guillotine "The Holy Guillotine"; they said, "Having dethroned the king of France we will proceed to dethrone the King of heaven." Under their rule there followed a reign of terror, an epoch of

lust, an excess of cruelty, a carnival of crime that can not be described,—no, not by a Carlyle.

"The fool hath said in his heart, There is no God." Who shall deny the appellation?

OBSERVATION CONFIRMS FAITH.

Again, we believe in God because the natural tendency to believe is strengthened by what we see around us. We do not find many things coming by chance in this world.

Chance as a creative force is not much in evidence.

Some years ago Doctor Bastian announced that he had demonstrated the possibility of the spontaneous generation of life. He took hay-tea and boiled it and sealed it in air-tight bottles, and in a short time it teemed with life. The doctrine of special creation seemed in a fair way to be disproved; but Professor Tyndall and other scientists took up the work and repeated the experiments with greater care, and the result was that life appeared, and now it is universally accepted as a scientific fact that life must spring from preceding life. So we trace it back until we reach the point that Lord Kelvin says God has "reserved for his own appearing."

We find in every city certain statutes enforced. For instance, there is a statute against trespass. No one need tell us that such a law introduced itself, voted on itself, and inscribed itself on the statute books, or that it enforces itself. We know there is a city council and a mayor back of it, and that a very material policeman looks after us if we violate it.

No one need tell us that all these houses designed and builded themselves, or that they sprang up in a night by chance, or that they *evolved* from a single crooked stick that sprang into existence years ago as the result of "a fortuitous concourse of atoms." We have never seen the designers or builders, yet their works testify of them, and we may judge of the magnitude of their intellect by those works.

So, though we might burn this old Bible and publicly renounce the God idea, I am sure that the first time we found ourselves free from artificial restraints, out under the eternal stars, our hearts would whisper over the articles of faith that our fathers repeated ere the Bible was written or infidelity was dreamed.

That brings us to our second text: "The heavens declare the glory of God; and the firmament showeth his handiwork."

THE LAW OF ASCENDENCY.

Then we believe in God because of the laws of ascendancy. Two things are self-evident, the existence of matter and of intelligence. Which is the greater? Evidently intelligence. The body must go where the mind directs it, even though, protesting, it passes through fire. We know that matter can

not possibly be destroyed. It can not cease to exist. Has the lesser, qualities that are denied to the greater? Is the material that composed the body of Christ still existent while the mind that resolutely controlled that body passed out of being over eight-hundred years ago?

A CHOICE.

Next, we believe in God because we wish to. It is a choice between anarchy and law. We do not care to go out and tell people that there is no law-giver to whom they must sometime give an account. We do not care to believe that or to have neighbors who believe it. Shortly before President McKinley was assassinated, Emma Goldman, the apostle of anarchy, known as the "Little Firebrand," lectured in various parts of the land. She lectured in San Francisco, and among other things, said, "I believe in no God. I believe in no hereafter." Here was one who said in her heart, "There is no God." Now note what followed, as naturally as darkness follows the setting of the sun: "I believe in no God; I believe in no hereafter; I believe in no civilization; I believe in no marriage; all property is robbery; all government is tyranny; right and wrong are prejudices; I believe in the red flag of anarchy; the rich and the rulers are only proper food for gunpowder, and dynamite; I am sworn to live and die by the articles of this creed."

She simply carried things to their logical conclusion. And let me tell you, if you convince most people that there is no God and no hereafter, you shortly will have no civilization, you will have no marriage, you will have no government, you will have no property. You will have anarchy, with every man his own best law, and bound to respect none else.

It is a choice between justice and injustice. Shall we believe that the pure and virtuous woman will be in no way better off than the degraded woman of the street? that a common fate, a common reward, a common oblivion awaits them both?

It is a choice between joy and gloom. It is a choice between hope and despair. We do not wish when death enters your home to be forced to come to you and tell you, "Look well upon that white face, note well while you may that still form; for you will never see him more."

He loved you more than life, and would have died for you. Were those the aspirations of a soulless clod? Has the intelligence that could be sublimate itself ceased to be, while the insensate clay remains?

We do not believe it.

We will not teach it.

We have other hopes.

Our third text is, "Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil."—Hebrews 6: 19.

A MORE SURE WORD.

We believe in God because we have in the Scriptures a revelation of him that speaks for itself. We find there things which man of himself could not have written. We find Daniel picturing the future of the world, and for over twenty-three hundred years the events of history in their orderly march have fallen into line to fulfill that prophecy. Media and Persia, Greece, Rome, and Europe—we could not describe their history in a few words better than he to Nebuchadnezzar, ere those nations emerged from the mysterious future. We find Isaiah picturing the coming of Christ, his life, his betrayal, his death. We find Christ telling of the destruction of Jerusalem; it is history. He foretold the gathering of the Jews; the daily papers tell us of its partial fulfillment.

Nor did inspiration end there. We have here a pamphlet called the Pearl of Great Price, printed in 1852, and in it we find Joseph Smith saying, "Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at South Carolina, which will eventually terminate in the death and misery of many souls. . . Behold the Southern States shall be divided against the Northern States." Much more might be quoted from this revelation given so long before the war, but that will suffice.

Now we submit that the written word speaks for itself and shows an understanding of futurity that man of himself could not have.

Our fourth text is, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Peter 1: 19. That we will endeavor to do.

PERSONAL TESTIMONY.

We believe in God because we find in his word the revelation of a perfect law, that if heeded would fill the world with love and bring equality and peace. We believe in God because we have something further than the written word or that which we may see. That brings us to our fifth and last text: "If any man will do his will, he shall know of the doctrine."—John 7: 16.

We have felt the influence of that Spirit promised to those who do his will, and know that it is not of earthly origin. We do not depend solely upon the word of others. Our gospel came not in word only. We received it not of men. It came in power, with assurance, and with the Holy Ghost.

We have sketched the picture, roughly, drawing in outline some of the truths that appeal to us. Others may fill in the details at leisure; and perhaps may discern some prominent points that are merely suggested in the sketch.

ELBERT A. SMITH.

EDITORIAL SELECTION.

LABOR DAY.

In the sweat of thy face shalt thou eat bread.—Genesis 3: 19:

Labor Day is a typical institution. By celebrating it we formally acknowledge the honor and respectability of labor and pay tribute to it. Nowhere on the globe is the honest labor held in such high esteem as in the land of the free and the brave. America was the first to break with the ancient prejudice, as though labor, and especially manual labor, belonged to the slaves and was not becoming a free man.

It was the word of a curse, laid as a punishment on fallen man: "In the sweat of thy face shalt thou eat bread;" but it came from the Merciful and Gracious, it was blessing in disguise. No doubt, labor has a serious aspect. It never betrays its origin. At times it is a painful obligation, which opens our eyes to the fact that it is no paradise any more in which we live, an endless battling against the thorns and thistles, which continually threaten to rob us of the fruits of our endeavors, and the field of our labor shows more dead and maimed than the bloodiest battle field. It proves a dire necessity, growing out of that eternal law: "That if any would not work, neither should he eat."

Nevertheless, it is a true saying that labor is the spice of life. Moses says that the strength of our years is labor and sorrow, and history clearly shows that the toiling on a barren soil and the battling with cold winds and waves has brought forth the master races which govern the world. In labor we find diversion and peace when troubles beset us; in labor we find the highest satisfaction, if we do it in that unselfish spirit, of which Saint Paul says that we should "labor that we may have to give to him that needeth."

To labor is indeed a blessing, and justly do we honor it. And, though we may often groan under our burden and sigh under the sweat of our face, we may comfort our soul with Him who has labored without ceasing, who lovingly stretches forth his arms and bids, "Come unto me all ye that labor and are heavy laden, and I will give you rest."—Editorial in *New York Herald*.

A CORRECTION.—We have received a letter from the person referred to, but not named in Brother Elvin's article, entitled, "Did the conference err?" This person desires to have us state that he did not question the propriety of the conference sustaining the President as a prophet and revelator; he challenged the use of the word *seer*, only, as he holds that the meaning of the word did not justify its use in the way that it was used. As the brother was not named in the article, or identified, or compromised in any way, we will not name him here.

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Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."—PART 34.

BY S. W. L. SCOTT.

ORGANIZATION AND WORKS.

In the further organization of the church, seventies were chosen after the organizing of the twelve, whose duty is to minister the word, a high council composed of twelve high priests. This was to be a judicial body, having the decision of cases arising within their jurisdiction which came to them on appeal. The general church organization was to have a presiding bishop, assisted by two counselors having charge of the general financial concerns of the church, (1 Timothy 3: 1-7.) And provisions were made for local organizations with branches, and stakes; also, provisions were made for keeping the records. 'Twas not an idle, easy, passive people, but a toiling, and self-sacrificing body who, as a monument to their industry, and sacrifice, their devotion to the cause established by inspiration of God, as well as evidencing their honesty, left standing on the hill at Kirtland the historic building known all over the world as the Kirtland Temple.

In those early days, it was remarkable when we note that no such cities as Cleveland, or Painesville, were in existence. No such lines of railway, as the New York Central, Saint Louis, or Lake Shore and Michigan Southern traversed that section. The people brought the stone on the ground as best they could, and the work progressed to completion.

"OF THE BLOOD."

In taking the Saints "west," Elder Traum drops a thought regarding the bishop, chosen at Kirtland. He must be of the "*blood*," must be "a literal descendant of Aaron," "that is a Jew." How shallow this looks! Traum himself, according to his logic, would cast derision at Saint Paul, who said, "As many of you as have been baptized into Christ, have put on Christ, and if you are Christ's *you are Abram's seed*, and *heirs according to the promise*."—Galatians 3: 27, 29.

Traum had better be looking up his own pedigree, but as we do not have access to his genealogy, we pass along. Our critic spreads his "narrative" over a great deal of ground, and in the account he tries to give of the Saints going to Missouri, he quotes one paragraph of section 45 of Doctrine and Covenants whereas he cites two—paragraphs 12, 13,—and this one he garbles, (as usual) omitting words, and changing others. The prophecy refers to the *ultimate* establishment of the city, as expressing what the Lord would do if the people were faithful, that the inhabitants of Zion through *righteousness* were

to become "terrible," in the same sense as Abraham's children when righteously obedient were "terrible," even "from their beginning." The Bible reads: "And they journeyed; and the *terror* of God was upon the cities that were round about them, and they did *not pursue after* the sons of Jacob."—Genesis 35: 5. Also of Israel under Joshua, see Joshua 2: 9. There is absolutely no warrant for Elder Traum's conclusion that the prophecy is a failure. Why did not Elder Traum quote paragraph 11 of this section? Why did he not quote paragraph 12, so that his readers might get full benefit of the "failure"? The whole *prophecy* of paragraphs 13 and 14, are based upon the *conditions set forth* in paragraph 12.

A FAVORED WITNESS.

Elder Traum devotes so many pages of his book fortifying an *assumed position* that the Saints finally in the exodus from Kirtland, organized "a military expedition," and under God, they were to proceed to "the redemption of Zion *with power*," that it is useless to notice his conclusion if we attack and demolish his premises. But before noticing this subterfuge of a foundation, we return with him, as he leads, from Missouri to Kirtland. In the Prophet's absence from Kirtland and vicinity, "the new converts" were privileged to become acquainted with the internal arrangement of the church, which revealed a plot. On page 233, he permits Simonds Ryder to explain the defilement, with "tar and feathers," according to Joseph and Sidney, March 25, 1832, as follows:

During the next spring and summer several converts were made, and their (the Saints) success seemed to indicate an immediate triumph in Hiram. But when they went to Missouri to lay the foundation of the splendid city of Zion, and also of the temple, they left their papers behind. This gave the new converts an opportunity to become acquainted with the internal arrangement of the church, which revealed to them the horrid fact that a plot was laid to take their property from them and place under the control of Joseph Smith the Prophet.

Of this Elder Traum asserts:

This according to Ryder, was the direct cause of the maltreatment of the Mormons when they again came to Hiram. There is no good reason to question either the historical or philosophical accuracy of that statement.

Oh, no, Elder Traum would not question the philosophical accuracy of Ryder's "statement." His mind is made up. The statement is *from* a "patriarch" of the Disciple Church, and *against* the "Saints' Church." "The internal arrangement of the church" revealed in the "papers" referred to, if any were left behind, was the "law" of the church given after they arrived at Kirtland, the promise of which law was made in a revelation to the Saints before they left New York. This law is found in section 42, Doctrine and Covenants, and after inculcating such

commands as prohibit evil, and enjoin that which is good, in spiritual, and moral deportment, it says in paragraph 8,

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

The Saints were so misrepresented in their faith by "reports" which the people, disposed, as is Elder Traum to receive *without* question, and made up their verdict from "Mother Grundy's" altar of gossip. Ezra Booth, who had apostatized from the church, was prejudicing, exciting, and blinding the minds of the people, and *stirring up* persecution against the Saints by publishing scandalous letters through the columns of the *Ohio Star*, at Ravenna. Joseph and Sidney preached in Shalersville, Ravenna, and other points, allaying prejudice, and blindness, and persecution to an extent, correcting misrepresentations, and setting forth facts, and truths. Would it be any wonder that people would misunderstand, and misrepresent the faith of the church, when Howe in his batch of lies makes the eighth paragraph of section 42 read, "If thou lovest me, thou shalt serve me, and keep my commandments, and thou shalt consecrate all thy properties, that which thou hast, unto me, with a covenant and deed which can not be broken"?—Howe, page 129. I hope Elder Traum will make a note of this *garbled* quotation by *his* witness. He knew that the work he assailed could not be defeated by *truth*, hence the adoption of lies. The Campbellites knew the work would not down, by the facts in the case, hence the "tar and feathers."

ABOUT RYDER.

But we are going to prove that Simonds Ryder, et al, did not possess even a *misrepresentation*, upon which to base such a diabolical act. We wish Elder Traum to right about face, and listen to President B. A. Hinsdale once more, as he pours out eulogistic oil *into* the *supposed* wounds caused by Ryder's Mormon defection, during that funeral sermon:

It may seem strange that a man of Father Ryder's strong mind and honest heart, could even temporarily have fallen into the Mormon delusion. Let us not fail to remember, however, that Mormonism in northern Ohio, in 1831, was quite a different thing from Mormonism in Utah in 1870. It then gave no signs of the moral abomination which is now its most prominent characteristic.—Hayden's History, p. 252.

"Mormonism" in 1831, in northern Ohio, *gave no sign of moral abomination*. Nothing but good. Then why did these desperadoes, and religious bigots, carry on this satanic scheme? They were

destitute of facts to meet the issue. Hinsdale tells us the thing that staggered Ryder regarding the faith of the Saints, over which he stumbled and fell, was the receiving of a "commission to preach," and in it he found "his name misspelled."—Hayden's History, page 252. Of course this was too much for learned minds. "Was the Holy Spirit so fallible as to fail in orthography?" An account of the destruction of Peking, China, he had read in June, and "remembered that six weeks before, a young Mormon girl had *predicted* the destruction of that city." He knew that Joseph Smith had commanded Mrs. Johnson to be whole, in the name of Jesus Christ, and her arm was restored to normal condition, so that she "at once lifted it up with ease, and on her return home the next day she was able to do her washing without difficulty or pain."—Page 250. He had investigated and found the ground occupied by the Saints solid and invulnerable. He knew not how "to explain the well-attested fact" of the healing of Mrs. Johnson's arm, save by the power of God. But the spirit of apostasy seizes him over the incorrect spelling of *one* word, and all of these "well-attested facts" become fictions, and now divested of argument and fact with which to meet the Saints in the open, in fair and manly encounter upon the platform, he seizes "tar bucket and geese feathers," sallies out under cover of night, heading a band of congenial spirits, (for whisky was in evidence) to carry into effect the doctrines (?) of the meek and lowly Jesus,—"the golden rule," to "do unto others as ye would have others do unto you." I do wonder if in this instance they carried into practice the "motto" of the current reformation,—"where the Bible speaks, we speak, and where the Bible is silent, we are silent"! But Elder Traum must have full benefit of all that justifies such a proceeding, so we permit Simonds Ryder to speak also. In the letter of which Traum transcribes a small portion, we have the following:

In the winter of 1831, Joseph Smith, with others, had an appointment in the south schoolhouse, in Hiram. Such was the apparent piety, sincerity, and humility of the speakers, that many of the hearers were greatly affected, and thought it impossible that such preachers should lie in wait to deceive.

During the next spring and summer several converts were made, and their success seemed to indicate an immediate triumph in Hiram.

Here are men of confessed "*piety, sincerity, and humility,*" engaged in the honorable work of enlightening the people concerning a system of religion, which "*at that time showed no sign of moral abomination,*" under the guaranteed protection of a republic, the base of which was rapidly spreading from ocean to ocean. It had reared its head,—its splendid dome decked with stars,—clear above the clouds, had taken out the foul records of the pestilential heresies, the thumbscrew, the fagot, the

padlock for the lips, the chain, and forge of religious and political barbarism. These deep, and damning, and almost ineffaceable blots of dishonor, were throttled by the shining and resplendent keystone of the arch, the golden words, "All men are born free," to "worship God, according to the dictates of conscience." Whether the Saints were right or wrong, there was no justifying causes for the disgracing national honor, trampling the rights of men and society in the mire, and substituting *mobocracy* for law. Sympathizing friends may cover such cowardly conduct with glowing asseveration, as a model to parade in the gilded pages of history, but this strike at the guaranteed freedom of individual worship, the attempt at tyrannizing the consciences of men, which it entails, is a stain coextensive with such parade, that all the special pleas can not remove.

AGAIN NO CASE.

Page 238, chapter 18, Traum criticizes an account given by Joseph Smith, of an attempt to poison him. That at a certain point in Indiana en route from Missouri to Kirtland, they tarried for four weeks at a village near the falls of the Ohio River, stopping at a hotel. Of this event Elder Traum says:

One day, when I arose from the table, I walked directly to the door and began vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the contortions of my muscular system that my jaw was dislocated in a few moments. This I succeeded in replacing with my own hands, and then I made my way to Brother Whitney (who was on his bed) as speedily as possible. He laid his hands on me, and administered to me in the name of the Lord, and I was healed in an instant, although the effect of the poison had been so powerful as to cause much of the hair to become loosened from my head.

Then adopting Elder D. H. Bays' demurrer to the same, he says:

D. H. Bays has demurred from the statement here made, issuing several reasons for the incredibility of the tale. Summarized, they are as follows: No proof was offered to show that poison had been administered to Smith by anybody—he only suspected it; no analysis had been made of the "poisonous matter" by a competent person, which would be the only means of determining the correctness of the suspicion; the fact that Smith turned sick at the table might have been produced in various ways, in the absence of poison; that the fact that Whitney laid his hands on Smith is no proof that he "healed" him, as the "vomiting" would tend to give relief from his nausea; that God never does anything by halves, hence the improbability of him having healed the prophet, while permitting the deleterious effects of poison to loose the prophet's hair; and, finally, that if God healed Smith under these circumstances, why did he not heal Whitney's broken leg?

Why, Elder Traum, you and your fellows try to make a case where there is none, and then demand unreasonable evidence to support it.

If the proposition that Joseph "vomited poisonous matter," is admitted because not denied, where is the necessity of proving that poison was adminis-

tered? Mr. Smith is simply relating an experience, with no reference to *legal process*. The account does not represent him as trying to sustain a case against anyone, nor as trying to prove that Jesus told the truth when promising, "and if they drink any deadly thing it shall not harm them." If Joseph had intended to prosecute some one, he doubtless would have secured the evidence proper for the sustaining of his case, and even here, after proving that *poison was administered*, it were useless to prove *the presence of it*. That the account says that after the laying on of Whitney's hands in administering "in the name of the Lord," Joseph "was healed," but the effect of the poison had been so "powerful as to cause much of his hair to become loosened." This enables Traum and Bays to assert that "God does nothing by halves." This surely indicates the ideas these men entertained of the things of God, and their knowledge of the Bible. We cite Elder Traum to a case under the direct supervision of the Son of God, and ask him if his statement of "*halves*" can stand sustained:

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said, I see men as trees walking. After that, he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.—Mark 8.

But Traum asks, "If God healed Smith under these circumstances, why did he not heal Whitney's broken leg?" Now such reasoning involved in the question, would, applied to cases in the days of Paul, *elevate* Traum to an unenviable position. Timothy was sick, and the apostle advised "a little wine for thy stomach's sake, and thine often infirmities."—5:23. Why didn't he "heal him" by the laying on of hands? Again, Paul says: "Erastus abode at Corinth; but Trophimus have I left at Miletum *sick*."—2 Timothy 4:20. Why didn't he heal the man? Paul was afflicted, "a thorn in the flesh," a "messenger of Satan buffeted him," he prayed *three* times for its removal, and the answer to his prayers was, "My grace is sufficient." He had to endure it. Why did not God "heal" him?

Again, when Paul was on the island called Melita, and a viper came out of a bundle of sticks and fastened itself on Paul's hand, where was the "competent" authority to *analyze* the *poisonous matter* deposited in Paul's hand? Where is the "competent" person who determined that it *was* poison. "Competent" authority, "being the only means of determining the correctness of the suspicion," what then, there being none such, as demanded by Traum, the case is one involving the miraculous of New Testament times, yet is *fraudulent*. Will our critic thus

entangle himself in the meshes? Luke is the only one who has sent down his testimony in the Bible to this "sign" following the believer.

NOT A LOGICAL CONCLUSION.

Now let us follow the "thread" spun out by Elder Traum, down into Missouri. The Saints had received instruction relative to the "gathering," up to this time, and as the "West" was pointed out to them as the principal place, and as the gathering at Kirtland and in the West were almost simultaneous, we will allow the historian to lead in the matter:

Soon after locating at Kirtland revelations were received providing that the principal place of gathering would in the future be in the West, with Independence, Missouri, as the center place. A portion of the church emigrated there as early as 1831, bought, and entered from the Government a great amount of land, which they improved to such an extent as to excite the jealousy of neighbors. They published also from Independence a periodical called the *Evening and Morning Star*. They also began the publication of the revelations received by the church under the title of "The Book of Commandments." The members of the church were principally from the Eastern States, while those among whom they moved were largely from the South. The prejudice that existed between these two sections of the country at that early day, and which finally culminated in the Civil War, served to make the breach wider and wider, until the friction became so great that the citizens of Jackson County, using the religion of the Latter Day Saints as a pretext, arose and expelled the Saints by force from their homes, destroyed the printing press, scattering the contents of the printing office in the streets just at the time when the Book of Commandments was in press, so all that was ever preserved of this book were some of the loose sheets gathered up by individuals which never had the advantage of being compared with the originals and thus corrected, and hence never received the indorsement of the church as a publication.

The expulsion from Jackson County took place in the latter part of the year 1833, and the Saints found shelter in the adjoining counties, principally in Clay, where they lived in harmony with their neighbors for some time.

Finally, though there was no outbreak of hostilities, more or less friction occurred, principally on the account of the efforts of the citizens of Jackson County, striving to stir up strife; and so it was mutually agreed that the county of Caldwell should be organized for the purpose of permitting the Saints to colonize there, they to purchase the land from the settlers who were in that territory. The act of the legislature providing for the organization of Caldwell County was approved December 29, 1836, having been introduced in the legislature by Honorable A. W. Doniphan, of Clay County. The Saints had previously commenced settling in the county, and they continued so to do until a large part of the territory was occupied and cultivated. Here Joseph Smith and other authorities of the church finally removed, and the headquarters of the church was established at Far West, the county seat of Caldwell County. For several years peace and prosperity reigned; but persecution again arose, the causes of which we have not space to present in an article of this kind, but which finally culminated in the Saints being driven from the State by order of the Executive, L. W. Boggs, in the winter of 1838 and 1839. This was the cause of much suffering on the part of the people who, in many instances, had their homes destroyed. They were driven out in the inclemency of winter, to make their way as best they could out

of the State of Missouri. The majority of them settled in Illinois, in the vicinity of Quincy, finally purchasing a site including the village of Commerce, where they laid out and settled a city subsequently known as Nauvoo. Prosperity again attended them, and several thousands of the members of the church gathered from all parts of the United States and foreign countries, until it was estimated that in Nauvoo and vicinity there were about thirty thousand members.—SAINTS' HERALD, March 22, 1905.

Elder Traum, following the lead of David Whitmer, asserts that "the publication of the 'Book of Commandments' led to the expulsion of the Saints finally from Missouri." That "from the time some of the world got hold of the revelations the ill feeling toward the Saints began to increase."

We ask Elder Traum what was the cause of ill feeling and persecution *before* this time, in New York, and the bitterness of the world toward the Saints in Ohio, when mobocracy was usurping the place of the law, among the Disciples? All church history shows that the mobbings, and persecutions of the Saints, at the first, were because of the coming forth of the Book of Mormon, the promulgation of the restored gospel, and the general legitimate church work; and that which arose in Missouri was caused by the Saints being believers in the Book of Mormon, and the prophetic mission of Joseph Smith, coupled with the fact that the Saints were from the East, and were free state, and antislavery people. The persecutions, and ill feeling referred to, existed *before*, and led up to the destruction of the printing press by a mob, until which time the world did not "get hold of the 'Book of Commandments'"; for it was at this time the unfinished issue was scattered in the streets by the mob, and picked up by some, and in a demoralized condition, they preserved, and had them bound. A *true* copy would make our position easier of defense if we could obtain it, but where?

(To be continued.)



DEALING WITH THE ERRING. ---NO. 5.

BY CHARLES FRY.

FORGIVENESS.

Forgiveness is the acknowledgment of the repentance and restitution of one who has offended; the relinquishment of all claims against him, and the receiving him into fellowship; or, in case repentance is not shown, regarding the unrepentant with compassion and dealing with him justly and mercifully.

COMMANDED OF GOD.

The Apostle Paul taught that the saints should "forgive . . . one another even as God for Christ's sake hath forgiven you." (Ephesians 4:37.) The necessity of forgiveness is clearly set forth in the parable of the king who forgave one of his servants ten thousand talents, or over nine million dollars,

because he professed willingness but inability to pay. This same servant went out and found a fellow servant who owed him an hundred pence, or about fifteen dollars, and demanded payment. His brother expressed willingness to pay but his inability at that time, and asked that he be given further opportunity, but the unmerciful servant refused and cast him into prison until he should pay the debt, with the result that the king canceled his forgiveness of the ten thousand talents and the wicked servant was required to pay all. (See Matthew 18: 23-35.) Men's sins against God are grievous and far surpass any which may be committed against them by their fellow man, and he who is unwilling to forgive his brother the minor sin is unworthy of God's forgiveness of the greater sin. The parable closes with the significant warning:

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses.

The Lord further instructs upon this point:

If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.—Matthew 6: 14, 15.

Ye ought to forgive one another, for he that forgiveth not his brother his trespasses standeth condemned before the Lord, for there remaineth in him the greater sin.—Doctrine and Covenants 64: 2.

And ye also shall forgive one another your trespasses; for verily I say unto you, He that forgiveth not his neighbor's trespasses, when he says he repents, the same has brought himself under condemnation.—Mosiah 11: 140.

Those who insist that an offending brother shall come and ask forgiveness before they forgive him, find no warrant for such a course in the law of God, nor the rules of the church. Repentance and confession are the requirements necessary to entitle one to forgiveness, and when they are shown, forgiveness should be granted without further requirement.

Should an offender refuse to repent it still remains the duty of the offended to forgive, for "of you it is required to forgive all men." (Doctrine and Covenants 64: 2.) Of necessity forgiveness granted under such conditions must be of a different kind or degree than that granted upon a true repentance. Forgiveness of the unrepentant may still require the forgiver to administer justice though the same must be done with mercy and compassion, for the interests of the body, the church, must be considered as well as those individuals, and one unwilling to repent can not but endanger the welfare of others by remaining in the church.

Ye shall bring him before the church, and do with him as the scriptures saith unto you, either by commandment or by revelation. And this ye shall do that God might be glorified, not because ye forgive not having not compassion, but that ye may be justified in the eyes of the law, that ye

may not offend him who is your lawgiver.—Doctrine and Covenants 64: 2.

Bitterness, hatred, malice, have no proper place in the heart of a child of God, no matter what the provocation, but a merciful heart must not prevent true justice. The seeds of bitterness growing in a human soul if unremoved will bring spiritual death as certainly as the germs of disease if unremoved will cause the death of the body.

HOW OFT FORGIVE.

Till seventy times seven.—Matthew 18: 21.

Yea, and as often as my people repent, will I forgive them their trespasses against me. And ye also shall forgive one another your trespasses.—Mosiah 11: 139.

FORGIVENESS BY THE CHURCH.

Many offenses are against society or the church rather than against individuals, in which cases the church is to act the part of a brother in laboring with the offenders through its officers, and when they repent and confess the church must forgive. The only proper procedure in granting such forgiveness is after approving the repentance and confession at a regular, or especially called, business meeting, due notice of which had been given, that a motion should be properly made, seconded, and voted upon, granting such forgiveness.

There is no warrant whatever in the law for a repentant member having forgiveness withheld for six months or any other period of time. If he repents and confesses his wrong he has done all within his power and the duty is at once laid upon the church to forgive him. Some may urge that perhaps his repentance is not sincere and it would be better to wait awhile before forgiving him in order to prove him; but that is a separate matter from the one just stated. We have already stated that the confession of a brother overtaken in transgression should be approved by separate vote before forgiveness is granted. If there be reason to believe that he has not truly repented and that his confession is not complete, or is insincere, then such confession should not be approved, and under such circumstances forgiveness would not be in order. The church has a right to be satisfied that the offender has truly repented and that his confession is such as covers the offense; but when such satisfaction is given, the penitent member has the right to forgiveness, and that immediately.

On the other hand, the church is not permitted by the law to forgive any transgressor who has not repented and confessed. On no other grounds can forgiveness be granted by the church, and on this point the law is specific: "*He that sinneth and repenteth not, shall be cast out.*" (Doctrine and Covenants 42: 7.) To forgive unrepentant sinners is to give place to sinners in the church or kingdom

of God, and if it be permissible to retain such in the church, then consistency would require that we receive people from the world on the same basis,—without repentance. But that would not do; the church must be kept pure, and God has said to the elders, “Ye shall see that my law is kept.”

WHEN FORGIVENESS CAN NOT BE GRANTED.

There are a few crimes which the church may not forgive under any circumstances,—crimes which are so serious that he who commits any one of them has “sinned unto death.” (See Doctrine and Covenants 64:2.) They are,

1. *Murder.*—This crime must be proved according to the laws of the land, and when so proved is not to be forgiven.

He that kills shall not have forgiveness in this world, nor in the world to come.—Doctrine and Covenants 42:6.

For remember that he hath no forgiveness.—Paragraph 21.

2. *Adultery, second offense.*—It seems to be the general understanding that this offense refers to the second one of which the church has taken cognizance. The statement of the law is:

Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out.—Doctrine and Covenants 42:7.

3. *Leaving companion in wedlock for the sake of another.*—This does not refer to the crime of adultery, though adultery is a part of it. The real offense is leaving an innocent companion in wedlock, perhaps with children, without the support and care which a husband and father, or wife and mother, should give a family. An offense of this kind is never committed on the impulse of a moment, but upon deliberate consideration and planning, and there are none who have intelligence enough to be at the head of a family, but who must be capable of knowing the seriousness of such a violation of the marriage vows, and of the injustice, the anguish of mind, the burden and pain of the increased responsibility, and the loneliness and sorrow of a blasted life, which are all placed upon the deserted one. To do all this for the sake of another person who has no claims upon the deserter constitutes a heinous crime paralleled only by murder. The scriptural statement follows:

If ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they be married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.—Doctrine and Covenants 42:20.

The church is here warned in regard to this crime, not to receive into membership any who are guilty

of it “if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.” If such persons have married again they have put themselves beyond the possibility of repentance, for to leave the second companion in wedlock to go back to the first would be but repeating the offense. In other words, an attempt to make right the previous wrong, a repetition of that wrong would be necessitated.

EDITOR'S NOTE.—The next paper in this series will be devoted to the subject of “Charges.”

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LEAVES FROM LIFE.

EXPERIENCES: AND HOW I BECAME A LATTER DAY SAINT.—PART 1. BY ELDER H. N. SNIVELY.

As I have been requested to write a brief history or sketch of my life and experiences for the Fifth Quorum of Elders, I assume the task with a degree of diffidence; not but what I have that to write which might be of interest to all who read it, but I feel my inability. However, I will try.

I was born in Pike County, Illinois, April 9, 1845. When I was two years of age my parents moved to Vanderburg County, Indiana, and lived there about twelve years, then moved to Warrick County, living there until September, 1865, when they moved to Iowa. My parents joined the Latter Day Saint Church under the preaching of the elders of the old church.

My experiences in life have been somewhat peculiar, and of that character which have helped to confirm me in the truth of this latter day work.

I remember a time, when quite a small boy, of asking my mother who God was and where he lived; if Jesus was his Son, and if Jesus looked like God. These and many other like questions were propounded, some of which were answered to my satisfaction, and some others were not.

What my mother had told me, and what I had seen, had only aroused in me a desire to learn and know more about God and his watchcare over us.

I want to speak of that part of my life that I consider one of the most important, with the idea that it may be of help to some of the good mothers of Israel, as well as some of the sons of those mothers. When but a very small lad and much of the time under the direct care of my mother, it came forcibly to my notice that many of the children were afraid; some people call it natural fear, but to me it has always seemed to be unnatural fear. In noticing this it seemed but natural to mention it to my mother and find the cause of it all. I had seen nothing to cause one to fear and could not understand why anyone should fear any more at night than in the daytime. So I asked mother as to the reason for it. “Mother, don't you think that God

looks after us just the same at night as he does in the daytime? If we should be in danger, wouldn't he do just as much to save us at night as any other time?" These and similar questions were laid at mother's door, and like the good mother that she was, she reasonably and consistently told me all about the love of God and that he was as willing to bless his children after the setting of the sun as at noonday. Thus, instead of having the fear of hobgoblins, bears, and other imaginary things to overcome, if I didn't do so and so, I was led to have the simple faith in God that wonderfully helped me in after years. I consider the early training of faithful mothers as having the greatest influence in the life of the growing child. The early impressions of the child are the most important ones. Mothers, teach your children when young to have that simple faith in God that it is in your power to do and you will never lose the reward.

I had a great desire to learn to read so I could read the Bible and learn some of the things I desired to know. My father had given me a little Testament, and when I got so I could read a little I would slip off to myself, sometimes, and read, where no one could disturb me.

My educational advantages have always been limited. In our days there were no free schools. At times there would be a teacher come into the neighborhood, and if he could get enough parents to agree to pay a certain amount for a term of school there would be a school formed. It was my privilege to attend such a school part of the time for one winter, but not steadily enough to help my education very much. This, with ten weeks in a business college in after years, has been the extent of my schooling.

One time, after reading in the Testament that my father had given me as to how the people were blessed with the Holy Spirit, by which they spoke in tongues and prophesied, I wished I might some day receive the same blessing. There was such a joyous feeling come over me at the time that I could not understand it and did not know what it meant. Since receiving the gospel, I have been made to realize what it meant to me, as I have received it many times since.

Time moved on, and from what I had read in the Scriptures I desired to know more about religion, and as there was a Methodist chapel only half a mile away where preaching was kept up pretty regularly, with a revival occasionally, I had a chance to go and learn something about religion.

Finally I went to one of these revivals, and, having a desire to see all that was going on and to learn all I could about the work of conversion, I went clear up to the front by the "mourners' bench," as they called it. Of course I was only a boy, so they

took no notice of me, but I saw and heard enough to satisfy me that their religion was mostly excitement. I remember one night when a young man, a neighbor of ours, went up to the "bench." He didn't make as much noise shouting and hollering as some others did, and his old mother came back to him and said, "Shout, Billy; cry, Billy; your mother's here."

I concluded from what I saw and heard that the more noise they made the more religion they thought they had; consequently that kind of work was more of an amusement to me than a serious consideration.

Soon after this my father sold his farm and we moved into another locality in which were some people who belonged to the Christian Church, commonly called Campbellites. By and by my father and mother united with this church; were not baptized, just gave in their names so as to worship with them. Not long after this a young preacher came to me one day and tried to persuade me to come the next Sunday and be baptized. I told him I didn't think that the members of his church preached the gospel. Said I, "You don't believe in the gifts of the gospel as they were received in the days of the apostles." He said they were not necessary any more; for me to come and be baptized anyway and it would have an influence on some others and they would come. To this I replied that I did not want anyone to pin their faith on my sleeve.

Shortly after this there was a copy of the *Mil-lennial Star* fell into the hands of my father and he would read that paper almost day and night and one thing that seemed strange to us was that he at first did not want us children to get hold of it to read it, but we soon found out why he was so careful with it. It was because the paper taught polygamy.

One day I got the paper and found where it taught polygamy and I felt like throwing it into the fire. I didn't want to hear anything more about Latter Day Saintism.

My reason for referring to this incident is to show what followed. Sometimes that which appears to be bad turns out to be a good omen. Such were the facts in this case.

My father got the Salt Lake idea in his head and would not rest until he sold his place and started for Utah in the fall of 1865. I had told him when he was preparing to move that I would not go with him to Salt Lake; that I would never cross the plains with him. I kept in this mind and feeling until about three or four days before he started for the West. As the time drew near it made me feel terrible to think of my mother going away out west, and possibly I might never see her again. It was a little more than I could stand.

One day as father was fixing up the two wagons

for moving I asked him how far he expected to go that fall. He said that he expected to go as far as Council Bluffs and stop for the winter.

When he told me this, I then said, "If you will give me enough money to bring me back to Indiana in the spring, I will go with you and help you through the winter."

To this proposition he said, "I will give you twenty-five dollars if you will go."

"All right; I will go then."

When some of my associates learned that I was going out West too, they seemed to feel very bad about it, and some tried to persuade me not to go. Others told me that I never would come back, but I insisted that I would be back in the spring, that my two sisters and my brother were not going, and that I would come back to them.

On the day before starting, one of my friends wanted me to come and stay all night with him, which I did. Upon retiring for the night, he said to me, "Nephi, this is the first time you have ever slept in my house, and it is said that what you dream the first night in a strange place will come true."

"Well," I said, "if I dream anything I hope it will be a good dream."

After lying on the bed thinking somewhat of this little incident and imagining some of the things I would like to dream about if dreams would come true, I fell asleep. During the night I had the following dream: I saw three personages, and though I had never seen them before was made to know that they were Joseph, Alexander, and David Smith; the three brothers, all at one place. Joseph was preaching; though to me it seemed more like a political address to the world. He was talking to quite a large congregation of people. I listened to his voice earnestly so that I might know his voice from that of anyone else. I also took especial notice of the clothing of these three men; the style of the hats, etc. I thought David was most peculiarly dressed. He wore a black coat with a broad cape to it, and a soft, broad-brimmed hat. In my dream I thought I could pick those men out of a crowd of people anywhere. When this thought was settled in my mind the dream passed away.

On awakening in the morning, my companion asked me if I had dreamed anything during the night. I replied that I had dreamed nothing of consequence. The dream that I had was so at variance with what I wanted to dream of and so little of my way of thinking that I did not consider it of any more importance than a usual dream, and could see no significance in it. I was to see the significance later.

When coming across the State of Illinois, one evening we stopped to camp for the night in Hancock County, not far from Hamilton. There was a man standing at a gate in front of a fine, large house.

There was a large barn and plenty of yard room. My father asked the privilege to camp in the lot over night. The man gave his consent, and we drove in. He then wanted to know where we were going. Of course Salt Lake was the answer. The man then said, "Why, there are lots of Mormons or Latter Day Saints just over the river in Iowa." He also said that there was a large branch of the church out on String Prairie, Iowa, and that the church had been reorganized with young Joseph as its president.

When father heard this he lost all ambition to ever go to Salt Lake. Next morning we moved on through the town of Hamilton and crossed the Mississippi River on a ferry boat into Keokuk, Iowa. So we moved on until we arrived at String Prairie; and there, sure enough, we found a large branch of the church, just as the man at Hamilton had told us we would.

I thought they were a queer kind of people. They acted so free with us, we being strangers to them, but I thought that might only be their way and habit.

We had been advised by James Newberry to go on about a mile and a half and we would find timber so we could have fire while we camped out, and thus get along until we could find a house to move into. We camped at the edge of the timber, close to John H. Lake's house, and while there his wife would come out to our camp and talk with my mother. By and by she began to talk to me, or rather to try to talk, for I kept out of her way as much as I could, but she would follow me around the camp fire preaching to me, as I called it. One evening when she was trying to talk to me I walked around on the opposite side of the fire and just then a stick of wood which had burned in two rolled down toward her and the smoke came up in her face. She gave the smoky stick a toss toward me with her foot and said, "Nephi, keep your smoke to yourself." I laughed and said, "I want to smoke you Mormons out." Of course I didn't mean it. I did say it in a tantalizing way and I shall never forget the look she gave me as she stretched out her hand toward me and said, "Nephi, I will live to hear you preach this gospel." She further told me that there was to be a prayer meeting next evening at a schoolhouse up on the prairie and that I ought to go up and see the young people and get acquainted with them. I thought the matter over and concluded to go. Her words had made such an impression on me that I was really anxious to go. While I didn't really believe her, I couldn't get the thought out of my mind. The idea of her being inspired by a higher power was more than I was ready to accept at that time.

Next evening I went to the schoolhouse, and when I got there meeting had just begun; the one having charge was talking, and as I went in he said, "The meeting is now open. Pray or speak, as the Spirit

may direct." They began by singing a verse or two, then a prayer was offered; then one or two got up and bore their testimonies as they called them. I thought, Well, that is about like I have heard the Methodists do a great many times. Finally there was quite an old man got up. He had a staff in his hand and as he began talking he began trembling, and the staff began rattling on the floor. I thought, The poor old man; he has the palsy, or something as bad; when all at once he began talking a language that I couldn't understand. It amused me so that I began to laugh. All of a sudden there came to me such a feeling of rebuke that it made my very being tremble with fear, because it was told me by some power that what I was laughing at should at some time rest on me. I then understood that influence and asked the Lord to forgive me for laughing at that poor old man.

With this experience in my mind I desired to learn more, and kept on going to the meetings that fall and winter. As the district conference was held in the schoolhouse there on the prairie in December I had the opportunity of attending the conference, and I wish to say to all who may read these lines that at that time I had one of the grandest experiences of my life.

I went with my father and mother to meeting. When we arrived at the schoolhouse we found we were a little late; services had begun. We stopped outside the door to hear whether it was preaching or if some one was offering prayer. When I heard the voice that was speaking I hurriedly said, "Why, mother, that is the voice I heard in my dream back in Indiana, just before we left. It is the voice of Joseph Smith!"

We then opened the door and went in. I recognized the speaker as soon as I stepped in. I looked around for Alexander and David Smith, and soon saw and recognized them as readily as I did Joseph. Then I took note of the color and style of their clothing. I found it exactly as I had dreamed of seeing them. To me this was a grand experience—a revelation of facts which has helped me many times since, as you will see further on.

I attended meeting quite regularly that winter and became better acquainted with the people, thus learning that they did not believe in polygamy or any of the erroneous doctrines taught by Brigham Young. This relieved my mind wonderfully, as I had been brought to a condition something like that of King Agrippa when he said to Paul, "Thou almost persuadest me to be a Christian." But as my brother Joseph and two sisters still remained in Indiana I thought it would be better for me to wait and try to get them to come out and hear the doctrine.

That summer, 1866, I made preparation, and in September I went back to Indiana to my folks. I

then began to talk to them, trying to coax them to move west, to Iowa. I was successful in my undertaking, after talking to them and telling them a great deal about the church and its doctrines. My brother-in-law asked me if I would work a while with him in a coal mine (he was a miner), and then he would move to Iowa. My brother Joseph, and my brother-in-law and sisters were all willing to move, so I went to work in the coal mine. This was quite an experience for me as I had never been in a coal mine before, but I was very anxious to get them to go out west.

I worked nearly a month in the mine, then we fixed up wagon and team and started overland across the State of Illinois with my two brothers-in-law; leaving Joseph and two sisters to come through by rail. I have often thought of this as my first mission and of how successful it was, because during the next spring and summer all came into the church. But before any of them were baptized I was very much concerned about them, especially Joseph. I wanted to get him in the church before I was baptized. One Sunday when I came home, as I was working away from home that summer, 1867, I asked him some questions about the church, to find out how he felt. From his answers to me I thought he was about ready to come into the church. I said to him, "Joe, let's be baptized." He answered me and said, "No; if you want to be baptized you can do so; I don't."

Well, I thought, I will wait on him a little longer. I believe it was the next Sunday that he was baptized without letting me know anything about it. I was glad when I returned home on that Sunday and learned what had been done. On the following Sunday my sister and brother-in-law and myself were baptized by Brother John H. Lake in the Mississippi River at Montrose, Iowa, it being the 7th day of July, 1867. Since that time I have passed through some wonderful experiences, some of which I will relate to show the wondrous love of God; how his watchcare has followed me all along life's journey until the present time.

After I had been baptized and was presented for confirmation by the laying on of hands, I expected to receive through this ordinance the Spirit and power of God to such a degree as I had never before witnessed, but I was disappointed. Along in the week following my baptism there began to come on me such a feeling of joy, peace, and happiness as I had never before experienced. At this time I was working at a sawmill, running the engine, and boarding with the miller and his wife, whose house stood about fifty yards from the mill. One evening when it came bedtime, I went down to the mill to go to bed. There was a little room in the mill loft where I slept. After feeling unusually happy and joyful

all through the week, this night I was to pass through an experience which I shall never forget. When I went upstairs to bed and sat down to undress my feet the Spirit came upon me and something seemed to tell me that I ought to pray to the Lord to protect me through the night as he had done through the day. I was in the act of bowing in prayer when something whispered to me and said, "Why, they will hear you up at the house and make fun of you and laugh at you."

When this was told me I concluded not to pray. I knew that it was true that they could hear me and it was possible that they would make fun of my efforts. It did not occur to me that I could pray in any but an audible manner.

After I had made the decision not to pray, the Savior began talking to me again and said, "Are you ashamed to call upon me for protection through the night after my love has been manifest to you through the day? Are you ashamed to pray to your Lord and Savior? Then I will withdraw my Spirit."

That night I passed through the most trying ordeal that anyone could endure. The evil power came and fell upon me, and I was bound so I could not speak one word, though I tried with all the power I had. I wrestled with this satanic power until my strength was nearly exhausted, and all the time I was trying in mind and thought to pray to God for deliverance. By and by it withdrew from me. I felt very much fatigued, but I had passed through an experience that was a grand lesson to me; one I shall never forget. I think I can say that if the Lord ever spoke to anyone here in the flesh, he spoke to me. He suffered me to pass through this experience for my benefit, which in after years it surely was.

I attended church quite regularly all of that fall and winter; becoming more and more confirmed in the latter day work. There was one thing I had failed to do yet, which was to pray in public as well in secret; until one night at prayer meeting that fall at Montrose. Brother Borley was president of the branch and was presiding over the meeting. He called the Saints to order and announced a hymn which was sung; then he said, "Let us pray," and called on me to offer prayer. Well, I didn't know what to do. I tried to speak to him and ask him to excuse me, but not a word could I speak. I didn't know what to say, so I began to pray, after which all fear left me and the Lord blessed me with liberty.

Nothing of special note transpired until the next fall, when my mother was stricken with a complicated disease and passed away from this earth life, October 7, 1868. One thing she said to me as I stood by her bedside just before she passed away, which I hope I shall ever remember. She looked up into my face and said, "Nephi, be faithful. Blessed

Jesus." Then she closed her eyes in death. This admonition I have tried to fulfill, and hope I ever shall. I have thought that if I am as well prepared for the change when it comes to me as I believe she she was, I shall be satisfied.

In March, 1869, the spring following the death of my mother, I went to Keokuk, Iowa, and began working at the carpenter trade. Soon after my arrival the branch there advised me to get my letter of removal from Montrose and place it in the Keokuk Branch, which I did. From this time I began to pass through some wonderful experiences.

In April of that spring I attended the General Conference of the church which was held at Saint-Louis, Missouri. Quite a large crowd went down the river on the boat from Keokuk, and returned by boat. We had a nice time. David Smith preached on the boat to a large crowd of people. I thought, "What a happy people the Latter Day Saints are!"

After I united with the Keokuk Branch that spring some began to talk to me and say that I ought to be ordained to the office of priest, but I didn't feel that it was my duty to occupy that position in the church until I received some evidence for myself.

One night I had the following dream: I dreamed that John the Baptist came to me and handed me a grain cradle, such as I had used at home many a time cutting wheat, and he said to me, "Here, take this. I want you to cut this grain." Just then there was a very large field of wheat and brush mixed together appeared to me. The brush looked like hazel and the same height as the wheat. The wheat had a beautiful golden color, fully ready to harvest, and I then asked him, "Shall I just go through and cut out the wheat?" He answered and said, "No; cut all clean as you go, but be sure and save all the wheat. Separate it from the brush; put it in piles by itself, and let the brush lay on the ground." I began work as instructed, and after receiving his approval as to the way he wanted it done, the scenery passed from my view. I had looked at him very earnestly; took notice of how he was dressed, the kind of clothes he wore, the color of his hair and eyes, and his beard. I noted the full, wide face and pleasant expression, so I might recognize him if I should ever see him again.

My name was presented for ordination, and on June 11, 1869, I was ordained to the office of priest. Soon after this I was elected presiding priest by the branch and occupied that position until March 3, 1878, when I was ordained to the office of elder.

The people who have nothing to say have the hardest time saying it.

Some folds have no wolves without because there are no sheep within.

Letter Department

DUNLAP, IOWA, August 12, 1912.

Dear Saints: It is one year since I saw the beauties of the gospel, and joined the church at Dunlap, being baptized by Brother W. A. Smith, of Independence, Missouri. Happy and never regretted is the step I have taken. I have been cheered and encouraged many, many times since, and I know by keeping God's commandments and doing the best that we can God will take care of us to the end. I have read many *HERALDS* and *Ensigns* and have always been cheered by them. The fact is, I am simply hungry to know more and more of the gospel, and I am reading all I can possibly get, as God has said, "Blessed are they who thirst, for they shall be filled."

It is my desire to so live that my light may shine, so I may be a good example to those around me. It is my desire, and my whole soul is set on one thing, and that is, to try to raise my three little children aright, and direct their little minds in the ways of Christ. Mothers, I believe it is our duty to accede when our little ones come to us at night and want us to read to them just a little while, before bedtime, or tell them a story. I know it is our duty to lay everything aside and give them attention. I never gave it so much thought until I visited my oldest sister, Pearl Langton, at Lawton, North Dakota. Oh, to see that beloved mother rule her little ones, with never a cross word, but only as a mother should, by love and obedience, it is an example to us all. And her children do certainly show their affection and love for their parents. Never a night did the family retire without, even to little Marion, four years old, saying a little prayer by mamma's help.

I have tried to be more patient with my little ones lately, and I find many times each day, they come and climb upon my chair, or lap, and say, "Mamma, tell me a story." I always try to tell some simple bible story, and I find they are very much interested.

While in Dakota this summer I attended the camp meeting at Logan, North Dakota, and never will forget the wonderful testimonies and good sermons. Five young folks were baptized while there and may God be with them is my prayer.

My husband is not a member and I ask an interest in your prayers that he may be a Saint some day. I ask you all to pray for my two children that are afflicted. Helen has walked on crutches now two years, from hip disease. We think she is better than she has been, and I believe God will answer our prayers if we ask through faith. May God be with you all.

Yours in faith,

ELSIE STEWART.

TORONTO, ONTARIO.

Dear Readers of the Herald: To-night has furnished me with a pretty striking illustration of the truth of the old English adage that "It's an ill wind that blows nobody good," for my partner having gone with an aged lady friend, Sister Furness, to visit a brother and sister residing here in Toronto, and a heavy storm having arisen after I had returned from a men's bible class prevented my going to the house where my partner and friends are visiting, so I have been strongly tempted and prompted to write to your valued pages. I hope that peradventure it may accomplish an equal amount of good.

Do our lady and gentlemen friends and sisters who pen such able and interesting articles or letters for our official organ realize adequately how vast, nay, how valuable is the amount of good their pens not only have accomplished, but

are still accomplishing, both to the church and to strangers outside of the church?

We are extremely apt to forget that the words written and printed remain printed, and often find pleased and anxious readers when we have peradventure entirely forgotten not only what we wrote but that we had written at all. These readers may take up and peruse our written words in times and scenes where we least expected or imagined.

These thoughts have vividly forced themselves upon my mind as our lady visitor took up this afternoon, quite casually, the *Journal of History*, and there commenced to read an article by Vida E. Smith, the biography of our late esteemed elder and patriarch, Alexander Hale Smith. The light but vivid diction in portrayal of events and scenery in a country which the writer has never had the pleasure of visiting; the skillful and masterly blending of the tranquil, ambrosial aspects of the lovely springtime and of balmy nature, contrasting with the intensely awful scenes of tragedy and persecution and sudden death itself form a picture which the mind loves, even though it shudders, to dwell upon.

I think it was either Lord Byron or Lord Macaulay who said that "Gazing upon the entrancingly peaceful scenes of Marathon with its myriad blushing beauties of land and sky and verdure made the beholder an absolute and uncompromising atheist as to the phrase, 'Battle of Marathon.'" This meaning, of course, that the sublime calmness and tranquility of the plains of Marathon rendered it next to a physical impossibility for the beholder to force his mind to believe that so calmly tranquil a spot can by any known possibility have ever been the theater of one of the masterful and sanguinary battles or encounters of either ancient or modern times, be the battle scene where or when it may.

Nature, indeed, whether in earth, air, sea, or sky seems to have and ineradicable distaste for the scenes of human fear and bloodshed, death and suffering, and seems early to avail herself at one stroke, sudden or silent as the case may be, of obliterating every trace of the holocaust of death or tragedy of trial or suffering. Even so that after the scenes of fearful stress and storm and confusion that beset Joseph and Hyrum, some sweetly poetic soul has been enabled to sing:

"I came to the spot where the two martyrs lay,
And pensively stood by their tomb;
When in a low whisper I heard something say:
'How sweetly we sleep here alone.

"The tempest may rage and the loud thunders roll,
And the gathering storms may arise;
Yet calm are our feelings; at rest are our souls,
And the tears are all wiped from our eyes.

"We wander as strangers and pilgrims below,
To publish salvation abroad;
The trump of the gospel endeavoring to blow,
Preparing a people for God.

"Go tell our companions and brethren most dear
To weep not for Joseph, though gone;
Nor Hyrum—for Jesus, through scenes dark and drear,
Has kindly conducted us home.'

"I wept for the church, for her prophets were slain;
And I felt that deceivers were near
Who would lead from the precepts of virtue so plain,
Once taught them by Joseph the Seer.

"But anguish gives place to a fullness of joy;
Revived are the hopes that lie slain;
From the seed of the Martyr called by the Most High
Comes a prophet to lead us again."

And thus, dear readers, on and on through this evanescent and transitory life pass the scenes of stress and terror and turmoil. The stress of terror, of darkness and of death alternates most beautifully with the sweetly tranquil scenes of joy and peace; the peace of utter rest and quiet sunshine and hallowed tranquility.

This is so widespread, even universal a feature of our sublunary life that it is a physiological fact and axiom that the very excess of grief and misery over the sudden loss of life's dearest earthly idol will so operate upon the mind of man as to produce a reaction in which the sufferer or the mourner loses even the sense of absolute loss; or more accurately speaking, the sense of loss is really drowned and swallowed up in a complete paralysis of all emotion; for the sufferer seems to have actually gotten beyond feeling, for the time being at all events. This is kindly Nature's way of eradicating the desolating and destructive effects of the calamitous shock or blow to the system, and is one of the most merciful arrangements of an all-kind, all-wise, and all-powerful Creator and Preserver. It is exemplified in the merciful One who graciously and most magnanimously permitted his worn and sorrow-filled disciples to sleep, even in the awful Garden of Gethsemane.

It is recorded, doubtless upon exactly the same principle, of the natives of India and Ceylon where statistics prove that no less than an average of forty-four thousand persons annually fall victims to the lions, tigers, leopards, panthers, anacondas, etc., and that those patients who had been severely maimed invariably stated when interrogated by Doctors Graham and Mortimer that at the time of the attack they were so dazed and bewildered by the sudden and totally unexpected shock of the lion or tiger's spring, that although they saw their own arms or limbs terribly lacerated they experienced no pain or anguish whatever at the time. One gentleman whose right arm was terribly torn by a large panther, on seeing his friend about to shoot the savage animal, called out for him not to fire, as his only fear was that the ball, instead of killing the animal, would strike him.

Thus it is as Professor Loudoun says, and an established and incontrovertible fact that both animals and men killed under such sudden and startled circumstances enjoy an absolutely painless, because unconscious death. Precisely the same conclusion may be stated in the case of persons struck with lightning, as has been repeatedly detailed in the essays of the French scientist, Professor Arago, called "Essays on meteorology."

Thus, by a most wise and beneficent arrangement, two of the most terribly frequent causes of sudden and violent death in the tropical regions are rendered absolutely painless to humanity.

Were time and space available without encroaching upon the rights of others, this interesting subject might have been followed into other and scarcely less interesting and unexpected regions, but I will draw to a close, hoping that your many readers will have enjoyed this little talk upon a subject which exemplifies, in its limited sphere, the unlimited skill, wisdom, power, and understanding of Him who hath founded the earth.

Yours in hope of eternal life,

F. R. TUBB.

LEEDS, YORKSHIRE, ENGLAND.

Editors Herald: I will do my utmost to spread this latter day work which I know is the true work of God, and I do humbly and truthfully thank God, through his Son, our Savior and Redeemer Jesus Christ, for the light and understanding he has given me through the restoration of the gospel, and through his ministers who act as his spectacles. I can truthfully say that I have been brought out of darkness

into life and light, and I also have a knowledge for myself that my sins, which were numerous, have been forgiven through faith and hope and charity and the crucifixion of our Savior.

I finished reading the Book of Mormon this morning, and it is what its name implies—more truth, and a true vindicator of the Bible. I am going to commence reading the Doctrine and Covenants, which book I have hardly looked into as yet, but who is he who can doubt this work, having read even the one book? It is my prayer that this glorious work may spread, and even as I have accepted this gospel as a little child, and am growing more and more firm in it every day, that many others, both Jew and Gentile, may have a similar experience, and then Socialism and the many other so-called teachings, will cease to exist, they having no method by which to obtain their ideal state of society, hence continually striving one against another, which is in direct opposition to their teachings of harmony and peace.

May the blessing of God rest and abide with all in the faith, even the true faith of God.

HERBERT STOCHDALE.

ARMLEY, 11 Redshaw Road.

WINFIELD, KANSAS, August 18, 1912.

Dear Herald: Your pages come to us each week freighted with information of value to all who read. Wife and I have been here thirteen years, and in those years we have been visited by some of the eldership, among whom were I. P. Baggerly, J. Alfred Davis, F. C. Keck, J. Arthur Davis, and L. Connor. Brethren J. A. Davis and L. Connor held meeting at the home of Brother J. J. Boswell and mother in Winfield each week night, and at the home of the writer the first Sunday, and at the home of Brother and Sister George Vickery the next Sunday, which was preaching by Brother Davis at 10.30 a. m. and at 2 p. m. fellowship and sacrament. All of these services were very much enjoyed by the few Saints in this part; all of whom were present at the last two services, and as the result of the meetings in Winfield we trust some may be led to obey in the near future.

At least one good, noble woman is surely believing, and we pray that the good Spirit will continue to strive with her, that she may be saved. We are very anxious to have a tent in this part of the country, as we have no church house in which the ministry can hold forth when they come among us; and for this purpose the few Saints here have subscribed sixty-five dollars, and we hope the remainder will be forthcoming soon.

W. VICKERY.

The Eastern Michigan Reunion.

The Eastern Michigan district reunion of 1912 has passed into history and those who were privileged to be there will long remember both the spiritual time enjoyed and the spiritual instruction received. Many representing the priesthood were present, among whom were F. A. Smith, Brother McDowell, Brother Etzenhouser, E. K. Evans, Brethren Lev-erton, Bailey, Shields, Allen, Weaver, and Dowker.

The Lord in the manifestation of the Spirit through Brother McDowell said he was "preparing a pure priesthood."

The talks along social purity lines by Maggie Macgregor were a new feature, but very highly appreciated judging from the repeated requests for "another talk." The subject was not by any means exhausted, although Sister Macgregor gave four talks along that line. Only "the pure in heart shall see God." And God wants a people consecrated to him and keeping aloof from the contaminating influences of the world. The world has set up its standard of fashion and pleasure and demands the devotion of her votaries, and tens

of thousands eagerly hasten to obey her command and lay their all upon her altar. No sacrifice is too great, no suffering too severe for those who worship this empty bubble. The road to destruction is paved with allurements. It is made smooth and alluring with pleasures. The world is rushing madly to its doom, it is surely being prepared for the burning. If we would escape being drawn into its whirlpool of gayety and pleasure we must draw the line sharply between us, we can not dally with our salvation and say, "Good Lord, good Devil." "We can not serve God and Mammon." God needs a consecrated people. I once heard the remark, God is not hard up for money, but he is hard up for consecrated workers. Only "the pure in heart shall see God." Brother Alexander Smith, now gone to his reward, told Brother White in vision if I remember correctly, "There are not many Saints in celestial glory." Dear Saints, do not think eternal life is so easily won. It is a constant warfare of ourselves and of the world. Paul said, "Work out your salvation with fear and trembling"; "be valiant in testimony." Be up and doing, diligent and faithful.

In our branch meeting last Sunday, one of our sisters was permitted to see the recording angel recording each testimony and the gift said, "Be faithful and diligent if you would be protected from the terrible scourges soon coming."

MRS. A. MCKENZIE.

Alabama Reunion.

Having been elected reunion secretary, I am glad to report as follows: Reunion of the Alabama District was held at the Pleasant Hill Church, near McKenzie, Alabama, July 26 to August 4.

On the morning of the 26th the Saints met at 10 o'clock for prayer and testimony, after which organization was effected as follows: Submissionary in charge F. M. Slover was chosen to preside, with Swen Swenson as associate; A. E. Warr chosen secretary; D. T. Parker chorister; Sister Pearl Sellers organist; W. H. Drake janitor; Horace Sellers and Hiram Wiggins ushers.

Prayer service each morning at 9 o'clock. Preaching at 10.45 and at 8 o'clock at night each day. The speakers who occupied were J. W. Dubose, A. G. Miller, Lloyd C. Moore, F. M. Slover, Swen Swenson, F. P. Scarelliff, and A. E. Warr.

The reunion was, without doubt, the best in the history of the Alabama District. On the afternoon of the 31st, nine were baptized by Elder F. M. Slover, and on the following Sunday, sixteen more were baptized by the same brother, making a total of twenty-five, the majority being young people, some of whom are destined to shine as workers in the future, if faithful.

The good Spirit prevailed on all occasions, and at many times in power. The gifts of the gospel being manifested, bringing peace and joy to our souls. During the baptism of one young brother, another brother on the shore was wrapped in vision and saw him declaring the gospel to a large congregation. One sister was shown the baptism of her husband three times in vision, which was fulfilled during the reunion.

The callings of several young men were made known, and at the Wednesday evening prayer service following the reunion, after a day of fasting and prayer, three were ordained, viz: A. A. Weaver, formerly a priest, to the office of elder; D. E. Sellers to office of priest; and Hiram Wiggins to that of deacon.

Without detracting from the work of any, we desire to make special mention of the work of the presiding officers, which was of a high character, both in preaching and presiding. At the close of the reunion a letter and poem from our worthy Brother T. C. Kelley was read and much appreciated and enjoyed by all.

Reunion committee appointed for next year are: George Sellers, A. A. Weaver, and Hiram Wiggins.

Altogether the reunion was such a grand success that we have not space to mention, neither words adequate to describe it. Suffice to say, we had a grand, good time, and now may we carry into effect the instruction and admonition given, that we may be fitted and prepared for that great and grand reunion, is my prayer.

A. E. WARR, *Reunion Secretary.*

BAY MINETTE, ALABAMA.

Toronto Reunion.

The Toronto district reunion was held on the beautiful shore of Lake Sturgeon, from July 25 to August 5. Bishop R. C. Evans and Counselor J. T. Thompson, and James Pycock of the missionary force were chosen to preside.

The attendance was much larger than last year, there being over twice as many tents on the grounds. Several of the local ministry were present, but only one missionary. The preaching was done by R. C. Evans, J. T. Thompson, James Pycock, J. T. Whitehead, Frank Gray, and James Wilson. All the ministry were used, either to preside or to assist.

The preaching services were very largely attended, and interest kept up until the last service. Prayer meeting was held at nine, preaching at fifteen minutes to eleven, and preaching at eight. Two sessions of institute work were in charge of J. T. Thompson and James Pycock.

The weather was cold and wet, yet many enjoyed fishing, boating, etc., during the afternoons that were given over for recreation.

Sisters Hazel Hathaway and Elsie Hill had charge of the music, being assisted by an orchestra and choir.

Good meals were served at fifteen cents in the dining tent, in charge of Sister Faulds. Sister Hamilton had charge of the kitchen, where Brother A. Fields and Miss Fannie Dodd cooked, gratis. Sisters Lizzie Evans and Clark had charge of the refreshment tent. Several others worked hard; in fact, everybody did what they could to make the reunion a success.

The Cameron Saints did all they could by conveying people and goods and lending lumber, chairs, etc., to help the reunion along.

It has awakened some interest in the vicinity, and the committee in charge of arrangements are to be congratulated upon its success.

The Saints have returned home resolved to make next reunion larger and better than this one.

JAMES PYCOCK.

CAMERON, August 18, 1912.

Eastern Oklahoma Reunion.

Reunion met at Dagon Park, Wilburton, Oklahoma, August 2, at 10 a. m., and proceeded to organize as follows: J. F. Curtis chosen to preside, with Lee Quick and J. W. A. Bailey to assist; E. A. Erwin was chosen clerk; Doctor Dalbey, Lee Quick, and E. A. Erwin were elected press committee; H. R. Harder, Sister Dora Dalbey, Cora Harder, Johnnie White, and V. L. Lum were elected reception committee; J. F. Curtis was elected chorister; Effie Wallace organist.

The reunion lasted ten days. We had quite a number of good preachers with us. J. F. Curtis, Lee Quick, Jesse M. Simmons, J. W. A. Bailey, J. M. Smith, Alma White, of Independence, Missouri, S. W. Simmons, and E. A. Erwin.

The preaching was of a high order. We would often hear the remark, I never heard better preaching in my life. Our prayer meetings were fine. We had five services a day. Children's exercise at eight; preaching at half past ten;

and at two, and at eight in the evening. All those services were enjoyed by all that attended them.

Alma White preached one sermon to the Saints. It was as grand a sermon as ever was enjoyed in this country. I hope the effects of it will never be forgotten by the Saints, and will help them prepare for the coming of our Savior.

There were some hindrances during the reunion; it rained several days, and on Sunday morning, the last day of the reunion, we experienced one of the severest hailstorms I ever saw. Some sickness was in the camp. Brother Curtis and Brother Quick were both on the puny list.

Brother Curtis left us before the reunion was over, to take part in the reunion at Pittsburg, Kansas. He was feeling better when he left.

On Sunday evening, the day the reunion closed, we gathered at the water's edge. Lee Quick led six beautiful little girls into the waters of baptism. It indeed was a beautiful sight. V. L. Lum baptized a lady during the conference week, making seven baptized during the conference.

The sad time came on Sunday evening, the 11th, when the reunion closed. Brother Quick preached the closing sermon. We remained together until 11 o'clock, wondering when we would all meet again. My prayer is that if we never all meet again in this world we will all meet in that great reunion when our Lord comes to reign a thousand years; when not only the living will meet, but we will meet with all the pure and good that death has separated us from so long.

Brethren J. N. and W. H. Cox and Sisters Jose and Eli and Goodman, and Mattie Kelsie, from northeastern Texas, attended our reunion. They returned home rejoicing.

E. A. ERWIN.

Reunion at Cisne, Illinois.

I am here at the Egyptian Hospital, where I am recovering from an operation performed soon after the close of our reunion, and as the secretary of our reunion I promised to write a little account of it. The reunion was held from August 10 to 19, at a point three miles from Cisne, Illinois, where Brethren Fred O. Pritchett and Lloyd C. Moore had aroused an interest and had baptized a number of members, and with the assistance of the citizens had built a church house.

Peter Anderson, of the Twelve, and William Lewis, patriarch, with daughter Ruth, came at the beginning and remained the entire time, except that Brother Lewis and Ruth had to leave after the 11 o'clock service Sunday. We also had of our missionary force, I. M. Smith and C. E. Bozarth; also S. S. Smith, who came in from Independence on the last Saturday. Brother Sawley, of the Saint Louis District, was with us the entire time. So with the local ministry we had plenty of help.

The prayer meetings were marked with a high degree of spirituality, and the sermons were mostly along lines of duty and instruction to the Saints.

The deportment of the Saints was very commendable, with few exceptions. It is very evident that the upbuilding influences that attend our reunions are having a good effect on the Saints who attend them from year to year.

There were one hundred and forty regular campers on the grounds, with perhaps thirty or forty transient campers; the church house was partitioned off with the walls of the big tent and occupied by a number. There were twenty-six canvas houses. The weather was against us some, but we only missed two meetings on account of the rain.

Brother Lewis and Ruth were kept very busy with their line of work. Three were baptized during the reunion. The

arrangements for the boarding house did not materialize, so after coming on the ground and seeing the situation Sister Morris and Sister Nora Anderson agreed to run the dining tent for the ministry. With the help of faithful Cora Ellis, Bessie Wesner, and others, they did their work very acceptably.

The fact was emphasized in several ways that it is best to hold the reunions in branches where there are plenty of Saints to help carry it on, and a movement is on foot to secure ground and have a permanent location for the annual reunion. It is argued that the reunions could be carried on with less expense and with much more certainty about conveniences, etc. However, our reunion was pronounced a success and was thoroughly enjoyed by the Saints, who very patiently adapted themselves to the inconveniences of the situation.

The committee deserves credit for their work. We hope the reunion idea will grow upon the Saints, as it has a great influence on the lives of the Saints and teaches them to care less for the material things of the world and more for spiritual things.

A. H. BURROUGHS, *Secretary.*

MOUNT VERNON, ILLINOIS, August 22, 1912.

Aylor-Morgan Debate.

The debate between W. M. Aylor and F. W. Morgan, held eight miles west of here, is a matter of history and was a perfect success from our standpoint. It was well attended and hundreds of people heard the gospel set forth in its original fullness and purity. They also saw a nonprogressive Campbellite preacher decisively defeated.

The Campbellites challenged our people and we referred the matter to Brother Aylor, who came down and waited on them. Their little pentecostal cause went down when contrasted with the gospel in its fullness set forth by Brother Aylor. I think he is one among our great men of the church. He has the respect of the people who heard him as being a Christian gentleman and a debater of strength; dignified, but humble. Some of the Campbellites fell in love with him because of his ability. Considerable prejudice has been removed, and the Saints built up wonderfully. I would not have missed it for anything. I wished for so many of the Saints who were isolated and had not the privilege of hearing such things. The debate caused quite a stir and is the theme of conversation. The Campbellites are feeling sore over it. At the close of the debate one stated publicly that they were not satisfied and made another challenge, aiming to get a stronger man; so it may be repeated at Chilton, Texas, about October 1.

Brother Aylor got some bouquets. They wanted to pin them on him, but he didn't think it best, and they laid them on the table.

This is the first debate in this part, and the Saints are surely rejoicing in the fact that we have a faith that will stand the test. Opposition only makes it shine the brighter. I could set forth some points of the debate but will not. Suffice it to say that Brother Aylor, directed by the Lord, as I believe he was, met Campbellism at every turn, and his wit and humor entertained us nicely before the close. We were made glad we were Latter Day Saints.

Should anyone want to know about Brother Aylor I can tell them. He has been in our midst since July 19, and has been busy almost the whole time; accomplishing a great deal of good, building up the work and making many friends.

W. R. STANDEFER.

MARLIN, TEXAS, August 14, 1912.

Extracts from Letters.

Brother A. E. Martin, Herschel, Saskatchewan, sending a contribution for the Order of Enoch, writes: "We have moved out here and filed on a homestead. We thank God that we have the church papers to read. We are hoping that some day there will be a branch here. We hope to have an elder come and preach the gospel here. We go to hear both the Methodists and Presbyterians and get what good we can. The people here go to church and then to the ballroom. When they ask our opinion about such things we tell them that we do not believe in it and our church does not sanction it. It seems that pleasure is what the people want. We can say amen to the editorial articles in the HERALD about the Order of Enoch; it is just what we want to hear. We are thankful to God for the little we have and know that God loves a cheerful giver. We are sending the money to you, as we can not locate the address just now. Crops are good; never were better. Mosquitoes are very bad at present."

News from Missions

Utah.

A word from this part, regarding things as they are, and not as we would like to have them, may not be amiss.

As to the landscape, we have no fault to find with this valley of the mountains. Its altitude is 5,500 feet above sea level. Heber is a town of about two thousand inhabitants, and is not far from the head of Provo Canyon, which affords ingress from and egress to, the lower levels of Provo and Salt Lake valleys. But one can not live, either physically or spiritually, on mere scenery or pleasant landscape, be it ever so green and grassy. Neither can one truly live on the pleasures and amusements so much in evidence in Utah; at least not less so than elsewhere, when church houses or assembly halls are also dance halls, and I might say picture shows usurp the place of prayer meetings in the hearts and lives of the people, not excepting our own Saints altogether. There are many holidays and feast days, including the great "Pioneer Day" (July 24), peculiar to Utah. This afternoon (Friday), is here given up to baseball; all stores and even the post office closing during the game. I wonder if "Uncle Sam" knows it. To-night the dance in the amusement hall, hard by the synagogue ("Stake House"), overshadows all else, and competition with it is hardly to be thought of; that is, successful competition, yet we shall try to do something.

Brother Charles Chase and myself are domiciled with Brother and Mrs. Ola Johnson, and comfortably so. Brother Ola is the one "sheep" known to us in this locality. We hope there are others known to God, and that we may find them. I am glad to say that Brother Ola is all wool and a yard wide as to quality of discipleship, so far as I am able to judge. Mrs. J., whom Brother Ola has recently taken to himself, the wife of his old age, faithfully performs her part in caring for us, though a member of the dominant church. Hope our visit will not be to her disadvantage spiritually.

We have held two services in the Second Ward Meeting-house, with certainly not very large results (to be expected), when the attendance, or lack of it, is considered. Had to adjourn last night for choir practice, which did not convene seemingly, but sermonized on the street from 2 Timothy 3:1-5, being thus directed.

The night before, Brother Charles Chase discoursed intelligently and well on "Salvation for the dead." This subject

seems to have full more consideration in Utah than salvation for the living. We announced a subject for a street service to-night, but have since been informed that there is a city ordinance against all street meetings. Well, we will be there to talk to whosoever comes and wills, and see what develops.

We had quite an excitement and some amusement after the street service last night, while Charlie fraced with John Murdock, who contended with us on a number of points. Charles held on and would not let him go. Time, nor our persuasion did not seem to admonish him, so Brother Johnson and myself "trekked," with the battle still on. Charlie reported in the morning that he got his opponent in a corner, on the question of ordination to the Presidency, and that the bystanders remaining saw it and said, "The kid has got him cornered," but it seems the next thing was, the town marshal got Charlie cornered and warned him (us) against holding further street meetings. So what are we going to do about it, or what is the next move on the checkerboard? Possibly we are frozen out in warm weather, just as we thought we had a fire started.

I might say that I think and know that there are some, I don't know how many, good people in Utah, but they are so bound up in the combination that exists, that it is truly a problem to know how to reach and extricate them. When we as ministers and members keep the whole law and labor in full accord with its provisions and specifications, there must come to us power for the solution of the problem. When we as ministers unitedly adjust ourselves for the reception of God's power, we shall receive it to the overcoming of the combinations of evil. Singly and separately we can do little. Individual faithfulness counts, of course, and should bring us to united faithfulness, and power for good. The law of "common consent" should not be lacking in the work and labors of a common ministry. The "Do as you are told" unity of Utah is not to be emulated or imitated by the true servants of God. Men are drafted and sent, here, at the will of the regnant powers. A strong and perfect organization or ecclesiastical machine is the boast. It does its kind of work, but who that knows God, delights in merely human rule, "a form of godliness that denies the power," that gives the power no sway, or that in the excess of human control, severely limits it? I think if we unitedly court this power, as was done on the day of Pentecost, or prior to it, and in the same humility, purity, earnestness and faith, we shall know what it is to be "sent forth by the Holy Ghost." If there was an endowment needed by the old organization at Kirtland, does not the Reorganization have the same need of the same preparation? And is not this a present need? We judge it is in Utah. Nothing but the power of God will "shew" these people the truth, or at least convert them to it.

We have more members here than real converts. Others may glory in quantity, numbers, endless increase, "eternal lives," etc. We glory rather in quality, in spiritual increase, in raising up seed unto the Lord, by and through his commandments.

"If I will, saith the Lord, raise up seed unto me, I will command my people." In no past dispensation, did he ever command polygamy? It can not be shown that polygamy ever produced a "godly seed." It is not now in evidence that it has here in Utah. There is a spiritual deadness that is admitted, by some of the church people at least. There is an alertness to all kinds and forms of pleasure.

Well, I will forbear, considering that there are many demands on your columns, and will state in closing that at a late hour we secured permission from one "higher up," the mayor, to hold street meetings, and questions and skirmishing on the subject, "Succession in the Presidency of the church," ended in a challenge for debate. The propositions which we

have written up have been accepted, and are waiting the arranging of some details as to time, etc., before being signed. We feel hopeful, and enjoy the fight.

M. F. GOWELL.

HEBER, UTAH, August 16, 1912.

Norway.

It is some time since I wrote you, and as I have seen nothing in your columns from this part of the vineyard, I will once again inform your readers that we are still contending for the right, over here in the Scandinavian countries, and as yet we see no reasons for withdrawing from the conflict.

I have almost constantly, for more than a year, been engaged in the city of Copenhagen, Denmark, finding the conditions such that I deemed it unwise to discontinue the work there, even for a short season, hence made arrangement with Brother Muceus to leave Norway and take my place while I was spending some time visiting other parts of the field.

The brother arrived July 7, and a few days later I made a trip to Aalborg, where I hunted up the few Saints and friends whose acquaintance I made on my former mission. I found them glad to see me, and it was encouraging to learn that the good seed scattered at that time by myself and others, may not be in vain, but grow to bear fruit. My stay was short, as it seemed to be an inopportune time to do preaching, but I have reason to believe that my visit was productive of some good.

As information had reached us to the effect that Brethren Okerlind and Strand would sail from New York on July 10, I remained with Brother Muceus in Copenhagen, believing it would be profitable for us to meet and counsel together with reference to the work before us. There happened to be a delay, however, and instead of sailing on the 10th the boat did not leave until the 16th. The brethren arrived, however, in Copenhagen on the morning of the 26th, and we were happy to greet this reinforcement. We were now four elders together, which made one who had been battling alone for a year, feel quite strong. Brother C. A. Swenson was at Helsingborg, Sweden, and Brother J. H. Hansen, who little more than a month previous had arrived in Sweden, was also within easy reach, so those two brethren, together with several of the Swedish Saints, also joined us in Copenhagen, and Sunday and Monday, the 28th and 29th, we held three services each day, and though on a small scale, it reminded us of some of our conferences and reunions in America. Our meetings were profitable to us who were permitted to attend, and I believe helpful to the work in Copenhagen.

Our association was of short duration, however, as Brethren Hansen and Swenson, together with the Saints from Sweden, returned on the evening of the 29th. Brother Okerlind departed for Stockholm on the morning of the 31st. Brother Oscar Johnson, who has been alone in that city for a length of time, will be pleased to receive help. Brother Strand, Sister Hansen and myself left for this place August 1.

We arrived on the morning of the following day and at once made arrangements for meeting, and on Sunday, the 4th, preached to a fair attendance. Also the same day had a little sacrament meeting where the few Saints we found met and witnessed before the Lord that they still remembered him and were willing to serve him.

Brother Strand left us on August 6 to visit relatives, expecting to meet us in a few weeks somewhere in the field.

I am glad to report that the prospects for the work seem more encouraging. A few have been baptized in Copenhagen,

and several are interested and investigating. I expect to learn ere long that Brother Muceus will have initiated several others into the fold. My stay here is only for a couple of weeks, but I am preaching as often as circumstances will admit during that time, hoping that the work will be taken up again in the near future by Brother Strand and by Brother Muceus when the latter returns from Copenhagen. Expect to visit Porsgrund, Kragero, and Eidsvold, after leaving here, also Stockholm, Sweden, hoping to reach Copenhagen some time before October 1.

I am endeavoring everywhere to make plain the distinction between us and the Utah people, but I am endeavoring to do it in a way that ought not to be offensive to any, remembering the golden rule: "Do unto others as you wish them to do unto you."

I spoke last night to a full house on this question and most of them seemed interested, but it was apparent, on the part of some, that it did not suit them because I did not condemn the latter day work, both root and branch. Yet quite a number, all strangers, expressed themselves pleased and said they were coming again, as they wanted to hear more. Our "cousins" from the West do not like it, however, and are doing their best to ignore us, evidently feeling that an open investigation would not be beneficial to their cause. They are, however, active when our back is turned, and I am, by them, said to be the meanest of men, branded as an apostate, and all that they can think of that is bad.

Those seem to be their favorite weapons of warfare, undoubtedly because they have no better. Andrew Jensen, recently in charge of their work in these countries, got after Hans P. Freece with the same kind of weapons, publishing in their paper an article in which he called him a "vicious liar," an "audacious slanderer," and "the most notorious graft on the Freece-house." For this, according to the newspapers, he was by the courts found guilty of libel and adjudged to pay a fine of four hundred *kroner* and one hundred *kroner* costs. Jensen, however, had left the country, and I don't know if the fine has been, or will be collected.

I shall not feel troubled on account of what they may say about me, and will endeavor to keep myself above their level and not seek to retaliate, feeling I can well afford to endure it all for the truth's sake. The use of sarcasm and epithets will not make our case one whit stronger, and I think best to refrain from such. I was sorry to see in the *HERALD* that one writer made use of the term: "the scoundrel Brigham Young." It did not sound well to me.

We have now in all seven elders in Scandinavia, and we trust under the blessings of God that good may accrue to the cause for which we are laboring. Though we have no general conference appointees in Germany, we have good news from the local brethren, which indicates that they are doing what they can under the unfavorable conditions that prevail in that land. It is to be hoped that He who rules over all, even holding the destiny of nations in his hand, and who is opening the way for the proclamation of his truth in many lands, may continue to influence the actions of men until the way shall be opened for the successful proclamation of the gospel of Christ also in Germany.

All is well with us, and we desire to be remembered by the Saints in the home-land. Sister Hansen feels a little lonesome at times, away from loved ones, but we have no reason to complain, but rather to be thankful to be accounted worthy to do labor for the Lord.

In gospel bonds,

H. N. HANSEN.

Permanent address: Blaagaardsgade 16 D., Copenhagen, Denmark.

Nebraska.

I wish to say to the many readers of the HERALD, that I am not dead, neither am I asleep, but I am out here in the North Platte River Valley, among the mosquitoes, fighting to keep them from devouring me entirely; and also trying to get the human inhabitants interested in the gospel of the kingdom of God. But on account of the people being so busy, and the mosquitoes so numerous, I have been unable to accomplish very much so far.

After attending the General Conference, I returned to my home at Raymond, Idaho, to look after temporal affairs at home before entering into the mission field assigned me, Western Nebraska, and having promised to return to Blackfoot and Aberdeen, in Idaho, and finish the work I had begun near those places, I fulfilled those promises, and succeeded in baptizing eleven precious souls near those places. I then came to Kimball County, Nebraska, and held a series of meetings in a schoolhouse, about seven miles from Kimball, and baptized two children. This was in a Kinkaid settlement. By Kinkaid, I mean homesteads of six hundred and forty acres, taken under the Kinkaid homestead law.

I was kindly cared for by Brethren H. H. Robinson, Ralph and George Brown, C. H. Rawlins, and others. Brother Robinson took me overland to Gering, with his team, and I continued there for a short time preaching, and visiting the scattered Saints. Here, as at other places, kind friends ministered to my needs. From Gering I went to Bridgeport, and held several meetings in the home of Brother Boodry. I then went to the home of Brother John Vandel, near Vance, and preached ten sermons in a schoolhouse near there. This is one of the places where Brother J. E. Kelley preached; and I am glad to labor in the places where he has labored, for he has left a good record. I then went to Bayard and Minatare, but did not preach at Minatare, and only preached twice at Bayard.

At present I am in Bridgeport, but will not remain here long. The Western Nebraska reunion will begin on the 13th of September, and I expect to attend, and would be pleased to meet all who can possibly attend.

I wish to say to all the dear Saints among whom I have labored in the past, I have not forgotten any of you, and pray that God will be with you till we meet again, and bless you all with that which is best for you to have. Hoping to be able by the power of God to faithfully perform the duties assigned me, I am your brother in gospel bonds.

A. J. LAYLAND.

BRIDGEPORT, NEBRASKA, August 21, 1912.

New York.

I started tent work about the middle of June, and have continued since that time, in three new places. Brother R. Etzenhouser was with me for a while, but since coming to this place I have been alone, so far as preaching is concerned, though my wife is with me and renders valuable service in playing and singing. We have been at this place nearly four weeks, and I have preached twenty-five sermons, and did a lot of talking and visiting, and sold one copy of the Book of Mormon. Though the weather has been against us, and it has rained nearly every day since coming here, we have not missed one meeting on that account.

The Lord has blessed me wonderfully in preaching the word, and many are convinced that we have the truth, but don't know whether any will accept it or not. I feel well in the work, and am never better pleased than when laboring for the upbuilding of this great work of God. I hope for its ultimate triumph, and the great victory for his people.

ALMA BOOKER.

NAPLES, NEW YORK, August 17, 1912.

Connecticut.

I last wrote you from the town of Dixfield, Maine. I confined my effort in the section of the country, around Dixfield Center, for the simple reason that it did not seem possible to get any other place to preach in just at that time. I visited a number of places, and hope that the way may be opened later to reach some of them with the gospel story.

I was made welcome at the pleasant home of Brother and Sister Holman while at the Common, and also at Brother Lee Blanchard's, Sister Tainter's, and Brother John Towle's. I continued meetings until July 7 and left Dixfield July 10 for Brunswick. Found Brother Young and wife well. Remained in Brunswick until the 15th, then went to Portland and took the boat for Boston.

I did not stop in Boston, but went to Brockton, as I felt I might be of some help to them. I remained in Brockton over Sunday and then went home for a few days. Met with the Saints in Providence in prayer service and Saturday afternoon, in company with my son Fred, went to the Massachusetts reunion at Onset.

To attempt a complete description of the reunion would require too much space and would be in a large degree impossible. The Spirit of God was there from the beginning and remained with us until the end. Every heart was gladdened and every soul enlarged by the divine fire. Revelations, prophecy, tongues, interpretation, etc., were some of the outward manifestations of the light within. The preaching was of a high order and the other exercises very pleasing.

Doctor Sinclair, of Somerville, had charge of the institute work, and with Sister Mary Mesle and Brother Frank Dobbins as assistants, made this part of the reunion one of the most pleasing of sessions.

Brother John Garver "blew in" from the West, with "fear and trembling," so he said, but nobody would ever have known it, if he had not told us so himself. However, the fear soon wore off and John was "Johnny on the spot," for the rest of the time.

The Massachusetts District is surely advancing in spiritual things, and a long step in advance was taken at this reunion in temporal things as well. Zion may be a possibility after all, and not as many of us have supposed, merely a glittering theory; a splendid picture; a magnificent hope; but hardly a reality.

The days at the reunion flew swiftly, and before we realized it the reunion of 1912 was over. Brother Greene sent the writer to Providence to look after the Sunday services there, so I lost the last day of the reunion.

Thursday, August 15, found me at New London, Connecticut, waiting for Brother Thomas Whipple to take me to his home. Somehow we failed to connect, and after wandering around town all day I was picked up on the road by Sister Daniel Whipple and saved a very long and hot walk. There are just a few of the Saints in this vicinity without organization or help, and I trust some good may be done while I am here.

I had the privilege of leading two people into the water at the reunion, Brother Justin Luce, of Dryden, Maine, and Sister Nellie Crowell, of Brockton, Massachusetts. The former became acquainted with the work while the writer was at Dixfield and the latter has known of the gospel from her youth. I will probably be in this place for two weeks or more, and then will go to Wareham, Massachusetts, for a short time, and then into the western part of Maine. Any of the Saints living in the western part of Maine that I am not acquainted with, or those in New Hampshire that desire an effort to be made to reach the people in their vicinity with the gospel light, please write me any time at my home address, Thornton, Rhode Island.

As ever,

GEORGE W. ROBLEY.

Miscellaneous Department

Conference Minutes.

SOUTHERN MISSOURI.—District conference convened at the Climax Schoolhouse, near Alton, Missouri, July 27, 1912, at 10 a. m., with Vice President G. A. Davis in the chair, Benjamin Pearson secretary. After the opening exercises Elder W. H. Kelley was chosen to preside over the conference, assisted by the vice president. Reports from branches were as follows: Ava 95; Springfield 202; Beaver 85; Macomb 29; Thayer 34; Woodside 47; Logan Creek 43; Piedmont 12; West Plain 49. Branches not reporting: Grove Springs and Naylor. Ministry reporting: Elders: G. A. Davis, George Edwards, Benjamin Pearson, C. T. Orr, J. W. Quinly, J. F. Cunningham, T. J. Simpson, R. H. Counts, C. Quick, A. M. D. McGuire, A. J. Fletcher, McFadden, and W. H. Kelley. Benjamin Pearson as bishop's agent reported: Balance and receipts, \$164.74; paid out, \$162.25; balance due church, \$2.49. District treasurer's report: Expenses, \$5.45; receipts, \$4; balance due treasurer, \$1.45. A communication from the Macomb Branch was read, recommending John Poort for ordination to office of priest, and petitioning conference to provide for his ordination. Also one from the Ava Branch, presenting Albert Poort for ordination to the office of priest. On motion both petitions were referred to a committee of three, they to report to this conference. This was done, and the ordinations provided for. Officers elected: J. F. Cunningham, president; R. H. Counts, vice president; Benjamin Pearson, secretary and treasurer. The next conference is to be with the West Plains Branch, November 23 and 24, 1912. Preaching during conference by Elders Pearson, Edwards, Kelley, and Counts. A vote of thanks was extended to all those who entertained the visitors, and conference adjourned. Benjamin Pearson, secretary.

FLORIDA.—District met near Dixonville, Alabama, with the Alaflora Branch, at 10 a. m., Saturday, August 10, 1912. C. J. Clark, F. M. Slover, and Swen Swenson presiding, E. N. McCall and Albert Warr, secretaries. Priesthood reporting: Elders: C. J. Clark, W. A. West, B. L. Jernigan, S. D. Allen, W. S. McPherson, George O. Sellers, F. M. Slover, A. Warr, and Swen Swenson. Priests: J. H. Johnson, J. H. Barnes, E. N. McCall, C. Dixon, and James Cooper. Teachers: Willoughby Dixon and Frank Brantley. Deacons: J. N. Jernigan and T. J. Barnes. Branches reporting: Santa Rosa 86; Fairview 14; Alaflora 125; Open Head 38; Coldwater 88. Bishop's agent reported balance due agent last report, \$67.17; paid out since, \$275; total expenditures, \$342.17; received, \$176.50; balance due agent, \$165.67. This report was audited by W. A. West, O. O. Simmons, and J. D. McArthur, and they reported that it was correct. C. J. Clark asked that the conference appoint an elders' court to take care of some cases pending in the district. G. O. Sellers, F. P. Scarcliff, and W. S. McPherson were appointed as such court. A request from W. P. Booker (colored) asking that a branch (colored) be organized at or near Pine Barren, Florida, was referred to the missionary in charge and district president. The next district conference will be held with the Fairview Branch, near Pensacola, Florida, 10 a. m., Saturday before the first Sunday in December, 1912. The reunion committee reported that the reunion will be held at the Alaflora church, Dixonville, Alabama, beginning October 19, continuing through two Sundays. Also that Brethren F. M. Smith and Ammon White are expected to be in attendance. Preaching by F. M. Slover and Swen Swenson. The services were peaceful and encouraging, and all seem to be made stronger to battle onward. E. N. McCall, secretary.

Convention Minutes.

FLORIDA.—District Sunday school association met in convention with the Alaflora Branch, at Dixonville, Alabama, at 2.30 p. m., Friday, August 9, 1912. Reports from the following schools were read: Open Head, Santa Rosa, Alaflora, Sunlight, Fairview. Coldwater Sunday School failed to report. Instructive discussion of the home department work in the district was heard after the business session. Interesting program in the evening given by all the schools. Anna Worlund, district secretary.

FAR WEST.—District Sunday school and Religio Society convention was held at Stewartville, Missouri, July 20, 21, 1912. Although not as well attended as former conventions, those attending expressed their willingness to continue in the Religio and Sunday school work. A number of papers and short talks were had which were well received, and much

good was gleaned from all of them. The election of a secretary was necessary on account of former secretary handing in his resignation. R. L. Henry was elected to fill out the unexpired term. A new local was organized, which was Oakdale. Reports show that this local is in good condition and all working together nicely. All reports show a general good feeling and a desire throughout the district to press on in the work. The report of the treasurer shows a balance on hand of \$11.41. Following is report of the standing in the district of a few of the locals for the quarter ending March 31, 1912: Locals holding thirteen sessions were Union, Edgerton Junction, First Saint Joseph, and Second Saint Joseph. Locals holding twelve sessions: Stewartville, Cameron, Trenton, Far West, and Zion's Hope. Locals holding ten sessions: Mount Pleasant. Far West local leads in average attendance, with an enrollment of twenty-four, an average attendance of twenty-five; Zion's Hope leads in membership gained during the quarter. For quarter ending July 1, 1912, reports show a total enrollment of 501, a gain of twenty-one. Locals holding thirteen sessions were Star of Bethlehem and First Saint Joseph. Oakdale leads with average attendance, with an enrollment of thirty, an average attendance of forty-two; Edgerton Junction leads in the number used on program per enrollment. As per recommendation of President Andes, the Kingston and Norborn locals were disorganized. A committee appointed by President Andes, composed of R. L. Henry, S. H. Simmons, and Thomas Fiddick, were empowered to secure a loose leaf system suitable for the needs of the district records, the system now used not giving the desired information along certain lines. Also a committee composed of the Sunday school and Religio district officers to have charge of the auxiliary work at the reunion to be held at Stewartville, Missouri, August 23 to September 1 inclusive. This committee named J. A. Gunsolley to act as field worker, and if impossible for him to attend to this, he to appoint his assistant. In joint session of the Sunday school and Religio society it was decided that when we adjourn we do so to meet with the First Saint Joseph Branch the third Saturday and Sunday in January, 1913. R. L. Henry, district secretary. Religio Society.

Conference Notices.

Conference of Southeastern Illinois District will convene with the Parrish Branch, September 21, 1912, at 10 a. m. Branch clerks please send reports to me at Xenia, Illinois, in time before I start to the conference. Do not forget assessment. We hope to have a good report from the missionary force, as also from the local ministry. A. H. Burroughs, district secretary.

Convention Notices.

Toronto, Ontario, district Religio Association will convene at Wiarton, October 4, at 2 p. m. In the evening there will be a joint session with the Sunday school, for which an instructive and interesting program will be prepared. We urge every Religio local and home class to appoint delegates who will come prepared to help make the convention a benefit to all, and a beginning of a better and greater year's work for our district. Floralice Miller, president; Victoria Snell, secretary.

The Northern California district Sunday school association will convene at Irvington with the reunion on Wednesday, September 4, at 2 p. m. Sunday school secretaries please send reports before this date. Home class workers take notice also. Brother Daniel Macgregor, general superintendent, will be present at this convention. A joint entertainment of Sunday school and Religio will be held on Friday evening. Mrs. L. Day, district secretary, 4663 Eighteenth Street, San Francisco, California.

Request for Prayer.

Brother S. G. Cummings, Keitch, Colorado, writes: "I have been down sick with rheumatism for some time. I request the prayers of the Saints that I may be healed of it is the Lord's will."

Two-Day Meetings.

There will be a two-day meeting at Spruce, Michigan, September 14 and 15. All Saints that come by train on the Detroit and Mackinac Railway will be met at Ossineke Friday evening. Everybody come and bring well-filled baskets. George W. Burt, district president.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:

Why We Believe in God - - - - - 821

Editorial Selection - - - - - 824

A Correction - - - - - 824

ORIGINAL ARTICLES:

A Review of Mormonism Against Itself, Part 34, by S. W. L. Scott - - - - - 825

Dealing with the Erring, No. 5, by Charles Fry - - - - - 828

Leaves from Life, Experiences of H. N. Snively, Part 1 - - - - - 830

LETTER DEPARTMENT - - - - - 835

Elsie Stewart—F. R. Tubb—Herbert Stochdale—W. Vickery—Mrs. A. McKenzie—A. E. Warr—James Pycock—E. A. Erwin—A. H. Burroughs—W. R. Standefer—Extracts from Letters.

NEWS FROM MISSIONS - - - - - 839

M. F. Gowell—H. N. Hansen.

MISCELLANEOUS DEPARTMENT - - - - - 842

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. A. Smith, Managing Editor.
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Correction.

In your issue of HERALD dated August 14, 1912, in the two-day meeting notice for Sparta, Michigan, it should read, "Come by way of Pere Marquette Railroad, or Grand Trunk. Committee will meet both trains."

Died.

RIVERS.—James Monroe, son of Brother John and Sister May Rivers, was born at Wichita, Kansas, March 17, 1911; died August 6, 1912, aged one year, 4 months, and 20 days. Funeral was held at the home Wednesday, August 7, at 10.30 a. m., in charge of Brother E. L. Barraclough, of Wichita; sermon by W. Vickery, of Winfield, Kansas. The good Lord comfort and bless the bereaved parents.

SCHULTE.—Henry Schulte was born in Price Mintun, Germany, September 9, 1848. When about two years of age his parents brought him to Cleveland, Ohio, for a short time, moving to central Wisconsin later, then to Sargent County, North Dakota, where he has since resided. Married Lizzie Bierlein, January 22, 1878, and to them were born seven children, five of whom are living, George, Sophie, Fred, Augusta, and Willie. He died at his home, August 2, 1912. He was a kind husband and father, and well respected by his acquaintances. Funeral service at the home and burial in the Brampton Cemetery; sermon by J. E. Wildermuth.

VANALSTINE.—Ida Etta Loomis was born June 23, 1880, at Augusta, Wisconsin. She was the daughter of Brother Jay and Flora Loomis. She was baptized April 23, 1893, at Wildwood, Wisconsin, by E. M. Wildermuth; died July 2, 1912. Sister Etta was a great sufferer for many years, being greatly afflicted. She was loved and respected by all who knew her. Died strong in the faith. Leaves a husband, Ray Vanalstine, two sons, many relatives and friends to mourn. Funeral service held in the Saints' church at Valley Junction; sermon by W. A. McDowell to a large gathering of relatives and friends.

MILLER.—Miss Chestia (or Jessie, as she was known) Miller, daughter of Mr. Jacob and Sister Clara Miller, was born April 23, 1890, at Bay Port, Michigan; died at the home of her parents in Madison, Wisconsin, August 7, 1912, aged 22 years, 3 months, and 15 days. She was baptized August 26, 1906, by John W. Bailey, confirmed by W. P. Robinson and W. A. McDowell. She lived a good Christian life, devoted to the church, and died strong in the faith. Loved and respected by all. She leaves to mourn, father, mother, one brother, one sister, and many friends. Funeral service held in the Latter Day Saints' church at Madison; sermon by W. A. McDowell, assisted by E. J. Goodenough. Many tributes of respect and love were shown in her behalf.

JOHNSON.—At Magnolia, Iowa, July 31, 1912, Sister Elizabeth Johnson, aged 81 years, 10 months, and 5 days. Born in Sweden September 26, 1830; married Andrew Johnson in 1861; came to Omaha, Nebraska, October, 1869 (Brother

Johnson coming in 1867); she united with the Reorganization in April, 1872. They removed from Omaha to Magnolia, April, 1881. She was the mother of six children, of whom three sons and two daughters, with husband, survive, mourning her departure. Sister Johnson was a devoted wife and mother, a faithful Saint and good neighbor, loved and respected by all her friends. She loved the gospel and its Author, rejoicing in the hope of eternal life, saying:

"I am list'ning for His footfall,
And to hear His welcome voice,
For my heart has grown a-weary,
But in Jesus I rejoice;
Well I know He is coming,
And my aching head shall rest
On the bosom of my Savior,
Slumber on His loving breast."

Funeral service at the home; sermon by J. F. McDowell, August 2, at 2 p. m.

CARR.—After seven months of severe illness, Bertram Carr died at Jerusalem, Palestine, July 29, 1912. He leaves wife and three children here, and mother, brother, and sister in America to mourn his loss. He was born at Assumption, Illinois, January 22, 1869. Having become dissatisfied with the different denominations, together with his family he came to Jerusalem three years ago, and was strangely brought in contact with the latter day work; was baptized November 16, 1910, by Elder F. G. Pitt. Funeral service at the Saints' residence conducted by R. Jenkins, assisted by missionaries Thompson and Jago, of the Christian Alliance. All the Protestant missionaries in Jerusalem were in attendance. Interment at the American Cemetery. Sister Carr is sister to Brother H. W. Goold, of Independence, Missouri.

HARLOW.—Died at Dequeen, August 10, 1912, Brother B. E. Harlow, after an illness of four weeks, during which he suffered much. He told his family of two visions, in which he saw his deceased children, with the message that he was soon to join them. Two weeks before death the writer administered to him. He requested that I preach his funeral sermon, and said he was ready to depart. He was born in Kentucky, in 1855; moved to Iowa when six years old; thence to Arkansas. He accepted the gospel in May, 1908. He leaves a widow and three children. Brother and Sister Harlow have proved themselves Saints indeed and by humble and consistent lives won the respect of all who knew them. Sermon by J. E. Youmans.

HENLINE.—Brother B. H. Henline, after much suffering with stomach trouble, and finally an operation in one of Clarksburg's best hospitals, departed this life August 13, 1912, at Clarksburg, West Virginia. He was born April 17, 1851, in West Virginia; baptized October 14, 1910, at Orlando, by Elder James M. Stubbart. His wife, five sons, four daughters, three brothers, and several grandchildren survive. The esteem in which he was held was manifested by the large attendance at his funeral, which was conducted by Joseph Biggs.

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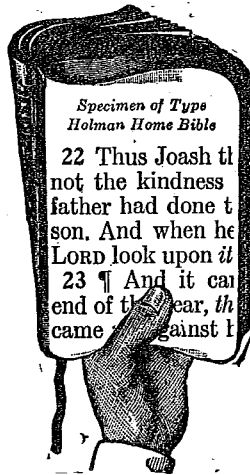
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WANTED.

Information of the whereabouts of William Bradbury, about fifty-eight years old, last heard of was in Bristol, England. Also information of Matilda and Margaret Bradbury, last heard of were in Bristol, England. Father's name was Thomas and mother's name Ann.

Address,
Eliza Ann Hancock,
Lamoni, Iowa.

THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, SEPTEMBER 4, 1912

NUMBER 36

Editorial

JESUS AND THE CLASSES.

PART I.—THE POOR.

A man went out through the San Bernardino Mountains one bright summer day. Birds sang sweetly among the trees, and flowers bloomed along the mountain passes. But he did not see the flowers or hear the birds. He was a sheriff in pursuit of a horse thief. The tracks of a horse thief were all that he saw or cared to see.

Another man walked along the streets of Los Angeles. Children were trooping home from school, singing and shouting, gayly clad in many-colored garments. But the man did not see the children or hear them. He was an old junk man, and "rags, bottles, and bags" were all that he saw or cared to see. These men were brothers—in spirit.

They had a third brother, who read the Bible from Genesis to Revelation. Its pages were filled with truth and beauty. But he did not perceive the truth and beauty. He was an atheist, seeking flaws. Jonah and the whale, the fall of Jericho, the "mistakes of Moses," these were all that he found or cared to find. Truly Jesus said that having ears they hear not and having eyes they see not.

Perhaps there is nothing more strikingly beautiful in all biblical lore than the tender solicitude of Jesus for the poor, the oppressed, the disinherited of this earth.

BACK TO THE MOSAIC LAW.

To discover fully the attitude of Jesus toward the poor we must go back to the beginning of the law given to Moses. The objector may say that we are going back of Christ, but not so. Christ said: "Before Abraham was, I am."—John 8: 58. He was with God from the beginning: "Without him was not anything made that was made."—John 1: 1-3. He it was to whom God said: "Let us make man in our image."

One of the earliest forms of the Sabbatic law says: "On the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thine handmaid, and the stranger, may be refreshed."—Exodus 23: 12.

As Jesus announced later, man was not made for the Sabbath but the Sabbath for man. It was for the spiritual uplift of his mind in the worship of God and the contemplation of things divine; it was also for the resting and regeneration of his body. And in this law Deity displayed a tender consideration for the helpless; those whose pharisaical masters might be disposed to claim the Sabbath rest for themselves and send their servants and work animals into the fields to labor.

Under the Mosaic law final ownership of land was recognized as resting with God. He held eminent domain by divine right of creation. The idea was much similar to the idea that will prevail under the economy of stewardships when the law of Christ is in full operation. So of course it rested with God to direct as to land tenure. One of the provisions that he made, distinctly to the advantage of those who might fall into poverty, was that of the year of jubilee. If families fell into financial straits and were compelled to part with their land holdings, when the trumpet blew each fiftieth year announcing the year of jubilee they returned to their ancestral home—it was theirs again. (Leviticus 25.) The purchaser was not defrauded, for he regulated the purchase price according to the number of years remaining before the jubilee. Thus, once in each generation, the unfortunate were rehabilitated, and the people were always kept in touch with the soil. This was a wise safeguard against the evils that befall a country when the land passes into the hands of a few great landlords and the majority of the people become tenants.

The marginal rendering of verse 23 of this chapter (Leviticus 25) is significant: "The land shall not be sold for ever: for the land is mine." The marginal rendering has it, "The land shall not be quite cut off for ever." Though it might be sold for a price, as the preceding verses show, there was a provision by which it always came back to the people who were the original owners (stewards).

Houses in walled cities when sold might be redeemed at any time within one year; houses in cities not walled were as the open fields and came back in the year of jubilee.

In addition to this the fields were to have their Sabbath rest every seventh year and the fruits that grew were free to all, as the Lord expressed it, "That the poor of thy people may eat."—Exodus 23: 11.

Land owners were forbidden to gather their harvests too closely or to go over the grounds a second time. That which was left was for the poor, who were free to come in and glean. One who employed the poor must pay them their wages promptly, each day, before the sun went down; one taking the garment of a poor man for security was required to return it at night that the man might not suffer for the lack of covering. Thus all the way through his law God recognized the primary importance of human life and the secondary importance of property.

The prophets who came later interpreted the law in the same humane and kindly spirit and directed their denunciations toward those who oppressed the hireling and "sold the poor for a pair of shoes."

WHEN JESUS CAME.

When Jesus came he brought with him the spirit foreshadowed in the law. To those who came from John asking for a definite answer concerning his Messiahship, he replied: "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."—Matthew 11: 4, 5.

This statement, "the *poor* have the *gospel* preached to them," has a dual significance. We note first that Jesus did not exclude the poor from his mission, but rather seemed to make them his first care. Their need seemed most pressing and their sufferings appealed to his great heart of love.

We note next the *character of the message* that he delivered to them. He did not deliver first of all any one of the messages that modern agitators make the burden of their appeal. He did not advise them to resort to violence in an effort to secure their rights. He did not direct them to seek salvation through legislation. We do not mean by this that Jesus is opposed to legislation that benefits and protects the poor. In fact we believe that such legislation must merit and receive his approval. But in his opinion the first great need was for him to preach to them *the gospel*, and for them to accept it. The situation remains unchanged to-day in that particular.

A PROMISE AND AN INVITATION.

Jesus brought to the poor a promise and an invitation. He declared: "Blessed are the poor; for theirs is the kingdom of God. Blessed are they who hunger now; for they shall be filled."—Luke 6: 20,

21, Inspired Translation. "Blessed are the meek; for they shall inherit the earth."—Matthew 5: 7, Inspired Translation.

In the Inspired Version Matthew qualifies the above quoted promise to the poor by making it apply to those "who come unto me." A very important restriction.

The invitation is: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matthew 11: 28, 29.

Jesus sought to develop among the poor the right character, the right spiritual development, the necessary knowledge and wisdom, so that they might use their inheritance when it came to them. It is commonly supposed that God directs his most severe denunciation toward the ungodly rich, but he does not spare the poor who will not correct the evils of their lives. He says: "Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands."—Doctrine and Covenants 56: 5.

Jesus assumed an impartial attitude toward all classes. He condemned the ungodly rich and the ungodly poor alike; he commends both rich and poor when they do right.

JESUS IMPARTIAL.

To the poor he preached his gospel and invited them to come unto him. His gospel conveyed to them the message of repentance that was to all classes. They, like all men, "must be born again." This was his message to all classes. For those who would accept his gospel he had a plan that if carried out would right ancient wrongs, relieve the poor, and enlist the rich in a calling as high and holy as could be conceived.

His plan can not be carried out among those who will not accept him. If there are other plans that will insure economic justice and establish righteous conditions in the earth, we know not of them. If there are such we have no quarrel with them; nor have we with those who honestly believe that there are such.

Jesus commanded us to follow in his footsteps. Like him we must make it our first work to preach his gospel to the poor. With it there goes a glorious promise. But with the promise goes the commandment to repent, come to Jesus, get right with God and man, put away the old man and put on the new. We dare not sound the promise of a new dawn of justice and right, of the rehabilitation of the poor, and remain silent regarding the commandment to

repent and come to Jesus. Lips that refuse to utter the name of Jesus and voice his cry of repentance are not commissioned to sound his promises. As we view the matter, no man can do more for the ultimate salvation of the poor, both temporal and spiritual, than to do as the Master did, and preach to all classes the gospel. But this preaching must be followed up by a further enforcement of his plan, as we shall see.

ELBERT A. SMITH.

THE DEATH OF PATRIARCH E. KEELER.

Because of his long and active service and his position in the church the Saints will be interested in more than a passing notice of the death of Brother E. Keeler, of the Order of Evangelists.

Brother Keeler was in attendance at the Southern California Reunion, at Convention Park, near Hermosa Beach, when his death occurred very unexpectedly, August 13. He had gone down to the beach in the late afternoon to bathe. He walked very rapidly from the camp ground to the beach, and going into the cold water in his heated condition may have caused a shock that affected his heart and thus terminated his life; but the doctor gave it as his opinion that death would have come in a short time in any event. He remained in the water only a few moments and then came out and lay down on the sand, and it soon became evident to those around him that he was ill, in fact rapidly passing into a condition of collapse.

He was administered to and while passing away himself offered a prayer, thus fittingly closing a devoted life. He was carried to the home of Mr. Cortelyou, which is near the beach, and as soon as possible a doctor was summoned, but life had already departed.

Brother Ebenezer Keeler was born at Elkhart, Indiana, March 28, 1835. He was married to his first wife, Sarah Ann Reed, about the year 1865. Three children were born, one of which, a son, still lives. His first wife died. He married Frances L. Anderson, May 12, 1897. She remains to mourn, and as she is nearly blind the loss is the more severe.

Brother Keeler united with the church August 17, 1870. For many years he has been one of our most active missionaries, pushing out into new fields and tramping over hill and dale with an energy and enthusiasm that might have done credit to a much younger man, for it will be noted that he was seventy-seven years old at the time of his death. Since 1906 he has occupied as an evangelist and patriarch.

The funeral services were held in Los Angeles, August 15. The sermon was by Elbert A. Smith, who as a fitting statement of the spiritual and men-

tal attitude of the departed brother, read the words of Paul: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

"OUR CHURCH COURTS."

The next Magazine Number of the HERALD will be called "Our Church Courts," and will appear September 18. As suggested by the name, it will consist of editorials and articles on matters pertaining to the different courts provided for in the law of the church.

"The judicial system of the church," by Elbert A. Smith.

"Rules governing the production of evidence," by I. A. Smith.

"Attitude of civil courts toward ecclesiastical courts in America," by S. A. Burgess.

"Form and functions of bishop's courts," by Joseph Roberts.

"Organization, jurisdiction, functions of stake high councils," by G. E. Harrington.

"The Standing High Council," by Robert M. Elvin.

"Questions and answers," by John Smith.

"Jurisdiction and trial before an elders' court," by Russell Archibald.

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EDITORIAL SELECTION.

CONSCIENCE VS. APPLAUSE.

"Woe unto you when all men shall speak well of you."

The true test of character is the ability and the willingness to adhere strictly to the path of individual duty regardless of what the popular conception of that duty might be.

Some men listen to conscience as the monitor which shall guide them from day to day; others are expert in the art of "keeping ear to the ground" in determining what the people would approve of and in directing their course accordingly.

The man who expects to get through life without making enemies may expect also that when his life record is closed it will be considerable of a blank so far as any positive influence is concerned.

There is a great deal of deification of goodness in

this world. Some of it is quite far-fetched. We know good men who are actually good for nothing. They neither drink nor swear nor chew tobacco, but they would cut off their right hand quicker than express a positive opinion concerning any question upon which there was a division of sentiment in the communities in which they live.

Some of the best men we have ever known had a choice collection of enemies. They did their own thinking. They reached their own conclusions. They had the courage at all times to declare where they stood. They were invariably resigned to consequences.

It was the plain teaching of the Master that life's duties seldom lead along the rose-strewn path; that at every turn of the road there would be elements with which it would be necessary to fiercely contend; and Jesus himself was the great minority leader of his day. The majority was bitterly and cruelly against him. It was not for him to seek the lines of least resistance. He preached that which he believed. He went by the way of the cross to receive his crown.

Those who undertake to gauge their daily conduct by the tone or the volume of the world's applause may sometimes find they have been badly led astray. Public opinion is fickle and that which is applauded to-day may be hissed to-morrow. On the other hand, the fellow whom the mob sought to lynch one year ago may now be the recipient of flowers and angel food.

"Woe unto you when all men shall speak well of you."

The largest measure of satisfaction shall be yours when at the end of this journey you can say I fought for the right as God gave me to see the right and I am content to leave my case in the hands of him "who doeth all things well."—*Editorial in Des Moines (Iowa) Capital.*

NOTES AND COMMENTS.

MORMONISM IN HAWAII.—*The New York Sun* for August 25 gave a lengthy report from Honolulu of the growth of Mormonism in the Hawaiian Territory. We are using this report in our column Of General Interest.

"LOS ANGELES TIMES."—The associate editor forwards to us a clipping from the *Los Angeles Times* which gives a fine notice of the annual banquet of the Saints at Hermosa Beach where they are encamped. Representatives of the press attended, as also T. H. Hanneman, president of the City Council of Los Angeles at the time the Saints purchased the site for their settlement. Mr. Hanneman made an address. Brother R. T. Cooper acted as toastmaster and speeches were made by a number of the ministry, including William Schade, Eben A.

Davis, F. M. Sheehy, Elbert A. Smith, and Fred Adam. *The Times* gave a brief outline of these addresses, which will help put our work in a better light with the people of Los Angeles.

MODERN DIOGENES FINDS TRUTH.—We invite the attention of HERALD readers to the General Interest department where we reproduce two articles from *The Truth*, a Jerusalem publication.

GENERAL BOOTH DEAD.—General William Booth, founder of the Salvation Army, died on August 28, at the age of eighty-two years. General Booth's life work has been unique. "Genius disdains a beaten path," said Abraham Lincoln. In practical charity the movement begun by General Booth is a lesson to the world. His successor as head of the Salvation Army is his son, Bramwell Booth.

Hymns and Poems

Selected and Original

The Unconquerable Deep.

Roll on, thou deep and dark blue Ocean—roll!
 Ten thousand fleets sweep over thee in vain;
 Man marks the earth with ruin—his control
 Stops with the shore; upon the watery plain
 The wrecks are all thy deed, nor doth remain
 A shadow of man's ravage, save his own,
 When for a moment, like a drop of rain,
 He sinks into thy depths with bubbling groan,
 Without a grave, unknelled, uncoffined, and unknown.

The armaments which thunderstrike the walls
 Of rock-built cities, bidding nations quake
 And monarchs tremble in their capitals;
 The oak leviathans, whose huge ribs make
 Their clay creator the vain title take
 Of lord of thee, and arbiter of war—
 These are thy toys, and as the snowy flake,
 They melt into the yeast of waves, which mar
 Alike the Armada's pride or spoils of Trafalgar.

—Lord Byron.

The Past.

Still shall the soul around it call
 The shadows which it gathered here,
 And painted on the eternal wall
 The past shall reappear.

Think ye the notes of holy song
 On Milton's tuneful ear have died?
 Think ye that Raphael's angel throng
 Has vanished from his side?

Oh, no! We live our life again;
 Or warmly touched or coldly dim
 The pictures of the past remain,
 Man's work shall follow him!

—Whittier.

Original Articles

ATTITUDE OF CIVIL COURTS TOWARD ECCLESIASTICAL COURTS.

AMONG THE HEBREWS; IN ROME, DURING THE MEDIEVAL PERIOD, AND IN ENGLAND.

[EDITOR'S NOTE.—This paper will be followed, in Magazine Number, September 18, by one on the "Attitude of civil courts toward ecclesiastical courts, in America," by the same author.]

The early government of the Hebrews was a theocracy. Hence, all laws were enforced as ecclesiastical. Even under the later kings this interrelation of civil and ecclesiastical law and procedure continued.

Also among other ancient nations of antiquity, we find the religious life so closely related to the government, as to become practically a part thereof. For example: The religious heads in Rome were not necessarily priests, but civilians. The king was the head of the religious body for the whole state; beneath him were the augurs, and other religious officers. There were regular religious ceremonies from the cradle to the grave, and this as part of the government. Every important act of the individual, the family, the gens, the curia of the tribe, or state was sanctified by solemn rites to tutelary deities. Every locality was sacred to some god. Religion was part of the government of the state, and was called in to decide great issues. The king was Pontifex Maximus. Under the republic this office was continued; and later both office and prerogatives again were merged in the emperor. The king in early Rome was the supreme judge, but the populace had an appeal in criminal cases to the *Comitia Curiatae*; plebeians, however, had no such appeal. In civil cases and also in religious cases the king was the supreme judge. Private law and sacred law were so mixed that distinction was difficult. Under the later empire, and especially under the Justinian Code, religious corporations were formed with power to hold property. Roman citizenship had been so weakened by that time that the empire was held together rather by the common religion (Christianity) than by the common citizenship. Church courts were organized. In fact the whole church organization was fashioned after that of the civil government of Rome.

Mr. Bryce in the "Holy Roman Empire," in speaking of this relationship between Christianity and the old Roman Empire, well states it: "Yet the league was struck with no mercenary spirit, for the league was inevitable. Of the evils and dangers incident to the system then founded, there was as yet no experience. Of that antagonism between church and state, which to a modern seems so natural, there was not even an idea. Among the

Jews, the state had rested upon religion; among the Romans religion had been an integral part of the political constitution, a matter of far more national or tribal, or family feeling, than of personal."

Among the Jews the highest court was ecclesiastical, with power of life and death for blasphemy. When the Romans conquered Judea, they applied the same liberality as to other conquered nations, permitting a continuation of the former government. But with this difference, that the Sanhedrin no longer had the power of passing sentence of death. Yet it was on the whole recognized more as a Jewish court, than as an ecclesiastical court.

The division of power in the later Roman Empire placed the ecclesiastical courts in a distinctive position, although they were still recognized as component parts of the state government, and their relationship was far closer than between any modern government and church to-day. The decline of the civil power rather increased for a time that of the ecclesiastical. But this carries us into the next period, the medieval.

THE MEDIEVAL PERIOD.

As has been indicated above, in ancient times heresy was a crime against the state, and ecclesiastical questions were decided by the same court as decided other state and civil matters. During the Middle Ages, these courts became more distinctive, but still we find death sentence quite common for heretics. That each state should have its distinctive religion was taken as a matter of course; and that any attack upon it should be taken as an attack upon the state was also taken as a matter of course. But while the ecclesiastical courts were state courts, still they did not administer so freely in both capacities. There were distinctive state courts to administer each part of the law, though there may have been some exception.

The emperor, even after Christianity became the religion of the state, continued as Pontifex Maximus, and so assembled the various councils and other church bodies, as the head of the church. Later, as the empire was divided and became weaker, until its government of Rome and the western part of the empire was really a farce, the pope, or bishop of Rome, assumed ever-increasing temporal power, especially in Rome and neighboring provinces. This is particularly true after the invasion by the Lombards. Still, when Charlemagne was crowned as emperor at Rome, A. D. 800, he still claimed certain of those prerogatives of the early emperors; namely, to call councils and to decide church questions. He was probably the last emperor who was able to do so. The manner in which he was chosen became a subject of considerable debate in the succeeding centuries, and massive volumes were written to

prove that thereby the right of the pope to choose the emperor was recognized. This is open to serious question, since he and succeeding emperors enforced the right to name the pope. But this did not long continue, as the pope soon managed to assume a power superior to that of the emperor, as he had already usurped the title of Pontifex Maximus. In fact, if not in theory, for the greater part of the time during the Middle Ages, the pope enforced supreme authority, and the title of emperor became an empty honor. Claims so large were so aggressively pushed by and on behalf of the Roman pontiff, that ecclesiastical courts assumed and exercised great powers; so great, that even in England they were not only able to maintain exclusive jurisdiction of ecclesiastical questions, but also to protect and try the clergy in civil and in criminal matters as well. This is of importance, since the rights of ecclesiastical courts to-day are founded upon the canon law and its developments.

ENGLAND.

In Anglo-Saxon times there was no distinction between the lay and ecclesiastical jurisdictions. It was not until the Norman conquest that the common law and ecclesiastical courts were separated. Before that the bishop of the diocese and the alderman sat together in the county court. The bishop was superior in ecclesiastical matters, the lay judges in temporal matters. Still the arrangement was very convenient, since the bishop added weight and reverence, with fear of eternal damnation to the lay proceeding. While on the other hand, the sheriff was quite useful in enforcing obedience to the decrees of the bishop, especially towards refractory offenders, who cared but little for theological thunder. There was but one supreme court of the realm: The Witenagemot, which had cognizance of both spiritual and civil causes, and executed both private justice, and also acted as a parliament for public business. After the conquest (1066 A. D.), the civil and ecclesiastical jurisdiction became separated. Also a separate parliament gradually developed for legislation. The reason for this was, that it pleased not the court of Rome to have local courts exercising both jurisdictions. Henry I restored the joint jurisdictions, but the revival did not long continue, as the bishop would not attend the lay court.

Through the canon law, Roman law gained a foothold in England, both in the ecclesiastical court and in chancery. There existed then, and still do, in England, regular courts of the land exercising spiritual jurisdiction; from the archdeacon's to the commissioner delegates. Prior to Henry VIII the pope exercised supreme appellate power, but even during that period it was claimed on behalf of the

king. Now, the commissioner delegates act in the name of and behalf of the monarch.

Because of England having a state religion and state ecclesiastical courts, we find these courts more ready to take up and decide all ecclesiastical questions, including those of faith, doctrine, and procedure; but on the other hand, the common law and chancery courts are loath to interfere in spiritual matters. In some of the provinces the jurisdiction has been vested in a court which acts in common law, in chancery, and in ecclesiastical matters. Of course civil courts act in all matters which concern civil or property rights, but there is this distinction between the courts of England and those of America: That the English courts are more ready to take up questions of faith and doctrine and their interpretation.

The attitude of the English courts towards the ecclesiastical courts of other religions is quite liberal. The judicatory of other churches are considered in the same class with voluntary associations, clubs, secret societies, and the like. The basis of jurisdiction lies in the implied contract members have made to submit to its discipline, but the civil courts are quite willing and ready to look into the contract and its terms, and enforce compliance with its terms.

In the Church of England the right to a benefice must be determined by its character; whether it be donative, presentive, or collative. In the first instance the appointment is made by a layman, in the second case the bishop has the right of examination and approval, in the third case, the whole right rests with the bishop. The right to appoint necessarily involves the right of removal for cause. But this does not seem to be subject to review by the courts, but those in whom is vested the right of visitation have the free power of removal.

The policy of England in her colonies appears to be to recognize the local church. Quebec is Roman Catholic. India has its own distinctive religion. These are recognized and protected.

Space does not permit of discussion of the attitude of the civil courts of continental Europe, but it is safe to say that they are much more liberal to-day than in the past.

S. A. BURGESS.

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The world has never been the better for the saints who advertise their crosses.

Some people never feel sure that the Lord loves them until he seems to chasten their neighbors.

It's no use talking about having visions of God if you can not see your own brother on the street.

DEALING WITH THE ERRING. ---NO. 6.

BY CHARLES FRY.

EDITOR'S NOTE.—*Failing to secure repentance and confession from an offender, it becomes necessary to bring the matter of the offense before a properly appointed church court. This necessitates the formulating of charges. How are they to be formulated? What shall they include? To whom are they presented? Many more or less serious technical errors have been made in this matter. This paper may be read with interest and profit. The pamphlet referred to under title "Court Procedure" was indorsed by General Conference, and may be obtained from the Herald Publishing House for the sum of ten cents. Those who wish to examine these subjects further, or to secure practical aid in such matters, should obtain it, if they have not already done so. It should be an aid to uniformity of procedure throughout the church. The next subject in this series will be "Trial."*

CHARGES.

A transgressing member, who has been properly labored with by the offended person or officer of an offended church, and who is unwilling to repent, confess, or make restitution, should be called to answer before the church for his sin. This must be done by the person offended or wronged, or by the teacher of the church, or other officer if necessity requires, by filing a charge against him.

A charge is a formal complaint made against a member of the church, accusing him of some specific transgression, made to the church before its proper officer. It corresponds to the *indictment* in the civil courts, and the rules governing the latter may, in a general way, apply to the former.

AN INDICTMENT.

An indictment is made by a grand jury and charges one or more persons with the commission of a crime, and to insure justice, the law is very strict as to its character and form. The sixth amendment to the Constitution of the United States provides that "In all criminal prosecutions, the accused shall enjoy the right . . . to be informed of the nature and cause of the accusation," which is by means of the indictment. The following features of an indictment should also apply, with adaptation, to a charge against a member of the church:

No subject shall be held to answer for any crime or offense, *until the same is fully and plainly, substantially and formally, described to him.*—English Declaration of Rights, 1688.

It was a rule of the common law that no one shall be held to answer to an indictment or information, unless the crime with which it is intended to charge him is expressed with reasonable precision, directness, and fullness, that the accused may be informed as to what he has to meet.

An indictment must contain a certain description of the crime and precise and technical allegations of the facts and circumstances which constitute it.

The law has always required a specification of time and place as to every material fact in the indictment constituting the offense.

Where the offense consists of words written or spoken, such words must be stated in the indictment.

Where a crime can not be stated with complete certainty, it is sufficient to state it with such certainty as the circumstances will permit.

The matter constituting an indictment ought to be full, express, and certain, and not be maintained by argument or implication.—From Chadman's Criminal Law and Procedure.

The safeguards which the law provides for the accused require that great care be taken in preparing an indictment. In preparing a charge against a member of the church, the same care should be exercised to have it strictly in harmony with the law and according to fact such as can be proved by competent witnesses. The church rules require that a charge shall be made in writing "stating definitely and specifically what the offense is charged to be." (Rules of Order, p. 97.)

A member was once charged "with unchristianlike conduct," and it is needless to say that when she was called to enter her plea of guilty or not guilty before the elders' court, her only plea was "I don't know what I am charged with." With such a charge no member could have a proper opportunity of preparing a defense. Another charge which came to my notice was as follows:

We charge you with unchristianlike conduct, and swearing, the first part of which is identical with the first and has the same objection. The second part is defective in that it is too general and does not specify any particular instance wherein the defendant used improper language. It is apparent that if the accuser was unable to prove that the accused did at some particular time and at some particular place use certain improper language, that he could not prove a general charge of swearing. The accused is entitled to know definitely in what specific instance he was thought to have sworn, for he might be entirely innocent, and not knowing what he would have to meet he could not secure the necessary witnesses nor make his preparations for defense in fairness to himself after the trial was called.

TIME AND PLACE.

Time and place are things so closely related to an offense that they are practically parts of it, and must generally be proved in order to establish a claim that an offense has been committed. Where the offense is a continuing one, such as maintaining a nuisance, the complaint may show that it existed at some date and at other times, or to the present. In some cases the exact date may not be known when an offense was committed, as in an instance where property was stolen from a home while the family was absent on a two-week vacation, and which was not discovered until their return, when it would be sufficient to state that the offense was committed on or about a certain date, or between the dates of — and —. The church rules re-

quire that the time and place of the offense shall be stated. (See Court Procedure, p. 4.)

WHAT A CHARGE SHOULD CONTAIN.

Stating definitely and specifically what the offense is charged to be.—Rules of Order, p. 97.

Such a direct and simple statement of the matter as will disclose to the comprehension of one reading it the nature of the grievance,

Time and place of the offense,

Refusal of the accused to make restitution;

Also setting forth the privilege of the accused to make reconciliation before the appointment of the court for the trial of the case, if he desires to do so.—Court Procedure, p. 4, par. 3.

Inasmuch as a charge can not be lawfully entertained against a member without proper labor having been performed, it is necessary that the charge should include the statement of labor, and the complainant should be prepared to prove such statement at the trial. No evidence, or surplus language should be included in the charge, nor should prejudice or bitterness be shown therein.

PRESENTING CHARGE TO CHURCH.

The rules require that before a charge is laid before the church, the accused shall be furnished a copy, "so that he may, if he so desire, make settlement of the difficulty by reconciliation or otherwise, and avoid further action." (Rules of Order, p. 97.) If no settlement or reconciliation be effected it is then the duty of the member aggrieved to present the charge "to the officers of the branch or district or other division of church work, whose duty it is to act in such matters." (Court Procedure, p. 4.) The Rules of Order (p. 96) says he "may lay the matter before the presiding officer of the branch, or before the presiding elder of the district, or mission if it be not in an organized branch or district." This is according to the law of Christ which says:

Tell it unto the church.—Matthew 18: 17.

Thou shalt deliver him or her up unto the church, not to the members but to the elders.—Doctrine and Covenants 42: 23.

The laws and rules governing in the matter of charges, as in all other matters of court procedure, are framed to maintain the rights and privileges of members who may have occasion to bring accusation against others, or who are so unfortunate as to have accusation brought against them, and also the rights of the church, which is always a principal in cases arising through the transgression of its members.

Instances sometimes occur in which both complainant and defendant are guilty of wrong in the matter charged, when it is not only proper, but the duty of the defendant, to file in his answer to the court a counter charge setting forth what he considers to be the facts of the complainant's error.

This will enable the court to consider the whole matter and place the responsibility for the wrong upon either one or both. Without the counter charge the court might learn that the complainant was more guilty than the defendant, but would be powerless to legally declare him so. The counter charge is provided for in Court Procedure, page 15.

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LEAVES FROM LIFE.

EXPERIENCES: AND HOW I BECAME A LATTER DAY SAINT.—PART 2. BY ELDER H. N. SNIVELY.

I will speak of some of the incidents and experiences that befell me prior to the ordination referred to. The first year after I was elected presiding priest, the elder who was then president of the branch was not sustained, and at a special meeting of the branch was released from that position. This left me in charge of the branch; and, although there were three other elders in the branch, I had to occupy that position for some time. I wish to say right here that my trials then begun. The elder who had failed to be sustained would come to me and try to persuade me to resign my charge and let the branch go down, but I tried to do the best I could and kept the flock together until by and by, through my request, the branch elected one of the elders to preside.

On November 23, 1870, I was married to Ellen Wilson, a member of the church, and one of the best girls, so I thought, that ever walked upon the earth. Before we were married I had promised her I would quit using tobacco. I learned to chew when only thirteen years old. I had kept on in that filthy habit of chewing and smoking occasionally for nearly five years, when my wife said to me one day, "Nephi, you promised me you would quit chewing tobacco. Why don't you do so?"

I said to her, "Ellen, I can't."

She replied, "I would be ashamed to say that if I were you."

Well, I was ashamed. I thought I had tried to quit it until one day as Brother Sam Ferris and I were walking up the street in Keokuk he said to me, "Nephi, stop a minute; I want to get me some tobacco"; and with that stepped into the store; but I stopped outside. I was then trying to quit using it; had not used any for about three days.

When Brother Ferris came out, just as he stepped out the door he bit off a chew. When I saw that it just set me almost frantic for a chew. I said, "Let me try some of that." He handed it to me and I took a chew and we went on up the street, but before we had gone the distance of three blocks I received such a rebuke and manifestation of God's presence and power as I had never witnessed before. The Spirit spoke to me and said, "Why don't

you quit that filthy habit and keep your body clean and pure? It is injurious to your health; it is displeasing unto me." More was said but this is all I will relate now.

When the Spirit ceased speaking to me I put my hand up to my mouth and threw the tobacco out into the street, saying to Brother Ferris, with tears flowing down my cheeks, that that was the last chew of tobacco I would ever take. I then asked God for strength to resist the temptation and that it might become repulsive to me. I can truthfully say that the Lord answered my prayer; and from that day until the present I have never taken a chew of tobacco. It is repulsive to me to be where it is used.

Again I was left in charge of the branch, the elder who had been in charge having resigned. Time moved on, with pleasure and with trial. By and by I was spoken to by different ones claiming to be prompted by the Spirit that it was my duty to be ordained to the office of elder. Some said they knew it was my calling, but I wouldn't accept it unless I received some evidence for myself that it would be the will of the Lord. Finally I was spoken to by the presiding elder of the branch, saying he knew it was my calling to be ordained to the Melchisedec priesthood, so I could lay on hands for the healing of the sick. This was at a branch business meeting. They then urged me to allow them to present my name to the district conference, which was to be held at Montrose in March. I gave my consent with this provision, that if I received no evidence myself before the conference I would decline to receive the ordination. I prayed to the Lord for light that I might know his will concerning me, and one night I received the following: I was traveling along on a plank walk about eighteen inches wide and very straight, until I came to the end of it. I then looked around to see where to go, and just a few steps straight ahead of me was another walk, just twice as wide as the one I had been traveling on. I was told to step across on that plank and travel on it now; which I did. After this was shown me it gave me courage to comply with God's will, whatever that might be; and when conference convened I felt that I couldn't decline. Nevertheless I still felt my weakness and unworthiness and Sunday afternoon, March 3, just before I was to be ordained I went out into a little grove not far from the church and prayed to the Lord for strength that I might do his will; that I wanted to know his will, if I was accepted of him. I was told that I was, and that it would be so told me when ordained.

When I came back to the church it was almost time to open meeting, and soon after I went in, Brother John H. Lake, then president of the dis-

trict, called the meeting to order and opened the meeting. After the opening exercises he stated that there was to be an ordination. He then requested Brother Alexander H. Smith to assist in the ordination. When he came forward he told Brother Smith to ordain me. When they were through and Brother Smith started back to his seat the Spirit rested upon him, and he said as he turned and spoke in prophecy to me; "Brother Snively, be cheered. The Spirit beareth witness of your acceptance with God"; just as the Lord had told me a short time before that it would be. This gave me courage and I was more fully confirmed in the truth that God would fulfill the words which he has spoken unto his people.

Soon after my ordination I was called upon to administer to the sick, and as I thought and always have that this was a most sacred ordinance, I have tried to present myself when administering to the sick in such a way that God would bless the act.

I will now relate some experiences I had the last three years I lived in Keokuk. In 1879 I was appointed to preach at Montrose once a month, which I did. Sometimes I would go up on the train Saturday evening and return Monday. At other times I would hire a horse and buggy and go up and back on Sunday, doing the best I could.

About this time the branch wanted me to take charge of the branch affairs, but I declined until I had the following dream: One night there came to me a messenger carrying a basket on his arm, full of the most beautiful fruit I ever laid my eyes on, and handed it to me, saying: "Here, take this and feed the people." I took the basket and examined the fruit, and found it to be like golden apples. Then I turned around to go and do as I was bidden, and behold, I was in the church, going around giving these golden apples to the Saints. After this dream, I thought, How appropriate, "Words fitly spoken are like apples of gold in pictures of silver." I accepted the presidency of the branch and presided over it until I moved to Lamoni, Iowa, in 1882.

I will now relate a dream that I had just before the conference convened at Plano, Illinois, in the spring of 1880, at which time I was received as a member of the First Quorum of Elders. I dreamed that I lay down on a couch to go to sleep, but for some reason could not go to sleep. I lay there in that condition, wondering why I couldn't sleep, until eleven o'clock, when suddenly there stood by my couch a heavenly messenger who said to me, "Come, there is a work for you to do. I want you to warn the people that this is the hour in which Christ will come."

I looked up at the clock and it was some minutes after eleven. I said to him, "How shall I warn them?"

He answered and said, "Come, and I will show you."

I arose and went with him, and passing out of the room I looked at the clock again and it was half past eleven. He led me a few steps from the house; when there opened up to my vision a very wide body of water, and out on it was a large vessel like a boat without cabin or pilot house on it—just a smooth deck. There were planks about two feet wide which reached from the vessel to the shore. He told me to step on this plank and walk to the boat. I did so; he walked by my side. When we got to the boat he said, pointing to a little pole about ten feet long, "Raise this up." I did so, and as I raised it I noticed a little banner about twelve inches wide and two feet long attached to the top with a little cord which shot up to the top of the pole and on it were these words: "*This is the hour in which Christ is coming; be ye ready.*" I looked around and saw men standing all over that boat, shoulder to shoulder, holding up similar banners. I felt glad that I was worthy to hold up that banner, and as he had told me that at twelve o'clock Christ would come, I raised my eyes heavenward, when I witnessed a most glorious sight. I saw Christ with a host of angels coming from the heavens toward the earth, and as the vapor of cloud dispersed I could see his blessed face. I was made to rejoice and the vision closed.

In February, 1880, I came out to Lamoni on a visit, and as there had been appointed a two-day meeting at Farmington, Iowa, I thought I would attend those meetings on my way to Lamoni, which I did. On Friday night before I left, I saw in a dream five persons in a room; one a man who was lying down. When I stepped up to him he jumped up and began talking in a language that I could not understand and turned almost perfectly black.

Saturday morning I took the train for Farmington. When I arrived I found I was the only elder from a distance. Brother James McKiernan, then president of the branch, told me that I would have to do the preaching, which I did, except one time when he spoke.

Saturday afternoon as Brother McKiernan and I were coming down the street from his house we met a little girl who said she wanted Brother McKiernan to come and administer to her father. Brother McKiernan told her he couldn't go, as he had to go to the mill, but would send me. I went. When I entered the house I found this sick man lying on the bed and appearing to be in great distress. His wife, daughter, mother, and sister were sitting in the room. I asked his wife how long he had been sick. She said it had been two weeks since he had been out of his bedroom. I then stepped forward to his bed and asked him how he felt, when almost in-

stantly he threw the cover back from him and sprang out of the bed to the floor, giving utterance to language that I could not understand and at the same time making his feet pop on the floor. His face and hands turned an iron black color. By this time I fully realized the situation. I raised my hand, calling upon God, in the name of Jesus Christ, to rebuke the evil spirit and cast it from him, and when I had spoken he dropped. However, I caught him before he struck the floor and lifted him back into the bed. He lay there almost breathless and as limp as a rag. I then took the oil and administered to him. It was getting quite late, and as it was my appointment to preach that night I returned to Brother McKiernan's.

The next day, Sunday, was a pleasant day for winter; the snow was melting and the water was running in the streets, making it very sloppy underfoot; yet that man who was the evening before in such a prostrate condition, walked to the church and attended the meeting. I speak of this to show how wonderfully God manifests his power when we put our trust in him.

In the years 1880 and 1881 I was elected secretary of the Nauvoo District, and during this time I tried to fill that office to the best of my ability, finding it quite a trial for one like me, with such poor education, but I kept trying to improve until I found I could do the work fairly well. One day during the last year of my service in that office several of the brethren came to me and tried to persuade me to accept the presidency of the district and I would be elected at the next conference, but I told them I was not competent to fill the position. They replied, "You can easily learn," but I declined. I have thought a number of times since then that I did wrong in declining.

I wish now to speak of an incident that I witnessed some little time before I moved from Keokuk. There was a young sister in the church who married a young man not in the church. After she was married, her husband would go to public balls and such places, and of course would take his wife along; otherwise he was a good, moral man. By and by she began to lose her interest in the church and finally requested her name taken from the branch record, saying that she couldn't live as she ought to, and therefore wanted her name dropped from the records of the church. Her request was granted. In course of time this young sister was stricken down with disease, and died; but before her death I passed through a trying experience. Her husband was a baker by trade, and kept shop in a large building, occupying the second floor as the living rooms. One night after she had become very low her husband came to me in the night, between one and two

o'clock, saying that his wife had been calling for me all night. I went with him, and when we arrived, as we were going up the stairs to the room above I could hear that poor woman screaming in distress. I went to her bedside and spoke to her. As soon as I did this she seemed to be relieved of suffering. She began talking to me and said she had been a naughty girl; that she had not lived faithfully and asked me what I thought of her condition with God. I then said, calling her by name, "God knows what your desires have been, and all about your privations; he knows your weakness, and what you have had to pass through. Put your trust in God; be resigned to his will, whatever it may be." I then administered to her and she went to sleep.

I started to go home, but when I got out of the room she screamed out in distress, wanting me. When I returned to her she became quiet. I thought I understood the situation, and having tried a number of times to leave the house, sometimes getting as far as the lower steps, but always with the same results, I began to fully realize the trouble. The evil power was tormenting her, contending for her spirit. He thought that because her name had been stricken from the church records she belonged to him, I presume. Her mother and sister were in the room, and her sister, though not belonging to the church, spoke out and said, "I just believe the old Devil is in the room"; to which I replied, "Thou hast well said."

I then knelt by the bedside and, putting my hands on her head, asked God, in the name of Jesus Christ, to rebuke the evil power, that it might be banished, to trouble her no more. She then went off to sleep peacefully, and now as it had become daylight, I returned home. I was told that she remained in that quiet, peaceful condition until about nine o'clock, I believe, when she passed peacefully away.

This experience was a grand lesson for me and should be a lesson to all Saints who may read these lines. Much more I might speak of that would be of interest, but I will not take the space. However, I will speak of an incident that may be of interest to some.

(To be continued.)

• * * * •

Do not consider any vice as trivial, and therefore practice it; do not consider any virtue as unimportant, and therefore neglect it.—Bonar.

The longest hours and the shortest years belong to the man who has no task before him.

WORSHIP.

One of the distinguishing peculiarities of the true Saint is his trust in God. One of the tenets of his faith is that when God's children do as they have been commanded in the written word, then is he bound to recognize that service. It is the experience of the true worker that when one begins to work for God there is a constant unfolding of power and much ground for an increased trust in the Father of all.

It has ever been the trend of the human mind to look upward, even as the tiny flower of the woodland, which, in spite of rocks and crags and storms, ever turns its face upward to the sun, the manifestation of the power that created it. In the heart of darkest Africa; on the frozen plains of the far north; now, and in the past, men are and have been worshipping. Sometimes the form has degenerated until it could hardly be called worship, but the semblance is there—there is an homage to a mysterious something.

It is not enough that we be no better than the plant, or the wild man of the forest or plain. We are the crowning act of God's creation. We are the result of the decision of the Creator, who, after creating the universe as we know it, segregating the waters and the land, making the grass, the herb, the trees, the light for the day and for the night, the living creatures: the fowls of the air, the creeping things, the fishes of the sea, said: "And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness; and it was so." He was given "dominion over the fishes of the sea and the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing upon the earth. And I, God, created man in my own image, in the image of mine Only Begotten created I him; male and female created I them."—Genesis 1: 28, 29, Inspired Translation.

It seems imperative that the worship of man should be of the active kind. With the supervision of all God's creation, the "dominion" over all the lower creation, comes a responsibility not easily evaded. Merely passive faith has never proved satisfactory to the human mind. Spiritual inactivity, as all other forms of inactivity, produces spiritual disorder. The panacea for most of our disorders is activity. It is not only necessary that we be busy, but must have a purpose in it. Our energies should be actuated by some principle, for motiveless work is mere drudgery.

The busy Saint may sometimes conclude that public worship is demanding too much. It may seem easier to do as the monks: hie away to some dingy

monastery, away from the haunts of men, and there, in practical solitude, try to worship God. To a degree this form of worship may be acceptable, but it seems to be the more natural way to help bring to pass the things we pray for. We see the insistent needs of our associates; let us pray for them, then do for them. When we think we are overworked in religious service it might be a good plan to try Thomas Edison's remedy—a little more work. We are indebted to the weariness that follows much effort for most of the inventions and ideas that have so increased our efficiency. The pain that comes to us brings us closer to our subject, and often the result of our serious thought is a better plan; a better way to do the same things. In our efforts to throw off the unnatural we come face to face with realities and have a better understanding of them.

In our worship, as in other forms of activity, it is necessary that we have diversion. Set forms and rules, when too numerous, tend to lethargy, and can do only the minimum amount of good. As diversion is natural to the physical man, so is it to the spiritual. We need to seek new ways of serving God. We should see that it is done properly. A true conception of God as a creator will open unlimited avenues wherein we may go in and out and find pasture. When we stop to notice God's handiwork everywhere; meditate upon the infinite variety found there, where not even a blade of grass is like another—everything different, yet subscribing to the laws of families and species, it will constantly bring us new ideas on the application of variety to the worship of the Creator of all.

Exercise of the functions of worship is essential. Men and nations, at different periods in history, have left off serving God and indulged in a riot of personal liberties. We adjudge them failures. It is not only necessary that we worship, but it must not be misdirected. All are not agreed on the personality and attributes of God. When the latter day message came to the children of men, and it was announced by its messengers that it was again possible to communicate with God and receive instruction from him, it was ridiculed. The conception of men had changed since the day of Enoch. The writer of the letter to the Hebrews says: "By faith was Enoch translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."—Hebrews 11: 5.

In the various changes in the attitude of men toward God it is to be noted that they have usually attached a mysteriousness to him that seems out of accord with the divine mind in filling the hearts of his creation with the desire to worship. The re-

sult of this misunderstanding is to be found in various forms. When Paul found an altar on Mars Hill with the inscription, "To the unknown God," it was but the outcropping of this idea.

True worship is spontaneous. It requires an effort for some of us to really assert our individuality in our worship—we like the methods of others better because we know them better. What we need is to develop our individuality in our worship and shape it to the pattern of the Nazarene—assert the convictions that come from well applied experience, even if we be alone.

In the average American community there are many nationalities, yet all are one in the gospel. This is the Zionic idea. Paul wrote to the Galatian saints: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." It seems to be the plan of God that by the burying of our wrongly directed desires we are enabled to take up others that really unite and are more satisfactory to us. If we are prone to clannishness it will do us good to associate with others of entirely different natures. If we are of the cold-blooded Saxon or Norman races we do well to commingle with the southern and more vivacious types. If we are of the morbid plain dwellers, (the Russians are an example) brushing shoulders with the people of the hills and mountains, with their sunny dispositions, will counteract our overbalancing tendencies.

All believers in the Bible as it is written, are agreed that the gospel must again go to the nations of the world. All men are to have an invitation to come into the kingdom of God and be accepted of him. We may be bearers of the message—likely will be in some way. With the experiences that come from an active and true worship of God we may be fitted to make the invitation simple, plain, and effective from having known its Author. The Master has said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." With the advent of liberty comes responsibility and power. We are judged by our use of responsibility and power. We are given wonderful opportunities; let us improve them.

EDWARD D. MOORE.

At seventy years of age Michael Angelo said, "I am still learning."

Wisdom is the ability or skill to properly use or apply knowledge.

Richardson was fifty when he published his first novel, "Pamela."

Of General Interest

The Modern Diogenes.

In our last issue we took note of the arrival in Jerusalem of an eccentric young German who goes about with a lighted lantern in broad daylight in quest of upright and healthy men.

There were so many peculiar versions concerning the object of his coming to Jerusalem—some even hinted that he was a German spy in disguise—that we thought it advisable to interview him personally as to his views and ideas which led him to follow a vocation that brings upon him heaps of ridicule and abuse.

Mr. Friedrich Roos most cordially responded to our invitation and with a beaming countenance came to the office of *The Truth* to give reasons for the faith which is in him.

He is a man of about thirty-five years of age, of slender build and medium height, bareheaded, barefooted, with only calico pants and tightly-buttoned calico coat, without which the authorities would not allow him to appear in the public thoroughfares.

He has a fine head of long, light brown hair which reminds one of Muncasky's picture of Christ before Pilate.

Although a linguist, he prefers to converse in his own mother tongue, which he speaks with an elegance that proves him to be a man of education and refinement.

He answered our queries with readiness, and a firm conviction that what he is saying and doing is inspired by Heaven, whose ambassador he has the honor to be.

The following is the substance of the interview:

"You ask me: why I go about with a lantern in broad daylight? I shall answer your question with another query: Did not the great Greek philosopher Diogenes act in a similar manner? And in fact, is the present generation less in lack of just and wise men than was the time of old Diogenes? Certainly not! The world has since not only remained unimproved but has greatly retrograded. What do we now find? We find that mankind is fast sliding down towards the unfathomable abyss of corruption, annihilation and utter oblivion. We find that there exists now, even in this greatly vaunted twentieth century, more idolatry, more wanton cruelty, more hypocrisy, more hidden immorality and indecency than in the darkest mythological epoch before Christ.

"It is the consciousness of the great and most terrible catastrophe kept in store for the unrepentant sons of men, that prompts men like myself to raise an alarm, and like Jonah in Nineveh, we shall not rest until all the wicked men of Jerusalem shall put on sackcloth and sit in ashes. Through my lighted lantern I invite all those who wish to escape the wrath to come to join me in my propaganda.

"So far for my spiritual message to mankind for the salvation of their souls; now to the material and utilitarian problems of life.

"You may perhaps have noticed that besides the oil in my lantern I carry a small tinful of water and some pieces of soda, by which I mean to inculcate the lesson that cleanliness is next to godliness, and that by the simple and cheap means of soda and water, if unsparingly utilized, man may attain a ripe and enjoyable old age.

"By frequent and thorough ablutions and vigorous rubbing of the skin, the pores open and emit all uncleanness whilst inhaling the necessary quantity of oxygen and hydrogen for the reinvigoration of the constantly strained nervous system.

"The Israelites of olden times strictly observed the natural hygienic principles and that alone accounts for the longevity which nowadays appears incredible and unattainable.

"Furthermore, I came to Jerusalem because, according

to my belief, which is based on biblical prophecy, dreadful earthquakes will shortly take place there, and my object is to forewarn its inhabitants that they may fly to the mountains where I have reason to believe they will be quite safe."

The above is the quintessence of a long interview which might fill many columns of this paper, but we believe we have said quite enough to show our readers what peculiar mentalities we have in Jerusalem. We only wish all of them were of so innocent and inoffensive a character as the modern Diogenes decidedly is. He is a vegetarian; he neither drinks nor smokes, unlike the innumerable religious impostors and rogues here who rob the poor and dupe the credulous, and with the proceeds live questionable lives. We shall be glad to learn that the lantern of our German friend has had a salutary effect upon the fat priests and Levites, and that they have abandoned their richly provisioned pantries and wine cellars and fled to the mountains of Ebal and Ophel until the fearful day has passed.

YEDIDJAH.

—*The Truth*, Jerusalem, April 12, 1912.

EX-DIOGENES.

Our readers may possibly remember that in one of our last issues we published an interview with the "modern Diogenes," Herr Frederick L. Roos, who, like his prototype, was in earnest quest of true and upright men.

He used no other means than a small, unpretentious lamp in broad daylight—and lo! his search has not been in vain, as the following letter to the editor of *The Truth* will show.

The Truth with its accustomed impartiality gives every honest man a chance to express his opinions and vindicate his integrity of purpose:

"JERUSALEM, July 15, 1912.

"To the Editor of *The Truth*; Dear Sir: Kindly allow me space in your valuable columns to correct statements that are current to the effect that I claim to be the Christ. I hereby, most emphatically, deny that I ever made such a blasphemous claim. And I challenge any person to come forward and truthfully charge me with any statements calculated in any way to convey such an idea, either in conversation or in my writings. I consider the charge a mischievous and a malicious slander. I would also say, that I feel very grateful to my friends and all lovers of truth, and of the commandment, 'Thou shalt not bear false witness against thy neighbor,' if they will do me the favor of correcting anyone they may find laboring under this malicious falsehood concerning me, and oblige.

"I am also glad to state that I no longer go around with my lamp seeking for true representatives of the truth, as I have now found them; and I thank God for that. It affords me pleasure to announce myself a member of the Reorganized Church of Jesus Christ of Latter Day Saints.

"The headquarters of this church are at Lamoni, Iowa, (where they have their printing house, known as the Herald Publishing House) and at Independence, Missouri.

"I may also say that the Reorganized Church is diametrically opposed to the doctrines, dogmas, and practices of the Utah 'Mormons.' I consider it very unjust,—and also a shame to Christian people—to confound this church with the Utah people, when there are ample opportunities afforded, by which those seeking for the truth may obtain conclusive evidence establishing the fact to a demonstration, that the church to which I now have the honor to belong, is not now, and never was, responsible for the evils of Utah 'Mormonism.'

"For years I refused to affiliate myself with any church organization, as it was my firm conviction that the church of Jesus Christ as an organization was not now on earth.

However, it was my fortune to meet with a representative of the Reorganized Church here in Jerusalem; and upon a close and prayerful investigation of the claims of this church, I became wholly convinced that the church of Jesus Christ is indeed on earth again. The true gospel has been restored in fulfillment of Bible prophecy. These, briefly, are my reasons for becoming a member of this organization. Thanking you for your kindness in thus allowing me to speak for myself,

"I am, sir, very sincerely yours,
"FREDERICK L. I. ROOS."

—*The Truth, Jerusalem, July 19, 1912.*

Mormonism Spreading in Hawaiian Islands.

HONOLULU, August 4.—While the growth of the Mormon Church in this Territory has been noted with more or less misgivings on the part of the other churches, only recently have the facts and figures regarding the strength of the Latter Day Saints in these islands become generally known. Now the Protestant organizations and the Roman Catholics are determined to make common war upon the followers of Brigham Young. With this end in view the Protestant churches have already formed a federation, and it is the intention to import speakers and singers from the mainland to assist in a house to house campaign among the native islanders.

The propaganda of the Church of Latter Day Saints is the newest among the people of Hawaii, but already its doctrines and many of its practices have gained headway among the native Hawaiians and the Orientals, two classes which constitute more than four fifths of the population.

Leading Protestant and Catholic clergymen are alarmed at the inroads made among the natives especially, and strenuous efforts will be put forth to stem the tide of Mormonism sweeping over the islands.

The Federal Government is expected to aid in the campaign. It is known that not only have the territorial officials been asked to make a careful report upon the situation, but that at least seven officers of the secret service, ostensibly here to look into the Japanese and customs infringement matters, are detailed to make reports on the doings of the Latter Day Saints, the number and nativity of their converts, the amount of property in the possession of the elders and, above all, to what extent polygamy is practiced.

That there have been hundreds of plural marriages performed or sanctioned by the elders is charged, but to obtain dates and facts in specific cases for the purpose of prosecution is very difficult, so devoted are the followers of the comparatively new church. But the federal district attorney is known as an industrious and persevering official and the church federation leaders are looking to his office to bring to bar the offenders, clerical and lay.

Bishop Willis of the Episcopal Church said to *The Sun* correspondent:

"Hawaii is credited with many menaces, industrial and martial, all the way from strikes among plantation laborers to war with Japan, but there has not occurred in the history of the islands a more terrible menace than this Mormon scourge, which not only threatens but is actually festering in the moral and political body of the Territory.

"The cancer had its beginning a long time ago with the distribution broadcast of Mormon literature, but only within a few years have there been zealous elders among the people, sent there by the mother church in Utah. At first they worked secretly and did not call themselves Mormons; but within the last two or three years they have become so strong in those remoter regions where the white man is in a very small

minority that they have come out not only openly but aggressively for Mormonism and polygamy.

"From the natives it has spread to the Chinese, Japanese, and even to some extent among the Russian and Portuguese plantation laborers, so that to-day it is a positive disease eating into the vitals of the non-white races. I feel that all militant Christianity and in particular the churches of the United States should take up this great matter without delay and bring to the attention of the national authorities by letter, through the press and by personal work on the part of members of Congress, this iniquitous state of affairs.

"A hundred years ago New England sent her first missionaries to these islands, and the good accomplished by them and the noble men and women that followed from that time up to the present has been incalculable. The natives were lifted from a state of the lowest morality to a comparatively high plane; churches and schools were established, marriage was taught to be a sacred institution, and the natives were taught that lax morals were contrary to the health of the body as well as soul. And now all this splendid work is to be overturned and destroyed by these much wived elders from Utah!

"Some of them, as I have positive proof, have wives in Utah but have married one or more native women here. Will they be prosecuted in the courts? You may rest assured they will be; there will be many brought into the courts at the same time and properly dealt with. On this score I am fully convinced."

Bishop Libert, of the Roman Catholic Church, said that if Mormonism was allowed to spread unhampered it would within a few years number a majority of the people of the islands among its adherents. Catholic and Protestant missionaries had done a great work among the natives of Hawaii, said the bishop, but these Christian institutions had no means by which they might bring punishment upon polygamous offenders and even the courts were finding it difficult to get evidence; but he hoped all the churches would so awaken to the danger of Mormonism that a determined and united effort against it would be made.

"The elders are teaching these simple people that the flesh is the real sanctuary of God and that the more children born the greater will be the reward of parents," he said. "They preach polygamy in the native tongue and limit the number of wives one man may have to his capacity for supporting them. In the remote districts where women as well as men work in the fields, raise taro, make mats and brooms and curios, it is very easy for the Hawaiian to figure out that the number of wives he may possess is only limited by the number of women who will consent to live in his house; for here they do not pretend, as in Utah, Idaho, and Wyoming, to have a separate house for each wife."

The leaders of the federated church campaign against Mormonism fully realize that the very nature of the natives of Hawaii assists in the rapid growth of polygamy. It was only a hundred years ago, some place it as late as 1850, that a sort of free love was the rule among a majority of this brown race. Feastings, dances, revelry, and song were the chief amusements of the people, while intemperance among both sexes was widespread. Marriages were contracted in the most free and easy manner imaginable.

The established churches fought drunkenness and easy living at every turn and from one year's end to another much improvement in conditions was apparent. Under the monarchy, however, the liberal laws were even more liberally construed and applied and the penal institutions scarcely knew what it was to receive a prisoner sent there by the courts for the infraction of laws framed for the protection

of women. Even to-day, though vast advances have been made in the apprehending and conviction of offenders, less attention is paid offenses of this character than perhaps in any other civilized community.

"The Mormon church authorities have seized upon these weaknesses of the easygoing natives of these islands," said a territorial official, "and I believe it is their hope to found an island Utah in the Pacific. The great majority of the voters of Hawaii are full blood natives or half whites, and with Brigham Young's doctrines followed by the larger number of these it would only be a question of a few years when the civil government, including everything perhaps but the higher courts, the judges of which are appointed from Washington, would be in their hands.

"This would but mean the hurrying of the day when a Federal commission would govern the Territory; a change from the present form that has been already much advocated because of Hawaii's prominent position as the most distant and important outpost of the Nation. The commission idea of government has been strongly opposed by a majority of whites, half whites and browns, but with Mormonism growing from day to day more strongly the people who have the best interests of the Territory at heart will be a determined unit in favor of a complete Federal control in civil as well as military affairs. Mormonism will not be tolerated by the twenty-five thousand whites."—*New York Sun*, August 25, 1912.

Letter Department

INDEPENDENCE, MISSOURI.

Editors Herald: After an absence from my office of nearly three months, I find on my return the need of an appeal to the Saints of the stake for a hearty and generous response to the immediate needs of the work financially. My brethren of the stake bishopric have been faithful at their post of duty, but there has not been manifest the interest and hearty cooperation we should receive from the Saints for the many calls made upon us. We need help; we need it right now, and we know you can do better than you are doing if you will; will you not do it for the work's sake, for the Master's sake? Paul says we are coworkers together with God; is that true of us? Are we considering what that means? God, Jesus Christ, and Company; we are the Company. We have pledged ourselves loyal to his cause; are we trying to meet the pressing needs of the work, are we making sacrifice for him, for his work? There was never a time when the call was more important than now. Bring in your tithes and consecrations, that we may carry on this important arm of the work.

Money can be raised for the convenience of our reunion gatherings, which at the best can only be of a temporary character; for the hastening time for the gathering together of God's people is upon us, and a large expenditure of money for the purpose of building houses, for reunion work seems to me to be against the spirit of gathering which has been emphasized by the Master, that we might build up a city of refuge and safety against the day of peril now upon the world, see Doctrine and Covenants 45: 12: "Wherefore, I the Lord have said, Gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth unto the western countries, call upon the inhabitants to repent, and inasmuch as they do repent build up churches unto me, and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of

safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion."

The following paragraphs tell us why this work of gathering; and of preparation is urgent, and the work is yet to be done; but some of the children of God, with all the appeals made to them from those who have been appointed to teach these things to the church, treat them as an idle tale, and do the very opposite to what the Master has so wisely emphasized to us. Why, oh why, will we treat him thus, and try to evade the responsibilities placed upon us? Let us not be so blind to the most vital interests of our work as to continue to do the very reverse to what God has commanded us to do. If you will gather up your riches and place them where God says they belong, Zion will be redeemed, and the New Jerusalem be builded according to the purposes of the Almighty; but if we continue to ignore him, and do according to our mind and will, disaster must follow, as recorded in the history the church has made in the past; must we always learn obedience by the things we suffer? Must we have a repetition of the horrors of San Francisco in our cities east to waken us to the perils of the age? Is it not much better to harmonize our lives with the law and commandments of the Lord, and thus insure protection from him in the day when terror shall seize the disobedient, "because of the arrow that flieth by day, and the pestilence that walketh in darkness, for the destruction that wasteth at noonday; when a thousand shall fall at thy side and ten thousand at thy right hand," when the only conditions upon which safety will be insured to God's people will be "because they have made the Lord their refuge, even the Most High their habitation"?

Surely we should learn from the history we have made as a people, that it does not pay to slight the commands of the Lord, or treat lightly the wisdom he has displayed in all the counsel given to his church. When we do as he has commanded, we have the promises verified to us, but when we willfully ignore his word, we have no promise; we therefore say the greatest of all questions before us, and the imperative duty resting upon us all, is the building up of Zion as the Lord has commanded.

That means preparation of life in all godliness, which certainly calls for a perfect obedience to all he has outlined to us as duty; and the nearer we get to our Father in godliness, the more anxious will we be to keep all his commandments; hence the gathering up of all our riches (surplus), and sending it to Zion for the building of the city, the New Jerusalem; not the spreading out of ourselves after the manner of the Gentiles, in increasing the capacity of our barns as permanent storehouses, and increasing our obligations so that we are unable to hold all things material, with a loose hand, so that they can be disposed of when our call comes to gather to Zion.

I commenced my communication to the Saints of the Stake of Independence, but only the first paragraph is confined to the Saints of this section of the work, the rest of the letter has a general application; so read, mark, and inwardly digest.

RICHARD BULLARD.

Editors Herald: The Methodists and Baptists have just closed their annual encampments at Arcadia, Missouri, each encampment holding about two weeks, and we believe a larger attendance than last year; they having come from the different States to get into the beautiful Arcadia Valley to enjoy scenery, mountain climbing, fresh air, pure water, etc., but the only success I could concede from their meetings was the raising of money. On two Sundays the Methodists raised about eleven hundred dollars, and the Baptists, on two Sun-

days, raised four thousand dollars, but of course they were on a higher hill.

On Sunday night at close of meetings of the Methodists, Doctor McMurray preached a sermon that was really absurd from a Saint's point of view, and failing to fill the hour, one of the bishops arose and spoke a few minutes, and one of his statements was that God has no true church upon earth; said it was not visible; that he had not seen it, and he was not looking for it. I think this statement astonished many there; that was equal to saying his own church was false. But he stated afterward that all the good people would make the one true church. But what a mixture of faith this would be, and Jesus would be a polygamist, for he would have many wives when he descends from heaven.

Reverend G. W. Truitt, of the Baptist Church, in his sermon referred to Mormonism as a selfish and devilish thing, but left the people in ignorance as to whether he referred to polygamy of the Utah Church, or to the doctrine of Jesus Christ as the Latter Day Saints teach it.

I am making preparations to have Elder J. T. Davis preach for us in Ironton and Pilot Knob. I think there are some who will enter the waters of baptism when he gets through.

Wife and I are the only Saints living here, but we feel that we have done some good. May his work hasten is my prayer.

A brother in Christ,

ALBERT C. RICHARDSON.

FANSHAW, OKLAHOMA, August 21, 1912.

Dear Herald: We have a membership of forty or more, but some are not close enough to attend church services regularly. Our branch president, B. E. Goss, is faithful and has the interest of the work at heart. We have our regular prayer meetings and sacrament; also Sunday school.

In the midst of all this work there is the influence of the adversary to hinder the progress of the branch. There are grand promises for a brighter day in this branch.

Bethren J. M. Smith and J. M. Simmons, who were in attendance at the Wilburton reunion, came and held meetings for a week, meeting with large crowds and fine interest. Results are four baptisms on the 18th. The Saints were much encouraged and built up spiritually. Brother J. H. Lewis is rejoicing over seeing Sister Lewis come into the church after believing the work so long.

The brethren mentioned left for Midland, Arkansas, on the 18th to engage in a debate with a Freewill Baptist. J. M. Simmons is to do the debating, while Brother Smith is to do the moderating. These brethren, if faithful, will do a grand work for the Master. Our prayer is that the Lord will bless them in the different engagements to defend the truth.

I am glad the angel message came to me. I hope to live a life worthy of God's divine favor, and bring no reproach upon his great cause and kingdom. May the blessings of heaven rest upon all faithful Saints is my prayer.

W. O. BRANNON.

SACRAMENTO, CALIFORNIA, August 15, 1912.

Saints' Herald: We enjoy reading both papers and love to read the letters from the different parts of the vineyard. We came to California nearly two years ago, on account of wife's health, and thanks to our heavenly Father for his kindness and mercy and directing power, because we know that he must have had a hand in all our movements. Before deciding where to go we took the matter to the Lord in prayer, and while we did not receive any great manifestations, at that time, we can look back and see that God has been with us and blessed us temporarily, spiritually, and physically.

We left many kind friends in the tri-cities, Moline, Rock

Island, and Davenport, whom we learned to love as though they were flesh of our flesh and bone of our bone, and I believe that it is that spirit of love sent down from on high that binds us together as one great family.

We have found a few kind and faithful Saints in this place; but oh, the wickedness that surrounds us on every hand! May God give his people power from on high to overcome and be found faithful to the end.

We wish the readers of the HERALD to know we are still in the faith and that we have not forgotten them, although we don't get time to write to all whom we would like to. Our admonition is to look up and lift up and pray; as the Savior said, Cease not to pray always.

With love to all the dear Saints and friends, and a Lord bless you to the church publications,

C. E. BALL AND FAMILY.

2114 I STREET.

COIN, IOWA, August 25, 1912.

Editors Saints' Herald: We wish to let the elders know that they will be welcomed to our house if they come to Coin. Come to our house and we will do our best to make you at home and be glad to have you with us.

MR. AND MRS. F. D. DUNCAN.

DOW CITY, IOWA, August 23, 1912.

Editors Herald: In a letter written by me and published in the HERALD several weeks ago, under the heading "Deloit Semi-Centennial Anniversary," in referring to the charter members of the church I used the name of Martin Harris when it should have been Samuel H. Smith. There was no intention of misquoting the speaker on that occasion, Heman C. Smith, and I will be obliged if you will give this letter a place in the HERALD.

Yours in bonds,

CHARLES E. BUTTERWORTH.

Reunion of the Southern Nebraska District.

The seventh annual reunion of the Southern Nebraska District was held at Nebraska City, Nebraska, on the 17th of August, 1912. It was organized by electing Elders J. R. Sutton, W. M. Self, and Sister B. I. Andrews, representing the Sunday school and Religio, as the presidency, and Elder Edward Rannie as secretary.

The attendance was smaller than usual because of hindering causes not necessary to name here, which the committee hopes to overcome next year. Those present expressed themselves as having been well paid for the time and money spent.

The weather was very favorable the greatest part of the time. There were ten tents on the ground. A few from the city attended the evening services. The greatest number present at any meeting was one hundred and thirty.

Sister B. I. Andrews had charge of the auxiliary work and several interesting sessions were held.

Two sessions of Bible story telling were had in charge of Sister Alice Briggs and E. Rannie. This was especially for the children and was had in another part of the park, while the regular preaching was going on.

On the 23d a sewing "bee" was held, under the management of the Woman's Auxiliary for Social Service. Nineteen towels were hemmed, and some other sewing done, all of which was for the Children's Home at Lamoni. The men folks were invited to take part in this work, and it was agreed that the one that was last in hemming his towel should treat the crowd; and this unfortunate part fell on Elder J. R. Sutton, and we enjoyed a fine watermelon at his expense. Elder W. E. Haden was the champion sewer, as he hemmed two towels.

The preaching was done by Elders J. R. Sutton, W. M. Self, Joshua Carlile, C. W. Prettyman, G. H. Hilliard, Joseph Roberts, W. E. Haden, H. S. Lytle, and E. Rannie, and Priest Joseph Meyers.

There were 22 sermons preached, 9 prayer meetings, 2 Sunday school sessions, Religio normal work 4 sessions, 2 business sessions, and 3 baptisms.

At the last business meeting a resolution was passed that another reunion be held in Nebraska City, in 1913, time to be set by the committee, which is as follows: E. D. Briggs (chairman), H. A. Higgins, W. M. Self, J. R. Jones, and Sisters Lee Faunce, Alice Briggs, J. W. Waldsmith.

It was held in Morton's Park, property of the city, a most beautiful and delightful place, and ideal place for camping out.

EDWARD RANNIE.

Jots by the Wayside.

The drenching rains and cooling winds have tempered the furnace heat. The purple leaf amid the somber hills, the closing petals of decaying flowers, housing their golden seed, the ripened sunflower, turning his face to the setting sun, the gathered grain, the ripening corn and stacks of hay, all indicate that 1912 is fast speeding away—but as the years come and roll into the eternal past, the gospel plow speeds its way. This has been a record year for the Spring River District, on its onward march to the goal. All the available churches have been dedicated and deeds properly recorded; many of the branches strengthened, and more nearly organized. The several quorums duly organized, brightening up the horizon of their future work. The reunion committee, a child of its own, standing on its feet; kingly rule reduced to a minimum; shackles that bind relegated to the misty past as trophies of desuetude. In fact, the modern spirit of progression has attracted church and state and the gray rays of the dawning of a brighter morning have shot athwart the land.

Our late reunion at Pittsburg, Kansas, was a signal success. There were forty-five tents on the grounds, filled to overflowing with happy Saints and friends. The preaching evinced a high order, and the progressive spirit. Our brethren all did well indeed. The street preaching was given a grand impetus, indicated by the multitudes that stood and heard the magnetic message, by Brethren Short, Curtis, Quick, Sly, and others. The auxiliary work was under the guiding hand of Brethren Gunsolley and Virgen; also Sisters Davis, Nichols, Stebbins, Holsworth, and others; awakening the latent energies of the "sleeping giant" of the church. The children sent the thrills of hope and joy to the hearts of pioneer Saints, and cheered the spirits of younger ones. Sister Stebbins's motherly meekness and saintly patience with her large class of "babes," planting and sowing the first leaven and gospel seed in their little hearts, brings tears of gratitude to the eyes of loving mothers and doting fathers, and will never be forgotten. The large and enthusiastic choir of young and old, marshaled by Sister McNichols, vied with each other in the "gladness of song." In fine, all were well paid for arduous toil and sacrifice, with the passing of another bright spot recorded on memory's walls.

The district ministry and laity are in harmonious activity, with a bare exception. The golden worth of minister or member must be measured first and last by the rule of personal integrity and sincerity to duty imposed. Gospel ideals must be maintained at home and abroad, before the church can reach confidence and its objective mission on earth. All other roads, if not forsaken, lead us to wreckage and death.

As an indication of the progressive age, we may state that the various quorums assembled and reported spiritual meet-

ings, unanimity and power, with a decided willingness to assist in every detail for the onward march. A resolution passed by the priests requesting the district president to use his influence towards the abolition of branches using elders for priests in good standing, etc.; the other quorums having under consideration similar resolutions, all are very significant.

In passing we can truly say our faith has been strengthened, our hopes brightened, and we are still singing: "When the battle's over."

Now, dear HERALD, allow a little chaff with the wheat. That bump of ours became active, and diversion spread o'er our face on beholding a *standing picture* in a California paper, representing well-known brethren with hats and coats off, sleeves rolled up, sledge, shovel, and barrow in hand, standing around an army tent, on reunion grounds. Now, brethren, that won't wash in Zion's land. We believe in moving pictures. No beads of sweat dropped from those furrowed brows of those sons of liberty, and while we are not sighing, yet we are in the heated gasps of the torrid and need a real picture of sympathy. Allow us to suggest, it lightens not the burden of despair to say the cooling waves wash the coral beach somewhere; however, we are consoled in the thought that it takes a lot of horse sense to detect a mare's nest.

At present writing we are at Galena, Kansas, looking after the interests of the very few remaining of a pioneer branch. The old church house that has echoed and reechoed the angel's message as delivered by our most eminent men, is fast falling into old age and honorable decay; together with the only two families whose tables are back against the wall in consequence of old age and fledglings flown. Yet their faith is still firm and the Zion spirit brightens the eye and inspires the feeble step. Brother T. M. Beck still holds the office of president. Brother John Ulmer and amiable wife still furnish the missionary with a very pleasant home, providing substantially for his every want. "Uncle John" is hale and hearty, under the burden of seventy-eight years, rejoicing and proud of the "Fadder land," and that he is as "Dutch as sauer kraut." Brother Beck, long past the three score and ten of the "Fadder land," and that he is as "Dutch as sauer kraut." Brother Beck, long past the three score and ten still shows a pleasant, intelligent face, evincing worth and moral influence. Our hearts go out toward these isolated ones and we hope to comfort them for a time with the old, old story they love so well.

T. W. C.

Mission address: Pittsburg, Kansas.

Our daily talk should harmonize with our Sunday prayer.—Selected.

A man doesn't harden his heart until he has softened his head.—Selected.

A man may work his way into heaven by working his way into the hearts of the people.—Selected.

He who can not pray in public has no way of proving that he prays in private, except by the way he lives.—Selected.

The man who goes on to perfection through the course of a lifetime, will go on in perfection through eternity.—Selected.

A friend is such a valuable asset that a man can afford to go a little out of his way to convert an enemy into one.—Selected.

News from Missions

Utah.

Having decided to visit Salt Lake City again, in due time I arrived here, June 27, to find the Reorganized Saints pleasantly disposed, with an expressed feeling that I would not be an undesirable citizen among them.

I soon found Brother Amos Chase and family in their mission efforts in the city and suburbs. Brother Chase had provided a tent conveniently located where services were being held each evening; after this a short service had on the street, the street auditors being invited over to the tent service. Some of these meetings were quite good, enlisting a spirit of inquiry, tract distribution and reading, showing that the leaven of effort is working and some becoming interested.

Brother Chrestensen came in soon and took a leading part in the meetings on the street, in the tent and in the hall. Meetings were held in other places as wisdom directed.

I mention Brother Chase and "family" for the reason we like to give honor to whom honor is due, and the family is no inconsiderable part of the effectiveness on the street in gathering a crowd. When Sister Chase, Charley and the musical little Alice stand in the automobile, tune up and begin to sing, it never fails to arrest attention and gather a hearing. By the way, it is not all poetry in this kind of service, for it takes some religious fervor and devotion to the cause to be willing to be used where there is no incentive of novelty or popular applause, face a sea of faces, be stared at in order to summon people to listen to an unpopular gospel message in this day of doubt, disinterestedness, and indifference, not to say downright disbelief in any kind of gospel talk. However, Brother Chase seemingly never fails to interest his hearers along some line of thought. I was made to realize that there was inspiration present in some of the services which I attended. God bless this little family of workers and their associates in maintaining the gospel against the wrong and so formidable an array of numbers.

In a short time after my arrival Brother J. W. Rushton, missionary in charge, and Bishop Richard Bullard, of Independence, came to the city and took a hand in the services for several days. Bishop Bullard held forth consecutively, in the main with small audiences. At the instance of Brother Rushton, Brother William E. Winkworth was ordained a high priest as provided for by action of the General Conference. Brother Rushton and the writer officiated. Brother Winkworth and consort are well recommended as honestly engaged in the Lord's work.

Brother Rushton was alert to the interests of the mission and appeared to good advantage in all the meetings of the Saints. At an impromptu business meeting he put things as well in order as conditions of things in this place would seemingly permit, and on the last evening of his stay he presided with freedom in the tent to a good hearing, sending a few telling points towards the opposing cult, thus demonstrating what John can do when turned loose a bit without any strings on him. Very interesting. Nothing strange that he has an occasional lemon passed to him while holding forth on the street with the estranged brethren here.

Brother Bullard's visit here was appreciated by the Saints who heard him. Of course it is well known that the real working force here is not great. Too many, however, to undertake to name. There are a sufficient number of faithful workers to keep the Sunday school, Religio, and prayer meetings going and help materially otherwise.

A visit to Ogden found Brother William Newton encouraging those who were willing to be present and join in the services. Brother Newton's efforts were very commendable.

However, if he shall succeed in overcoming the spirit of general indifference seemingly prevalent there, he shall have done a good work. There are some good helpers. It was a pleasure to meet Brother Nels Chase and family again, as their home has been a secure abode for the workers in the field for many years. Brother Chase looks younger than he did five years ago. Providence has seemingly dealt kindly with him. It may be that it means something to be kind, considerate, and helpful to other people, and that rewards flow in sometimes when least expected, even before "the day of doom" comes.

The "Mormon girl" of *Autumn Leaves* is still in evidence, of good memory of things, and knows how to express herself.

Sunday morning, July 31, I played truant and attended the unveiling of a monument erected over the grave of Orson Pratt in the city cemetery. The children, grandchildren, and great-grandchildren of Pratt were present, with others, gathered for the occasion. Elder Penrose, erstwhile editor of the *News*, Governor Spry, and Historian Jensen were present and many interesting and appropriate speeches eulogistic of Pratt's career and services to the Utah Church and people. It appears that Pratt was the first man that entered the Salt Lake Valley in 1847, when the emigrants first arrived there. According to deliverance, Pratt was largely the brains of the whole adventure on trek. Brigham Young possessed the dominating will, was the constructive genius, manipulator, and inspiring force; while Pratt possessed superior natural powers and was learned, Young had seen enough to recognize his worth. Whatever may be thought of Pratt as a religious guide, he was evidently a strong and capable man in some ways, and this is true of Young. It was their theology that flooded them. Great zeal and effort put forth in a bad cause; relying upon their own genius and wisdom rather than the work of God to guide them; blindly leading a blind following. And what is still bad, is that their false theories are being retailed upon their descendants who have been taught to revere and imitate their distinguished ancestors. Whether blinded by men or the Devil, or both, we may not know, but it is as clear as the noonday sun that if the textbooks containing the word of God are worth anything as standards of rightdoing and safe guidance, these men went wrong, were blind, and what may be worse, are still blind with the same blind following who refuse to see. A case, it appears, where "Ephraim is married to his idols."

I am more than ever proud of the position assumed by the Reorganization at the beginning in declaring for our adherence to the word of God as written in the textbooks: personal liberty, free discussion, there everything vital might be thrown upon the forum and be analyzed and criticized by the most astute and discerning in the open, and thus tested as to its correctness by the highest and best standards, relieved of a blind, bigoted, and dictatorial self-imposed priesthood. Thank God for a love of freedom, free schools, an open Bible, and the right to read it; relief from creeds and creedism and dictatorial leadership, who assume to be wise above what is written and deceive the people under the false plea of being the inspired oracles, and limited by nothing but their own blindness; who shut up the kingdom of God and will not enter nor allow those who are entering or would enter to enter. "Blind guides" who encompass sea and land to make a proselyte and when made he is two-fold more the child of hell than he was before.

But there was a cause for this condition; it was not spontaneous. Read: "If you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God."—Doctrine and Covenants 107: 11. Again: "And it shall come to pass, that if you build a house unto my name, and do not the things that I

say, I will not perform the oath which I make unto you, neither fulfill the promise you expect at my hands, saith the Lord; for instead of blessings, ye by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies and by all your abominations, which you practice before me, saith the Lord."—Book of Mormon, p. 107.

If this revelation can be relied upon, we have here presented the social condition of things at Nauvoo, the place where it is affirmed by the most experienced Brighamite that polygamy, spiritual wifery, and other unsavory things were incubating. "Follies" and "abominations" were being practiced that vitiated and rendered null the whole organization, and it was "rejected."

But read on: "And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place."—Book of Mormon, p. 117. They did not remain, but were "moved out of their place," scattered, "rejected," not for the practice of holiness, but "folly," and "abominations." They discorded with the written word of God and put their faith in men as guides, fulfilling the following: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." What will happen? "For he shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."—Jeremiah 17: 5, 6.

Here they are in Utah. Orson Pratt being the first white man to enter the parched wilderness and salt land from the trek. They left Nauvoo; were "moved out of their place," and scattered because of practicing "folly," and "abominations"; putting trust in man and making flesh their arm. Here they are in the practice of polygamy and concubinage, worshipping Adam as God; as they say it, "And all the God with whom we have to do." This leaving the word of God and following the effusions of self-imposed, inspired, living oracles; yet receiving no revelations, but being content to be dictated to, by men. Thus they are putting their trust in man and making flesh their arm. The moral turpitude obtaining at Nauvoo, exit and scattering, made it possible and necessary that the Reorganization be established. Among the rejected mass were faithful and devoted followers. They scattered with others, but loved the truth. In due time these were called upon under divine command to unite in a reorganization, the old one having been "rejected." They were called on to undertake the reclamation of the erring ones from the ways of folly and abomination; to inquire for the old paths, the gospel of peace from which so many had strayed. Some have heard the call of the Good Shepherd, others are still set in their purpose, married to their idols. An occasional one is looking for the light. This is encouraging. May there be a supreme awakening. We long that honest hearts may see the light and seek after it.

Later it was thought wise to remove the tent, close the hall, and continue the meetings on the streets, holding Sunday services in Brother Chase's private apartments, which are ample and pleasant. A good feeling prevails.

WILLIAM H. KELLEY.

SALT LAKE CITY, UTAH, August 7, 1912.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward.—Job.

"It is better to chase rainbows than to grunt and groan under the juniper tree."

Montana.

It seems as though the work might progress much faster, and while it seems I have not accomplished a great deal of good, I hope I may have done some, at least. Brother W. P. Bootman and I have been laboring together most of the time this summer. I find him to be a good, zealous worker and a noble companion in gospel work. We have opened up the work in some new places, with good interest. We have been having a little tilt with a Reverend Mr. Gaston, of the Presbyterian faith, of Hobson. Brother Bootman preached here in the hall for a few nights. He would not say anything while Brother Bootman was here, but as soon as he left, he advertised in the paper that he was going to answer the Mormon elder's errors. How he garbled the Scriptures on Christian baptism, and certain other scriptures! I had an appointment out, but withdrew it so I could be present at his meeting and take notes. I did so, and just before he had closed his meeting, I went in and asked him if I could talk a few minutes. He said, "No, sir; I know what you want to say."

When he dismissed I started to make an announcement for meeting the next night, but he came up and said, "You can't announce anything here; this is my crowd. Get your crowd."

I said, "All right; I will announce it on the street." So I just asked the people to wait on the street until they all came out, and I there made my announcement.

The next night I had a good crowd, where before the people would not come out to hear our people. The reverend was not satisfied with that. He came again with another sermon. Brother Bootman was present this time and took notes and answered him the following night. He had said he was here to stay and was camped on Brother Bootman's trail. Brother Bootman told him he was welcome to do so. He had a little article published in the paper with propositions for him to sign. He wrote Brother Bootman a letter and told him if he would be present at the meeting he would arrange for a discussion if he would agree to some very simple preliminaries. Brother Bootman had gone and did not get his letter, but I was present and heard what he had to say. He said he was sorry the Mormon elder was not present. I told him I was there to represent him, and he said, "I don't want anything to do with you. I want one of the biggest guns you have got in your church." He said the propositions would stand good until Brother Bootman came back, whether it was a week or a year.

When he came back we went to his meeting the next Sunday night, expecting him to sign up for a debate. He had his very simple preliminaries fixed up on the sixteenth chapter of Mark for Brother Bootman to sign. Brother Bootman told him he would sign them if he would sign the ones he had on the two churches. He would not do it at first—said he would sign nothing. Brother Bootman told him he would not sign his until he did; then he agreed to sign them. After they had both signed with witnesses, the reverend brought out a bottle of poison and wanted Brother Bootman to take it, and then they would go on with the debate. He said unless he did the debate would end right there. He would not let Brother Bootman say a word. When he would try to say anything he would say: "Shut up, you impostor. I hate you."

He kept that up till the people all got up and left him. He was getting pretty well worked up when the people left him. That ended the debate idea, and he has been very quiet since.

T. E. FITZWATER.

HOBSON, MONTANA, August 25, 1912.

From Over the Mountains.

It is near three months since I landed in my field. Thus far I have baptized fifteen. I like my field, as every other field I have been in, so long as I can find hearts receptive to the truth and have enough to eat, wear, and for traveling expenses, which faithfulness will always put into my hands.

There are some very long overland drives to take, and sometimes through dust which once and again arises in the rainless regions, almost to suffocation. But then the weather is warm; so that, after all, tediousness is about the only charge that is left to lay to the experience. One thing I have learned, simmered down, and stored away: a brown or gray suit is preferable to any in this mission, unless you will either everlastingly brush or everlastingly look dirty.

Give me plenty of bodily comfort in the midst of a people who are in reach of the rays of the Sun of Righteousness and a bugless bed and I am in heaven.

This is a land flowing with a great deal of milk and honey. The largest potatoes I ever saw were in this State, which bears the record of as many as a thousand bushels to the acre. Half that amount, I believe, is quite common. Purchasers of land have nearly paid for the same in a single year's crop when they were able to realize for them one dollar per hundred pounds. Tons of extracted honey can be bought f. o. b. at four dollars for a hundred and twenty pound crate; beautiful honey, and this is less than seven cents a pound. The freight to Independence is about one dollar and thirty-five cents, or one and one third cents a pound. Eight cents a pound would land it at the depot of the city of the Saints. Our merchants there could handle it and do well at ten cents a pound. Two cents a pound is enough for them to make—plenty. And in the case of a shortage in the crop of potatoes in that region of country they could get them here by the carload and make good money selling them there for one dollar a bushel after they have paid the freight. I expect about seventy-five cents per hundred pounds will be the approximate sale price this year. I would be glad to give information for the asking to any persons who express a desire and promise to purchase here to help our people there. But some exploiter who wants to double on the Saints can seek another informant. It is not right to charge all one can get just because they can get; no, sir. It is far better that one merchant wait on five thousand people and make two or three per cent than for one dozen merchants to make ten per cent. All of our people in centers like Lamoni and Independence ought to be able to buy as cheaply as dealers. Everyone ought to be reconciled to the condition which is the best for the most of us, which means the greatest happiness to the greatest numbers. Wait till the Order of Enoch gets under headway and see the transformation that it will accomplish and the status of financial affairs that it will establish for the financial well-being of those who will avail themselves of all the benefits God has for them. If one barber shop in Independence could take care of all the trade and make a respectable living at fifteen cents a cut, why pay twenty-five cents for no other purpose than to enable other swine to make a living at it?

But while I have the fullest and most implicit confidence in the ultimate success of the United Order of Enoch and the establishment of Zion in regions, of such a system of exchange of commodities as shall astonish the outside world, I do not believe that temporal advantages should be held out now or ever by our ministry as an inducement to the world to swell our ranks and occupy a place among the soldiery of the army of the Lord.

Dowieites and Scientists can not have healing without its conspicuous emblazonment on their banners in all the land and a manifest dependence on it for conversions to their

cults. Simple Scandinavians have espoused the Mormon religion in the hope of a job in the valleys of the mountains. Men have professed faith in Elijah the Second and fled to Zion City because they expected a cure and a situation. Go out to the world to-day and no matter how skeptical they are of your message as to its spiritual side, hold out to them physical and temporal advantages and see how soon they will flop. People like loves and fishes to-day as well as in the days of the Serene One who supplied them.

Take the foreign missions of the sectarian churches. I have documentary evidence that a large share of the conversions in the heathen Orient have been unmitigated briberies. They have sapped millions of dollars from the people of this country, Canada, and England, with which they have in heathen lands been maintaining universities and colleges; theological, normal, and training schools; boarding and high schools; industrial and elementary schools; kindergartens, hospitals, dispensaries, orphanages, leper hospitals, homes for lepers' untainted children, asylums for the blind and deaf, rescue homes, opium refuges, homes for widows, and industrial homes. It is easier for the Chink to be a sectarian Christian and have free college and free schooling than to attend the government institutions and pay his way. It is easier for him to feign the Christian religion and get his rotten teeth filled for nothing than to put up with the toothache or go toothless. It is easier to acknowledge the Christ story as it is told in part by his persuaders and have his family doctored free of charge than to go sick, or die, or pay his own way.

Some of the great men of the great churches are becoming alive to the situation, and on the various expressions on the subject is one from Bishop Morrison, of Louisville, Kentucky, in the *Pentecostal Herald*, who says: "After fifty years of toil and a vast outlay of money, we have a mere handful of converts, compared with what we should have. The commission does not read, 'Go into all the world and educate every creature'; but 'preach the gospel to every creature.'" Again he says: "Tens of thousands of money and precious years of time have been devoted to teaching idolaters mathematics and literature and, at the same time, leaving them idolaters." Again: "You my build hospitals and colleges all you will, but the need of heathen lands to-day is ten thousand fire-baptized evangelists. . . . I fear the Laymen's Movement will dump great heaps of money here and there and leave the heathen to die without the gospel; that they will put vast sums into brick and mortar instead of putting the kingdom of heaven into the dark, desolate hearts of the millions of lost people dying without Christ."

Doctor Bach, who spent twelve years in Chinese mission work, says: "For nine years I mostly worked on educational lines, and found the Chinese very smart students. But out of the six hundred or seven hundred students, not one remained a Christian, but, as soon as there was opportunity to go in governmental service, they forgot all about Christian teaching and changed into Confucianists." (See book, *Foreign Missions*.)

But my correspondence is becoming too extended. I am preaching nightly and visiting daily. The weather is fine. Farmers have taken off their second crop of alfalfa and are in the act of taking it off elsewhere in the State where the elevation is higher. The elevation here in this delightful and sumptuous valley where the many delicious fruits are now in bountiful profusion, is between two and three thousand feet, but recently I was where it was about six thousand feet. They have three crops of hay in a season, and one acre of land will yield six or seven bushels of alfalfa seed, which is worth about fifteen dollars a bushel. They can make very good money on hay at four dollars a ton.

One of the greatest features is the electrical facilities which the State affords. Power is about the cheapest thing they can have. It is said that sufficient could be generated in Idaho by water to run all the machinery and lights in the United States. And you only need a trip through the valleys and along the various streams to have every doubt removed. I noticed one place in the valley here where a man even has his fence charged with electrical current to resist the stock. The electricity costs something, but it doesn't take so many wires. It is the cheapest power. It compensates for the wastes, the mountain roughness of the land.

But, Mr. Saint, don't you think of coming here and leaving the borders of Zion. You have no business. I would not answer your letters. Stay where you are or get nearer. The Lord said: "Let no one leave this place." (Doctrine and Covenants 107.) "The rebellious shall be plucked up and sent away." If you are a rebel, all right. Brethren here are looking east to the regions round about, just as God has told them time and again, both in the original church and in the Reorganized Church. Some have regretted they came here, and all have not improved their financial condition. And what if they have, if it has been at the cost of spiritual? No minister is authorized to coax members to Canada or Idaho, or away from the regions round about. Money is bringing ten and twelve per cent here, but they have none of mine.

We are at present at the home of Brother and Sister McKnight, who have been in the church many years, and their watermelon patch is just across the road; though I must observe that I am not much of a hand to deal with the personnel of my visitations, lest I ignore some against their pleasure.

Yours or else nobody's,
ALVIN KNISLEY.

HAGERMAN, IDAHO, August 20, 1912.

Salt Lake City, Utah.

We thought it might be interesting to let you know that we are still on the firing line out here, and having enough engagements to keep us interested in the work.

The evening of the 3d inst. we were informed by phone that the good bishop of the fifth ward of Ogden had advertised that Bishop Van Dyke, of the third ward would lecture before the Mutual of the fifth ward, the following evening, on the subject of "The Reorganized Church of Jesus Christ of Latter Day Saints." Our communicant urged that we be present to hear and make reply. After consulting with our local force here, it was decided that we would answer the call.

Well, we were present, and after listening to the bishop, who, by the way, was one of the company that visited Lamoni some years since, and who acquitted themselves so creditably there—according to their own write up, we rose, and remembering that our house had been opened to them on that, as well as on sundry other occasions, we said, "We would like to prefer a request to the bishop of this house; we would like to have the use of it on the morrow evening to make reply to the lecture of this evening."

Bishop Jacobs (Chariton Jacobs), made answer: "No, sir; you can't have it."

We then said: "Then may we make an announcement of an open air meeting?"

"No, you can't; that's enough; sit down," came the vehement reply.

Of course, as we know when we are sat upon, we sat down, but while the benediction was being pronounced we stepped out of the house and as the congregation came out made our announcement. Of course there was a buzz at first, some thinking we were doing something very presumptuous, but we informed them that we were standing on the ground of

American citizenship and proposed that the people should know that there would be an open air service at the corner of Twenty-fourth and Hudson streets the next night at eight o'clock.

Well, we do not intend to boast, but will say that the next night found a crowd awaiting us at the appointed place and time. We think that the effort to suppress us only operated to make the people more anxious to hear the other side of the matter. We feel that good was done by this attempt to retard the work of calling the honest-hearted back to their inheritances.

This is one of the hopeful signs out here now, that instead of being able to keep the people from hearing the message by these unamerican methods, they only keep a few of the flock in willing subjection to their dictum. The heaven is working, even in Utah.

We have lately made a trip to Brigham City, where we preached twice on the street, also two trips to Ogden since the one just referred to. In these trips we have been accompanied by our wife and daughter, and some very good meetings were held. Also, at our open air services in this town, lately, there has been a good attendance and interest.

Out at Butlerville, where Charles Chase and Hiram Swenson made an opening a few months since, the good work has gone on till there are at least three who announce that they are ready for baptism. At this place we had the use of the ward house until the stake president ordered the bishop to close it against us, and since that we have occupied in a private house, holding one meeting each week. At these meetings the speakers have been Brethren Swenson, Charles S. Chase, Allen Wardle, and the writer; so the fruit will be the result of the combined labors of many—not only the preachers, but those who have assisted in the singing as well, and in this we have had the assistance of not only our immediate household, but of the family of Brother James Wardle, of Midvale, and Mrs. Rogers of this place.

The branch work goes on about as usual here, but we look for better times coming, for while our attendance is not large, there is a goodly degree of the Spirit with us in the services, and some are investigating here, and investigation spoils priestcraft every time.

Well, we do not think it profitable to take much time in recounting our experiences, nor do we have much to boast of, only as our boasting is in Christ who giveth us the victory in the gospel fight.

Of the other missionaries, as far as we know, Brethren Chrestensen and Stubbart are in Deseret, or somewhere in that vicinity, Brother M. F. Gowell in Provo, and Charles S. Chase, who for some time past has been associated with Brother Gowell in the work in and around Provo, is again in the city here, having been called here by Brother J. W. Rushton to do some printing on the multigraph which has been furnished us by the Bishop.

And just here we wish to say that we anticipate a campaign by a series of follow up letters issued from this multigraph, and which Brother Smurthwaite has in charge, that will accomplish much for the disseminating of knowledge along gospel lines among this people. We are taking the matter up and trying to get the Saints to each one send out a number of these letters each week, choosing their mailing list from those of their acquaintances who may be, by this means, brought to a more lively interest in the work of restoration.

These letters are to be gotten out on live topics, and so couched that they may be sent as personal letters, and in this way we hope to have many more than the number of missionaries who are now at work in this State, and all doing something to reach the public. Should any of our readers feel interested in this work and wish to take part, they may re-

ceive a supply of this literature by sending to us here, and inclosing a small fee for the expense of mailing them to their address.

Hoping for all things good for the cause, we are, sincerely,
A. M. CHASE.

772 EAST FOURTH STREET, August 22, 1912.

News from Branches

Independence, Missouri.

On Wednesday, August 14, Brother Alfred L. Floyd, of Jerusalem, was baptized in the font, and was confirmed at the evening prayer meeting. Also Sister Elizabeth Hudson, lately from Illinois, was baptized on the 28th, on the 17th Brother John H. Gibson, and on the 21st two sisters from Oklahoma came forward for baptism.

Since writing our last items there have been two funerals at the church. That of Sister Violet Hughes Hildebrand took place on the 14th, our beloved sister having passed away on the 12th, leaving a husband and infant son. Also on the 15th another faithful young sister, Maud Pointer, died, who had for several years been actively engaged in Religio and Sunday school work here.

Brother J. W. Metcalf preached a good gospel sermon on the 18th in the morning, and Brother A. V. Closson held forth to edification in the evening.

The Independence brethren of the ministry are actively engaged, and we hear of their labors at Mount Washington, Grand View, Orchard Home, Englewood, Argentine, Kansas City, Kansas, the Market Square, Courtney, and the South Side, all suburbs, or in the vicinity of this place.

The attendance on the 18th at Sunday school was 761, and on last Sunday, the 25th, it was 732. Besides the classes of the five departments, we have a class for mothers, over which a grandmother of "long standing" in the Sunday school work presides. There are generally about ten pupils in this class, which has a pleasant place in the first primary department.

On Wednesday, the 21st, while the Saints were gathered in prayer service, two couples were busily engaged in their wedding festivities at the respective homes of the happy brides. These young couples were Brother Paul Craig and Sister Jeannette V. Kelley, and Brother Eric P. Cook, jr., and Sister E. Altha Crick, all residents of this city.

Together with the meetings of the sewing and literary departments, also a few social functions, we must not forget to mention the regular gathering of the Home and Child Welfare Department of the Woman's Auxiliary for Social Service, which occurred on the 18th inst., when about one hundred and sixty-five were present. The names of those participating in the excellent program were Mrs. Pearl Gardner, Miss Carlotta Hartnell, Miss Bertha Anderson, Miss Flo Sterrett, Miss Ruby Short, Miss Zaide Rodger, and Miss Corinne Haines.

Great and wonderful as the words of Solomon were the splendid thoughts on display at that shining round table of young solons.

Much might be said of praise concerning the address of Sister Ruth Smith and the beautiful vocal solo of Sister B. Allen, but on account of lack of space we reluctantly desist. Concerning what we have passed through the past week, the Jackson County Fair, the same county's Teachers' Annual Convention, the meetings and meetings and the hot weather at 97.4, we will record further on.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

EASTERN MICHIGAN.—Conference convened at Port Huron, Michigan, June 22, 1912, at 10 a. m. The following organization was effected: F. A. Smith chairman, assisted by the district presidency; F. O. Benedict secretary, assisted by R. H. Huston. The more important items of business were as follows: Report of delegation to General Conference; report of credential committee; branch reports from Cash, East Fremont, Saint Clair, Pigeon River, Port Huron, Evergreen, Bay Port, Flint, McGregor, Laing, Valley Center, Cass River, Black River, Allenton, Minden City, Applegate; reports of elders: J. A. Grant, Otto Fetting, William Grice, J. L. Sweet, W. F. Smith, Arthur Allen, D. E. Dowker, O. J. Hawn, F. Simkiss, W. L. Bennett, G. R. McCoucha. E. E. Wortz, Thomas Rawson, G. H. Skinner, Israel Goheen, R. H. Houston, W. J. Smith, Thomas Miller, H. E. C. Muir. Priests: F. E. Free, William R. Hutchins, B. F. Phetteplace, L. A. Terry, C. A. Winters, J. Volz, Charles Morgan, M. A. Carr, J. E. Harriman, D. G. Burtch, J. J. Emlaw, G. C. Lakin, Clyde Gault, J. B. McBride, W. H. Sheffer, R. D. Bennett. Bishop's agent reported: Receipts and balance on hand, \$4,334.30; expenditures \$3,561.14; due church, \$773.16. A resolution prevailed requiring all the ministry to hereafter report to district president and he to summarize them for conference. William Grice was reelected district president, Otto Fetting assistant president, F. O. Benedict secretary. The matter pertaining to the district secretary's books was left to the district presidency and minister in charge. Bishop's agent William Smith was sustained. Sister A. M. McKenzie was reelected as member of the library board. By ye and nay vote the next conference, to be held in October, was given to Flint. Otto Fetting and J. R. Grice were reelected members of the reunion committee, Brother Allen sustained as president of the committee. At 3.45 there was a meeting held, in charge of F. A. Smith, for the purpose of organizing a Michigan quorum of elders. Young people's meeting held at 6 o'clock Sunday evening. Preaching by W. A. McDowell. William Grice was ordained to the office of president of the Michigan Quorum of Elders; William Guy to the office of deacon; Ralph Harder a priest; Brother Burt to first counselor to president of the elders' quorum; F. Krause ordained a teacher; Brother McKnight second counselor to the president of the quorum of elders; R. D. Weaver ordained an elder. Preaching by R. Etzenhouser. Sunday school session in the afternoon. Preaching by William Grice. Particular mention should be made to the work of Sister Maggie Macgregor in the interest of the social purity movement. The fruit of such labor must ripen in eternity. F. O. Benedict, secretary.

NORTH DAKOTA.—Conference convened near Logan, July 9, 1912, at 2 p. m., district president, William Sparling, in charge. After the usual exercises Brother Sparling made a short talk and by motion the district president and vice president were chosen to preside. J. W. Darling was chosen secretary, and he chose Brother James C. Page to assist. On motion the conference was declared a mass conference and the courtesies of the floor were extended to the visiting brethren. Reports were read from William Sparling, district president, J. E. Wildermuth and James C. Page, missionaries, Elder J. S. Wagener, Priest W. H. Hagood, and Calvin Wagar. District secretary reported 337 enrolled in the district. Three branches reported: Fargo 34, gain 7; Milroy 37; Lansford 56, loss 5. The bishop's agent reported and the report was referred to an auditing committee. James C. Page reported as delegate to General Conference. The matter of disorganizing inactive branches was taken up. The Star of Hope and the Antler branches were deferred one year. The Leeds Branch was referred to the district officers to investigate and report to the next conference. The Lansford Branch was referred to William Sparling, J. W. Wight, and J. E. Wildermuth, to act as they think best. The recommendation of the district president as to the ordination of elders was referred to J. W. Wight and the district president. The matter of organizing a branch at Minot was referred to J. W. Wight and William Sparling. The conference ratified the action of the Star of Hope Branch in regard to the expulsion of Ida Nash. The action of the General Conference regarding the ordaining of William Sparling high priest was unanimously ratified. T. Leitch was chosen member of the library commission. William Sparling was sustained district president, James S. Wagener vice president,

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:

Jesus and the Classes, Part 1.—The Poor - - - 845

The Death of Patriarch E. Keeler - - - 847

“Our Church Courts” - - - 847

Editorial Selection - - - 847

Notes and Comments - - - 848

HYMNS AND POEMS - - - 848

ORIGINAL ARTICLES:

Attitude of Civil Courts toward Ecclesiastical Courts, by S. A. Burgess - - - 849

Dealing with the Erring, No. 6, by Charles Fry - - - 851

Leaves from Life, Part 2, Experiences of H. N. Snively - - - 852

Worship, by Edward D. Moore. - - - 855

OF GENERAL INTEREST - - - 857

LETTER DEPARTMENT - - - 859

Richard Bullard—Albert C. Richardson—W. O. Brannon—C. E. Ball and Family—Mr. and Mrs. F. D. Duncan—Charles Butterworth—Edward Rannie—T. W. Chatburn. - - -

NEWS FROM MISSIONS - - - 862

William H. Kelley—T. E. Fitzwater—Alvin Knisley—A. M. Chase. - - -

NEWS FROM BRANCHES - - - 866

Abbie A. Horton. - - -

MISCELLANEOUS DEPARTMENT - - - 866

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

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

The only smile that helps anyone rises in the heart.

J. W. Darling, secretary. Adjourned to meet at Berlin, North Dakota, January 10 and 11, 1913. J. W. Darling, secretary pro tem.

Conference Notices.

Kewanee district conference will convene at Dahinda, Illinois, September 21, 22, 1912. Reports should reach the district secretary not later than September 18. Please take note of this. Mary E. Gillin, district secretary, 115 Clarke Avenue, Peoria, Illinois.

The conference of the Northeastern Missouri District will meet with the Saints of the Menefee Branch September 21 and 22, 1912. Saints, you are urged to be present at this conference and help to make it one of the best ever held in our district. Apostle Peter Anderson has promised to be with us. Election of officers will take place at this meeting, and there will be other business of importance to all interested Saints. Please notify Elder C. W. Miller, New Cambria, Missouri, when you expect to arrive, so arrangements can be made to meet you at the depot. Send all reports to William C. Chapman, Higbee, Missouri, route 3. William C. Chapman, district secretary.

Convention Notices.

Regular semiannual convention of Zion's Religio-Literary Society of Eastern Colorado District will be held in Denver, chapel, corner Speer Boulevard and Logan Street, September 12 and 13. Literary and musical program Thursday evening at 7.45. Prayer meeting Friday at 9.30 a. m. Business session at 10 a. m. Walter W. Weller, district president Zion's Religio-Literary Society, Eastern Colorado District.

The convention of the Northeastern Missouri District Sunday school association will convene September 20, 1912, at the Menefee Sunday school. A good attendance is desired, and a cordial invitation is extended to all. Willie Mae Chapman, secretary.

Elders of Eastern Mission.

At the Massachusetts district reunion the elders of the Eastern Mission were organized into a quorum, to be known as the Quorum of Elders of the Eastern Mission. W. A. Sinclair was chosen president, Frederick W. Roberts and Frank C. Mesle counselors, and E. H. Fisher secretary and treasurer.

We, respectfully ask the secretaries of the different districts comprising said mission to furnish us with a list of the names of elders in their districts, with items of their ordination, etc., that all may be enrolled and furnished with a license, and given instruction regarding the workings of said quorum, that all may work in harmony and effectually in their respective callings.

W. A. SINCLAIR, M. D.
WINTER HILL, MASSACHUSETTS, 166 Pearl Street.

Died.

WHITING.—Sister Elizabeth Ann Hacking was born at Saint Louis, Missouri, December 18, 1854; was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints February 16, 1866, by Elder William Cottam; was married to Thomas Whiting September 6, 1875; died in Boston Massachusetts, August 9, 1912, and was buried from the Saints' church, Fall River, Massachusetts, Monday, August 12, 1912. The funeral was in charge of and the sermon was preached by Elder Hyrum O. Smith. She leaves three daughters and one son to mourn their loss, with a host of friends, who testified to her worth by following her to her last resting place in the beautiful cemetery at Fall River.

FISHER.—Clara Fisher age seventeen, died July 11, 1912, at Regina, Saskatchewan, of typhoid fever. Funeral services were held at Tyvan, T. J. Jordan preaching the sermon. A large assembly was in attendance. She was a sweet, promising sister, beloved by all. The bereaved ones have the sincere sympathy of all. She left abundant evidence of her confidence in a glorious acceptance in the great beyond. We hope to meet her in celestial glory.

How to Explain Dreams.

The dream as it unrolls itself before the sleeper's consciousness is an allegorical or symbolical expression of the ideas which belong to his thought world, writes the Reverend Samuel McComb, D. D., in the September *Century*. Why should dreams take on an allegorical dress? Why are they not, as a rule, a literal transference of events and experiences from a waking state to a sleeping state? The answer is, because the normal waking consciousness which acts as a kind of check upon painful or disagreeable thoughts and feelings, relaxes its activities during sleep, and allows these thoughts and feelings to pass into consciousness, only, however, when their motives have been disguised under a hidden mass of symbolism. If it were not so, if dreams literally reflected the conflicts and yearnings of the workaday world, they would set up such emotional excitement as would arouse the waking consciousness and so make an end of sleep. Hence the valuable reflection is forced upon us that dreams fulfill the important function of preserving sleep. They are thus seen to bear vitally upon our health and happiness.

Another interesting question which modern investigation has been able to answer is, Out of what materials are dreams constructed? Nothing can come into our dreams that has not entered into our past experiences. The thoughts of the mental state immediately preceding sleep are hard to recover afterward, but when they are recovered they are found to persist in our dreams. But we may go further than this. There is nothing incredible in the supposition that, written, as it were, with invisible ink on our nervous systems are characters inherited from our most distant ancestors.—*Century Magazine* for September.

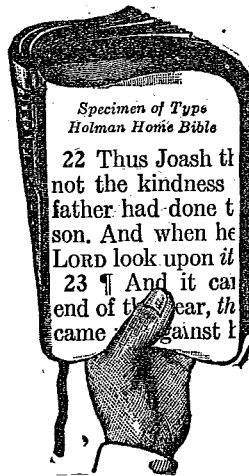
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WANTED.

Information of the whereabouts of William Bradbury, about fifty-eight years old, last heard of was in Bristol, England. Also information of Matilda and Margaret Bradbury, last heard of were in Bristol, England. Father's name was Thomas and mother's name Ann.
Address,

Eliza Ann Hancock,
Lamoni, Iowa.

THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, SEPTEMBER 11, 1912

NUMBER 37

Editorial

JESUS AND THE CLASSES.

PART II.—THE RICH.

It was the pride of Americans in years gone by that there were no classes in America. But now we are told that there are sharply defined and antagonistic classes and that a great class struggle is going on between capital and labor. Events force us to believe that there is some truth in the assertion. It is not so long since the echoes died away from the explosion that wrecked the *Times* building in Los Angeles,—a blow struck, the striker thought, in the interest of labor. It is not so long since United States troops in a manufacturing town in Massachusetts, facing a great body of striking workers, were told to "shoot and shoot to kill." This order was given in the interests of invested capital. These incidents show the ferocity of the struggle as it sometimes manifests itself.

In this struggle there are those who may say amen with much fervor to the law recorded in the King James Version of the Bible: "Neither shalt thou countenance a *poor* man in his cause."—Exodus 23:3. But fortunately for our confidence in the great Lawgiver, it is rendered in the Inspired Translation, "Neither shalt thou countenance a *wicked* man in his cause." No matter which side may use wicked and corrupt methods, from them we must withhold our moral support. A wicked man is a wicked man and his deeds are evil, whether he be rich or poor.

On the other hand, there may be those who have nothing but hatred for the rich. They nurse the most insane class hatred. But remember, that when a certain rich man (a very rich man) came to Jesus, it is said, "Jesus beholding him, *loved him.*" Jesus had use for both the man and his riches; but alas, he got neither. Rich men are human, much like poor men. Thousands of poor men who to-day rail against the rich would be in their places, and as bad as they, had they the ability, power, or opportunity.

WHAT DID JESUS CONDEMN?

What was it, then, that Jesus condemned among the rich? It was the unjust and cruel methods that some employed in securing riches, and the corrupt uses they made of the riches when secured. To the rich Pharisees he said: "Woe unto you, for ye devour widows' houses." And again, he says they "bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

James, as spokesman for Jesus, says: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."—James 5:1-6.

No more awful arraignment of the rich and powerful who are corrupt in heart and deed could be imagined. But Jesus did not hate the rich merely because they were rich. He loved man; he hated the sins of men. The same Jesus who healed blind Bartimeus, the beggar, who cast his garment away and came to him naked, loved the rich young man who came to him for counsel; and both events are recorded in one chapter, so that the comparison is the more striking. Jesus preached his gospel to both rich and poor. He excluded neither from the mercy seat. To both classes that gospel brought the commandment to repent and be born again.

GOD'S PLAN OF RECONCILIATION.

Has God then no plan of reconciliation that will put these warring classes at one, in fact do away with class distinctions and divisions? Yes, he has such a plan; but it will only operate among those

who "come unto him." Its fruition waits upon the voluntary cooperation of the people; for it is not like other plans that would make man honest and just automatically.

To understand this plan we must have recourse to modern revelation, for though we catch a glimpse of its operation, following the day of Pentecost, when those who had riches imparted to those who were in want, and all were one, the details of the plan are not given in the Bible.

The Book of Doctrine and Covenants contains the revelations given to Joseph Smith between the years 1829 and 1844. During those years the burning unrest that characterizes the industrial world of to-day was not known in America. Industrialism in America had hardly begun to develop. Joseph Smith and his followers spent most of their time in frontier places, such as Kirtland, (Ohio), Independence, (Missouri), and Nauvoo, (Illinois), where conditions of life were simple. Yet his revelations anticipated conditions that have come about in later years, and displayed an understanding of economic principles that could have come only by inspiration.

Let us see: In those revelations we find the principle laid down that poverty is not essentially necessary: The Lord said: "The earth is full, and there is enough and to spare."—Doctrine and Covenants 101: 2.

Only a short time ago, Mr. Lloyd George, chancellor of the exchequer of the British Empire, met with the leading churches at Cardiff, Wales, to discuss present social conditions, and he made it his postulate that poverty "is not chargeable to Providence," for God has created plenty for all who are willing to work and for the unfortunate who can not work.

The sentiment was loudly applauded by those present,—Protestants and Catholics and Episcopalians. Divine inspiration had anticipated the wisdom of the wise nearly eighty years.

AN ADEQUATE MATERIAL BASIS IN NATURE.

We have then an adequate material basis in nature. It remains but to put into operation the divine plan. This of course can only be done by those who subscribe to its conditions. It becomes absolutely necessary to form a nucleus or center from which to work, composed of those who are anxious for just and equitable conditions to obtain and are willing to abide the terms of the law. Such a body, of necessity will be composed of men and women who have accepted the gospel of Jesus Christ, and are willing to rise above *self* in the higher hope of *community* good. The gathering follows as a natural consequence.

So the next principle laid down is that of gathering: "The righteous shall be *gathered* out from

among all nations, and shall come to Zion singing, with songs of everlasting joy."—Doctrine and Covenants 45: 14.

ENVIRONMENT AND REGENERATION.

There is no question that environment is a factor in the degradation of men, and it will be a factor in their redemption. The right kind of men in the right kind of environment will produce the highest type of society. But environment is not the *only* factor or even the *chief* factor.

If we plant a potato, we will say, in a dark cellar it will attempt to grow and produce potatoes, but the results will be very unsatisfactory. Plant the same potato in a fertile soil and give it sunshine and moisture and it will develop and produce normal potatoes. It responds to its environment. But notice, if we desire potatoes we do not plant sand burrs, for they will never produce potatoes no matter how excellent the environment may be. Nor can we plant selfish, greedy, immoral, violent men in an ideal environment and produce moral, altruistic, high-minded citizens. They will spoil their environment instead of the environment redeeming them. There is need of regeneration.

Regeneration is no obsolete principle in gospel economy. We know by observation that God can take men and women and transform them so that they will be no more like their former selves than a potato is like a sand burr. He transformed the blasphemous fisherman, Peter, and the woman of the streets, Magdalena, from whom seven devils were cast, and regenerated them. One became a monumental figure in the world's history, the other a pure and good woman. Both probably became members of that ideal society formed after Pentecost in which there were no rich and no poor. Thus God planted the right seed in the right soil. He used environment; but regeneration came first.

Had they rejected regeneration, Peter and Magdalena would have died as they had lived.

Those who accept the divine rule of life are the right kind of men and women; Zion will furnish the right kind of environment.

But some say: "The church moves too slowly, we have lost confidence in Zion and must turn elsewhere."

If we can have no confidence in humanity plus divinity, what hope is there in humanity alone?

Having the material basis in nature and the right class of people, organized and intelligent administration and effort become necessary, so the next step is:

"It is wisdom in me; therefore, a commandment I give unto you; that ye shall *organize* yourselves."—Doctrine and Covenants 101: 2.

A NEW IDEA OF PROPERTY RIGHTS.

The revelation then continues and introduces a new conception of property rights: "And appoint every man his *stewardship*, that every man may give an account unto me of the stewardship which is appointed unto him."

The old idea of irresponsible ownership must give way to the new idea of stewardship, which makes property a sacred trust to be used as God shall direct, in his service, and for the good of the community.

Then appears the principle of *consecration*: "This is the way, that I, the Lord, have decreed to provide for my Saints: that the *poor shall be exalted*, in that the *rich are made low*."—Doctrine and Covenants 101: 2.

"And, behold, thou wilt remember the poor, and *consecrate* of thy properties for their support."—Doctrine and Covenants 42: 8.

James shows that the same idea was present in the apostolic church, for he writes, "Let the brother of low degree rejoice in that he is *exalted*: but the rich, in that he is *made low*."—James 1: 9, 10.

In this organized society, authorized of God and man alike, stands an institution, the treasury of the organization, into which the able and financially powerful place that which they do not need and can spare, and to which the unfortunate can come and get that which they need. Thus it acts as an equalizing force between rich and poor, abasing the one and exalting the other to a common level where brothers can dwell in equity and peace.

Thus appears the principle of *equality*, for the Lord has said: "In your temporal things you shall be equal."—Doctrine and Covenants 70: 3.

When equality comes in, class distinctions and class hatreds fade away.

It is *not* our call to take sides in the class struggle.

It *is* our call to elucidate the principles that will reconcile the classes.

But we are told that the classes will not accept our message. Well and good, that rests with them. Jesus did not keep silent, neither did he alter his program merely because the people rejected his message. Some time it will be accepted generally. Those who accept it *now* will be the more fortunate.

WHAT ARE THE TERMS OF THIS EQUALITY?

But what are the terms of this equality? Is it that all men shall have the same amount of cloth, grain, ~~meat~~, meat, flour, and the same sized homes, regardless of desires, tastes, occupations, and size of family? No. It is thus defined: "Every man according to his wants and his needs, inasmuch as his wants are just."—Doctrine and Covenants 81: 4.

There are those who plead for a new order in

which every man shall receive the fruits of his own labor. Such a plan does not go far enough. One strong, capable man might have only his wife and one child to support. Another, less capable, not so strong, might have six children and his wife. The one could lavish upon one child more than the other would have to divide among his six. The gospel plan goes farther and ultimately gives to each according to his needs and just wants. Which is the better?

But it is alleged right here that this would open a paradise for the indolent in which they could live upon the substance of the industrious. Here appears one principle that we have overlooked: "He that is *idle* shall not eat the bread nor wear the garments of the laborer."—Doctrine and Covenants 42: 12.

"The *idler* shall not have place in the church, except he repents and mends his ways."—Doctrine and Covenants 75: 5.

A CONSTRUCTIVE PROGRAM.

We are glad that Jesus did not receive the rich young man with vituperation.

We are glad that he had a program that was constructive and not destructive.

He was prepared to tell the rich man how he could use his powers of organization and administration and his accumulative faculties in a high and holy calling. We are glad that he has the same program to offer to the rich and capable to-day. He opens to the understanding of those who have the ability to accumulate and create wealth, if they will but heed him, the ministry of material things. The despised Book of Mormon contains the commission to that ministry:

"But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and afflicted."—Jacob 2.

Thus is opened up the ministry of material things to those who can not preach but can work, organize, cease to do evil and learn to do good, as a pre- to them. They may become colaborers with God.

POTENTIAL MILLIONAIRES.

We are told that we will not succeed in converting many millionaires to our program. Perhaps not.

But we may reach a great many young men of just as great potential ability whose hearts are as yet unspoiled.

God would rather have one such young man without money, but alive, with the ability to organize

and build up, and the disposition to consecrate all in the divine service, than to have all the wealth of a dead Carnegie.

CONCLUSION.

In conclusion, we note again that to both classes Jesus preached the gospel. He invited them all to come to him. He called both classes to repent and create, and accumulate. A new incentive is given requisite preparation for the constructive program that he was prepared to outline. Consideration of these things moved Peter to say: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10: 34, 35.

ELBERT A. SMITH.

PUBLICITY FOR THE SOUTHERN CALIFORNIA REUNION.

As our readers know, we have more than a passing interest in legitimate methods of securing publicity for our church work. In that connection we wish to refer to one feature of the recent Southern California reunion.

During the reunion a banquet was held in the big cafeteria, to which all the Saints, the representatives of the press, and the city council of Hermosa were invited. The reunion grounds are in the city limits of Hermosa, while the press representatives were from the leading papers of Los Angeles.

Short speeches were made by members of the city council and by the reporters. These were interspersed with speeches by church representatives. Elder R. T. Cooper acted as toastmaster. Brother William Shade led out in a characteristic speech of welcome. Elder F. M. Sheehy spoke of the subject, "Our motives." Elder Evan A. Davis spoke of the subject: "Latter Day Saints; who are they?" Elder Fred Adam told about, "Our church finances," while Elder Elbert A. Smith told about, "Our church institutions." The banquet was followed by an illustrated stereopticon lecture by Elder Paul M. Hanson.

A fraternal feeling was established between the Saints and their guests. The members of the city council were given an idea of our character, standing, and ideals, and apparently went away entertaining the best of feeling toward the church. If this continues unchanged, no doubt they will often speak a good word in defense of our cause; and being men of some influence in the community, some good may be done. In any event it is better to be understood than to be misunderstood.

Three of the press representatives made short speeches. Two of them were women reporters, rep-

resenting the *Los Angeles Express* and the *Los Angeles Times*. One we were told was a widow, her husband having been killed in the wreck of the *Times* building, after only seven months of married life. Whether or not this report was correct in all its details we can not say.

These two ladies expressed great appreciation of the courtesy shown them. They said that they had been accustomed to abuse and disrespect as a part of the reporter's lot, and never before had they been accorded the treatment that they had received from Latter Day Saints. As a convincing evidence of their sincerity they were at considerable pains to report the reunion at length and with accuracy and justice; so we secured exceptionally good press service. All through the towns of southern California these great Los Angeles dailies went carrying a fair report of our services and distinguishing between us and Utah Mormonism.

We write of this incident because of the value that it may have as an example. Publicity counts. It is worth while to secure correct representation when possible. Friendly relationships are valuable in securing correct representation. Courtesy and fair treatment, "getting in touch" with people, will establish friendly relationships. The lesson is obvious.

E. A. S.

"OUR CHURCH COURTS."

The next Magazine Number of the HERALD will be called "Our Church Courts," and will appear September 18. As suggested by the name, it will consist of editorials and articles on matters pertaining to the different courts provided for in the law of the church.

"The judicial system of the church," by Elbert A. Smith.

"Rules governing the production of evidence," by I. A. Smith.

"Attitude of civil courts toward ecclesiastical courts in America," by S. A. Burgess.

"Form and functions of bishop's courts," by Joseph Roberts.

"Organization, jurisdiction, functions of stake high councils," by G. E. Harrington.

"The Standing High Council," by Robert M. Elvin.

"Questions and answers," by John Smith.

"Jurisdiction and trial before an elders' court," by Russell Archibald.

This number will be well illustrated and printed on good paper. Orders for extra copies should be sent in at a nearly date, so that they may be sent out with the regular issue. Price, five cents for single copies, fifty cents in dozen lots. Address all orders to Herald Publishing House, Lamoni, Iowa.

NOTES AND COMMENTS.

THE ENTERING WEDGE OF CHRISTIAN CHARITY.— Under this caption *Autumn Leaves* for September contains a story which is a true account of how Christian treatment accorded a nonmember resulted in the conversion and baptism of at least nine persons. The story carries its own moral. This number also contains an editorial, an illustrated review of "A new aid to missionary work." Other numbers are: "A sermon to young people," by Elder John Garver of the Lamoni Stake Presidency; "A travel sketch" visit to Switzerland, by Ruth Waller; and an article by Sister Clark, addressed to "The young woman who must make her own way in the world."

Hymns and Poems

Selected and Original

Invitation.

Tune: "I Will Sing of My Redeemer."

Song given by the Spirit at Lansdowne district conference of the Saint Louis District, June 23, 1912, through Elder R. Archibald.

Come, my people, fondly cherished, I will lead thee all the way,
By the counsels of my Spirit I will teach thee to obey;
I have heard thy supplications as before me ye rejoice,
And I gladly thus make answer, that ye now may hear my voice.

In the past I have been with thee, in thy joys and in thy tears,
And I still dwell in thy presence, by my wisdom calm thy fears;
I have promised thee my blessings that my work may onward go,
Past years' plantings now are ripening, as the harvests truly show.

Precious souls await thy efforts, minds in darkness seek the light,
And I bid you bear the message, halting neither day nor night;
For mine angels wait the summons to bind up the tares and wheat,
I am calling now for laborers, see the harvest, oh, how great!

Enter then with sharpened sickles, make the sacrifice I ask,
Toil with patience, fervor, meekness, fearing not how great the task.
Hearts devoted to my service must with Jesus sufferings bear,
Such griefs shall be turned to gladness, hope shall drive away despair.

I have promised that my vineyard yet should blossom as the rose,
And your eyes do now behold it, everywhere the fruitage grows;
This, my voice, is heard among you, that new courage you may take,
Saints, awake, I bid you forward. Save the world for Jesus' sake.

Barren places shall be fruitful, as the dews from heaven distill,
Hardened hearts shall now be softened and shall seek to do my will,
Out of weakness strength shall flourish, stubborn souls shall now relent,
He who has refused my favors now shall be a supplicant.

Precious blessings I have given, richer far await my grace,
For ye now behold my presence with the veil before thy face;
But the time is shortly coming when this veil shall be removed,
Nothing then shall separate me from the ones whom I have loved.

Answer this, my invitation, to be present where I am,
Ye are all again invited to the marriage of the Lamb;
Then put on the white apparel, robe of righteousness all wear.
Children, are you making ready, will you all be present there?

Original Articles

PRESENT HELP---THE BISHOPRIC.

Doubtless the general feeling will not be overdrawn if we state that it is expected that this department of church work will move forward, overcoming all barriers, whether in passing through the turbulent waters, or scaling the rough mountains to the highest peaks; and yet how very few stop to consider how important it is in order to accomplish the ever varying task allotted, that the fittings and supplies always essential to meeting such emergencies shall be kept in perfect condition.

The help designated under the law of Christ to be rendered by every officer and member of the body is ample for the "fittings and supplies" to carry forward His work; but less than this is not sufficient, and he who fails to perform his part of the work, whether the same be of small or great amount, just that far hinders, either failing to perform his work aright, or by failing to do; leaving a shortage. Can any of us afford to thus negligently or carelessly stop the wheels? So far as the question of a sufficiency of supplies enters, that is answered for by our heavenly Father in the assurance given, that if all fulfill the law, "there shall be plenty and to spare."

Provision is also made in the law for an ample supply, whatever the state, progress, or demands of the work. Each one should awake to the emergencies of the hour and be equal to the occasion, let this be what it may; it is not the wise policy to brush aside, or shift the burden upon others with the thought that all has been done that the church or Saints did years ago. They had their special burdens, we have ours.

TITHES AND OFFERINGS.

The demands of the work are in proportion to the progress made in the gospel cause, and all should be ready to move with it. Arriving where the in-

struction is applicable: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," let every one act and none be found standing still. It is in keeping with the instruction given in Doctrine and Covenants 64: 5: "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning: this is speaking after the manner of the Lord."

The importance of fulfilling the entire law is further presented by the instruction in Doctrine and Covenants 72: 1:

"For verily thus saith the Lord, It is expedient in me for a bishop to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father."

The Lord never asks anything of his children but what is right and proper for them to do; neither does he ask anything which they can not perform. When he directs, then, let us use our greatest powers to comply, and thus "prove ourselves."

The work is extending its borders in every direction and the minister must hunt out the Lord's people, in foreign and home countries, from mountain and desert as well as plain, and from the holes in the rocks as well as from farms and cities. The families of these hunters must be cared for, fed and clothed and properly trained and schooled. The poor also must be helped and cared for. There is urgent need for all provided in the law to be supplied. Have we brought in the "tithes" which are provided to meet such condition?

SPECIAL CONSECRATIONS AND SURPLUS.

Stakes are organized and the work of "founding and planting" is upon us. The Lord's work must be accomplished, and to do this every man should have his stewardship so that we may labor together, not apart.

The law of Christ calling for "special consecrations and surplus properties" is to meet this emergency. Have we fulfilled this part? If not let us do so at once and there will be plenty and to spare. Let no man or woman be alarmed. The supplying of stewardships to those who have not, never takes away the stewardship of others. The Lord's plan is a *holy adjustment*, made with a voluntary coop-

eration on the part of the people because the people see that it is right, and they wish to walk as Christ's children should walk; not for a moment believing that the Lord would use in his work, or accept that which was taken by force, or improper methods, from others.

OFFERINGS FOR SPECIAL WORK.

The special educational work of Graceland College is before us and has been since the adjournment of the last General Conference. The board of trustees have the work in hand but they *must* have help. Here is another opportunity, but duly provided for under the law and by the general body, the church, in the way of "offerings." It should be attended to at once and may be with profit to every helper and without injury to a single one.

Are there any who are not glad that this opportunity comes to them to be a helper? It is a part of the work commended of the Lord, and will we not feel gratified that we may help and bless in the same?

The college is and has been a fountain of good to the youth of the church; its benefits radiating in many directions, blessing the young men and women who would have had few or no advantages for this special educational work, but for its help. But it must have means to keep up, furnish proper instructors, and aid in many ways worthy young men and women who have no opportunity to build and improve without its support.

Special endowment to the amount of ten thousand dollars is needed at once for this work. The board of trustees say they should have much more, but if we can furnish this amount in addition to the College Day collection, which is already duly provided for by the church, the college will be in better shape for good work than heretofore. Let us do it. We can, and without very much trouble and worry either, and without injury to other church funds if everyone will step forward and perform his or her part.

For the good of the treasury generally and the work, it will be better to raise this means through the bishops and bishop's agents, and have them transfer the funds direct to the college so far as practicable, rather than urge so much through the publications in a general way, and to aid in this it has been thought the fairer and better way to make a statement of what would be an equitable division among the stakes and districts and submit to the bishops and bishop's agents of these respective organizations for use if they prefer to handle the matter in this way. These officers, for this purpose, will be duly supplied with correct data at once and may act as they shall deem best in the matter.

GRACELAND COLLEGE DAY,

specially, is the first Sunday in October. No bishop or agent, district, or branch officer should overlook this. The college board, however, will doubtless give special instruction upon this College Day collection; the writer only urges that this be attended to upon the day, and then report the matter at once to the college treasurer and give relief, so that other church financial work shall not be hindered by unnecessary repetition of the college call.

We plead for the discharge of duty in every line of work, or as the apostle puts it, "Let us be forward in every good work."

Do not overlook the special funds greatly needing attention at once:

1. The general church fund, properly supplied under the law by our tithes and offerings.

2. The special helping fund, known as special consecration and surplus property, for work which can not be postponed.

3. The special offerings for the college and other benevolent work.

It will require good, honest, fervent, prayerful efforts on the part of each and every one to bring this work up; the Evil One will seek to hinder, but let us move forward with courage and faith, and all will be well.

Trusting the Lord may bless and direct, I am,

Hopefully in the truth,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, August 31, 1912.

♦ ♦ ♦ ♦

LEAVES FROM LIFE.

EXPERIENCES: AND HOW I BECAME A LATTER DAY SAINT.—PART 3. BY ELDER H. N. SNIVELY.

One time at a conference which was held at Farmington, Iowa, on Saturday, in the afternoon session the question arose as to whether a teacher had the right to preach. This was discussed pro and con for a considerable time without coming to any conclusion, until the time for the closing of the session. Brother J. H. Lake, who was presiding, said, "Let us arise and sing, 'Give us room that we may dwell.'" When the hymn had been sung, Brother Lake began to sing in the same tune that we had been singing, in an unknown tongue. When he had finished, the interpretation rested on Brother John Lambert and myself, and these are the words:

O ye people of the Lord,
Give your minds and voices too;
You are called to preach the word;
Every whit and counsel too.

Go to him who giveth all:
Spirit, word, and action too.
Everyone—the weak as well
As the strong shall preach the word.

Yea, because the Lord has said,
Those who are the weak have power.
Give to me the honor then,
I, the great I AM to you.

You have heard the word from me;
Now to others give the truth,
Keep God's glory in your view,
From the aged to the youth.

In February, 1882, I moved to Lamoni, Iowa, and located on a farm just across the line in Missouri, where I live at present, and where I have passed through a great many disappointments; not being able to do as much preaching as I would like to have done on account of my financial condition, which was very discouraging to me. However, I have done the best I could under the circumstances; preaching as opportunity presented and administering to the sick, in which I have witnessed some remarkable cases of healing. I will just speak of a few cases for the benefit of those who may read these lines.

In the year 1882 or 1883, I can not say which, I had a presentation and experience. One night after I had retired to bed the following was shown me: I saw a young man come to the door and knock. I arose and went to the door and asked who it was. He answered that it was James Atkinson. I opened the door, when he said, "I want you to come and administer to my sister; she is nearly dead." I then saw a woman sitting on a chair, with a little girl on her lap with a bed blanket thrown over her shoulders. I stepped up to them when the little girl looked up into my face and said, "I don't want to die." Then the vision closed, only to be renewed in its literal condition that night. About two o'clock James Atkinson came after me, repeated the same words which I had heard in the manifestation, and I went and found Sister Atkinson sitting on a chair with the little girl on her lap, with the blanket thrown around her shoulders, all just as I had seen it a few hours previously. When I stepped up to them little May looked up into my face and said, "I don't want to die." I said to her, "No, dear; you shall not die." I then administered to her, and received the witness of God's approval, through his Spirit, that our prayers were heard to the restoration of the child. To God be all the honor.

Again I will speak of an incident in which God manifested his power; this occurred, I think, in 1884 or 1885. One winter day, when there was quite a deep snow on the ground, and wife and I had just eaten our dinner, she looked out of the window and saw a man coming up from the road to the house. She said, "Who is that coming?" I looked out and saw that it was John Nichols, and said to her, "He is coming for me to go and admin-

ister to his sister, Sister Sanders." It seemed to be revealed to me just as soon as I caught sight of him. I hadn't heard or known of her being sick, but sure enough when he came to the door he said, "My sister, Sister Sanders, wants you to come and administer to her; she is almost dead." Oh, how I felt!

I felt as though I couldn't get there quick enough. I told him to go and get Brother Levi Atkinson, who lived a short distance from us, but to be quick about it. When he returned, we went as fast as we could and found Sister Sanders in a very low condition. She was partially unconscious. We learned from her friends who were there that the doctor had given her up to die; said she couldn't possibly live a week. That day she had gone into a kind of stupor; and when she came out of that she said she wanted me to administer to her. This we did, and the Lord answered our prayers in her behalf. I was led by the Spirit to speak to her and say that the Lord would grant unto her the desire of her heart, inasmuch as she would put her trust in him and be faithful; and that her life should be spared. Now this is what she had desired: she had wanted to live until her two children got old enough to take care of themselves; then she was willing to go. She lived six years after that and saw me baptize them both into the church. Truly the mercy and loving kindness of God were shown to this sister in answer to prayer.

Many more wonderful cases of healing have I witnessed, but I will not take space to tell them here. However, I will relate an experience that I passed through in the winter of 1886 and 1887. I was taken down with typhoid malaria on November 16, 1886, and was not able to do any work till the following May. During this time I passed through some very discouraging experiences; while at other times I received some most glorious blessings from God through the Spirit. I was administered to quite a number of times and was promised by the Spirit a restoration to health, but I thought it didn't come soon enough, so became discouraged. One day I offered myself to God in prayer and told him that if it was his will to restore me to health I would like to receive it; if not I was resigned to his will, whatever it might be. He then spoke to me and said, "O ye my servant, put not your trust in the arm of flesh, but put your trust in me and thou shalt be healed." Before this I had been taking medicine, but it did me no good, so I stopped. In concluding this incident: that spring Brother D. S. Mills, of California, was here at Lamoni on a visit, and hearing of my illness desired to come and administer to me. So he, Brother and Sister H. A. Stebbins, Sister Walker, Brother and Sister Atkinson, and Sister Mary Cazaly all came down; I think it was on Tuesday, I was administered to. At the time Brother

Mills spoke to me in prophecy and said, "O ye my servant, be thou faithful. I am the Lord thy God. A work thou hast done and a greater work thou shalt do. Thou art called as Nephi of old."

I received a great blessing at this time by which I was able the following Sunday to go to Lamoni and hear Brother Mills preach, and was taken into the stand and assisted him. I truly felt thankful to God for his love manifested to me and desired to do all that he required of me. At that time I could not see how I could do a greater work than I had done, as my children were small, the boys not able to do the farm work, and I was deprived of going away from home to do gospel work for a few years, but I would fill appointments around at different places on Sundays. By and by conditions at home were so I could get away for a week or two at a time and I would go and hold a series of meetings at different places: one at Greenville; one at Davis City; one at Ellston; and one at Lone Rock. Up to 1897 I am unable to give my labors in detail, but from 1897 to 1901, and part of 1902 I have a record of them. Two years of this time I labored as a missionary of the Decatur District, and was also chosen to act as assistant president to Brother R. M. Elvin, of Lamoni, who was then holding that position. Lamoni Stake was organized in 1901. In this time I preached three hundred and fourteen times, baptized thirty, blessed twenty-five children, administered to the sick three hundred and fifty-five times, and solemnized ten marriages. I feel thankful to the Lord that I have been able to do what I have and only wish I had been able to accomplish more.

I must relate another dream which I had a few years ago. It may be of interest to some who may read these lines. In my dream there was a personage came to me and said, "Come, there is a work I want you to do." I asked him what kind of work it was. He said, "Come, and I will show you." I arose and went with him, when there suddenly appeared before my vision a large body of water, something like I imagine the ocean would look, and at the edge of the water were a lot of men at work, some on one kind of material, and some on another kind; some on large, long timbers. As I entered the yard where these men were at work I thought they were building a boat. I said to the personage, "I am not a boat builder; I'm a house carpenter." He then showed me some small pieces of timber about four inches square by eighteen inches long, and said, "I want you to make keys out of these," and added, "No other one can make these keys as well as you can." I was then made to know that what he spoke was the truth. He further said to me, "Those keys are to hold the work together which the other men are making." I then understood it was a bridge that the men were building, and those little keys

were to hold each span of the bridge together. I went to work and in a short time that bridge was done and stretched across the wide body of water, and I saw people of all countries and of all nationalities traveling over that bridge. But one peculiar thing about it was this: they seemed to be coming over to this country.

I wish to say, before closing this brief sketch of my life and experiences in this glorious latter day work, that I have tried to use as few words as possible to present the facts as they actually occurred. I have been made to see and to understand some things in this latter day work, some of which I have related, that have the appearance of egotism on my part, but be it far from me. If the reader will bear with me I will relate one or two more incidents and I speak of them as an evidence of the divinity of this blessed and most glorious work which God has caused to be established on the earth, and which you and I have the privilege of participating in.

The night before the conference convened at Lamoni at the time I was elected as assistant president of the Decatur District, I had the following dream: There was a personage came to me and said, "Come and I will show you what to do." I arose and went with him. Just then there opened to my vision a very large building. We stepped inside and just to the right of the door I noticed some marks or lines drawn on the floor, forming a square of about ten or twelve feet. He said to me, pointing to that square: "I want you to help put this room in order." I stepped over into that room as he called it, and began work. I looked around to see the condition of the rest of the building and noticed the same like rooms marked off on the floor of that wonderfully large building.

When I went to the conference and was chosen to assist in the district work I could readily see and understand what the large house and the rooms represented. The large building is the church and the rooms in it represent the districts and branches in the church.

Another incident I will speak of: One Sunday while at church in Lamoni I was not feeling very well and asked Brother Elvin to administer to me. This was at the close of the meeting. Brother Elvin said, "All right. Come down to my house and I'll have Brother Whitehead stop in and assist." Brother Elvin anointed me and Brother Whitehead confirmed the anointing, and in his prayer he said that I "was of the lineage of Ephraim, of the house of Joseph," etc. As the good old brother left us and walked down the street to his home I sat there for a while doubting and thinking that he didn't know anything about it, and that if I ever got my patriarchal blessing I would find out whether he had told the truth or not. All at once Sister Elvin, who was

sitting just across the room from me, spoke out and said, "Now, Brother Snively, you are doubting what Brother Whitehead said to you. You don't need to, because it is true; every word."

I then said, "How do you know I am doubting it?"

She said, "I know you are; and you don't need to, because every word of it is true and you will find it so."

Well, I thought, if I ever get my patriarchal blessing I will see whether that is true or not. When I later received my patriarchal blessing at the hands of Brother Alexander Smith, he used, almost verbatim, the words that Brother Whitehead had spoken to me at that time. What a wonderful work this is, and who can doubt its divinity?

Now as my days of usefulness in the church are near to a close, I desire to remain faithful to the end, that I may be permitted to enter into that condition which I was shown a few years ago. I had better relate it here. First I will say that from a child I always had a great love and respect for my mother. I would be glad to see her, and have often desired to know as to the position she was occupying in the better world. The following was presented to me: I had been traveling. I don't know how far I had traveled, nor where I was going, but I suddenly came to a river, not very wide, only about thirty feet, and the water was very dark; almost black. I was made to know that I must cross this river, and there was no way of crossing it but by going right through the water, as there was no bridge or any other way by which I could cross. I stepped into the water and as I advanced it got deeper and deeper, but I felt sure of coming through to the other side all right. I soon became enveloped in the water and lost all consciousness of anything for a moment. I then emerged from the water on the other side of the river and found I was in the most beautiful place I had ever seen. The ground was covered with beautiful green grass and was very level, with beautiful shade trees, such as I had not seen before. As far as I could see either way, right and left, there was a table extended. This table was about two feet wide, covered with a white linen cloth hanging over the edge of the table about four or five inches. On this table were small white dishes about the size of a saucer, only a little deeper, filled with something that looked like rice, only whiter, spaced all along the table, about two or three feet apart. Then to my joy and comfort I met my dear old mother with other Saints whom I had known. Our blessed Lord stood there with smiling face welcoming me to the feast. I am unable here to express the joy that filled my soul at the blessed expression of our dear Lord as he stood there at the head of the table. I shall never forget the scene. It serves as a reminder of my ob-

litation to him if I expect to enter into that blessed condition.

At a prayer meeting held in Lamoni, March 30, 1890, Brother James Whitehead had borne his testimony that he knew Joseph Smith was a prophet chosen of God, and related several incidents by which he knew, after which the following was given by the Spirit through the gift of tongues and the interpretation:

Behold, saith the Spirit of God, I have inspired the heart of my servant, James Whitehead, to tell you these things that henceforth there may be no dubiety in the minds of my Saints, especially of my servants, respecting the ordination of my servant, Joseph. I have called him; yea, he was ordained to the work in which he is engaged before the foundation of the world, and he shall have power to accomplish that work. I will uphold him according to his diligence in keeping my commandments, and my word I will give through him; even line upon line, and precept upon precept; according to the diligence of my people in giving heed to what has already been given.

Oh ye my people, listen to him whom you call your Father, and I do own you as my children: ye are desirous of doing my will but you are weak; gird on the whole armor; draw near to me and I will draw near to you, and will support you in the works of righteousness and you shall be a delight-some people unto me, and ere long you shall behold my face. Occupy till I come Amen.

This glorious latter day work! I have been made to know that this work is of God, and that it will remain on the earth until Christ shall come. It has shown me when his covenant people will be gathered in from the different parts of the earth where they have been scattered and will be brought to their own land as God has promised in his word; and as the seed of Ephraim have been "sifted as wheat among the Gentile nations" this blessed gospel must be carried forth among them to gather them out as I understand they will be and that the Gentiles may also have the blessed privilege of becoming God's people through the gospel covenant, "Abraham's seed and heirs according to the promise."

Therefore, dear Saints, may we who have made covenant with God live so that the Spirit of truth may be given to us to help us to overcome evil and to prepare ourselves so we may be worthy of those great blessings God has promised through the gospel, is the prayer of your brother in the name of our blessed Lord. Amen.

LAMONI, IOWA.

The greatest possible irony would be a literal answer to some prayers.

Some men never think of their souls until they have a pain in their stomachs.

You can usually tell a man's pet sin if you know the ones he denounces in others.

DEALING WITH THE ERRING. ---NO. 7.

BY CHARLES FRY.

EDITOR'S NOTE.—*The dignity of the law, justice, the purity of the church, all demand that church courts shall be conducted with order, with impartiality, and with intelligence. This requires a knowledge of law, procedure, and the value of evidence. How is an elders' court appointed? How is it organized? How does it proceed to hear a case? What are the values of evidence? Should the court listen to a witness who says, "I heard Sister Jones say that Deacon Brown told her that he had it straight from old man Jenkins that his wife saw so and so." Public opinion sometimes hears such testimony and convicts men on it. Those who desire to carry the subject further after reading this article will do well to secure some good work on "evidence," such as they may determine by inquiry to be that which they care to read. Such a study would be of considerable value to bishops, high priests, and elders. The next and last article of this series will be entitled "Penalty."*

TRIAL.

Charges against a member of the church are heard by a court composed usually of three elders, though two may be sufficient, or a bishop and his two counselors, two of which may act if need be.

The elders' court is usually appointed or elected by the branch or district, though the rules provide that it may be appointed by a branch or district president where necessary, and by the leading officers of the church and missionaries in unorganized territory.

A bishop and his counselors are a standing court in the stake, district, or branch where they have jurisdiction, and cases may be referred to them for original trial.

Elders chosen for a court must needs organize by choosing one of their number chairman, and by choosing a secretary, who may or may not be a member of the court. They are to appoint the time and place of the trial, which should be as convenient to all parties concerned as practicable.

Should a party to a trial, either complainant or defendant, find that the time or place set for the hearing is impracticable, it is his privilege to file his objections thereto before the court, stating his reasons, which if considered just by the court would necessitate another time or place being designated.

If the law has not been complied with as to labor, etc., it is the privilege of the defendant to file a statement of such fact with the court, with an objection against the hearing of the case, and if complainant claims labor has been performed he must prove such claim to the satisfaction of the court before the trial can proceed. The court must give notice of the time and place of meeting to all parties concerned, including the witnesses, whose names have been given the court by both the complainant and defendant.

A duly appointed court has the power to require

the attendance of witnesses who are members of the church, and should any such witness refuse to appear or to testify he may "be held to be guilty of a breach of church discipline and fellowship, and may be dealt with, the same as for any other act of unchristianlike conduct."

Should either party fear that he might not secure justice because some member of the court was prejudiced against him, or was disqualified for any reason whatsoever, it is his privilege to file with the court his objection to such member, stating the reasons why he should not sit on the case; and it is the duty of the court to consider the objection with the arguments and decide whether it is a valid one. If such objection is sustained the proceedings stop, and another court must be appointed; but if it is not sustained, the court proceeds to try the case. If the party raising the objection is still dissatisfied, he may have his protest against the proceedings entered upon the minutes, and make it the basis of appeal should he be dissatisfied with the decision.

If the case is to proceed, the chairman or secretary of the court reads the complaint, and the defendant is required to enter a plea of "guilty" or "not guilty." If he pleads "guilty," no further trial is necessary; but if he pleads "not guilty," the complainant must proceed in person or by his counsel to present the testimony of his witnesses, followed by the defendant or his counsel with his witnesses, all the witnesses being subject to cross-examination. Should the principals be without counsel, and they themselves be unable to handle the case, the court may call the witnesses and ask such questions as will draw out the evidence touching upon the facts at issue.

The court is to decide the matter according to the evidence presented, so that it is quite essential that the evidence be such only as should justly be considered in the matter. To admit and consider any evidence which was not just and fair would be to make liable an unjust decision.

KINDS OF EVIDENCE.

In considering the matter of evidence in this paper it is neither practicable nor desired to do more than mention a few leading points which may be applicable to cases in church courts.

Evidence may be placed before a court in three forms:

1. By the oral testimony of witnesses.
2. In writing or printing, which may include depositions, legal documents, contracts, letters written in regular correspondence, charts, building plans, newspapers, periodicals, and books.
3. Material objects, which would include any article which had direct bearing upon the facts of the case, which could be brought before the court.

A photograph, a stone, or weapon of any kind, a stolen article, a torn garment, are illustrations of material objects which might be presented in evidence.

Evidence may also be divided into *direct* and *circumstantial*.

Direct evidence is that which is based upon the actual knowledge of the witness, or furnished by documents or objects without resort to inference or assumption. Circumstantial evidence is that which tends to prove the thing charged, not directly, but by establishing other facts, leaving the fact at issue to be determined by inference.

ADMISSIBLE AND NONADMISSIBLE EVIDENCE.

Direct and circumstantial evidence are both admissible to establish proof of a fact, but all evidence must have a "logical connection with or relation to a fact in issue so as to assist in getting at the truth of it"; otherwise it is said to be *irrelevant* and is not admissible.

Competent evidence is "that which is by the rules of law fit and appropriate to establish the matter of fact in dispute, or 'that which the very nature of the thing to be proved requires,'" and which is of course admissible, but incompetent evidence is to be excluded.

"*Hearsay* is the kind of evidence which does not derive its force solely from the credit due to the witness, but rests also in part upon the veracity and competency of some other person, from whom the witness may have received his information." Such evidence is considered as having no value and is not admissible. "The term *hearsay* is applied to that which is written or done by others, as well as that which is spoken."

Some of the reasons for excluding hearsay evidence are: That the party against whom such evidence is offered has no opportunity of cross-examining the original source from which it is derived; the person testifying may have imperfectly heard, misunderstood, or inaccurately remembered the thing which he attempts to repeat; in giving such testimony it is easily possible for the witness to testify falsely without danger of being apprehended; the original statement is not delivered under oath, and hence the person making it would not be as careful as he would be before a court to state exactly the truth and the whole truth; the officers of the law, sitting in judgment, might not always discriminate between original and second hand evidence, so that the danger of an unjust decision would be increased. (These reasons are arranged from "The Laws of Evidence," by Chadman, from which work is gathered some other material and quotations in this paper.)

There are a number of exceptions to the exclu-

sion of hearsay evidence, of which we mention only the following as most likely to come up in church courts:

1. When the fact at issue is whether a certain statement was made or not, and not as to whether the statement was true, the evidence of witness who heard it may be admitted. This exception applies in the case of slander where the accused denies saying the thing charged against him and witnesses are brought to testify of what they heard him say.

2. "Declarations which accompany and are a part of the fact or matter in controversy, and tend to illustrate or explain it, such transaction being itself admissible, are also admissible as being so connected with the transaction as to be a part of it." Exceptions under this heading are so numerous and varied that they can not be mentioned here.

3. Declarations relating to bodily and mental feelings. A statement of a person as to how and where he was hurt, made at the time of an accident, would be admissible under this exception. This rule would seem to apply to statements made in public or private, showing the belief of one who was being tried for apostasy.

4. Testimony given in a former trial where the witness is dead, or perhaps unobtainable, provided the trial is between the same parties.

5. Evidence as to one's general reputation, though hearsay,—being what others say about him, is admissible as showing his reputation. "General reputation is admissible when the truth or veracity of a witness is attacked, which may always be done. Otherwise general reputation is only admissible when the very nature of the proceedings, or the pleadings themselves are such as to put the character of the party in issue upon any particular subject."

6. Other hearsay evidence may be admitted if there be no objection by the contending party. "The failure to object to evidence which would be excluded under the rule as hearsay evidence, waives the objection to such evidence, and the jury may consider the evidence along with the rest, giving it such weight as they see fit."

The rules of the church make provision for the admissibility of evidence as follows:

Matters of record, and of public notoriety, should be received in evidence, without further proof than is required in courts of law; questions of the general reputation of an individual for truthfulness or virtue should be received; records of trials and convictions for crime in the civil courts, and matters of like character, duly certified to, are to be received in evidence.—Rules of Order, p. 95.

Depositions: No court or officer can take a deposition for any party to use in any case, where the adverse party has not due notice of the time and place of the taking of such deposition, and permitted to be present and cross-examine if he desires to do so, unless a deposition is taken upon written interrogatories, a copy of which must be placed in the hands of the adverse party, and he given the privilege

of filing cross-interrogatories before the time of taking of the deposition. Affidavits or ex parte statements in writing can not be introduced as proper testimony upon the trial of a case. Every party to a case is entitled to be confronted by the witnesses, and should be privileged to do so at the time the deposition or writing is made, or before the court.—Court Procedure, p. 7.

To admit affidavits and other ex parte evidence would be to deny a party to a trial his right to be confronted by the witnesses to such evidence, and to cross-examine them. While an affidavit is a written statement made under oath, and might be given considerable weight as evidence in some instances, yet in most instances if the adverse party had had the privilege of cross-examination and having the answers incorporated in the affidavit, its effect and weight as evidence would be altogether changed.

Depositions.—The statements of persons who can not attend the trial may be taken in writing when both parties to the case, or their representatives, are present, and have equal opportunity of asking questions and having the answers incorporated in the statement. Such a statement is called a *deposition*, and is admissible. Ex parte statements are not admissible,—ex parte meaning, *upon or from one side only*, and refers to all evidence where only one side was represented in its taking.

Depositions may be taken by mail when it is impracticable to do so otherwise, (since persons are not required to take oath when testifying in a church court), by furnishing the adverse party in the case with a copy of the questions to be submitted so that he will have the privilege of submitting questions in cross-examination.

Manifestations of the Spirit,—real or imaginary, can not be introduced as evidence, except as they might be the facts at issue. Human testimony is the basis of proof. This is in harmony with the law which says:

Branches and district are to be conducted according to the rules given in the law as directed in a former revelation: They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district.—Doctrine and Covenants 125: 14.

WITNESSES.

It is the duty of a member of the church to be present and testify before a church court when legally called upon to do so, for should members refuse, the innocent would in many cases suffer wrong, the guilty go unpunished, and the church could not be cleansed. Sin is as disastrous to the church as fire is to a house, and in either case if the persons within do not leave all and put forth an effort to stop the danger, destruction will come.

It is not requisite to administer an oath to witnesses testifying before a court of elders, as it is not to be supposed that a member of the church will testify falsely, either in court or out of it.

Persons not members of the church may give evidence before an elders' court, but when offered as witnesses they shall be subject to the rules and regulations of the court, as though they were members, and in case that they should disregard, or fail to properly respect the proceedings of the court, their evidence may not be considered by the court in making up its findings.—Rules of Order, p. 95.

THE COURT.

The court is to "hear patiently both the accuser and accused, the counsel of either or both, should counsel be employed, and the testimony of the witnesses" (Rules of Order, p. 92), and for that reason each of them sitting in the case must be present all the time while the court is in session. An elder, though appointed on the court, if absent from the trial, can not take part in making the decision.

Every trial involves the standing of a member in the church and kingdom of God, affecting him for time and eternity, and hence the necessity of the court "to strive by every lawful means to give the cause a fair and just trial and verdict."

The sessions should be opened and closed with prayer, and otherwise conducted in an orderly manner. All persons present should be required to be respectful in their attitude toward the court and with each other, and should anyone persist in showing disrespect or causing disturbance and disorder he may be held to be an offender to be dealt with as for any other offense in the church. Confusion tends to distort justice and all persons attending a trial should aid the court by keeping themselves strictly in order and avoiding disagreeable situations.

DECISION.

When the court has heard all the evidence from both sides which is proper to be admitted, "Its only duty is to decide as to the truth or falsity of the matters inquired into, the guilt or innocence of the member accused, and report the result of its inquiry to the authority appointing," "and also to present a copy of the findings to the defendant in the case." (Rules of Order, p. 93; Court Procedure, p. 8.)

The decision may be briefly stated, sustaining the charge or charges, or the court may write out at length its opinion, giving the reasons therefor. It is not proper for the court to find the defendant guilty of any other offense than the one of which he was charged.

The court may recommend in its decision to the body appointing them, and whose duty it is to pass final sentence, any action relative to the accused which it may desire, of mercy, or otherwise.

REVIVAL SERVICES.

WHAT ARE THEY? WHO MAY CONDUCT THEM?

In the progressive steps of our work, as the church of God, we are occasionally confronted with a new question. Never in the history of the church, from 1830 till now, so far as I know, has the question of revival services, what they are, who may conduct them, etc., forged its way to the front and demanded recognition. One part of the work made binding on evangelical ministers of the church (Doctrine and Covenants 125: 3, 4,) seems to be the immediate cause.

REVIVAL SERVICES—WHAT ARE THEY?

Webster's short definition of the noun *revival* is, "Act of reviving, or state of being revived; especially, renewed interest in religion."

The verb, transitive, is defined as follows: "Re-
vive, 1. To return to life. 2. To recover from a state of neglect, obscurity, or depression." Intransitive verb: 1. "To bring again to life. 2. To recover from a state of neglect or depression. 3. To renew in the mind."

From these definitions it is evident that the leading and direct purpose of revival services, provided for in the revelation cited, is not to convert unbelievers to an acceptance of the Christian religion, but, rather, to find the wandering, lost sheep; to strengthen those who have become weak because of neglect or lack of knowledge; to reprove and correct the transgressor and evildoer, all of whom have obeyed the first requirements of the gospel, and have been properly numbered with the people of God. Or, in other words, the real purpose of a true revival is to restore, so far as possible, all those who have, for any cause, wandered away from God.

Incidentally, of course, this work of bringing back to their first love those who were once obedient to the truth as it is with God, will convert the alien, or unbeliever, to some extent, also help those who have never gone far enough to receive needed knowledge of God and Christ and the gospel. This is real gospel work, and should be done by real gospel ministers.

Another reason for believing that revival services are, primarily, for the benefit of the people of the church, and not of the world, is the fact, that in the one and only revelation which mentions them, so far as we know, they are enjoined upon the evangelical ministers, whose calling and work, in a leading sense, at least, belong to the church and not to the world.

In support of this statement, you are requested, first, to read carefully Doctrine and Covenants 125: 3, 4; second, the action of the First Presidency and Twelve, when sitting in council together, as herein presented:

LAMONI, IOWA, April 10, 1911.

To the Order of Evangelists; Greeting: In answer to the two questions propounded in the document sent to the Quorum of Twelve, we are authorized by the joint council of the Presidency and Twelve to report our action as follows:

"First. When you appoint men of our number to labor in special fields, is it done with the understanding that they are to labor as seventies or as patriarchs?"

"Second. Are we, by virtue of our calling and ordination, evangelists to the church or to the world?"

The following action was had:

"Resolved, That in appointing evangelists, it is our opinion that such are sent as evangelists to the church, as patriarchs and not as seventies."

Very respectfully submitted,

FREDERICK M. SMITH,
President of the Council.
FREDERICK A. SMITH,
Secretary of the Council.

The opinion of this council, composed of the first two quorums of the church, is certainly well founded. In the revelation which defines the duties and prerogatives of the patriarchs, we find the following:

The patriarch is an evangelical minister. The duties of this office are to be an evangelical minister; to preach, teach, expound, exhort; to be a revivalist, and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to comfort the Saints; to be a father to the church; to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessing, and if so led, to point out the lineage of the one who is blessed.—Doctrine and Covenants 125: 3.

The true patriarch is a spiritual "*father to the church,*" and is "to give counsel and advice" to its members (individually) when requested to do so. When holding these revival services, one of the leading purposes is "to comfort the Saints." This belongs to his office and calling. So we believe that revival services (with us) are to be conducted for the leading and special benefit of those holding membership in the church.

IS THERE A TRUE DEMAND FOR THEM ?

There seems to have been in the past, as there is now, a strong but strange proneness with God's people to wander away from the *truth* and the *right*. Why is it, seeing there is nothing so grand, reliable, and lasting as truth, (except the eternal God to whom all truth belongs) and nothing so safe, satisfactory, and just as righteousness? Is it because of man's great weakness, and the strength and cunning of the Adversary? If so, there is no place where God's people need help—all the help which God has provided—more than along this line.

History shows that human characteristics and tendencies have been very similar in all ages and all climes, though low and undesirable conditions among the people have been modified and improved, more or less, by proper opportunity and education. But what of our own age? Does the demand for

revival services exist to-day? If it does not, there is no need of a supply to meet it. But if it does exist, then, so far as God is concerned, there is an adequate supply to meet it, or an adequate provision for the supply, which will be forthcoming when God's ministers and disciples learn to perform their part according to his will.

The prophetic word plainly indicates that in "the last days," the times just preceding the second and glorious advent of the Lord Jesus, there will not only be abundant opportunity for God's children to go wrong, but that, because of human weakness and existing conditions in the *church* and the *world*, many will foolishly begin to move away from God and his truth!

Of conditions which have a strong tendency to deceive the weak, unfaithful, and disobedient, the Apostle Paul wrote as follows:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.—2 Timothy 3: 1-5.

Ask the missionaries who visit districts, branches, and scattered Saints all over the world; also presidents of stakes, districts, and branches, if any of these conditions trouble any of the Saints where they have been, as well as the world, and they will tell you.

The great Teacher, our Prophet, Priest, and King,—Jesus Christ the Lord,—has placed the matter before us in a terse, though significant and comprehensive manner. Speaking of the signs that will precede his second advent into the world, he says:

And again, because iniquity shall abound, the love of men shall wax cold; but he that shall not be overcome, the same shall be saved.—Matthew 24: 31, Inspired Translation.

"Because iniquity shall *abound,*" etc. These are strong words. God pity the weak and unstable who are compelled to live in the midst of the condition herein prophetically described. Some, because of heredity and previous environment, have a strong tendency to forsake the truth and the right, and accept error and wrong in their place. It is surely godlike and important that we make a special effort to look after the weak and erring ones, and if possible, save them.

But to return to these strong words: "*Iniquity,* noun; 1. Want of rectitude. 2. An act of injustice or unrighteousness. Synonyms: injustice, unrighteousness, wickedness, sin, crime."

"*Abound,* verb, intransitive; 1. To be in great plenty; to be prevalent. 2. To be copiously supplied."

Want of space will not permit me to quote from

the Book of Mormon and the Doctrine and Covenants, the prophecies of which, touching this point, are in complete harmony with the above scriptures. Christ came into the world "to seek and to save that which was lost." It is surely fitting that his servants should be earnestly engaged in hunting up the lost sheep, and trying to induce the prodigals to "arise and go to" their "Father."

WHO MAY CONDUCT REVIVAL SERVICES?

The Twelve, Seventy, high priests, and elders, when under missionary appointment, may, we believe, when needed, and in harmony with local authority, hold revival meetings. More than this, local authorities—stake, district, and branch presidents—may, when thought necessary, conduct these revivals for the benefit of the Saints in their respective charges, calling to their assistance those whom they may have a right to call, or inviting others to assist. The character of the work these ministers are called to do, together with the authority which belongs to their office and calling, is our warrant for these statements.

But while all the above-named ministers may hold special revival services in the branches, when necessary, or when emergency requires, the fact remains that upon the evangelical ministers (patriarchs), is laid the *responsibility* of being revivalists and holding revival services. A patriarch is, or should be, a revivalist, both in his individual and public ministrations. This is the character of all, or nearly all, his work.

Others, who are not of the evangelical order, *may* hold revival services, it is true, and those who are of this order *may* preach the gospel to the world, baptize, etc., when emergency requires it, but all this does not change the general order of the work as laid down in the word. The best results do not come from ignoring God's general order, but from observing it. We may think that others are better prepared, and more able to do the work, but it is well to remember that God's thoughts and ways are always higher and better than ours, unless ours are in harmony with his, and even then, his are very apt to be much *higher* than ours.

The truth is, that true revival work involves the necessity of preaching the word in its fullness, without fear or favor, under the influence and direction of the Holy Spirit. This alone can truly revive the Saints, and secure the favor and approbation of God.

When it becomes practicable to more fully carry out the original design of the Lawgiver, that is, to establish at least one evangelist in every large branch of the church (see Doctrine and Covenants 104:17), the revival work can be more fully and efficiently performed. Let us pray that God, with

the cooperation of his people, may hasten the day.

In conclusion, your attention is called to two passages from the Doctrine and Covenants which, though often quoted, can never become obsolete with us, until the work which God has enjoined upon us is completed and the victory won.

Therefore, let every man stand in his own office, and labor in his own calling.—Doctrine and Covenants 83:21.

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

J. R. LAMBERT.

LAMONI, IOWA.

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CAN A PRIEST PRESIDE IN A BRANCH WHERE THERE IS AN ELDER?

(Paper read by Elder F. J. Ebeling before the Quorum of High Priests during the General Conference of 1912.)

As to the question, "Can or may a priest preside in a branch where there is an elder?" very little is said, so far as the standard books to the church are concerned, but custom and practice have established the fact that it may be done; hence, at the outset, we will answer the question in the affirmative, and proceed to substantiate the answer.

It should be remembered that a branch officer is elective; that no grade of ordination can be enforced upon the body by virtue of that ordination only. The right to select a presiding officer is left wholly with the body over which said officer is to preside. The elective franchise of a body of people should not be arbitrarily interfered with.

When a man is ordained to an office, he is ordained as an officer of the church and not in a branch; hence, has no prior rights in the branch, necessarily, by degree of office. However, all things being equal, the elder should be elected the presiding officer. The elder, holding the higher priesthood, the branch through him, as head, is entitled to greater spiritual blessings.

In selecting a presiding officer, fitness should always determine. I have known cases where the elder was of a high spirituality, gifted in ministering to the sick, but as a presiding officer, one to properly govern a body of progressive Saints, was an utter failure. In such instances, where there are priests giving evidence of presiding ability, one such should be chosen by the branch.

The matter of choosing branch officers, like everything else involving the body politic, should be done by common consent, as provided for in Doctrine and Covenants 25:1: "And all things shall be done by common consent in the church, by much prayer and faith." Also section 27:4: "For all things must be done in order and by common consent in the church, by the prayer of faith."

From the above, we conclude that the branch, by the elective franchise guaranteed to them by the church law, has the perfect right to select any member of the two orders of the priesthood whom they may select, by common consent, to preside over them. But to be more specific, we cite your attention to Doctrine and Covenants 120: 2: "A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch."

It may be argued by some that this rule only holds good in the absence of a higher officer. If that be true, then a branch could be organized and presided over by one single officer, and that officer may be teacher or deacon. We hardly think it proper to organize a branch with only one of these officers, for neither one could administer the sacrament; hence, one of the principal purposes of branch organization would be defeated; but where some of the higher officers are resident within a branch, either teacher or deacon may be elected, and especially a priest.

Some have thought that because it says in Doctrine and Covenants 17: 10, in speaking of the priest's duty: "He is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach," etc., the priest can not be elected to preside over a body where there is one holding the Melchisedec priesthood, but I understand the "elder" mentioned in this section, refers to an organized branch, presided over by an elder, and of course the priest could not assume this right when the elected elder is present.

Book of Rules, page 2, paragraph 4, in speaking of branch organization says: "Branches are the primary and congregational organizations of the church, and may be formed wherever six or more members in good standing may be resident in any one neighborhood, one of whom must be an elder, priest, teacher, or deacon." According to this, the choice of a presiding officer is left entirely with the body by election. Again, we wish to emphasize the thought, that should an elder be available and qualified, he should be elected.

Again, on page 2, Book of Rules, under the heading, *Who may preside?* we submit the following: "In all promiscuous assemblies of the church, where there is no organization (branch or district) it will be well to observe the rule 'the highest in authority shall preside.'" A suggestive course of reasoning would be this; that where there is a branch or district, the choice of a presiding officer is left to the selection of the body, regardless of the "highest authority."

In concluding, I wish to submit the thought that since we have a large number of aged and infirm

elders, it would be the height of folly to elect one such in preference to a young, progressive, active priest, simply because he is an elder.

F. J. EBELING.

Letter Department

KINGFISHER, OKLAHOMA, August 29, 1912.

Editors Herald: Oklahoma is moving along in the gospel work. One dozen Indians have been baptized of late, and there is a prospect for a good ingathering. The reunion at Calumet was the best ever held in the State. The Good Spirit was greatly manifest all through; the manifest unity among the Saints, the fastings and prayers bore fruit. All left there rejoicing in the angel's message. Sixteen were baptized, and many interested.

The reunion at Ripley was also a good one; five were baptized there. Brother Ammon White, the patriarch, was at both the reunions and endeared himself to the Saints here. They learned the Lord approves of the labors of this servant whom he has called. The two young missionaries, Hughes and Christensen, are doing fine work. They report four baptisms lately and a goodly prospect for more. They are good young men and we commend them to the Saints everywhere.

Brother Keck, the wide-awake, hustling preacher, is at Reeding, preaching every night. He is well received all over the mission.

Yours in the true work of the Lord,

HUBERT CASE.

DENVER COLORADO, September 2, 1912.

Saints' Herald: To all who are interested in the mission among our Mormon friends in Utah and other places. We are desirous of reaching the members of this institution in a systematic and effective way; and in order to do this we have been supplied with a machine which will enable us to produce a series of short articles dealing with current matters of interest regarding Mormonism. We hope through this means to show where Mormonism has failed, and how; and then we will attempt to show wherein and how the Reorganized Church is justified in its claims to accurately represent the original mission and message of Joseph Smith.

Brother Charles A. Smurthwaite has kindly consented to edit this work, and all matter published in this way will have his careful supervision. Our brother is well qualified for this work and is in touch with the modern aspects of the Mormon problem. Brother Charles Chase will assist him in the mechanical part of the work.

We are making this special appeal to all who have relatives or friends who are members of the Mormon Church, to whom any help of the kind we are able to give would be received, to forward names and addresses of such to Charles A. Smurthwaite, 751 First Avenue, Salt Lake City, Utah.

Will you please give this your immediate attention and oblige,

Sincerely yours,

JOHN W. RUSHTON.

SMETHWICK, BIRMINGHAM, ENGLAND, August 15, 1912.

Dear Brethren: We just had the British Isles mission conference in our meeting room, which I enjoyed very much, although I was not able to be present on the last day. On Sunday, at the afternoon service, I enjoyed the gift of tongues for the first time since joining the church, and the same brother interpreted the same, saying that God would

bless the mission in this island and urged the elders to keep more faithful.

I think it a conference to be remembered by all. Several of our ministry have joined the Anti-Mormon League here in Birmingham and have kindly lent the use of schoolroom for the committee meetings. It is doing a lot towards making the difference between the Josephites and Brighamites plain.

I pray for the success of the work, that we may see the honest in heart turned into the kingdom of God.

Yours in gospel bonds,

W. B. ARROWSMITH.

53 UPPER GROVE STREET.

Kewanee, Eastern Iowa, and Nauvoo Reunion.

The joint reunion of the Kewanee, Eastern Iowa, and the Nauvoo districts was held in Prospect Park, Moline, Illinois, August 15 to 25. Elders J. W. Wight, F. A. Smith, and C. G. Dykes were chosen to preside. The preaching was of a high order, which was comforting to the Saints, and convincing to those not of the faith. The ministration of the word was by Elders J. W. Wight, F. A. Smith, James McKiernan, C. E. Harpe, F. B. Farr, Joseph Arber, O. E. Sade, W. E. Turner, C. C. Joehnk, D. S. Holmes, and C. G. Dykes. Others that assisted were Brethren M. D. Murdock, Henry Williams, Amos Heide, Reuben Elvin, and William Richards.

The auxiliary work was in charge of Sister M. A. Etzenhouser. Her work was appreciated by all.

The weather was ideal throughout the entire services. In all there were held 24 preaching services, 8 prayer meetings, 1 priesthood meeting, and 1 quiz meeting, which was not only enjoyable, but profitable.

The following officers were elected for the ensuing year: C. G. Dykes, president; A. C. Needham, secretary; Elmer Reed, treasurer.

Montrose, Iowa, was chosen as the place to hold the next reunion, in 1913. There were one ordination, one baptism, and two children blessed.

ALFRED C. NEEDHAM, *Secretary.*

Massachusetts Reunion.

The Massachusetts district reunion convened at Onset, Massachusetts, July 27, 1912, under the presidency of U. W. Greene, C. H. Rich, H. W. Howlett, G. W. Robley, H. O. Smith, and A. B. Phillips. The camp was situated on our beautiful reunion grounds on Onset Bay. The tabernacle tent was screened in from the mosquito and insect pests which abound in the sandy land of Cape Cod, and it proved a factor in making better attended services.

We had some good practical sermons during the course of our sojourn together. The speakers were J. C. Farnfield, A. B. Phillips, U. W. Greene, H. O. Smith, F. C. Mesle, G. W. Robley, S. F. Cushman, William Bradbury, F. J. Ebeling, John F. Garver, R. W. Farrell, J. F. Sheehy, M. C. Fisher, C. A. Coombs, H. W. Howlett. We had one very practical talk on tithing by W. N. Robinson. There were eighty-nine tents on the grounds and about three hundred campers.

The elders and priests of the Eastern Mission were each organized into quorums. W. A. Sinclair was chosen president of the elders' quorum; Frederick W. Roberts and Frank C. Mesle counselors; E. H. Fisher secretary and treasurer. Albert L. Sanford was chosen president of the priests' quorum; Edmund Brown and Franklin S. Dobbins counselors.

There were held 27 preaching services, 17 prayer services, which were of a high spiritual character and well occupied; testimonies 410; prophecies 24; tongues and interpretation 4. We held 3 Sunday school sessions; 12 Sunday school and Religio institute sessions; 8 business sessions. There were

8 baptized; 8 confirmed; 6 ordinations. The afternoons were given over to recreation, baseball, bathing, boating, etc.

During the last week of the reunion lumber was purchased and a goodly sized storehouse was erected, under the guiding hand of our architect missionary, Arthur B. Phillips.

The reunion committee are to be congratulated on the success of this year's gathering. It was a success from every standpoint, and financially they report that they are far in advance of any reunion held heretofore. The next reunion will convene July 26, 1913, to hold over three Sundays.

W. A. SINCLAIR, M. D., *Secretary Reunion.*

Clinton District Reunion.

The thirteenth annual reunion of the Clinton, Missouri, District is now a matter of history. James Moler and W. S. Macrae were chosen to preside. The attendance was better than last year. The weather was ideal. And the Lord was with us in all our services; and not only in the services, but throughout the camp, for all seemed to enjoy good health.

The preaching was by James Moler, W. S. Macrae, A. T. Higdon, C. J. Peters, C. H. Athey, W. H. Lowe, R. F. Slye, and the secretary. The auxiliary work was in charge of Sister W. H. Deam, and judging from the attendance at the services and the interest manifest, we think her labor was very much appreciated.

At the business meeting it was decided to hold a reunion in 1913 at Rich Hill, Missouri.

The attendance of outsiders at the night services was large, and many listened to the gospel on the street each evening at 4.30. We were also granted liberal space in the daily paper, which enabled us to get our position before the people who did not attend.

The music was grand; many of the young people having heeded the admonition of the Lord to "cultivate the gift of music and of song." We noticed that many of the older ones had not forgotten the gladness of youth.

Five precious souls were baptized on the closing day of the reunion.

Let us prepare to make the next one better than this one was.

A. C. SILVERS, *Secretary.*

Our Vacation Bible School in Boston.

The Daily Vacation Bible School held in the Saints' church of Greater Boston, is no more—for the present, at least. The teachers fought a good fight, and kept the faith; conquered the children, and won their hearts. And it is a big victory to win the love of two hundred and twenty-four children. We did it; and had a good time while doing it. Of course there were many hard days. The first of the term was held when there were many hot days; but we were too busy to think of heat and sweat. It meant a sacrifice, as all things worth while do; but what Saint would not sacrifice for the sake of teaching, directing, guiding, making better, little minds that God had placed among us?

The forms and fashions of a daily vacation bible school are pretty well known to most of the readers of this paper; I need not do more than give the characteristic features of our school held in Somerville, which is a part of Greater Boston.

Hamlet never felt more in doubt of the future, than did the principal of School Number 12, on the morning of July 8, when he stood on the steps of the church and said to himself: "To be, or not to be. Will they come, or will they not come?" They came! and for thirty days happiness flowed through uninterrupted channels. The children sang, worked, and played. They came early and left late. We heard the songs on the streets, and saw the girls sewing on

the front verandas. The neighbors awoke to the fact that something unusual, something of worth, had been introduced into their neighborhood. Mothers brought their children, visited the school, and went home satisfied. The daily vacation bible school was something they had been waiting for.

○wing to a very partial distribution of circulars, only sixty-six children came the first day, but the number increased by tens and scores till we had all that could be cared for comfortably. Being handicapped in having no time for play, the average attendance ran down to about fifty per cent of the enrollment. However, this was considered remarkable by the New England secretary, who told me that one third had been the average in the Boston schools, heretofore. We were the fourth largest school, and the first in percentage of attendance. Miss Mitchel, musical director of the school, said that we had the sweetest voiced school. The musical instruction was under the direction and personal supervision of Sister Fielding, who came to us from the Fall River Branch, and did wonderfully well with the children, both in the music and the sewing—for she also had a class of girls who learned to sew and embroider. As for order, or discipline, we have reasons to believe that we had the most orderly school among the twelve. I was called upon to address the conference on the subject of how to keep order. We did not permanently expel a boy or girl, and we had some peculiar cases at first; but we won them with love, and on one occasion, the big boys came to me and said, "Mr. Farrell, we would fight for you."

Sister Clough had a class of girls, which she labored faithfully to instruct in the fascinating art of raffia weaving. And her efforts were not in vain. Sister Sears held the interest of from twenty-five to forty kindergarten children; all under seven. They enjoyed the school immensely—and the mothers enjoyed having them come. One visitor said the kindergarten exhibit was the cream of them all. Sisters Travers and Edwards had the most difficult class of them all—the boys between seven and eleven. But it seems that nothing is impossible to Latter Day Saints. When the classes became excessively large, or when material ran short, there was at times a degree of confusion: this was the fault of no one in particular, and as long as we could keep the boys happy, we did not mind a bit of noise, especially outside of class work. But even this defect was remedied after I secured a brother to assist in the hammock room, enabling me to visit the different classes. This brother was John Sheehy, and he took to the work like a duck to water, and in a few days time the boys were enjoying to the fullest the association with him.

And we wish to mention, with appreciation, the names of the following: Sisters Greene and Lanman, who were our pianists until reunion, and Sister Sinclair, who played at the commencement; Sister York assisted ably with the calisthenics and a brass class, for three weeks, after which Sister Whiting took her place in the school. Others who helped us several days were Sisters Newcombe, Hazeltine, Sadie Fisher, Lewis, and possibly a few others that I do not recall. Brother Sinclair gave one first aid talk, and Brother Fisher helped a day or two. The bible stories were told by R. W. Farrell, Florence Fisher, U. W. Greene, John Garver, Francis Ebeling, John Sheehy.

Several amusing things transpired, many good things were said of our work, mostly by outsiders, and we believe that *success* can be written by the jury when it passes its verdict. At the close of our school, the representative paper of Somerville had this to say of our work:

"The Daily Vacation Bible School, which has been running the past six weeks in the Saints' church, on Sewall Street, closed August 16. This is the first school of its kind in

Somerville, and the twelfth in Greater Boston. In Boston the work was begun in 1908 with five schools. A steady growth each year has resulted in twelve schools, with an enrollment of 3,068, and a total teaching force of forty-eight.

"Of the 224 children who enrolled at the school held in the building owned by the Reorganized Church of Latter Day Saints over 100 attended daily for the term of six weeks. The school went on one picnic through the courtesy of the Traveler Fresh Air Fund. General commencement day was held in the Dudley Street Baptist church of Roxbury, on August 15. The big church was well filled, and the program was carried out successfully. The Somerville school gave a demonstration of first aid to the injured.

"Commencement in the local church was held Friday evening. It was a success in every particular. The adults who assembled with the children were enthusiastic in their praise of the results obtained in so short a time. The exhibit, which was held in the lower auditorium, consisted of raffia work, such as coat hangers, hooks, baskets and boxes; brass work, hammocks, balls, sewing and embroidery, kindergarten display, etc."

CORRESPONDENT.

News from Missions

Indiana.

Since writing last I held a few meetings at Oatsville, Indiana, in the schoolhouse, and the people played freeze out. They stayed away, so I had to leave. I then went to Littles and held a week's meetings and had a fine interest there. I baptized four precious souls into the kingdom, and there are others that will likely be baptized in the near future. The writer opened up the work in this place a year ago. Leaving Littles I came to Winslow, where I preached for two weeks in the United Brethren church, about five and a half miles south of town. Had a very good interest in this place and baptized two: a Mr. Garfield Coleman and wife. In this place the people closed the schoolhouses on our elders about ten years ago, but last fall Elder Byrn went in there and they opened the United Brethren church and he preached a week for them. The writer preached the two weeks mentioned above and they asked him to return again soon.

The writer and Elder H. E. Moler came to this place, near Birdseye, a week ago last Monday, and have held meetings ever since. Elder E. O. Byrn was with us over Sunday. We had a basket dinner at the Oak Hill School on Sunday, and we had a large attendance and a good interest. Two gave in their names for baptism, and they were baptized on Monday. Brother Moler and the writer will leave here in the morning and go to the reunion at Wirt, Indiana. We have been greatly blessed in our labors this summer, for which we are thankful to our heavenly Father.

Ever praying for the welfare of Zion, I remain as ever,
JACOB G. HALB.

BIRDSEYE, INDIANA, August 28, 1912.

Colorado.

Some of the many readers of the pages of our church organ will, no doubt, be pleased to know how the work is progressing in this part of the field. The opponents of the latter day work get busy sometimes, and as a result we are called to meet them in public discussion. We have just closed a ten session debate with E. C. Fuqua, representing the anti-progressive faction of the Church of Christ (so-called). This reverend (?) gentleman took occasion to attach his name to propositions that were sent to another man, so got into

the fray very cheaply. Brother F. A. Russell represented our side, and to put it mildly, gave our opponent such a thrashing that I think he won't care to "butt in" soon again.

Our proposition came up first, and after the third speech of the opponent, he would scarcely examine a single proof that was presented by Brother Russell. Instead, he read extensively from literature furnished by R. B. Neal, of the Anti-Mormon Association. Brother Russell met this literature very successfully, and showed its utter unreliability. Among other things presented from this questionable source was a purported affidavit from Lucy Kimball, testifying that she was a plural wife of Joseph Smith. Mr. Fuqua referred to her as "Cousin Lucy," and when her testimony was read from "Abstract of Evidence," temple lot case, the people could plainly see the character of the woman that was brought into court to convict an innocent man. Fuqua pretended that the affidavit he was presenting had passed through court, but when it was examined by Brother Russell it was found to contain advertising matter for Mr. R. B. Neal. Brother Russell presented the fact that courts do not advertise literature for an individual, and plainly showed that this purported affidavit had never seen a court room as claimed by our opponent.

Fuqua also introduced the name of David Whitmer to prove that the Reorganized Church had gone astray as well as Joseph Smith. When Brother Russell pressed him to say whether he was ready to believe what David Whitmer said, he was as silent as the tomb. Time and again he was asked if he believed the testimony of his witness, which he asked the people to believe. The trouble is, our opponents like to believe certain parts of the testimony of the witnesses to the Book of Mormon when it suits their theory, but when it comes to other matters, they are ready to brand them as liars. Mr. Fuqua made the statement that he was "akin to everybody and everything," in the debate in order to overthrow the latter day work. In fact he was ready to walk arm in arm with those who were without question "sports in nest hiding"; also with those whom he admitted were representing societies that were founded by the Adversary himself, and were the offspring of hell. As the debate proceeded it became evident that he was hard pressed and the audience could see at a glance who had the truth. Our opponent resorted to any kind of methods that he could think of in order to make the work of the Lord appear offensive. He attacked the idea of two priesthoods in the church, also high priests and a presidency. Brother Russell showed him that we have a "royal priesthood" which is kingly, and that Melchisedec was a king, therefore we must have the Melchisedec priesthood in order to officiate in the name of Christ.

Our antagonist made the statement that we had some matter that was obscene and he would not read it before a mixed audience; that it was so bad that it would "make a dog vomit." Brother Russell asked him to place it on the table or else get up and tell the audience that it was a false statement. He never attempted to make good his statement, which caused the people to understand that he had told that which was absolutely without a shadow of truth in it. Brother Russell pledged himself to read before any audience anything indorsed by the church, and in so doing not a single blush would come upon the face of any who heard it.

Fuqua said the mob did a good thing when they killed Joseph Smith, which showed he was a murderer at heart and believed in mob violence. If he had had any shame about him I think he would have manifested it when Brother Russell showed up the spirit of a man who would say such a thing, but never did he show, in word or manner, that he was sorry for such unchristianlike statements. Not the same kind of a spirit that the Master showed when Peter cut off the ear

of the servant of the high priest, as the Master was taken to be crucified.

It would be almost impossible to mention all the mistakes made by Fuqua in an article of this kind, so I will say that the work came out of the fray without a single serious objection against it.

When Fuqua affirmed his church he began at Pentecost and finished there. Simply around and around that historic spot where all the Campbellites love to encircle. Brother Russell urged Fuqua to tell the people the origin of the church, which he agreed to do, but all the insisting and invitations failed to get the desired information. Finally Brother Russell began to read from some of their own publications to show where and when their church did originate. This aroused the ire of our opponent and he tried hard to have all works outside of the Bible eliminated from the debate. The chairman ruled in favor of our opponent, but the decision was appealed from to the house, and they voted, by an overwhelming majority, to allow the introduction of the works objected to by Fuqua. Only two persons voted to sustain the objection.

Fuqua claimed that Christ did not preach a single complete gospel sermon, and was not a member of his own church. He said that Christ was the head of the church but not a member. Brother Russell asked him if his head was not a part of his body, and he said, "No." When the answer was given the audience simply roared, to the apparent discomfiture of Fuqua. He, however, continued to assert that Christ was not a member of his church, simply for the purpose of bolstering up his pet theory that the church was organized on the day of Pentecost. He also claimed, against the wish of his moderator, who tried to correct him, that the Lord's Prayer was not repeated after Pentecost. He admitted the gospel was preached to Adam, also to Abraham, but said that a different gospel was preached by John the Baptist, and also a different one after Pentecost; making in all three kinds of gospels, while Paul says there is only one true gospel. One of the most disagreeable features of the debate was that Fuqua would persist in misquoting Brother Russell, and in his closing speech on his proposition, he read a long list of the most palpable falsehoods as the positions of Brother Russell. Of course those who had heard the debate knew them to be untrue, but when he publishes his *Word of Truth* (?), a paper edited by him, I suppose they will come out as the real positions taken by Brother Russell.

Those who heard the debate will be reminded of the absolute unreliability of Fuqua. One thing that he said was that there was only just a little difference between us and the Salt Lake people, and that difference was polygamy. Brother Russell showed the audience that polygamy was only "a little thing" in the mind of his opponent, so he must be almost converted to the plurality of wives. He attacked the Inspired Translation of the Bible, but all he could say was that Joseph Smith was a very bad man for attempting such a work. The propositions were signed to the effect that the King James Translation was to be the standard of evidence, but Fuqua absolutely refused to use it, but read entirely from the Revised Version. When the Bible put out by Alexander Campbell was up for consideration, Fuqua tried hard to get the people to believe that Campbell was not responsible for it, but he certainly made a dismal failure in his efforts along that line.

Many came to us and remarked that they were wondering if Fuqua would hold out until the end of the discussion, as his defense was so weak. Much good was done, and several are near the kingdom, whom we hope to baptize in the near future. Brother Russell read a lengthy poem at the close of the debate which brought a storm of applause. It was very

apparent that the reading of the poem did not please Fuqua or his moderator. Many other things could be mentioned, but we fear this article is already too long, so will close.

In hope of immortality,
L. G. HOLLOWAY.

WRAY, COLORADO, August 19, 1912.

Miscellaneous Department

Conference Minutes.

NAUVOO.—District conference convened at Fort Madison, Iowa, June 1, 1912, President Charles Harpe in charge. Ministerial reports from the following elders were read: James McKiernan, Charles Harpe, F. M. Cooper, W. T. Lambert, George P. Lambert, and O. R. Miller. District Treasurer George P. Lambert reported a balance of \$38.93 on hand. Statistical reports from the following branches were read: Burlington, Keokuk, Rock Creek, Montrose, Fort Madison, and Farmington. Report on the organization of a branch at Fort Madison was read and approved. Recommendation of the Ottumwa Branch for the ordination of E. R. Williams to the office of teacher and John Buchanan to the office of deacon was approved and ordinations provided for. The annual election of officers resulted in the reelection of Charles E. Harpe for president, W. H. Thomas for secretary, and George P. Lambert for treasurer. The issuance of a teacher's license to J. H. Jacobs, of Keokuk, was approved. The management of the district tent was placed in the hands of the district president. The place and time chosen for the next district conference was with the Rock Creek Branch, at Adrian, Illinois, October 5 and 6. W. H. Thomas, secretary.

WESTERN MAINE.—District conference convened with the Little Deer Isle Branch August 24, 1912, at 2.30 p. m., with district president, F. J. Ebeling, in the chair. Chose Apostle U. W. Greene to preside, assisted by the district presidency; W. A. Small, secretary; F. J. Ebeling, chorister. Selection of organist left to chorister. Local deacon to act as usher, with power to appoint assistants. Visiting Saints allowed the privileges of conference. Minutes of last conference were read and approved. Statistical reports were read from Stonington, Mountainville, and Little Deer Isle. Stonington report was referred for correction to secretary of district. Motion prevailed that the correcting of the Stonington branch record be left to president and secretary of district. Ministerial reports were read from Elders George H. Knowlton, H. R. Eaton, J. J. Billings, J. H. Robbins. Verbal reports from Elders F. J. Ebeling and J. C. Farnfield; priest, H. H. Billings. Secretary's bill of expense was ordered paid. Communication read from Stonington Branch, recommending the ordaining of Thomas Sturdee to the office of priest. This was provided for. Voted to hold next conference at Mountainville the Saturday and Sunday before the full moon in November. Brethren Topping and Keck, of Cleveland, Ohio, at request of conference made interesting remarks, which were followed by remarks by Elder W. E. LaRue, of New York City, upon summer school work. Bishop's agent's report was read and accepted as follows: On hand last report, \$79.61; receipts, \$222.03; expended, \$145; balance due church, \$77.03. There was one baptism, one ordination, and one child blessed during conference. Preaching by Elders J. C. Farnfield, W. E. LaRue, U. W. Greene, and F. J. Ebeling. The spirit of unity and harmony was felt throughout the conference. W. A. Small, district secretary.

ALABAMA.—District conference met with the Pleasant Hill Branch July 26, 1912, with J. R. Harper, district president, in the chair. By motion F. M. Slover was chosen to assist in presiding over the conference. All visiting Saints were invited to take part in the conference. Minutes of last conference read and approved. Officers reporting: Missionaries: F. M. Slover, Sven Swenson, L. C. Moore, J. W. Dubose. Elders: J. R. Harper, G. O. Sellers, J. G. Vickery, and W. S. McPherson. Priests: A. A. Weaver, W. A. Odum, A. G. Booker. Teachers: G. E. Wiggins, W. H. Drake. Deacons: L. G. Sellers, J. W. Baldwin. Sermons reported preached in district, 183; baptisms, 11. Branches reporting: Lone Star 145, lost 6; Pleasant Hill 271, gained 14. Bishop's agent reported: On hand last report, \$190.25; received since, \$111.30; paid out, \$295; balance on hand, \$6.55. Agent's books audited and found correct. The tent committee re-

ported having conferred with the Mobile District as instructed, but had not accomplished anything. Moved that the tent committee of this district confer with the tent committee of the Mobile District in regard to the purchase of a tent. Motion laid on the table. Moved that the tent funds be returned, as nearly as possible to the ones who gave them. Moved as a substitute that the tent funds be turned over to the bishop's agent, to be used for the benefit of the poor of this district. Motion and substitute lost. It was then moved that the tent funds be loaned out, on interest. Motion carried. Officers elected: J. R. Harper, president; W. S. McPherson, vice president; G. W. Miniard, secretary, with authority to choose his assistant; H. H. Wiggins, treasurer. Adjourned to meet with the Flat Rock Branch, November 2, 1912. G. W. Miniard, secretary.

Conference Notices.

The Massachusetts district conference will convene at Somerville, with the Boston Branch October 5, 1912, at 2.30 p. m. Reports and other matter for conference should be in the clerk's hands not later than September 25. All elders (not General Conference appointees) are required to report their labors. An itemized account is required, *only items*, brief and to the point. Come and bring the Spirit with you, that all may be benefited. Send communication to W. A. Sinclair, M. D., 166 Pearl Street, Winter Hill, Massachusetts.

Utah district conference will convene on September 29, 1912, at 772 East Fourth South Street, Salt Lake City, Utah. Customarily we convene on Friday or Saturday for business, but in order to take advantage of the low railroad rates of Utah, which covers from Saturday, September 28, to October 12 inclusive (the big conference and fair time), we are compelled to make the change, hence the conference business proper will begin on Monday, September 30, at 10 a. m. This will give the joint Sunday school and Religio convention a chance to commence the auxiliary work Saturday evening at 7.30 and complete it Sunday morning, so far as possible, and we are authorized to so announce. Please take notice; all comers to conference and conventions should arrive in the city on the 28th, bringing with them the Spirit of God, crowned with love and peace. All reports, petitions, and communications pertaining to conference should be in the hands of the secretary, G. J. S. Abels, 420 Twenty-fourth Street, Ogden, Utah, by September 26. Please be prompt in this and assist us in our work by so doing. Also, those intending to attend these meetings from a distance should communicate with A. M. Chase, 772 East Fourth South Street, Salt Lake City, Utah, and an effort will be made to provide for their entertainment during this time. J. C. Chrestensen, district president.

London district conference will convene with the branch at London, Ontario, Canada, on the 12th and 13th of October. Branch secretaries please take notice. Send all branch reports to the undersigned as soon as possible, that a complete status of the district may be presented to the president of the conference. Then everybody interested in the extension of God's kingdom, and the development of the district, come with zealous intent to do all that we can unitedly do as a body for the success of the Master's work, and that of the conference. P. H. Philippin, secretary of district, 92 Chesley Avenue, London, Ontario, Canada.

The Mobile district conference will convene at Escatawpa, Mississippi, Saturday, September 21, 1912, at 10 a. m. Let us try to get all reports in promptly. A. E. Warr, district president.

Convention Notices.

Toronto district Sunday school convention will convene at Warton on Friday, October 4, 1912. First session 10 a. m. In the evening a joint session with the Religio. Schools will appoint delegates and come prepared to do the business of the district. Be sure and come on Thursday evening, to be on time for convention, thus showing by your presence that you are interested in the auxiliary work. J. T. Thompson, district superintendent; Ada Hamilton, district secretary.

The Mobile district Sunday school and Religio convention will be held at Escatawpa, Mississippi, Friday, September 20, 1912. Prayer service at nine o'clock a. m., business session 2.30 p. m. Let us all come together for a good convention. A. E. Warr, district superintendent.

CONTENTS

EDITORIAL:

Jesus and the Classes, Part II.—The Rich - - - 869

Publicity for the Southern California Reunion - - - 872

“Our Church Courts” - - - - - 872

Notes and Comments - - - - - 873

HYMNS AND POEMS - - - - - 873

ORIGINAL ARTICLES:

Present Help—The Bishopric, by E. L. Kelley - - - 873

Leaves from Life, Experiences of H. N. Snively, Part 3 - - - - - 875

Dealing with the Erring, No. 7, by Charles Fry - - - 878

Revival Services, by J. R. Lambert - - - - - 881

Can a Priest Preside in a Branch Where There is an Elder? by F. J. Ebeling - - - - - 883

LETTER DEPARTMENT - - - - - 884

Hubert Case—John W. Rushton—W. B. Arrow-smith—Alfred C. Needham—W. A. Sinclair—A. C. Silvers—Correspondent.

NEWS FROM MISSIONS - - - - - 886

Jacob G. Halb—L. G. Holloway.

MISCELLANEOUS DEPARTMENT - - - - - 888

THE SAINTS' HERALD

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

Two-Day Meetings.

There will be a two-day meeting at Caseville, Michigan, September 14 and 15, 1912. All trains will be met at Caseville. Everybody welcome. Bring your lunch baskets. William Grice, president.

The Bishopric.

APPOINTMENT OF AGENT IN AND FOR THE DISTRICT OF WEST VIRGINIA.

To the Saints and Friends of the District of West Virginia: Please take notice that upon the resignation of the bishop's agent in and for the district of West Virginia, Brother B. Beall, and by the recommendation of the district conference of said district of Brother Francis L. Shinn, of Clarksburg, West Virginia, for agent of said district, the said Francis L. Shinn is hereby appointed to act in and for said territory named, the district of West Virginia, in place of Brother B. Beall, resigned, and perform all the duties within and for said territory usually performed by bishop's agents for the said Reorganized Church.

The Bishopric take pleasure in commending Brother B. Beall for his work in and for said district in the past, and trust the Lord will bless and direct him in his labors in whatever he may engage in the future. The Bishopric also commend the appointment of Brother F. L. Shinn by the Saints and friends of West Virginia District, bespeaking for him their aid and assistance, and trust that each one will be prompted to confer with Brother Shinn and encourage him in his work by performing the work that they have to do through the agent in fulfilling the law of Christ.

Trusting the Lord will remember and bless each one, I am in behalf of the Bishopric,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, September 5, 1912.

Pastoral.

This is to notify all the branch officers in the Ohio District that on October 1 you are expected and required by resolution to report the work you have done in the respective branches to the district president. As the Presidency have asked us for a report of all the work done in the branches, it will be necessary that the officers furnish us with the items. There were four branches that did not report July 1, and I hope you will not fail this time. Be prompt, brethren.

J. W. METCALF, *District President.*

To the Elders, Priests, Teachers, and Deacons of Colorado, Idaho, Montana, Utah, and Eastern Washington: A few weeks ago we advertised for the names, addresses, and ages of the brethren of the ministry in the above-mentioned districts, so that we could carry out the instructions of the Presidency and organize quorums as announced. The following results up to date have been received: Out of sixty-four elders in these districts, only thirteen have responded; out of sixty-

four priests, only seven have responded; out of thirty-eight teachers, only four have responded; out of twenty-eight deacons, only one has responded. To date I have not had one response from Eastern Washington, of any of the ministry. Only one elder out of twelve in Utah has taken any notice of my request. And the same disheartening response comes from Montana. I have written to each of the presidents of the districts, and so far only one has had the courtesy to acknowledge receipt of my letter. I make this special appeal again and request that every man interested in this announcement who holds the priesthood named will at once respond, so that we may make the proper arrangements to carry out the order of the Presidency, who are acting under the authority of a General Conference action. It is neither courteous nor businesslike to treat official communications with contempt, and we are not acting in a perfunctory manner, but we mean to attempt honestly to carry out the commission assigned us. Let all cooperate and help to make a success of the organizations contemplated.

JOHN W. RUSHTON, *President of Mission.*

DENVER, COLORADO, 1210 South High Street.

Notice of Release.

To Whom It May Concern: Brother T. W. Williams, finding it impracticable to fill his appointment to Denver, notice is hereby given that the First Presidency has released him from such appointment.

THE FIRST PRESIDENCY,
FREDERICK M. SMITH, *Secretary.*

INDEPENDENCE, MISSOURI, September 4, 1912.

Notice of Transfer.

To Whom It May Concern, Greeting: The climate of New Hampshire not agreeing with Brother J. H. Baker, he is hereby transferred from that State to the Lamon, Iowa and heartily recommended to all among whom he may labor.

U. W. GREENE,
G. T. GRIFFITHS,
J. W. WIGHT,

Ministers in Charge.

The above transfer is concurred in by the First Presidency.

FREDERICK M. SMITH, *Secretary.*

INDEPENDENCE, MISSOURI, September 3, 1912.

Addresses.

J. W. Metcalf; field address, Creola, Ohio.

Died.

THORPE.—Brother Charles Francis Thorpe died August 24 at Mary Mill, Washington. He was born at Kewanee, Illinois, June 8, 1853; was married December 25, 1877, to Sarah A. Whitehouse. To this union were born seven children. Two

sons and one daughter survive. Brother Thorpe was baptized by Elder Nephi Snively June 10, 1899. He was well respected by those who knew him. The man he had worked for during the last year or more said as he viewed his remains, "If every man had left a record as good as he had, he need not be afraid to die." Funeral service was conducted by Elder N. T. Chapman, assisted by N. E. Austin, at Condon, Oregon. The sympathy of the Saints and neighbors was extended to the family in their loss of a beloved father and husband.

WADDELL.—At home, east of Independence, Missouri, August 27, 1912, Sister Karen Mari, wife of Elder S. O. Waddell. She was born at Taageskow, Denmark, February 15, 1844, married to Brother Waddell at Copenhagen, April 4, 1865. With her husband she went to Utah in the summer of that year, until the fall of 1870, herself and husband being baptized by Elder E. C. Brand, December 3, 1869. They came to Independence April 4, 1878, gaining the esteem of all. Eight children were born to them, four of whom died early in life; two sons, Evan and Albert, and two daughters, Mrs. Rose Wheeler, of Chicago, Illinois, and Mrs. A. W. Crenshaw, of Independence, with the husband and father, are left to mourn. Funeral from the home August 28, sermon by Elder W. H. Garrett, assisted by Elder G. E. Harrington; interment in city cemetery.

SERRELL.—Jonathan B. Serrell passed away at his home, 511 Morgan Avenue, Minneapolis, Minnesota, July 4, 1912. Brother Serrell was born May 10, 1841, in New York City; came to Minnesota in 1855; was married to Rebecca P. Chase February 1, 1872. He is survived by his wife and six children. Brother Serrell was a veteran of the Civil War, having served in Company I, Second Minnesota, and was honorably discharged at Fort Snelling at the close of the war. Was baptized October 17, 1893, by J. A. Davis. Funeral sermon at the home by Elder Charles Lundeen.

ELLISON.—Charles Alma, son of Lehi Ellison, jr., and Fannie Ellison, was born August 19, 1910. He was blessed under the hands of Elder Lehi Ellison, his grandfather, August 28, 1910. His death was caused by falling from a back porch at the Children's Home, at Lamoni, Iowa, August 28, 1912, at the age of 2 years, and 9 days. So far as we know, no one was to blame for this unforeseen accident. Memorial services were held at the home August 30, 1912, at 10 a. m. Elder John Smith was in charge and offered prayer. A short address was delivered by Elder J. R. Lambert. He was laid to rest in Rose Hill Cemetery, where Elder Smith was again in charge. Little Charley was a very lovable child. Many heartfelt tears were shed for him. He was the idol of the home with all. "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."—Jesus.

DIXON.—Clara Belle Dixon, born April 7, 1900, died at Parview Sanitarium, Savannah, Georgia, age 12 years, 4 months, 3 days. Funeral sermon in Saints' church, at Dixonville, Alabama, August 17, 1912, by F. M. Slover, in presence of a large number of relatives and friends.

BOOKER.—Hattie Booker, born October 20, 1863, died in Montgomery, Alabama, hospital April 2, 1912. Funeral sermon in Saints' church by F. M. Slover, at Skinnerton, Alabama, September 1, 1912, before a large number of relatives and friends. She leaves to mourn husband, three sons, four daughters, and twenty-two grandchildren.

TAYLOR.—At Browns Valley, August 3, 1912, Brother William Taylor, a native of Pennsylvania, aged 70 years, 4 months, 17 days. A widow and five children survive. Funeral sermon by George Daley.

BEVELHYMER.—Leroy Wesley, son of Brother and Sister Willard Bevelhymer, was born November 8, 1908, at Mishwaka, Indiana; died August 6, 1912, at Riverside, Michigan, at the age of 3 years, 8 months, 29 days. He was a lovable child and will be missed by all. F. J. D. Earl, of Hartford, Michigan, preached the funeral sermon to a good-sized audience of sympathizing neighbors and friends.

NETHERCOTT.—Sister Mary E. Nethercott passed from a life of affliction, yet of love, to the paradise of rest on August 17, 1912, at her peaceful home in Sacramento, California, after a long period of illness from rheumatism. She was 51 years, 6 months, 12 days old. She leaves as chief mourners a husband, Brother J. H. Nethercott, three daughters, two sons, and father, Brother W. T. Rowlands, three brothers, and one sister. She was buried on the 20th, surrounded by flowers that she loved so much in life. Sisters George Daley and Rose Dawson sang beautifully. The sermon was by Elder J. M. Terry.

JOYCE.—Brother W. H. Darius Joyce passed away early Sunday morning, August 25, at his home in Irvington, California, at the age of 49 years, 4 months, 28 days. He was buried from the Christian church in Irvington on August 26. Singing by the choir of the Christian church; sermon by J. M. Terry. Darius was a familiar personage at our reunions, and led a quiet and innocent life. He leaves two sisters, Sister M. A. Saxe of San Francisco and Sister E. Chase of San Jose, and one brother, Brother J. H. Driver, of Irvington. The funeral was largely attended, testifying to the high regard held for our brother.

SCHMUTZ.—Lydia Ann Schmutz, nee Martin, died August 26, 1912, at Denver, Colorado. She was born in Ohio, July 4, 1841; married Joseph Schmutz October 18, 1855, at Jackson, Ohio. In 1869 they moved to Ellsworth County, Kansas; in 1880 to Kansas City, and in 1891 to Denver. Sister Schmutz was a member of the Christian Church, but in 1881 she united with the Reorganized Church. Sister Schmutz was the mother of twelve children, one son, five daughters, twelve grandchildren, eleven great-grandchildren, and a brother and sister survive. The church thus loses a most exemplary woman, one of extraordinary intelligence and strong personality; with whom sentiment did not displace justice and right. She was always concerned about the welfare of her children, and the prosperity of the church, and the glory of God. Her life was full of hardship and trial, and yet she bravely met the emergencies; and moving forward to the realization of her hopes. Upon her deathbed she was faithful in testimony. A simple service was held in the artistic church in Denver, for the erection of which she had worked so zealously; interment in the pretty cemetery of Fairmount. John W. Rush-ton conducted the service in the church, and at the graveside was assisted by E. F. Shupe.

The love of the beautiful is becoming not only the possession of the rich, but the desire and possession of the poor.—Right Honorable John Burns.

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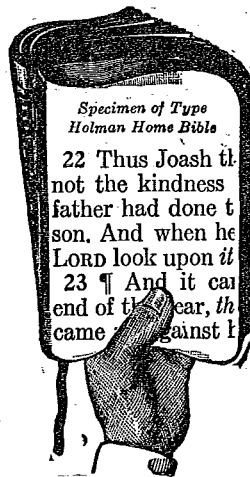
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WANTED.

Information of the whereabouts of William Bradbury, about fifty-eight years old, last heard of was in Bristol, England. Also information of Matilda and Margaret Bradbury, last heard of were in Bristol, England. Father's name was Thomas and mother's name Ann. Address,

Eliza Hancock,
Lamoni, Iowa.

The Saints' Herald

"Our Church Courts."

September 18, 1912

In this Number:

- The Judicial System of the Church, by Elbert A. Smith.
- Leading Rules of Evidence, by I. A. Smith.
- Attitude of Civil Courts toward Ecclesiastical Courts, by S. A. Burgess.
- Form and Functions of Bishop's Courts, by Joseph Roberts.
- Organization, Jurisdiction, Functions of Stake High Councils, by G. E. Harrington.
- The Standing High Council, by R. M. Elvin.
- Questions and Answers, by John Smith.
- Jurisdiction and Trial Before an Elders' Court, by Russell Archibald.

**MAGAZINE
NUMBER**

HOLY BIBLE

BOOK OF MORMON

DOC & COV.

HERALD PUBLISHING HOUSE, LAMONI, IOWA

DOCTRINE AND COVENANTS, SECTION 99.

Minutes of the organization of the High Council of the Church of Christ of Latter Day Saints, Kirtland, February 17, 1834.

1. This day a general council of twenty-four high priests assembled at the house of Joseph Smith, jr., by revelation, and proceeded to organize the high council of the church of Christ, which was to consist of twelve high priests, and one or three presidents, as the case might require. This high council was appointed by revelation for the purpose of settling important difficulties, which might arise in the church, which could not be settled by the church, or the bishop's council, to the satisfaction of the parties.

2. Joseph Smith, jr., Sidney Rigdon, and Frederick G. Williams, were acknowledged presidents by the voice of the council; and Joseph Smith, sr., John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, high priests, were chosen to be a standing council for the church, by the unanimous voice of the council. The above-named councilors were then asked whether they accepted their appointments, and whether they would act in that office according to the law of heaven; to which they all answered that they accepted their appointments, and would fill their offices according to the grace of God bestowed upon them.

3. The number composing the council, who voted in the name and for the church in appointing the above-named councilors, were forty-three, as follows: nine high priests, seventeen elders, four priests, and thirteen members.

4. Voted: that the high council can not have power to act without seven of the above-named councilors, or their regularly appointed successors, are present. These seven shall have power to appoint other high priests, whom they may consider worthy and capable, to act in the place of absent councilors.

5. Voted: that whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this church government, of any one of the above-named councilors, it shall be filled by the nomination of the president or presidents, and sanctioned by the voice of a general council of high priests, convened for that purpose, to act in the name of the church.

6. The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them.

7. Whenever a high council of the church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the twelve councilors to cast lots by numbers, and thereby ascertain who, of the twelve, shall speak first, commencing with number 1; and so in succession to number 12.

8. Whenever this council convenes to act upon any case, the twelve councilors shall consider whether it is a difficult one or not; if it is not, two only of the councilors shall speak upon it, according to the form above written. But if it is thought to be difficult, four shall be appointed; and if more difficult, six; but in no case shall more than six be appointed to speak. The accused, in all cases, has a right to one half of the council, to prevent insult or injustice; and the councilors appointed to speak before the council, are to present the case, after the evidence is examined, in its true light, before the council; and every man is to speak according to

equity and justice. Those councilors who draw even numbers, that is, 2, 4, 6, 8, 10, and 12, are the individuals who are to stand up in the behalf of the accused, and prevent insult or injustice.

9. In all cases the accuser and the accused shall have a privilege of speaking for themselves, before the council, after the evidences are heard, and the councilors who are appointed to speak on the case, have finished their remarks. After the evidences are heard, the councilors, accuser, and accused have spoken, the president shall give a decision according to the understanding which he shall have of the case, and call upon the twelve councilors to sanction the same by their vote. But should the remaining councilors, who have not spoken, or any one of them, after hearing the evidences and pleadings impartially, discover an error in the decision of the president, they can manifest it, and the case shall have a rehearing; and if, after a careful rehearing, any additional light is shown upon the case, the decision shall be altered accordingly; but in case no additional light is given, the first decision shall stand, the majority of the council having power to determine the same.

10. In cases of difficulty respecting doctrine, or principle (if there is not a sufficiency written to make the case clear to the minds of the council), the president may inquire and obtain the mind of the Lord by revelation.

11. The high priests, when abroad, have power to call and organize a council after the manner of the foregoing, to settle difficulties when the parties, or either of them, shall request it; and the said council of high priests shall have power to appoint one of their own number, to preside over such council for the time being. It shall be the duty of said council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the first presidency of the church. Should the parties, or either of them, be dissatisfied with the decision of said council, they may appeal to the high council of the seat of the first presidency of the church, and have a rehearing, which case shall there be conducted, according to the former pattern written, as though no such decision had been made.

12. This council of high priests abroad, is only to be called on the most difficult cases of church matters; and no common or ordinary case is to be sufficient to call such council. The traveling or located high priests abroad, have power to say whether it is necessary to call such a council or not.

13. There is a distinction between the high council of traveling high priests abroad, and the traveling high council composed of the twelve apostles, in their decisions: from the decision of the former there can be an appeal, but from the decision of the latter there can not. The latter can only be called in question by the general authorities of the church in case of transgression.

14. Resolved, that the president, or presidents of the seat of the first presidency of the church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a rehearing, after examining the appeal and the evidences and statements accompanying it.

15. The twelve councilors then proceeded to cast lots, or ballot, to ascertain who should speak first, and the following was the result, namely:

OLIVER COWDERY, No. 1	JOHN JOHNSON, No. 7
JOSEPH COE, " 2	ORSON HYDE, " 8
SAMUEL H. SMITH, " 3	JARED CARTER, " 9
LUKE JOHNSON, " 4	JOSEPH SMITH, Sr., " 10
JOHN S. CARTER, " 5	JOHN SMITH, " 11
SYLVESTER SMITH, " 6	MARTIN HARRIS, " 12

After prayer the conference adjourned:

OLIVER COWDERY,
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THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

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Editorial Department

THE JUDICIAL SYSTEM OF THE CHURCH.

No small evidence of the divinity of this work is found in the organic structure of the church. Joseph Smith was commonly supposed to be quite ignorant, or at least unlearned, especially in the early part of his ministry. Yet in a very few years, and while he was still quite young, under his leadership a church organization was perfected which included perfectly appointed executive, legislative judicial, and financial departments.

THE SUPREME COURT OF THE CHURCH.

During the recent general conference of the Methodist Episcopal Church the following item went the rounds of the press: "Minneapolis, May 7.—Judge Thomas Anderson of the District of Columbia Supreme Court addressed the Methodist Conference to-day on the establishment of a church court of final appeal."

The judge pointed out the absurdity of the general conference assuming both legislative and judicial functions, as has hitherto been done, which is the more pronounced owing to the fact that it convenes only once in every four years, thus adding long delay to other unsatisfactory features. The judge was only one of many who spoke on the subject.

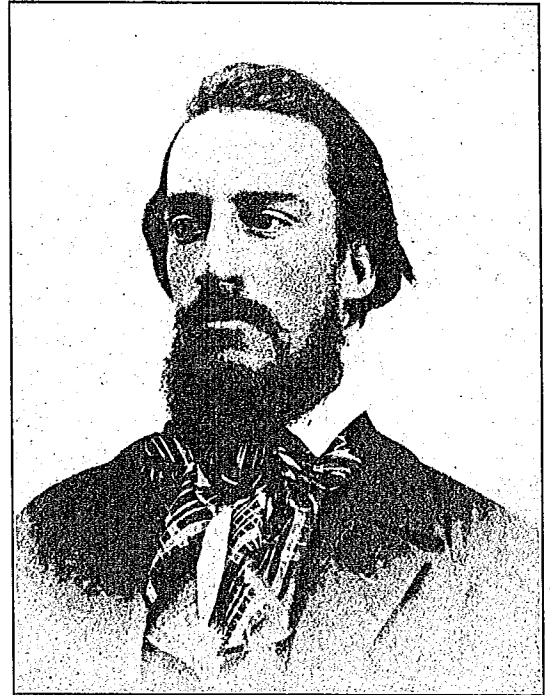
The discussion grew out of the report of a judicial commission containing certain recommendations, a part of which we quote:

There shall be a final court of appeals. This court shall have power to hear and determine all appeals coming to it in due course in the administration of the church, as hereinafter provided, and any other question of law which may be referred to it by the General Conference.

This court shall consist of fifteen members, namely: Three bishops, six ministers, and six laymen, who shall be chosen by the General Conference as hereinafter provided.—*Western Christian Daily Advocate, May 8, 1912.*

It is perhaps worthy of note that the proposed court was to consist of fifteen members. The court of last resort in the Church of Jesus Christ of Latter Day Saints consists of fifteen members, twelve high priests presided over by the president of the high priesthood and his two counselors.

The recommendation of the judicial committee was not adopted; but some of the delegates explained that the general conference of the Methodist Church is extremely conservative (it took thirty-six years for them to decide to admit lay members as delegates and sixteen years to admit women) but in time would surely adopt something of the kind, as a



PRESIDENT JOSEPH SMITH, PRESIDENT OF THE HIGH COUNCIL BY VIRTUE OF HIS OFFICE.

(From an old ambrotype, never before published.)

great ecclesiastical body without a supreme ecclesiastical court is clearly very imperfectly organized.

This need was long ago met in the Church of Jesus Christ of Latter Day Saints. As early as February 17, 1834, a supreme court known as the high council was organized by divine direction. This court consists of twelve high priests, presided over

by the president of the church and his two counselors, or when necessary by any one of the three. In another part of this issue will be found an article on this court by Elder Robert M. Elvin, who has been secretary of the high council since 1890.

The object of this court is to discover truth and to administer justice, and technicalities are not permitted to interfere. In all cases lots are drawn by the twelve councilors, and those drawing even numbers, such as 2, 4, 6, 8, 10, 12 are to conserve the interests of the accused, that his rights may not be trampled upon. But these men, whether they fall by lot on the side of the accused or against him, speak according to "equity and justice," presenting the case in its "true light," as the evidence has revealed it, and not with any desire to condemn or acquit regardless of right and equity. Their speeches are an aid to the president, who formulates the decision; his decision being sustained by vote of the council, or corrected if the council shall discover in it any error. A careful reading of section 99 of the Doctrine and Covenants will benefit those who care to know more about this, the most important church court, after their perusal of the article by Brother Elvin.

STAKE HIGH COUNCILS.

Stake high councils are organized similarly to the high council of the church; being presided over by the president of the stake. At present there are two such councils in the church. The Lamoni Stake High Council is presided over by President John Smith, assisted by his counselors, Elders R. S. Salyards and John F. Garver. The Independence High Council is presided over by President G. E. Harrington, assisted by Elder Myron H. Bond and W. H. Garrett. These courts occupy in the economy of the stake a position somewhat similar to the position filled in the church by the church high council, being the "highest judicial body in the stake."

BISHOP'S COURTS.

Bishop's courts occupy an important place in the general church, as well as in stakes and districts where there are regularly established and located bishoprics. They consist of a bishop and his two counselors, excepting when the bishop is a literal descendant of Aaron, as pointed out in the article by Bishop Roberts, found in this number. These courts are destined to fill a still more important place, as the number of the bishops throughout the church increases so that such courts are more accessible. A regularly established bishop's court is in much better position to hear a case with resultant justice than is an elders' court, perhaps hastily called together, and composed of men who have not pre-

viously labored together and possibly have had no previous experience in court procedure.

ELDERS' COURTS.

An elders' court may consist of two or more elders properly appointed and organized. Information regarding the functions of such a court, the authority by which it is appointed, its procedure, as well as preliminary labor required, may be found in Rules of Order and Debate, pages 90 to 100. Also, those who need practical aid in such matters are referred to the little pamphlet indorsed by the General Conference of 1908, entitled Court Procedure and Blank Forms, to be obtained from the Herald Publishing House, Lamoni, Iowa. In addition to rules of procedure, this pamphlet contains blank forms for complaints, charges, summons, findings, appeals, etc.

CONCLUSION.

The integrity of the church courts should be conserved by every member of the church. Their decision should be respected and upheld until reversed by a higher court. Safety and justice will be found in such a course. Danger and anarchy result from a reverse course. Those who set aside the rulings of the courts of the church seek to become a law unto themselves, and such can not be preserved by law, not being in harmony with the law.

The courts themselves should occupy a high moral plane, and should always render according to the law. Back of them should be a strong public sentiment in the church that will help to enforce the findings of the courts when they may be opposed by persons of influence.

In his book entitled *The Church and Labor*, Charles Stelzle, head of the Department of Labor of the Presbyterian Church, thus severely arraigns the sectarian churches: "Discipline has entirely departed from the church, and men who are known to be grafters and law-breakers of the worst kind are retained upon the church rolls. It is an unheard of thing in recent years for a church court to dismiss a member because of unjust or even criminal practice, to say nothing about the most outrageous treatment of employees."

Our church courts should be and are a powerful weapon with which to purge the church of iniquity, as well as to settle matters of disagreement among members when such matters have passed beyond settlement by local visiting officers. It should be, and indeed is rarely the case that church members drag their difficulties into the civil courts. To do so is unnecessary and carries with it to one or both of the persons involved a measure of disgrace.

ELBERT A. SMITH.

RULES AS TO THE PRODUCTION OF EVIDENCE.

The Associate Editor assigned me the subject of evidence. But as the subject is broad and complex it is not possible within the limits of an article of ordinary length to deal with it as a whole without sacrificing too much to brevity. I therefore concluded that some particular and important branch or division of the subject could be presented more easily and be followed by HERALD readers with greater profit.



I. A. SMITH.

The question most baffling to those who find it necessary to assist in the conduct of trials at law, and those laymen who discover an interest in observing the same, is that of relevancy. Incalculable time and energy are expended in arguing to the court as to the admissibility of testimony; cases are reversed, new trials are granted, and serious and costly delays result in the final adjudication of lawsuits because of the errors of judges in admitting or rejecting testimony. It is generally acknowledged that this question of relevancy, or the production of evidence, is foremost, and I shall present a short outline of this division of the laws of evidence.

I shall not attempt to make any application of these rules to the conduct of ecclesiastical trials. To those who sit as a court in church trials is given much more leeway in the matter of passing on the relevancy of evidence. Very much, indeed, is left

to the "sound discretion of the court." However, I believe a knowledge of these great rules, almost universally recognized by the courts, will be of considerable value to every person who is called to take part in the work of our courts.

The rules of evidence, like all the rules governing in the common law, have been adopted because it has been found that they conserve justice in the great majority of cases, though in isolated cases they may retard rather than promote equity. But in church courts it is not to be presumed that any rule would be enforced which would not aid in arriving at a righteous and just decision.

The four rules governing the production of evidence are as follows:

1. "The evidence must correspond with the allegations, and be confined to the point in issue."
2. "It is sufficient if the substance only of the issue be proved."
3. "The burden of proving a proposition, or issue, lies upon the party holding the affirmative."
4. "The best evidence of which the case in its nature, is susceptible, must always be produced."

These rules will be taken up in the order given.

"EVIDENCE MUST CORRESPOND WITH THE ALLEGATIONS, AND BE CONFINED TO THE POINT IN ISSUE."¹

We will at once assume that the allegations are material; that is, we need not notice those words or statements which are called "surplusage." In our courts the issues are arrived at by regular pleadings by way of complaint, answer, and reply, until the parties to the case have produced or shown their differences which are called "issues." Having reached this point, they are ready for trial, one party making certain, definite, and material claims or demands, the other denying or resisting the same.

Pleadings therefore are an admirable means of getting the contention to that point where differences are clearly established. If this could not be done, there might not be a clashing or a meeting of argument or proofs, one party following one line of evidence and the adverse party following another.

The truth of a certain allegation is maintained by the plaintiff and denied by the defendant. This is an issue, and the nature of the allegation has much bearing in deciding whether certain proposed testimony should be admitted. It may be conclusive proof, and again it may only support a "link in the chain," as corroborative evidence. It may be connected with the fact in issue so remotely that it can not be material. Stephens' second rule or article in his Digest of the Laws of Evidence is as follows:

¹ Best's Principles of Evidence, 229-249; Starkie on the Law of Evidence, III, 386; Greenleaf on Evidence, I, 50.

Evidence may be given in any proceeding of any fact in issue, and of any fact relevant to any fact in issue unless it is hereinafter declared to be deemed to be irrelevant, and of any fact hereinafter declared to be deemed to be relevant to the issue whether it is or is not relevant thereto. Provided that the judge may exclude evidence of facts which, though relevant or deemed to be relevant to the issue, appear to him to be too remote to be material under all the circumstances of the case.

Here Stephens gives the general rule, leaving room for the exceptions. Such an exception, for instance, would come under the *res gestæ* rule. In an action for assault with intent to commit murder, a statement made by the parties at the time of or closely connected with the episode, would be deemed to be relevant, although it might not in any way aid in determining the truth or falsity of the fact in issue—the guilt or innocence of the accused.

This rule excludes evidence of collateral facts, or all matter which aids in no way to determine as to the issue. Greenleaf says:

Such evidence tends to draw away the minds of the jurors from the point in issue, and to excite prejudice and mislead them; and moreover the adverse party having had no notice of such a course of evidence, is not prepared to rebut it.—Vol. I, 52.

It is obvious that what is agreed upon need occupy no time of the court. As to that there is no issue and there is no question before the court in regard to it. This rule goes so far as to preclude the jury from finding contrary to agreed matters though they are contrary to the truth. (Starkie, III, 388.)

Where knowledge can not be acquired by means of actual and personal observation, there are but two modes by which the existence of a bygone fact can be ascertained: 1st, by information derived either immediately or mediately from those who had actual knowledge of the fact; or, 2dly, by means of inferences or conclusions drawn from other facts connected with the principal fact which can be sufficiently established. In the first case, the inference is founded on a principle of faith in human veracity sanctioned by experience. In the second, the conclusion is one derived by the aids of experience and reason from the connection between the facts which are known and that which is unknown. In each case the inference is made by virtue of previous experience of the connection between the known and the disputed facts, although the grounds of such inference in the two cases materially differ.—Starkie, I, 13.

Nothing which is not supposed to be relevant, i. e., logically probative, shall be received. . . . There is another precept which it is convenient to lay down as a preliminary one in stating the law of evidence, viz, that, unless excluded by some rule or principle of law, all that is logically probative is admissible. This general admissibility of what is logically probative is not, like the former precept, a necessary presupposition in a rational system of evidence . . . but yet . . . it is important to notice this also as being a fundamental proposition.—James Bradley Thayer, Preliminary Treatise on Evidence, pp. 198, 268.

Whenever a question is made upon the admission of evidence, it is indispensable to consider the object for which it is produced, and the point intended to be established by it. . . . It frequently happens that an item of proof is plainly relevant and proper for one purpose, while wholly inadmissible for

another which it would naturally tend to establish. And when this occurs, the evidence when offered for the legal purpose can no more be excluded on the ground of its aptitude to show the unauthorized fact than its admission to prove such unauthorized fact can be justified on the ground of its aptness to prove another fact legally provable under the issue.—People vs. Doyle, 21 Michigan 221.

Among the exceptions to the rule is the *res gestæ* rule already mentioned. Stephens has given this rule as follows:

A transaction is a group of facts so connected together as to be referred to by a single legal name, as a crime, a contract, a wrong or any other subject of inquiry which may be in issue. Every fact which is a part of the same transaction as the facts in issue is deemed to be relevant to the facts in issue, although it may not be actually in issue, and although if it were not part of the same transaction it might be excluded as hearsay. Whether any particular fact is or is not a part of the same transaction as the facts in issue is a question of law upon which no principle has been stated by authority and on which single judges have given different decisions. . . . —Article 3.

Acts prior to or after the transaction can be shown for the purpose of supplying guilty knowledge or intent, when these are ingredients in the crime charged. (Greenleaf, I, 53.)

It is true that in trying a person charged with one offense it is ordinarily inadmissible to offer proof of another and distinct offense; but this is only because the proof of a distinct offense has ordinarily no tendency to establish the offense charged. But whenever the case is such that proof of one crime tends to prove any fact material in the trial of another, such proof is admissible; and the fact that it may tend to prejudice the defendant in the minds of the jurors is no ground for its exclusion. . . . When such evidence is offered, the same considerations arise as upon the offer of other testimony: Is the evidence relevant and competent? Does it tend to prove any fact material to the issues?—Beatty, C. J., in People vs. Walters, 98 California, 138, and People vs. Tucker, 104 California, 440.

Where general character by plea or by nature of the case becomes a material question, it is sometimes competent to show evidence of other acts committed before the transaction in issue, but not afterward. (Greenleaf, I, 54.)

“IT IS SUFFICIENT IF THE SUBSTANCE ONLY OF THE ISSUE BE PROVED.”²

Greenleaf says:

In the application of this rule, a distinction is made between allegations of matter of substance, and allegations of matter of essential description. The former may be substantially proved; but the latter must be proved with a degree of strictness, extending in some cases even to literal precision. No allegation, descriptive of the identity of that which is legally essential to the claim or charge, can ever be rejected.—Vol. I, 56.

Where essentials and nonessentials are not divisible, they are equally material. Where nonessentials can be separated it is not necessary to prove them with precision.

² Greenleaf I, 56; Starkie III, 387.

Descriptive allegations must be strictly proved, but formal averments where they do not contain any part of the gist of the action, and are not descriptive, need not be precisely proved. The manner in which they are stated determines.

Generally allegations of "time, place, quantity, quality, and value when not descriptive of the identity of the subject of the action, will be found to be immaterial, and need not be proved strictly as alleged." (Greenleaf I, 61.)

If the substance of the issue is not proved, it is called a "variance." Any disagreement between the allegations and the proof in something which is essential to the cause of action, is a fatal variance. It is now quite well settled what elements are necessary to establish the different actions at law and equity, and so it is not difficult to determine when an allegation constitutes an ingredient of the claim or charge. The rule is that every part must be proved which can not be stricken out without losing an ingredient of the cause of action.

Starkie says:

It is sufficient if part of what is alleged be proved, provided it be sufficient to support the issue, although other matter be alleged which is not proved. Thus, in an action of waste for cutting twenty ash trees, proof that the defendant cut ten is sufficient; the issue being in effect whether any waste was committed.—Part III, 386, 387.

If the averment is divisible, and enough is proved to constitute the offense charged, it is no variance, though the remaining allegations are not proved. Thus, an indictment for embezzling two bank notes of equal value is supported by proof of the embezzlement of one only. . . . In an indictment for stealing a black horse, the animal is necessarily mentioned, but the color need not be stated; yet if it is stated, it is made descriptive of the particular animal stolen, and a variance in the proof of the color is fatal.—Greenleaf, I, 65.

While more than is alleged can be proved, provided it does not amount to a contradiction, less is fatal. Under our present code system pleadings may be amended to avoid the results of a variance.

"THE OBLIGATION OF PROVING ANY FACT LIES UPON THE PARTY WHO SUBSTANTIALLY ASSERTS THE AFFIRMATIVE OF THE ISSUE."³

This is the question of burden of proof. Some writers speak of the "shifting" of the burden of proof. This seems to be an inaccuracy. In a sense the burden of proof never shifts, but the burden of proceeding does. The plaintiff makes a charge which is denied by the defendant. It is always necessary for the plaintiff to make his case. He must finally prove by a preponderance of evidence that his contention is just. But after making a *prima facie* case against the defendant the latter can proceed to prove the allegations false. Then the plaintiff pro-

ceeds, so that in the course of a trial the burden of proceeding may shift many times. But the burden of proof remains with the plaintiff.

However, it sometimes happens that the defendant answers, as it is called, by way of confession and avoidance. This amounts to admitting the claim of the plaintiff, but setting up a state of facts which if true avoids the consequence of the facts admitted, such as a counter claim, or infancy, or insanity. In these cases the burden of proof is upon the defendant. He must proceed. This rule is one of convenience.

Sometimes the allegation is in form a negative one, as that the defendant is delict. The burden of proof is still with him who makes such allegation. "The true test," says the court in *Leete vs. Gresham Life Insurance Company*, 7 English Law and Equity, 578,—

to determine which party has a right to begin, and of course to determine where is the burden of proof, is to consider which party would be entitled to the verdict, if no evidence were offered on either side; for the burden of proof lies on the party against whom, in such case, the verdict ought to be given.

Stephens' article is as follows:

Whoever desires any court to give a judgment as to any legal right or liability dependent on the existence or non-existence of facts which he asserts, or denies to exist, must prove that those facts do or do not exist.—Article 98.

"THE BEST EVIDENCE OF WHICH THE CASE IN ITS NATURE IS SUSCEPTIBLE, MUST ALWAYS BE PRODUCED."⁴

The purpose of this rule in short is to prevent or exclude any evidence which from its nature supposes that better evidence of the same thing exists. Thus a copy of a letter or instrument can not be introduced unless it is shown that the original is destroyed or for some other reason can not be obtained. This rule is necessary to the administration of justice, and where a party attempts to use secondary evidence the presumption is that he is seeking an advantage which can not be gained by producing the original.

The ground of this rule is a suspicion of fraud. If it appear from the very nature of the transaction that there is better evidence of the fact, which is withheld, a presumption arises that the party has some secret and sinister motive for not producing the best and most satisfactory evidence, and is conscious that if the best were to be afforded, his object would be frustrated. Subject, then, to the observations which will be made upon the operation of this rule, it follows, that of the several gradations in the scale of evidence, no evidence of an inferior class can be substituted for that of a superior degree. It is an universal rule, that the contents of a writing can not be proved by a copy, still less by mere oral evidence, if the writing itself be in existence and attainable. If a deed be lost, a copy is not evidence, if a counterpart exist. And no declaration or entry by any person can be

³ Greenleaf, I, 74; Starkie, III, 376.

⁴ Greenleaf, I, 82; Starkie, III, 389, 390.

given in evidence, where the party who made such declaration or entry can be produced and examined as a witness.—Starkie, part 3, 390.

To this rule there are certain exceptions, all founded on general convenience, and refer to the quality and not to the strength of the evidence. There are well-known cases where the law requires evidence to be in writing, and in these of course no secondary evidence is admissible while the original exists and is in the power of the party. Where an instrument or document is in the hands of the adverse party and he will not produce it, oral or secondary evidence may be used to establish it. The law generally provides how proof of public records may be given, where books and records, because of their cumbersome nature, as also because of laws to

the contrary, may not be removed from their proper archives.

Oral evidence is not competent to establish a written contract, unless the same is destroyed or unobtainable. Its absence must first be accounted for. Lord Tenterden said, in *Vincent vs. Cole*, 1 M. & M, 258:

I have always acted most strictly on the rule, that what is in writing shall only be proved by the writing itself. My experience has taught me the extreme danger of relying on the recollection of witnesses, however honest, as to the contents of written instruments; they may be so easily mistaken, that I think the purposes of justice require a strict enforcement of the rule.

Collateral writing, however, may be proved by oral or secondary evidence, as also inscriptions on walls, monuments, surveyors' marks, gravestones, etc.

I. A. SMITH.

Original Articles

THE ATTITUDE OF THE CIVIL COURTS TO ECCLESIASTICAL COURTS IN AMERICA.

BY ELDER S. A. BURGESS.

In Europe the question is affected in every respect by the existence of a state church. In America the consideration of the question divides itself; first, into those cases where property is affected by a trust. Second, independent churches or congregations. Third, congregations which are subsidiary to general church authorities.

Where property is affected by a trust, the court will look to the instrument of conveyance, and will try as nearly as possible to carry into effect the wishes of the donor or grantor. For this purpose, they will examine, if necessary, not only the instrument of conveyance, but also the faith, doctrine, and procedure of the association at the time that the gift was made, and will enforce the right of use in that faction, be it large or small, which upholds the purposes of the trust. The court will not attempt to pass upon the truth or the falsity, the right or the wrong, of points of doctrine, but only enforce, as nearly as possible, the terms of the gift.

In independent congregations the majority rules. It determines and enforces discipline, doctrine, and church government, and controls the use of the church property. But a congregation, forming part of a general organization, is controlled by the legislation and judicial acts of the general tribunals and officers. So that portion of a local congregation which adheres to the law as declared by the highest legislative and judicial body of the church, is entitled to the use of the church property. Nor does the relative size of the faction affect this rule.

There has been considerable confusion in this country, because of the large number of courts of

last resort, and the different way in which the questions are presented by them; also because of a confusion of terms. But the vast weight of authority holds, that ecclesiastical courts have the sole right of decision in ecclesiastical matters, whether they be questions of faith, doctrine, conduct, discipline, or procedure. The civil courts will not attempt, as a general rule, to decide ecclesiastical questions. Hence, if the question is of that character, i. e., concerns only ecclesiastical or spiritual matters, no question of the conclusiveness of a decision of a church judicatory arises, since the matter is left entirely to the church authorities to decide. But if there is some civil or property right involved, the civil court will then take cognizance of the case. This may be a question of church title to property, the right to an office, if the emoluments are assured, or other civil rights. But if a civil or property right is founded upon the ecclesiastical law, they will accept the decision of the highest church court, before which the case has been heard, as final on matters purely spiritual and ecclesiastic, and enforce the civil rights accordingly.

In many instances, if not as a general rule, the requirement is made, even where civil or property rights are involved, that appeal must first be taken to the highest ecclesiastical tribunal of the organization to determine the ecclesiastical law and rights, before hearing will be had by the civil courts.

A church tribunal has no jurisdiction whatsoever of questions involving the Constitution of the United States or any of the States, the common or statutory law, torts, contracts, title to real estate, or crime. If such jurisdiction were attempted, its decision would carry no weight in the civil courts. But the same act, which constitutes a breach of con-

tract, a tort, a misdemeanor, or even a felony, may also be, and often is, a violation of spiritual law and church discipline. For such violation or breach the church tribunal may try and punish; though such tribunal should confine its action to the offense against God and religion.

Also parties may voluntarily submit a question of contract or tort, to such arbitration as they may desire, and may even proceed so as to bind themselves and each other, though such jurisdiction is not ecclesiastic.

The decision of a religious judicatory, interpreting its constitution and methods of procedure, is



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accepted as conclusive. The courts will not interfere to restore one to membership who has been expelled from the church for an alleged offense, unless there are property rights involved. The interest in the church building he may have as a member is not such a property right. Where the religious tribunal has jurisdiction, a civil court will not inquire, whether they have proceeded in accordance with the laws and usages of the church, or whether they have decided correctly, as their decision is final. The loss of clerical position is not usually a sufficient right of property to justify the intervention of the secular courts. Yet it has been held, where there is a definite secured income attached to such clerical position, in some States at least, the civil courts will take jurisdiction.

The right of the civil courts to require the production of the records of a religious judicatory for review is not uniform in the United States, but the

weight of authority is very strongly against such right of review or control. An ecclesiastical court is the exclusive judge of the sufficiency of the complaint or presentment. It is not bound by the rules of law as to challenge of jurors or in matters of procedure, and where no right of property is involved, the ecclesiastical court is exclusive judge of its own jurisdiction. But it has been held, where property rights were involved, before the decision of a church court is accepted as final, it must be shown that notice was given and opportunity for defense.

So far as the idea of the independence of the church tribunal carried, that a civil court will not intervene upon the suspension of a bishop by the church judicatory, even though the bishop has been previously tried and acquitted on substantially the same charge. Nor will they interfere, if the church court refuses to consider objections to a member of the court. It has even been stated as being ridiculous for anyone to expect from the civil courts a different decision. We do not state this with any idea of encouraging such modes of procedure, but only cite it to emphasize to what extent ecclesiastical courts are left free to decide their own procedure.

The above applies principally to church organizations which consist of congregations organized into and under the supervision of a general organization, and having a definite church judicatory. If there is no certain religious tribunal, the courts will investigate more closely the action of a committee appointed to act as a court. Yet the decision of even such a committee, when appointed with care, has been considered and followed by the civil courts in making their decision.

However, in such independent congregations, i. e., where the congregation is not part of a general organization, the validity of a decision depends either upon the principle of arbitration, both factions agreeing to the submission and hearing; or more usually, the opinion of the committee is submitted to the congregation, and by it sustained, so that the opinion is upheld as being the action of the majority of the congregation. But in the case of a church having a general organization and regular judicatory, provided for by the general church law, the validity of the decision rests with the church courts as part of the general organization. This is true, whether the court is a standing one, or the members are specially appointed for the hearing of the case. The prerogatives and powers of such courts is determined by the law of the general organization. A person by becoming a member of the church, does so upon the implied condition of submission to its jurisdiction, and however much he may be dissatisfied with its exercise, he has no right to complain,

or seek the supervision of the civil courts, so long as his civil rights are not involved.

Where there is a general church organization, points of faith and doctrine, legislative and judicial questions, will be taken as decided by the highest body within the organization that has spoken on the question involved. That person, congregation, or synod, which conforms to the decision of the general organization, will be permitted the use of the church property, regardless of whether a majority or minority of any particular congregation. Independent congregations usually decide by a majority vote. In the absence of the church property being held by the terms of a trust, the use of the church property will follow a majority faction. A minority has not power to expel the majority. It has been held in New York, that the majority in a religious corporation, has the right to decide questions of doctrine and discipline. The suggestion is there made obiter, that if a church desires to retain its ancient forms and beliefs, so as not to be in danger of change by a majority vote in the future, it is safer to remain as an unincorporated association.

Church organizations are left free as to matters of faith, belief, and conduct, unless they violate the law in their manner of church celebration. The constitution of New York and nine other States contains the following clause: "But the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or dignity of this State." A similar clause is to be found in other state constitutions; also in the constitution of Argentine Republic, Colombia, Belgium, Switzerland, and Japan. But the absence of such a clause does not excuse nor protect a crime in the name of religion. Such matters are not left as ecclesiastic law to church tribunal to decide.

LIBEL AND SLANDER.

Matters spoken before civil courts possess absolute privilege. Words spoken before ecclesiastical tribunals are possessed of a qualified privilege. That is, it is privileged unless shown to have been made in bad faith and maliciously. It is, *prima facie* privileged, and the burden rests upon the complainant to show malice and bad faith.

"A communication otherwise actionable may be privileged, when made in the course of an investigation of conduct or character of one of the officers or members in a quasi-judicial body, such as a voluntary society, since such a member by accepting membership voluntarily submits himself to the government of such organization, so long as it acts within its authority."

"Members have authority to deal with other members for immoral and scandalous conduct, and for

that purpose hear complaints, take evidence and decide, and upon conviction, punish by rebuke, censure, suspension or excommunication. To this jurisdiction, every member by entering the church submits, and is bound by his consent. The proceedings are quasi-judicial and those who complain or give testimony, act and vote, pronounce results, orally or in writing, acting in good faith, and within scope of authority conferred by limited jurisdiction, and not falsely or colorably, making such proceedings a pretense for covering intended scandal, are protected by law." A nonmember has been held to be protected by this privilege where there was a voluntary submission by the plaintiff to the investigation by the church.

"Irregularity of proceeding, *ex parte*, and without notice, does not rob of privileged character, and the necessity of proving express malice is not thereby obviated."

"So where one church member is a witness on trial of another before a proper tribunal, bona fide disclosure of all relevant facts is incumbent upon him as a *private moral duty*; and if these facts necessarily involve misconduct or even crime on the part of the person not a member of the church, it has been held that naming such a person as part of relevant testimony of the witness is within the protection of the privileged occasion."

This has been quoted with approval and applied by several of the state courts. On the other hand, it has been held in one case, that where A was on trial before a Masonic Lodge, B testifying, C then appeared and made oath that B could not be believed on oath. Neither B nor C were Masons. It was held that C owed no such moral duty, as to protect him, and make his statement privileged.

But a communication outside of the church court concerning a church member is not privileged, merely because made by one member to another. Nor are communications by any church official to members of the choir, or other members of the church, privileged, since the choir has no duty to perform of a judicial character, such as to make the communication to them either necessary or proper. Charges made according to the usage and discipline of the church are however privileged. So communications made by a member to the bishop, or church officer, or judicatory having power to hear, examine, and redress grievances, in respect to character or conduct of a minister of the gospel, is *prima facie* privileged.

The results of the investigation may be published in the denominational newspaper, when this is done in good faith. The mere fact that it may be, or is, brought to the attention of nonmembers of the church, does not take away its privileged character. But the publication must be fair and accurate, bona

fide, and without malice; upon suit malice must be proved, as it will not be inferred. The privilege is defeated by nothing short of bad faith and malevolence, as that the defendant stated, what he knew to be false, or what he did not know to be true—reckless of whether true or false.

The above naturally includes, and it has also been expressly decided, that a church court has the power to pronounce the results of its deliberations, and to report same in writing to the church, and that they will be protected by law in so doing, if they acted within the scope of their authority. Whether the church was right or wrong, the civil courts will not inquire.

CONCLUSION.

It may thus be seen that the courts of our land are very liberal in their attitude towards ecclesiastical tribunals, and that church courts are conceded liberal privileges and prerogatives. They are not, however, courts of the land, but in matters within their jurisdiction are usually permitted to exercise the powers formerly belonging to established ecclesiastical courts. Such wide power being granted, it should be exercised with wisdom and discretion, and care taken not to needlessly involve those who are not parties to the action. Rather should clemency and wisdom be manifested, under the law of God.

• * * * *

FORM AND JURISDICTION OF BISHOP'S COURT.

BY BISHOP JOSEPH ROBERTS.

In order that the division of the subject of church courts assigned to me for discussion may better be viewed, as the writer sees the subject, (showing the relation of the one part to every other part, as also the part to the whole) the accompanying chart is made supplementary. Keeping in mind, however, that it is my privilege to discuss but two features, namely, form and jurisdiction of bishop's courts, shall as far as practicable try to confine this paper within its proper limits. It is not intended that the representations set forth on the chart should open up for discussion the whole subject matter, but simply show the correlation of bishop's courts in form and jurisdiction to other courts of the church.

Before entering upon the more detailed discussion of the subject under consideration I wish to make statement of certain underlying principles which should be understood by all members of the church. These I choose to term

TRUTHS FUNDAMENTAL.

1. Church courts are a last resort, and should not be appealed to until all reasonable and legitimate effort has been made to effect a scriptural reconcilia-

tion, or reach a proper understanding and adjustment of difficulties between all concerned.

2. Every member of the church becomes a member through obedience to law. Such membership is held inviolate unless upon testimony before the proper tribunal the member is proven a transgressor of law.

3. Furthermore, each member may lay claim to the protection offered through the judiciary department in its decisions, and that the church may be protected against lawlessness on the part of the membership, church courts are a necessity.



BISHOP JOSEPH ROBERTS.

Of the Lamoni Stake Bishopric.

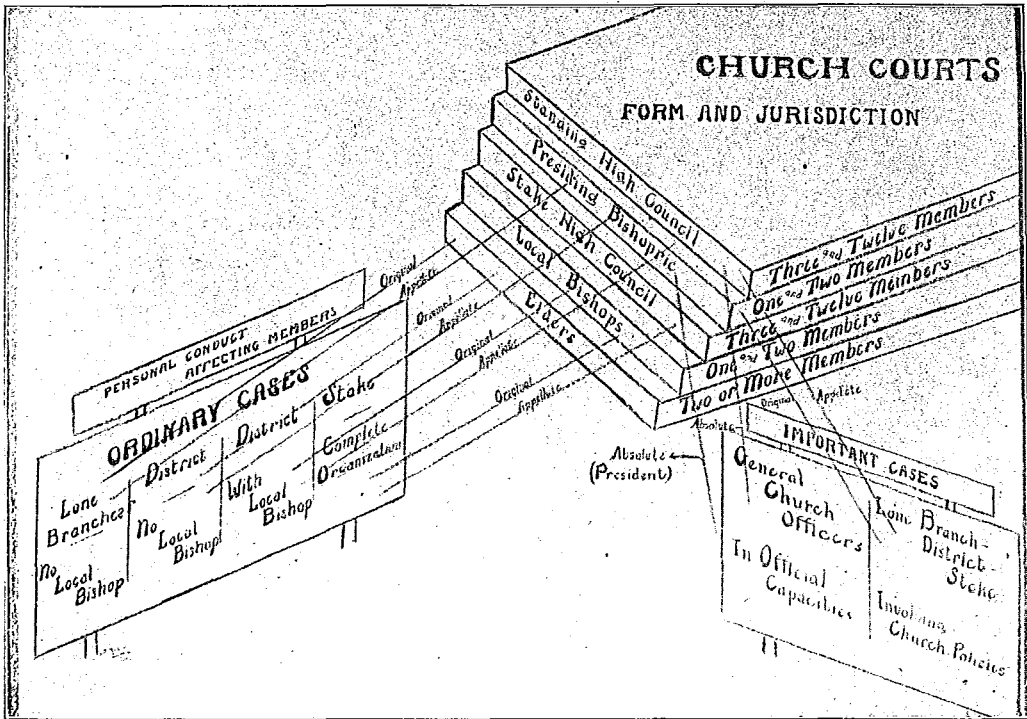
FORM OF BISHOP'S COURT.

The form of a bishop's court may be one of two. If a bishop be a literal descendant of Aaron he holds the authority to sit in judgment independently, without counselors. (Doctrine and Covenants 104:8, 34.)

2d. If not a literal descendant of Aaron a bishop must be a high priest holding the Melchisedec priesthood, unauthorized to sit in judgment without counselors chosen from the elders or high priests. (Doctrine and Covenants 104:32; 42:8, 19.)

JURISDICTION OF BISHOP'S COURT.

The work of a bishop is two-fold; that of the administration of temporal things, and to be a judge in Israel. (Doctrine and Covenants 104:32.) The one is as necessary to the good of the church as the other. A bishopric that has not the ability to discriminate between right and wrong, good and evil, justice and injustice, the worthy and the unworthy, has not the ability to minister in temporal affairs for this church. In fact, the two are so closely



(In this small chart the details are omitted; the general plan only is suggested. The rule only is indicated; the exception is omitted. The student will need to keep these points well in mind when studying the chart.)

allied that in Doctrine and Covenants 72:4 the terms judge and bishop are used synonymously. The fact that there is jurisdiction is established when the authority to act in the office of bishop is restored. It now becomes my business to present the statute limitations to this jurisdiction.

TERRITORIAL EXTENT OF JURISDICTION OF BISHOP'S COURT.

Doctrine and Covenants 104:33 places the limits as follows: Zion, stakes of Zion, or branches where he shall be set apart unto this ministry.

BISHOP'S COURT A PERMANENT STANDING COURT UNDER THEIR RESPECTIVE TERRITORIAL JURISDICTION.

Throughout the membership of the church the more nearly complete are the local organizations the more permanent are the courts, and the better should be the conditions for making the gospel law operative and caring for the details of local church work. Thus, the branches or districts having no standing local courts, necessitate the appointing, when occasion requires, a court from among the eldership, while the more perfected organizations such as are represented in stake organizations, have two standing courts, namely, a bishop's court, a court of original jurisdiction; and an appellate court, the stake high council.

BISHOP A COMMON JUDGE.

A bishop being a common judge admits of any and all ordinary cases coming before his court. The term *common* we use in contradistinction to the term *special*. Thus, if a bishop's court is held to be an appellate court, his jurisdiction is made to apply only to special cases; namely, such cases as have failed to receive satisfactory settlement in the lower court, thus precluding many (for many cases will be satisfactorily adjusted before the original court) from coming before the tribunal which is, according to the law, made the court of common pleas. So we hold that this analysis of the term "a common judge" is tantamount to

A COURT OF ORIGINAL JURISDICTION.

In all cases of a local character, a local bishop's court has original jurisdiction in the branch, district, or stake where a bishop is appointed to labor. It should be the earnest effort of this bishop to seek to prepare and qualify himself that he may be clothed upon with the mantle of his calling, even that of being a common judge in Israel, to sit in judgment upon testimony, and that there may be at all times in readiness in his territorial jurisdiction a standing court, prepared in experience and qualified in all things which go to make up competency, that, through this proficiency, the judicial arm of the church may be made strong and secure.

In illustration of the position of original jurisdiction we give for examples:

1. Two brethren are in disagreement over the distribution of a crop. The landowner claims what he thinks is according to the contract. The renter claims what he believes is right according to the agreement; and in the spirit of brotherly consideration they attempt to arrive at an amicable settlement between themselves. But, failing, they do as brethren should do; keep out of lawsuit in the courts of the land and appeal to the courts of the church. These parties go before the common judge, and a bishop's court sits as a court of arbitration. It has been my experience that when Saints seek to adjust their differences through the helps placed in the church, difficulties are settled more satisfactorily to all concerned.

Example 2. A brother desires to "lay all things" before the bishop. He does so, making statement clear and correct, setting forth all his possessions. The bishopric are then a court to sit in judgment upon the matter, to determine in a mutual way the "needs" and "surplus," if any, of the individual. This is a standing court of the church with original jurisdiction to determine these matters, and if they can not be mutually agreed to between the bishopric and member, the standing court of appeals, a high council, is to make the final decision.

Example 3. In organized territory, where a local bishop is appointed, and where a member is charged with immoral conduct, those charges should be placed with the standing church court having original jurisdiction. In cases where immoral conduct is involved, such as adultery, section 42: 22 provides that the case should be tried before two elders or more. If this instruction proceeded no further we would be led to infer that a temporary court of the church appointed from among the eldership takes the place of a bishop's court with original jurisdiction, but the qualification "it is necessary that the bishop be present also" makes it the duty of the bishop to be present to sit as a judge in the court to decide upon questions of jurisdiction, admissibility, or inadmissibility of evidence, questions of law and order, etc.; in fact, he is the president of such court, which is a court of original jurisdiction, and should the case be appealed, it should not be appealed to a bishop's court, a high council being the appellate court in this case. Should it be impossible or impracticable for the bishop to be present, then there would be jurisdiction for a bishop's court as

AN APPELLATE COURT.

An appeal should not be taken from one bishop's court to another, but there can be an appeal taken from an elders' court to a bishop's court, where there was no bishop present to sit in judgment at

the elders' court. Especially is there a need for the bishop's appellate court in localities where there is no local bishop and in unorganized territory of the church where it is more convenient to provide the elders' court and impracticable for the bishop to be present.

BISHOP'S COURTS IN BRIEF REVIEW.

1. As to form:

- (1) A literal descendant of Aaron has authority to act alone.—One member.
- (2) One not a literal descendant of Aaron must be a high priest with two counselors chosen from the high priests or elders.—Three members.

2. As to Jurisdiction:

(1) Territorially.

- (a) Zion.
- (b) Stake of Zion.
- (c) District.
- (d) Branch.
- (e) Or wherever he may be set apart to this ministry.

(2) As to Initiative Proceedings:

- (a) Original—which is regular.
- (b) Appellate—out of necessity.

(3) As to Importance of Cases:

- (a) Local bishop's court.
- (b) Presiding bishop's court.

We have sought to write upon this subject freed from any petty prejudice or personal intrigue, stating frankly and consistently, we believe, our views as obtained through prayer, study, and personal contact with actual existing conditions incident to the life of one engaged in bishopric service, stating these views in an affirmative way, casting no shadows upon the practice of the past, and not unduly antagonizing any theories which may be held by others.

* * * * *

ORGANIZATION, JURISDICTION, AND FUNCTIONS OF A STAKE HIGH COUNCIL.

BY ELDER GEORGE E. HARRINGTON.

An organized stake high council is composed of twelve high priests, duly ordained to act as members of the council, presided over by the stake presidency. (Rules of Order, section 169.) The Independence Stake High Council was organized by the joint council of the Presidency of the Church and Quorum of Twelve, and ratified by the stake conference convened for that purpose, in the following manner, which may be taken as a sample showing how a high council may be organized.

Having nominated the president of the stake and his nomination being approved by the body, President Joseph Smith presented the names of seven for high priests to form a majority of the council,

who were instructed to choose five others to make the council of twelve complete; this done, the stake president chose two counselors. All were ordained and set apart for the purpose named, thus constituting the council.

For ordinary business a full quorum is not required; seven of the council and its president constitute a sufficient number to transact business; but in case of the trial of any person before the council on appeal, a full council is necessary, and to be in a position to act, the following procedure is required.

The importance of and difficulties involved in a case have to be decided on by the council after hear-

JURISDICTION.

Jurisdiction tells us the limit of the field of its operations, territorially and otherwise, wherein it may act authoritatively. The stake high council performs its work within the confines of the stake. It may advise in both spiritual and temporal matters, or act as a court of appeals from a stake bishop's court. (See Rules of Order, section 171.) It may act as a court of reference, can be made a part of a council in church building propositions in locations where they exist. (See sections 122-126.)

It has been inferred from the law that where a failure occurs to secure a satisfactory adjustment between a member and the bishop of the stake, in temporal matters, that reference or appeal may be taken to the stake high council. It is further understood that a stake high council has jurisdiction in a stake similar to that of the high council of the church over the entire church. It may act in restraint of actions of high officials in the church (Doctrine and Covenants 104:14).

FUNCTIONS.

Its work is a work of protection and preservation of the highest spiritual state, enabling all to secure justice, being wide-awake to the interest of the stake, familiar with church law, understanding the relationship existing between civil and ecclesiastical laws and courts, capable of examining into and discriminating rightly on moral issues. It may be looked to for opinions of value, contributing valuable aid along general and special lines of church work.

Its position of responsibility places it on an equality with the Presidency of the Church, or Quorum of Twelve in their decisions. (Doctrine and Covenants 104:14.)

By a proper process in education they will have an awakened sense of the needs of the stake and be capable of fine judgment, of expressions of wisdom, and exerting a valuable influence for the betterment of the members in the stake. They should be watchful lest iniquity or apostasy or deceptive spiritual powers carry away the membership into the bondage of sin.

In court trials, it becomes their duty to make it possible for a case to be disclosed fully to their understanding, that a proper decision be given. It is their prerogative to ask questions to elicit the information needful to a perfect judgment. It is their privilege to point out errors in the judgment expressed by their president. It is their duty to support his judgment if unable to show him to be in error. Seven of them voting on agreement in any case is a majority. (Doctrine and Covenants 99:9.) It has been the judgment of the writer that no

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ing a statement of the case. If it is an ordinary case, two of the council speak, one for the appellant (the one appealing), the other for the appellee (the one acting in defense on appeal). If it is a difficult case, two are to speak for each of the principals; and if still more difficult six may speak, three on either side; but there the limit is reached.

The method employed to ascertain the members of the council to speak for the accuser and the accused is by choosing numbers from one to twelve, odd numbers for the accuser and even numbers for the accused. The choosing of numbers is done in such a way that no one knows before what his number will be. When this is done the council is in a position to proceed, or is properly organized for such purpose.

member who desires to avail himself of the superior courts of the church should be subjected to the humiliation of having a decision, reflecting wrongdoing, publicly read, for the reason that a change of decision may exonerate him.

Hasty judgment is frequently wrong and unsatisfactory, especially to the losing side, hence it occurs to my mind that this important council should consist of men who are available and can give sufficient time and careful study to any case before them.

• * * * •

THE STANDING HIGH COUNCIL.

BY ROBERT M. ELVIN, SECRETARY OF THE HIGH COUNCIL.

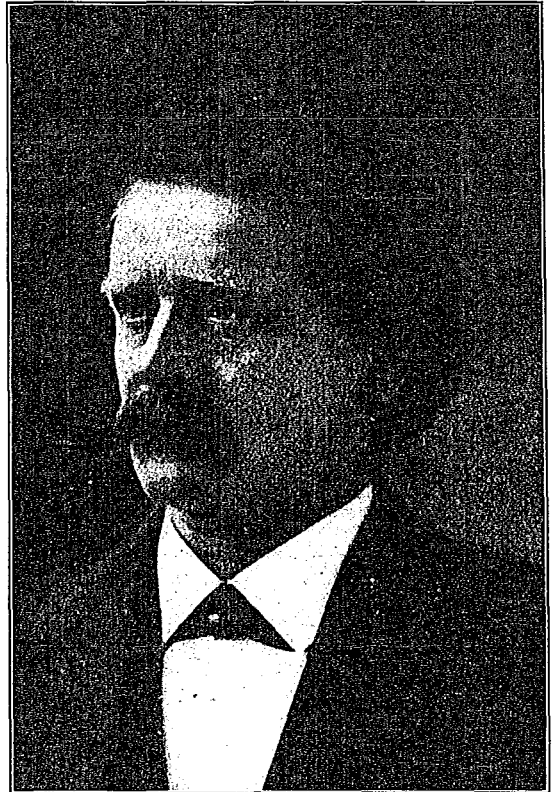
There is ever a degree of attractiveness in the consideration of history, jurisdiction, and the scope of authority of the high council of the church, and it is likewise a matter of deep regret the paucity of that which was chronicled, both in the Old and New Testaments and the writers of the last century upon this interesting and important topic. It is therefore a subject that causes any writer thereon to be liable to be misunderstood; nevertheless, with no other purpose or object in view than to lace together such data as we shall think to be generic thereunto and of helpfulness to our readers, do we essay the task.

We are not so egotistical as to believe that he who said, "For the world is mine, and the fullness thereof," would make an innovation upon his priesthood gift or rule of government that would favor the church of the last days to the disparagement of either the ancient or the Christian dispensation wherein God's love was manifested in wise and equitable provisions for the people of his choice, for it is holy writ, "Every good gift and every perfect gift is from above, and cometh down from the father of lights with whom is no variableness, neither shadow of turning." From this scripture my conclusion would be that in every age God's care and government for his people would be the same.

God's rule of government in all ages has been to "inlaw" his people, whereby they may obtain at the hands of their fellow churchmen, equity and justice in all things pertaining to life, liberty, and the righteousness revealed in the gospel, wherein is the hope of eternal life. None can doubt but what all churches have realized the importance and necessity of a court of last resort, hence the formation of the Ecumenical Council by the Roman Catholics, which is the equivalent to the Jewish Sanhedrin. Many of the divisions of Protestantism have adopted the international synod, but to latter day Israel was given by divine inspiration, the Standing High

Council, and we are strongly inclined to the opinion that the high council was the court of God's appointment first, last, and all the time.

Webster gives the following definition of the Sanhedrim: "The great council of the Jews, which consisted of seventy members, to whom the high priests were added. It had jurisdiction of religious matters." I cite this definition to aid in understanding the provisions in the church of a court of last resort. In the revelation given to the church through Joseph Smith on priesthood, we read: "Wherefore, it must needs be that one be appointed,



ELDER JOHN CHISNALL.

Member of the Standing High Council.

of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or, in other words, the presiding high priest over the high priesthood of the church. From the same comes administering of ordinances and blessings upon the church, by the laying on of the hands." (Doctrine and Covenants 104: 31.)

"And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church."—Doctrine

and Covenants 104: 42. The reason for including the foregoing in this paper will be made to appear by the following: "The president of the church, who is also the president of the council, is appointed



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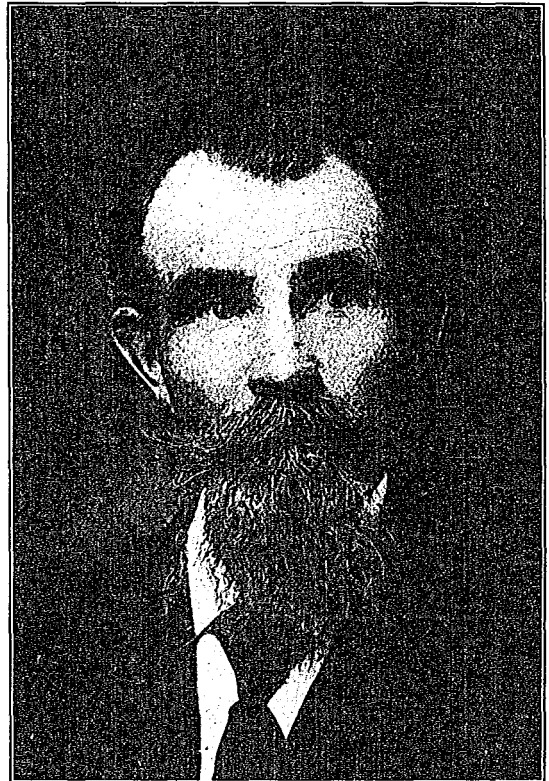
by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them."—Doctrine and Covenants 99: 6.

The above from the Doctrine and Covenants clearly teaches first, that the presiding high priest of the Melchisedec priesthood is president of both the whole church and the high council. Second, that he is to be designated by revelation and upheld in his appointment by the vote of the church. Third, that two other presidents or counselors are to be appointed in like manner to the president himself. All of this is in harmony with the organic law of the church: "Every president of the high priest-

hood . . . is to be ordained by the direction of a high council, or general conference."—Doctrine and Covenants 17: 17.

William Smith, LL. D., in his Bible Dictionary, tells us under the title "Sanhedrim (accurately *sanhedrin* from the Greek, a council chamber"), called also in the Talmud *the great Sanhedrim*, the supreme council of the Jewish people in the time of Christ and earlier:

"1. The *origin* of this assembly is traced in the Mishna of the seventy elders whom Moses was directed to associate with him in the government of the Israelites; but this tribunal was probably temporary, and did not continue to exist after the Israelites had entered Palestine. In the lack of definite historical information as to the establishment of the Sanhedrim, it can only be said in general that the Greek etymology of the name seems to point to a period subsequent to the Macedonian supremacy in Palestine. From the few incidental notices in the New Testament, we gather that it consisted of chief priests, or the heads of the twenty-four classes into

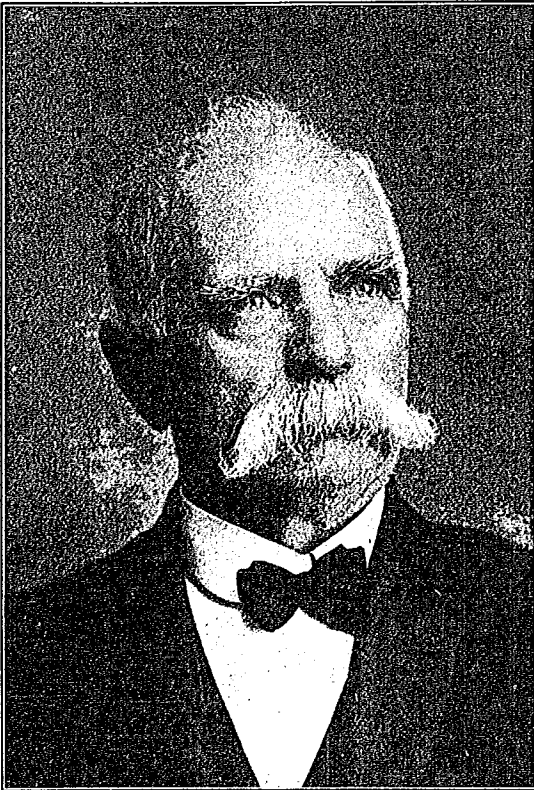


ELDER TEMME T. HINDERKS.

Member of the Standing High Council.

which the priests were divided, elders, men of age and experience, and scribes, lawyers, or those learned in the Jewish law. The *number of members* is usually given as seventy-one. The president of this body was styled Nasi, (Right Reverend Samuel

Fallows, A. M., D. D., LL. D., in his Bible Encyclopedia, page 1522, 'He bore the title of *chief* or *president*,') and was chosen on account of his eminence in worth and wisdom. Often, if not generally, this preeminence was accorded to the high priest. The vice president, called in the Talmud, 'Father of the house of Judgment,' sat at the right hand of the president. Some writers speak of a second vice president, but this is not sufficiently confirmed. . . . As a judicial body the Sanhedrim constituted a supreme court, to which belonged in the first instance the trial of a tribe fallen into idolatry, false prophets, and the high priest, also the other priests. As an administrative council it determined other important matters."—Pp. 609, 610.



ELDER JAMES C. CRABB.

Member of the Standing High Council.

Doctor Fallows says, relative to the time of origin of the Sanhedrim, "The earliest mention of the existence of this council by Josephus, is in connection with the reign of Hyrcanus II, B. C. 69." I have given considerable time to research of several authors as to the highest court in the olden periods of the church and must confess that I find nothing fully satisfactory.

In the dim and distant past there was a gathering of God's people at the request of an eminent high priest, and the following is a record of that meeting: "Three years previous to the death of Adam, he

called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, "I have set thee to be at the head: a multitude of nations shall come of thee, and thou art a prince over them for ever."—Doctrine and Covenants 104: 28..

The deduction might read as follows: First, the high priest of the church called the foregoing council or conference. Second, the high priests present are mentioned by name as follows: Adam, Enos, Mahalaleel, Enoch, Seth, Cainan, Jared, Methuselah. Third, the rest of the church are all included by the word residue. Fourth, the Lord was present with them, see Doctrine and Covenants 99: 10. This promise is especially made to the high council. Fifth, those at that meeting blessed Adam and called him Michael, who is like unto God, that is in appearance to his father, who was God (Luke 3: 38). Sixth, there being no reigning king, the chief representative of God on earth is properly called the Prince; and Seventh, the Archangel which is rightly interpreted: the chief minister of the church, even the presiding high priest of the whole body of Christ, and therefore, was it said unto Adam, "I have set thee to be at the head." That is, to be the president in that age and dispensation. There are two who are paralleled in the gospel: "And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit."—1 Corinthians 15: 45. In Hebrews 3: 1, Christ is called both "Apostle and High Priest" "and he is the head of the body, the church." (Colossians 1: 18.)

Did you note that reference is also made to the faithfulness of Moses? We have somewhat to speak of him. In his presidency, watchcare, and guidance of Israel he had helpers. In proof of this we read: "So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun."—Exodus 17: 10-12. In favor of the above indicating a first presidency, I quote from Apostle William H. Kelley: "The institution under Moses, in general outline, was very similar to the one under Christ. Moses was the chief authority, the Melchisedec high

priest." (Presidency and Priesthood, p. 53.) He is more plain upon this topic in the following statement: "The Melchisedec and the Aaronic priesthoods, Moses being the chief apostle and high priest and prophet or *president*, supported by two aids,—Aaron and Hur."—Ibid., 82.



ELDER JOSEPH A. TANNER.

Member of the Standing High Council.
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The high council under this presidency of three were: Elizur, Nahshon, Eliab, Gamaliel, Ahiezer, Eliasaph, Shelumiel, Nathanael, Elishama, Abidan, Pagiel, Ahira. This list of the council may be found in Numbers 1: 5-15, and they were with Moses in the government of the Israelites. "And with you there shall be a man of every tribe; every one head of the house of his fathers. And these are the names of the men that shall stand with you: . . . These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel." (Numbers 1: 4, 5, 16.)

The evidence of a high council is not as satisfactory as I could desire it to be, nevertheless there are glints that fall across our path of investigation. Benjamin Wilson, in his history of the Greek text says, "But I say to you, That every one being angry with his brother, shall be amenable to the judges; and whoever shall say to his brother, Fool! will be subjected to the *high council*; but whoever shall say, Apostate Wretch! will be obnoxious to the burn-

ing of gehenna."—Emphatic Diaglott—Matt. 5: 22.

In the above, we have the words, *high council*, which may refer to the Sanhedrim, nevertheless this is quite doubtful, as we shall see: "But beware of these *men*; for they will deliver you up to high councils, and scourge you in their synagogues." (Ibid., Matthew 10: 17.) To this we add the following: "But take heed to yourselves. They will deliver you up to high *councils*; and to synagogues; and you will be beaten, and will stand before governors and kings on my account, for a testimony to them."—Mark 13: 9. The testimony of Matthew and Mark agrees in subject matter as to what the Christ said, and both use the plural, *councils*. The Greek word translated councils, surely was not the original of Sanhedrim if the author observed consistency in his work of translation: "And having brought them, they stood before the Sanhedrim; and the high priest asked them, saying."—Acts 5: 27. Here is additional evidence: "And they excited the



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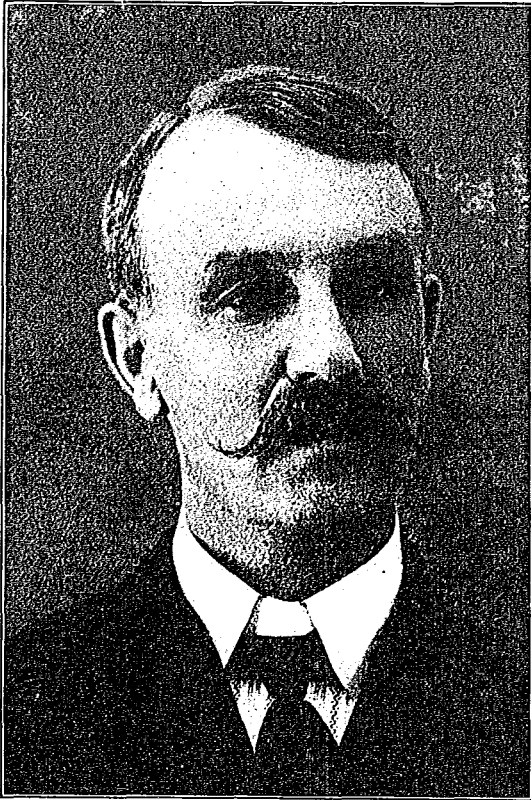
people, and the elders, and the scribes, and coming suddenly, they seized, and led him into the Sanhedrim."—Acts 6: 12.

William Smith recognizes the various courts mentioned in the New Testament, "1. The great council of the Sanhedrim, which sat at Jerusalem. . . . 2. The lesser courts . . . of which there were two at Jeru-

salem, and one in each town of Palestine. The constitution of these courts is a doubtful point. The existence of local courts, however constituted, is clearly implied in the passages quoted from the New Testament."—Bible Dictionary, p. 122.

In Doctrine and Covenants, section 99, we read: "Minutes of the organization of the high council of the Church of Christ of Latter Day Saints, Kirtland, February 17, 1834."

The presidency of the church: Joseph Smith, jr., Sidney Rigdon, and Frederick G. Williams, were acknowledged presidents by the voice of the council



ELDER JOHN A. GRANT.

Member of the Standing High Council.

which voted, namely; nine high priests, seventeen elders, four priests, and thirteen members. These same votes elected the following twelve men to constitute the council: Oliver Cowdery, Samuel H. Smith, John S. Carter, John Johnson, Jared Carter, John Smith, Joseph Coe, Luke Johnson, Sylvester Smith, Orson Hyde, Joseph Smith, sr., and Martin Harris. Those interested should read the whole section carefully.

In the history of the organization of the high council are some events recorded that are of sufficient importance to be here entered: "On the 18th, I reviewed and corrected the minutes of the organization of the high council; and on the 19th of Feb-

ruary the council assembled, according to adjournment from the 17th, when the revised minutes were presented and read to the council. I urged the necessity of prayer, that the Spirit might be given, that the things of the Spirit might be judged thereby, because the carnal mind can not discern the things of God, etc. The minutes were read three times, and unanimously adopted and received for a form and constitution of the high council of the church of Christ hereafter; with this provision, that if the president should hereafter discover any lack in the same he should be privileged to fill it up. The number present, who received the above-named documents was twenty-six high priests, eighteen elders, three priests, one teacher, and fourteen private members, making in all sixty-two. After giving such instruction as the Spirit dictated, I laid my hands severally upon the heads of the two assistant presidents and blessed them, that they might have wisdom to magnify their offices, and power over all the powers of the adversary. I also laid my hands upon the twelve councilors, and commanded a blessing to rest upon them, that they might have wisdom and power to counsel in righteousness upon all subjects that might be laid before them. I also prayed that they might be delivered from those evils to which they were most exposed, and that their lives might be prolonged on the earth. . . . I then gave the assistant presidents a solemn charge, to do their duty in righteousness, and in the fear of God; I also charged the twelve councilors in a similar manner, all in the name of Jesus Christ. . . .

"We all raised our hands to heaven in token of the everlasting covenant, and the Lord blessed us with his Spirit. I then declared the council organized according to the ancient order, and also according to the mind of the Lord." (Church History, vol. 1, pp. 432, 433.)

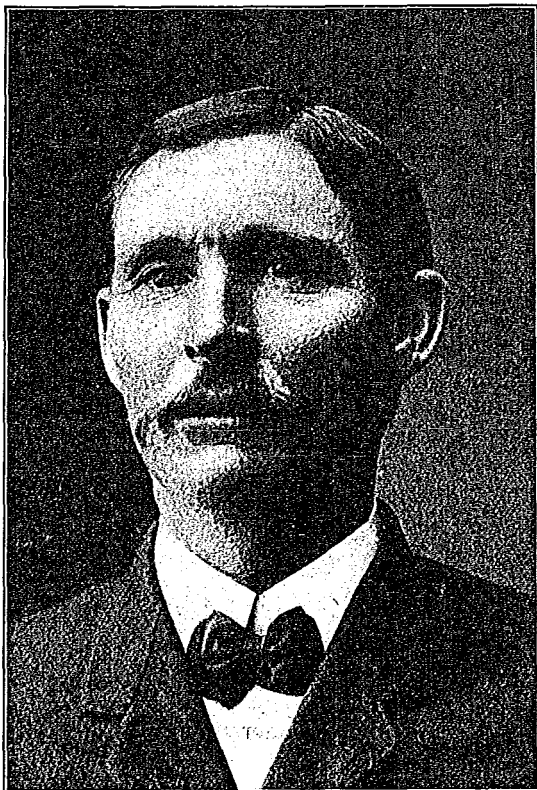
The instruction of the president to the council was timely, as the events soon following will clearly demonstrate. A wave of darkness and departure assailed the infant church and changes came to the high council, by its members being ordained to higher responsibilities and in removal from the seat of the Presidency. At a meeting of the council held at Kirtland, September 24, 1834, we note: "The High Council, of Kirtland, convened September 24, 1834, a conference being in session at the same time. At this council, Sylvester Smith was dropped from membership in the high council, but was permitted to retain his office of high priest.

"The President nominated Hyrum Smith to succeed him. This nomination was confirmed both by the council and the conference." (Church History, vol. 1, p. 523.)

The next change we note was at a conference held

at Kirtland in September, 1837. There was a sort of sifting or winnowing of all the quorums, which resulted in rearranging the high council as follows: John P. Green, Samuel H. Smith, William Marks,

to spiritual things, the arch enemy of the restored gospel manifested his work and intentions to overthrow the truth. The absence of the divine and the work of erring man is exhibited at the first General Conference held under the regime of Brigham Young at Nauvoo, Illinois, April, 1845, at which time one of the alterations made was: "Samuel Bent was sustained as president of the high council," making the council stand as follows: Samuel Bent, Alpheus Cutler, James Allred, Thomas Grover, Lewis D. Wilson, Ezra T. Benson, George W. Harris, William Huntington, Henry G. Sherwood, Newel Knight, David Fulmer, Aaron Johnson. This was neither the standing high council of the church, nor was it a stake high council. We have proved in this paper that the Presidency of the church are the presidents of the high council. A stake high council is organized with a presidency of three high priests, and twelve councilors. Thus we mark a step of departure from the original plan by the leading dominant faction of the disintegrating church.



ELDER SAMUEL TWOMBLY.

Member of the Standing High Council.

Oliver Granger, Jared Carter, Henry G. Sherwood, Asahel Smith, Mayhew Hillman, Noah Packard, David Dort, Phineas Richards, Harlow Redfield. (Church History, vol. 2, p. 109.)

Thus it will be seen that in about three and a half years the council was so changed that but two of the original members remained. Two years and a month later the council had another radical change, as a result of a conference held at Commerce (now Nauvoo), Hancock County, Illinois, October 5, 1839, as follows: George W. Harris, Samuel Bent, Henry G. Sherwood, David Fulmer, Alpheus Cutler, William Huntington, Thomas Grover, Newel Knight, Charles C. Rich, David Dort, Seymour Brunson, and Lewis D. Wilson. (Church History, vol. 2, p. 371.)

January 19, 1841, this council was all named by revelation, section 107, paragraph 41, Doctrine and Covenants, with the exception of Seymour Brunson, who during the space of fifteen months had died, and Aaron Johnson was chosen and ordained in his stead by divine direction. When that black pall of June 27, 1844, fell upon the church, all became dazed as



ELDER JAMES M. BAKER.

Member of the Standing High Council.

Sidney Rigdon was much more fortunate in his attempt at maintaining the original plan of organization, for he associated with himself Samuel James and Ebenezer Robinson, councilors to the president of the church, and he filled up a standing

high council as follows: D. Savary, John Smith, James Logan, Matthew Smith, Robert Kincaid, James Spratley, C. A. Beck, Thomas J. Lanyon, J. A. Forgeus, Peter Boyer, Lewis James, John Frazier. The foregoing efforts to organize and keep up the church were all at a conference held April, 1845, at Pittsburg.

At the Amboy conference of April, 1860, the following high council were chosen, each member thereof by separate motion: John C. Gaylord, George Morey, Calvin Beebe, Oliver P. Dunham, Lyman Hewitt, Winthrop H. Blair, William Aldrich, Edwin Cadwell, Jacob Doan, Zenos Whitcomb, Dwight Webster, A. G. Jackson.



ELDER VINTON M. GOODRICH.

Member of the Standing High Council.
Pastor of the church in Saint Joseph, Missouri.

So far as I am aware, the vacancies occurring from April, 1860, until April, 1890, were not filled, and although during the past twenty years I have made diligent search for minute book or other record of the high council, my only reward has been disappointment, so that the record of changes and doings of the council for thirty years prior to 1890 is only fragmentary.

At the General Conference of 1888 the Quorum of High Priests presented thirteen names for ordination. Twelve of the names appear upon page 594 of the fourth volume of Church History.

The Lord said April 8, 1890, concerning these parties recommended: "Those who were presented

by the high priests for ordination to their number, if approved by the council of the high priests now present, and the conference, may be ordained; and from their number there may be selected by a committee of conference composed of one of the First Presidency, the president of the Twelve, and one other to be chosen by the council of Twelve; the president of the high priests and one other to be chosen by that council of their number, a sufficient number to fill the vacancies now existing in the high council, that the high council may be properly organized and prepared to hear matters of grave importance when presented to them. And this committee shall make these selections according to the spirit of wisdom and revelation that shall be given unto them, to provide that such council may be convened at any general conference when emergency may demand, by reason of their residing at or near to places where conferences may be held."—Doctrine and Covenants 120: 9. Thus it will be seen that the men selected to compose the high council in 1890 were by revelation designated for this responsible place and calling.

"The committee provided for in the revelation, composed of W. W. Blair, A. H. Smith, W. H. Kelley, Charles Derry, and M. H. Forscutt, to select men to compose the high council of the church, after consultation reported to the body the following names to compose said high council: W. H. Blair, J. C. Crabb, William Anderson, F. G. Pitt, A. S. Cochran, David Chambers, J. H. Peters, David Dancer, J. A. Robinson, R. M. Elvin, Charles Derry, C. A. Beebe. These were all approved by the conference, and it resolved that the First Presidency call the council and attend to the matter of organization as soon as they can conveniently."—Church History, vol. 4, pp. 646, 647.

"Those nominated for the high council, with the exception of C. A. Beebe, met in the students' room in the church at Lamoni, Iowa, April 16, 1890, for the purpose of organizing the High Council of the Reorganized Church of Jesus Christ of Latter Day Saints. Upon motion, President W. W. Blair was chosen to preside, and R. M. Elvin as secretary. The secretary read section 99, Doctrine and Covenants, and section 104: 14, 15. The president read *Millennial Star*, volume 15, pages 12, 109, 261, and 284. Reference was made to *HERALD*, volume 1; pages 55, 58, 104, and 106. Adjourned to meet at half past two in the afternoon. Benediction by Brother J. C. Crabb.

"A second meeting was held at half past two in the afternoon. Opened by singing hymn 311; prayer by Brother Charles Derry. Minutes were read and approved. President W. W. Blair offered his resignation, and upon motion it was accepted, and President Joseph Smith, being present, was

chosen to preside. The following was the unanimous vote of the council, that the Presidency of the church are the presidency of the high council. Robert M. Elvin was elected as secretary. Motion, that the president give such instruction as the Spirit may dictate, and such other items as may be neces-

C. A. Beebe as soon as practicable. Minutes read and approved. Closed with prayer by the president.

"JOSEPH SMITH,

"W. W. BLAIR, *Presidents.*

"ROB'T. M. ELVIN, *Secretary.*"

—SAINTS' HERALD, vol. 3, p. 280. Church History, vol. 4, pp. 654, 655.

On account of deafness Brother Winthrop H. Blair resigned his place on the high council, and by reason of ordination to the office of evangelist, Brethren Charles Derry and Charles E. Butterworth resigned.

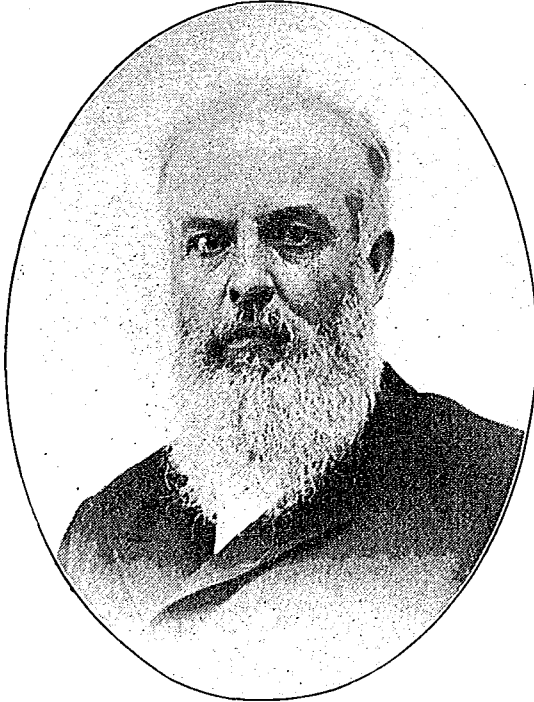
The pale reaper has called the following to their rest since April, 1860: Andrew G. Jackson, August 25, 1863; Dwight Webster, August 19, 1868; John C. Gaylord, July 17, 1874; Jacob Doan, April 25, 1875; George Morey, December 15, 1875; Calvin Beebe; William Aldrich, December 27, 1876; Lyman Hewitt, October 26, 1880; Zenos Whitcomb, May 3, 1885; Edwin Cadwell, January 11, 1886; Oliver P. Dunham, September 25, 1887; David Chambers, January 27, 1897; David Dancer, October 23, 1898; John A. Robinson, April 12, 1902; Calvin A. Beebe, August 23, 1903; James H. Peters, September 21, 1903; and William Anderson, March 5, 1911.

The present enrollment is as follows: James C. Crabb, Vinton M. Goodrich, Robert M. Elvin, George A. Smith, James M. Baker, John A. Grant, John Chisnall, Asa S. Cochran, Samuel Twombly, Willis A. McDowell, Temme T. Hinderks, Joseph A. Tanner. Brother Pitt was ordained at the late General Conference, but no formal resignation as a member of the high council was presented, and no official action was taken to release him or to select his successor.

At the General Conference of 1892 there was some agitation and debate as to the scope of authority and purpose of the high council. Remarks were made by President Joseph Smith in regard to the high council, and reported by Sister Belle Robinson:

"The question was presented to the Presidency as to the duty and prerogatives of the high council and we have only what may be said to be the little written in the Book of Doctrine and Covenants concerning them. The high council was organized by revelation and forms a final court of adjudication to which appeal might be made and a decision had by them, I believe for the intent and purpose to provide for a place where controversy among members of the church and officers should cease. This seems to be the highest purpose, the most sacred and important duty to which they are called. The council which is now organized is the council of the church, the high council of the church, the general church, and as such has jurisdiction.

"The high council of the church has what may be called a concurrent jurisdiction in matters pertain-



ELDER ASA S. COCHRAN.

Member of the Standing High Council.

sary. President said it was his opinion that no councilor should compromise himself in any case, or doctrine, under controversy. When we act it is in the name of Christ, and for that which must abide as a final in the church. Motion that the council proceed to set apart and ordain the councilors, which was done according to their age. President Smith ordained Councilors Winthrop H. Blair, Charles Derry, James H. Peters, David Chambers, Asa S. Cochran, and Frederick G. Pitt; and President Blair ordained Councilors David Dancer, James C. Crabb, William Anderson, John A. Robinson, and Robert M. Elvin. Elder Rudolph Etzenhouser being present was blessed by President Smith, as witness to the above ordinations and organization.

"It was voted that the councilors understand that casting of lots is at the time when they shall convene to sit upon a case. A fund was raised for necessary expense; when it was voted that the secretary act as treasurer. . . .

"The secretary was instructed to prepare a report to be published in the HERALD, which shall also be our report to the next General Conference. It was ordered on motion that the president ordain Brother

ing to the poor, forming with the bishopric a council of conference and decision and may stand in the position of an advisory council to the bishopric in this matter as provided in the law.

"In connection with the First Presidency, as I understand it, upon occasion they may take into consideration the trial and standing of members of the church high in authority, though it is our opinion that anyone in transgression may be subject to the common council of the church, and certain provisions are made by which a number of high priests will conjoin with them in order to form the requisite authority, but perhaps the best prerogatives of this council is the one first named.

"The high council in the stakes of Zion wherever they may occur, assume the jurisdiction in this sense of the stake in which they may belong or in the stake in which they may be appointed, but we have but one, this stands to us as the high council of the church with these prerogatives.

"I will give you the citations, those who wish to examine the matter. Section 42, paragraph 10, Book of Doctrine and Covenants. Section 99, paragraph 1, paragraph 11 same section. Section 104, paragraph 35. In connection in reference to one statement made by me, paragraph 37, same section."

—*Zion's Ensign*, April 23, 1892.

"Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people."—Doctrine and Covenants 42: 10.

The above revelation was given to the church February 9, 1831, and April 15, 1894, the Lord gave his explanation to the church as follows: "And further the Spirit saith unto you, that 'with the Lord one day is as a thousand years, and a thousand years as a day'; therefore, the law given to the church in section forty-two, over the meaning of some parts of which there has been so much controversy, is as if it were given to-day, and the bishop and his councilors, and the high council, and the bishop and his council, and the storehouse, and the temple, and the salvation of my people, are the same to me now that they were in that day when I gave the revelation; nevertheless, that portion of that commandment which made it the duty of the high council to assist in looking after the poor and needy of the church, was not intended to put the high council over the bishop in the administration of the affairs of his office and calling, except as they might

do so in an advisory manner, and in such way that no one of the poor and the needy should be neglected; nor was it designed that the high council should dictate in the matter of purchasing lands, building houses of worship, building up the New Jerusalem, and the gathering of the people, these last named being within the province of the presidency, the twelve, as a quorum, the councils or other officers of the branches or stakes where houses of worship are to be built, the conferences and the general assembly of the church, and the direction



ELDER ROBERT M. ELVIN.

Secretary of the Standing High Council.

of the Lord by revelation. The high council could not in justice dictate to the bishop in direction in any of these matters and then try and condemn and punish him if he did not obey."—Doctrine and Covenants 122: 6.

"This high council was appointed by revelation for the purpose of settling important difficulties, which might arise in the church, which could not be settled by the church, or the bishop's council, to the satisfaction of the parties."—Doctrine and Covenants 99: 1.

When trouble arises in the church abroad, of a serious character, a temporary high council of twelve high priests may be formed. On complet-

ing their labor, "It shall be the duty of said council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the first presidency of the church. Should the parties, or either of them, be dissatisfied with the decision of said council, they may appeal to the high council of the seat of the first presidency of the church, and have a rehearing, which case shall there be conducted, according to the former pattern written, as though no such decision had been made."—Doctrine and Covenants 99: 11.

"And inasmuch as the president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve councilors of the high priesthood; and their decision upon his head shall be an end to controversy concerning him. Thus, none shall be exempted from the justice and the laws of God; that all things may be done in order and solemnity, before him, according to truth and righteousness."—Doctrine and Covenants 104: 37.

"Again, verily I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counselors, and thus the presidency of the high priesthood, and its counselors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters. There is not any person belonging to the church, who is exempt from this council of the church."—Doctrine and Covenants 104: 35, 36.

At the General Conference of 1893 the First Quorum of Seventy adopted and presented to the conference a resolution stating their understanding and defining the duties, etc., of the high council, (see Minutes, p. 71). This was debated at several sessions and then went over without reaching a vote. The same matter was taken up at the General Conference of 1894, and the conference referred the matter to the high council, asking that council to take the matter into consideration and to report an expression of their views as to their duties, powers, and privileges. The council in compliance, reported to the conference, April 13. (See Minutes, pp. 35, 36, and 37.)

JURISDICTION OF, AND PROPER TRIAL BEFORE, AN ELDERS' COURT.

BY RUSSELL ARCHIBALD.

Section 59 of the Book of Rules provides that "The functions of an elders' court being those of a commission of inquiry, it follows that when they have heard the allegations and the evidence their only duty is to decide as to the truth or falsity of the matters inquired into, the guilt or innocence of the member accused, and report the result of their inquiry to the authority appointing them."

An elders' court has original jurisdiction over all matters pertaining to the trial of the lay members of the church for any offense whatsoever recognized in the law as being sufficient, which proper labor upon the part of all concerned has failed to settle. Their jurisdiction also extends to the trial of cases, whether it be for membership or for priesthood authority, to and including the office of elder. Such jurisdiction is final so far as the question of guilt or innocence is concerned (except as to appeal), and the mere formality of a vote upon the part of the membership, affirming such findings, is in reality of no legal effect, inasmuch as such question has been delegated to the court and their findings are the findings of the body. This is practically the full extent of the jurisdiction of an elders' court, standing as it does as a delegated body, empowered to try for the church all matters affecting its general welfare in relation to the parties above mentioned.

Under the law as it stands at present an elders' court has no jurisdiction over the penalty to be assessed, in case of guilt, but only has the right to recommend, and this recommendation may or may not be approved by the body. Without digressing too much from the subject matter of this paper, we desire to state that this provision is hardly best for all concerned, inasmuch as the body, not having heard the evidence, is not in position to determine the merits of a recommendation for mercy, and oft-times ignores it. There would appear to be good reasons why the elders' court should have more jurisdiction over this feature of the case.

Proper trial before an elders' court necessarily comprehends that both parties to the action involved will proceed in the spirit of the gospel to an investigation of the issues, and not with the spirit sometimes manifested, that victory is more important for our cause than for the triumph of truth. This for the reason that it is not the purpose of the trial to condemn the accused, but to save them if possible, and nothing could serve more to drive them farther away than to exhibit toward them in any way an unchristianlike spirit. This is particularly true when the church is the complaining party, through its officers, although it is also true in trials between

members. There is always a tendency in church trials to produce strife between the opposing parties, and under these circumstances this provision in the proper trial of a case is all the more important.

The charges being furnished the accused by the officer appointing the court, there is no provision in the law requiring that an answer to the charges shall be filed or made before the sitting of the court and after the reading of the charges before that body. In other words, this is the first opportunity which the accused has to make his pleading, and there would seem to be no good reason for expecting him to make answer until he appears before the body to whom his case has been submitted for hearing, notwithstanding we have at times heard considerable complaint with reference to this feature, claiming that an undue advantage is thereby given to the accused, in that the prosecution is not aware of the defense to be offered and can not therefore arrange its case as it would were the nature of the defense known. Even in our civil courts, pleading upon the indictment is not made until the trial is in progress, and in church cases, where the object is to arrive at the truth, there can be no good reason why the usual custom in this respect should be changed.

Another important feature in connection with the proper trial before an elders' court, is to strictly limit the investigation to the specific charge or charges made, and not to permit the introduction of other issues, even though other offenses may be apparent as the investigation proceeds. We have at times witnessed some startling violations of this principle, some even claiming that when an elders' court sits, any matters affecting the standing of the accused may be brought before it, whether they were mentioned in the charges or not. This appears to us to be absolutely improper and unfair to the accused, and taking an undue advantage which a strict administration of the law does not warrant, inasmuch as no charges are to be heard until proper labor has been had upon them, and the introduction of new charges, upon which no labor has been performed, is in itself a clear violation of the specific provisions of the law. A broad charge of unchristianlike conduct, if unrestricted, might permit such a procedure, but if such charge is made it should be specific, defining in detail the particular act or acts constituting the unchristianlike conduct. The purpose of the charges is to define the issues involved and to give the accused an opportunity to make specific answer; and furthermore, the trial of the charges made is all that has been delegated by the body to the elders' court, consequently they have no jurisdiction over and no authority to permit the introduction of matter foreign to the charges made.

Although the rules of procedure permit the par-

ties concerned to appear in person or by counsel, it has always appeared, from our limited experience, that the better course is to appear by counsel, especially if the party does not hold the priesthood and is not fully posted in the law, as this in itself keeps in subjection much of the personal nature of the case and permits an investigation of the issues, free from personal feeling. The priesthood of the church are and should be better posted in the law and more competent to give to the parties concerned the full benefit of the law governing. Where this procedure is observed better results obtain, and we believe it should be strongly recommended in all cases.

There is much in this question of proper trial which is not clearly covered in the law as to detail, which good judgment and Christian demeanor must supply. For instance, it is not proper to have the accused appear there except on an equal footing with the parties making the charges, and the mere fact that he is the one against whom the charges are made should not affect his standing in the least before the court.

It is the duty of the court to determine the truth or falsity of the charges and decide as to the guilt or innocence. These findings should be definite and not report extracts of the evidence to the body and permit them to draw their own conclusions. Where there is a conflict in the evidence the elders' court should decide which is the truth and report accordingly to the body.

Miscellaneous Department

Conference Notices.

The Montana district conference will convene at Deer Lodge, Saturday, October 5, 1912. Jerome P. Wyckoff, district secretary, Deer Lodge.

The Northern Michigan district conference will meet with the Onaway Branch, October 12 and 13. Business session on Saturday at 10 a. m. Branch secretaries please send your reports in early. Minister in charge, F. A. Smith, is expected to be present. Meals will be furnished for ten cents, as usual. J. C. Goodman, president; C. N. Burtch, secretary.

Saint Louis district conference will convene at Belleville, Illinois, on Saturday, September 21, 1912, at 6 p. m., for business, and continue over Sunday, September 22. A full report from each branch, and also the ministry, is requested. Let all who can come and make the conference a success. Do not forget the hour for business has been changed from 8 p. m. to 6 p. m. R. Archibald, district president; C. J. Remington, district secretary.

Gallands Grove, Iowa, District will convene at Cherokee, Iowa, October 19, 1912, at 10 a. m. Branch clerks please send reports to the address given below. Either J. W. Wight or G. T. Griffiths will be present, and an effort will be made to organize the priests, teachers, and deacons of the district into quorums. Branch reports should reach the secretary not later than October 12. Mrs. C. J. Hunt, secretary, Deloit, Iowa.

Western New York District will hold its semiannual conference at Buffalo, New York, 356 Grant Street, Saturday and Sunday, October 12 and 13, at 2.30 p. m.

Conference for Western Michigan District will be held at Freesoil, Michigan, September 28 and 29. All visiting Saints

CONTENTS

EDITORIAL DEPARTMENT:	
The Judicial System of the Church - - -	895
Rules as to the Production of Evidence - - -	897
ORIGINAL CONTRIBUTIONS:	
The Attitude of the Civil Courts to the Ecclesiastical Courts in America, by S. A. Burgess - - -	900
Form and Jurisdiction of Bishop's Court, by Joseph Roberts - - - - -	903
Organization, Jurisdiction, and Functions of a Stake High Council, by George E. Harrington	905
The Standing High Council, by Robert M. Elvin	907
Jurisdiction of, and Proper Trial before, an Elders' Court, by Russell Archibald - - -	916
MISCELLANEOUS DEPARTMENT - - - - -	917

"Live and let live" is a good maxim, but "Live and help live" is a better.—Anonymous.

and friends will be entertained without charge for meals. Statistical report blanks will be sent to each branch secretary. Please be sure to report.

Convention Notices.

Sunday school and Religio societies of the Western New York District hold their convention on Saturday morning, October 12, at 356 Grant Street, Buffalo, the first session of conference to be held at 2.30 p. m.

Friday, September 27, the Religio and Sunday school conventions of Western Michigan District will be held at Free-soil, and as usual the Religio will occupy the forenoon and the Sunday school the afternoon. Please get reports to the district secretary at once, also credentials. H. A. Doty, district secretary.

Pottawattamie district Sunday school association will convene in joint session with the Religio association at Hazeldell church, September 27, 1912, at 2 p. m. Floy M. Wind, secretary, 738 Washington Avenue, Council Bluffs, Iowa.

Conventions of the Religio and Sunday school associations of Northern Michigan District will meet at Onaway, Friday, October 11. Social service at 8 a. m. Religio business session will open at 9.30 a. m.; Sunday school convention at 1.30 p. m. An entertainment will be rendered in the evening. Charles Burtch and A. E. Starks, district presidency.

The Bishopric.

BISHOP'S AGENT'S NOTICE.

Permit me to say to the Saints of the Southern Michigan and Northern Indiana District, that on account of poor health I will be unable to get over the entire district before our fall conference, which I had planned to do. I started out soon after our spring conference at Galien, Michigan, in this work, but had only been out seven weeks in the northern part of the district when my nerves gave out and I had to return home. I am back with the elders' family allowances two months, and kindly ask you to come to our aid, so that the work may not be hindered in our district, thanking you for your help in the past. As we ask the kind Father to continue his blessing to us, so we should strive to continue to do our duty as required by Him who is the giver of all good. Let us who have failed to do our duty along the financial line remember that as God has blessed us, so he will hold us responsible in the day of judgment.

I came to this place about a month ago. I am with my son, who is in business here, and as I am not able to be out in the church work he wants me to stay with him and help him what little I can. I hope to regain my health so as to be able to go out in the church work and help with my weak efforts to forward the great cause that we should all love. So we again ask you to send in what you can, let it be little or much, and relieve the district of this condition.

Trusting I may have an interest in your prayers, I desire to remain your brother in gospel bonds,

SAMUEL STROH, *Bishop's Agent.*

PITTSBURG, PENNSYLVANIA, September 1, 1912.

THE SAINTS' HERALD

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

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

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

For advertising rates apply to the business department.

Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Request for Prayer.

Sister Josie Helms, Sweet Lake, Louisiana, desires the Saints to pray for her. She was operated on four months ago and is failing. She feels that she is a burden. She has seven children. She desires that the elders call on them.

Addresses.

Alvin Knisley, field address, Boise, Idaho.

Died.

FLETCHER.—Adam Fletcher, born November 8, 1841, at Cumberland, England; died August 29, 1912, at Kewanee, Illinois; was baptized October 26, 1870; ordained an elder June 3, 1871. He was a veteran of the Civil War; was a faithful husband, a kind and loving father, a respected and honored citizen. He leaves wife and eight children, besides other relatives and friends. Funeral was held from the Saints' church in Kewanee, Illinois, August 31, 1912, at 2.30 p. m., Elder O. E. Sade officiating. The G. A. R.'s and the Ladies' Relief Corps attended in a body and had charge at the grave. Buried in the beautiful cemetery in Kewanee.

MOFFETT.—Hazel Ann Moffett, daughter of Brother and Sister William Moffett, of Shenandoah, Iowa, was born August 1, 1893; died August 25, 1912, at Modisto Sanitarium, Modisto, California, of Bright's disease. She united with the church when eight years old, and her life since beautified by the Christian graces, has been to her companions a bright testimony of her great love for God and the church. Funeral at Shenandoah September 1; sermon by J. R. Sutton. She leaves mother and twelve children: F. W. Moffett, Louis Moffett, John Moffett, Floyd Moffett, Alma Moffett, Orval Moffett, Robert Adair, W. N. Adair, Mrs. Mary Welch, Mrs. Grace Crawford, Mrs. Cora Bins, Mrs. Fred Tyler. Nearly all of these were at the funeral.

SCOTT.—At Saints' Home, Lamoni, Iowa, August 15, 1912, Brother Lebbeus B. Scott died at the age of 78 years and 6 months. He was born in New York in 1834, and was baptized in Michigan in 1861 by Brother James Blakeslee. Later lived in Illinois, where his wife died in 1876. Came to Lamoni in 1909. Funeral sermon by Brother H. A. Stebbins, assisted by Brother A. S. Cochran.

WEISS.—Mary Adline, daughter of Mr. and Mrs. Joseph P. Weiss, of Woodbine, Iowa, born October 17, 1910; died May, 1911, at the age of seven months. The child had been sick but a few hours. Funeral service held at the residence, Elder Charles Derry conducting the same.

"Darling Mary, she has left us;

Left us, yes, for evermore;

But we hope to meet our loved one

On that bright and happy shore."

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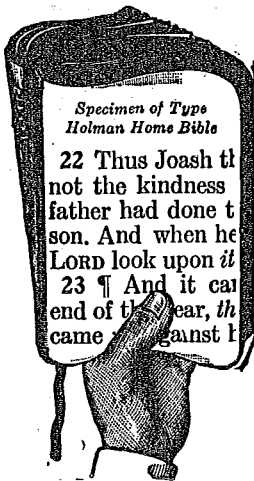
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 59

LAMONI, IOWA, SEPTEMBER 25, 1912

NUMBER 39

Editorial

THE MINISTRY OF LOVE VERSUS THE MINISTRY OF FEAR.—Part I.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.—2 Timothy 1: 7.

There is nothing about the gospel to bring fear to those who are obeying it. To the contrary, it brings boldness and poise of mind.

Those who in the past have painted the terrors of hell with lurid skill, endeavoring to frighten men into the kingdom, did not understand the gospel. It does not appeal to fear. It appeals to love, and kindred lofty emotions.

It is true that we are told to "fear God and keep his commandments." But in this sense fear does not mean terror, but means, as defined by the American Dictionary: "Deep reverence; piety toward God—to venerate."

The old theological idea of fear can not be reconciled with fatherhood. If I were a boy, not well acquainted with my father, and one should tell me, "You must serve your father and love him, for if you do not he will beat you nearly to death, and may even saturate you with coal oil and set you on fire," in such an event I would surely get as far away from my father as possible, and as quickly as possible. Yet that is the way ministers have tried to lead men to their heavenly Father: "You must come to God and love him and keep his commandments, for if you do not he will bring all manner of suffering upon you, and finally will cast you into a bottomless pit filled with literal fire and brimstone to suffer and burn for ever." We have never observed any great stampede of men and women toward God as a result of such teaching. Many may have come to the mourners' bench or into the church, but God was not at the bench or in the church.

Boys are attracted toward their father only as they believe him to be kind, just, and loving. Men are drawn toward God only as they understand him as a loving father. All converts in all ages who have really come to God have come because of love for him and not because they were frightened.

Jesus said, "I will draw all men unto me." Fear can not draw. Fear repels. It is impossible to draw and drive at the same time. God's way is the right way. Those who come to him do not receive the spirit of fear, but of power, and of love, and of a sound mind.

What was the origin of fear? Humanity did not know the sensation of fear until disobedience entered in. Then they were afraid and hid themselves. Fear had an evil origin. The Devil baptizes with the spirit of fear; God baptizes with the spirit of love, and power, and of a sound mind.

The reign of fear throughout nature is almost universal, because everywhere there is the menace of death. If we walk along the seashore we catch a glimpse of the fierce struggle among the lower forms of life. Thousands of little soft-shelled crabs are washed up by each succeeding wave. If one of these crabs is in any way disabled, instantly he is set upon and devoured by multitudes of big sand fleas. If he escapes these and gets to water he is gobbled up by some little fish; and the little fish in turn falls prey to a bigger fish, while the bigger fish goes to feed some shark. Sailors tell of seeing mackerel so terrified by the presence of sharks and whales that they would crowd around the vessel in great schools, apparently too stupefied by fear to perceive the menace of man's presence.

Naturalists tell us that wild animals and birds practically never die of old age. Paradoxically, a "natural death" is unknown in "nature." The moment one of "the kindred of the wild" is disabled in any way, or becomes incapacitated by advanced age, and muscles stiffen, or eyesight grows dim, so that he can not strike as hard or escape as quickly as of old, he falls a victim to some of his many alert enemies. There are no old folks' homes for deer or sparrows. They never die in bed, surrounded by trained nurses and doctors. Practically all birds, beasts, and insects die a violent death.

Thus the struggle goes on in ocean and forest and wilderness, everywhere, and humanity is in some ways no exception.

One of the elders recently remarked: "Into every-

thing that we do there enters to a greater or lesser extent the element of fear, and spoils it all."

This is true, to an extent. If the family goes to the mountain for an outing, the mother is disturbed by the thought of rattlesnakes, or the danger of accidents with firearms. If one goes to the surf to bathe, there is always the possibility that he will be seized with cramp and drown, or be wounded by a "stingaree" and have blood poison, or perhaps be attacked by a shark. If a railroad journey is undertaken, the thought of wreck, with mental pictures of splintered cars, scalding steam, crushed bodies, will arise at times, in spite of auto-suggestion to the contrary.

Those who stay at home may get what comfort they can from the old story of the man who was so afraid of death that he resolved that he would never venture from the door of his house. His companions all went on a hunting expedition; but he feared that some wild beast might kill him, or an accidental discharge of firearms cause his untimely end, so he stayed at home and bolted the door. When his friends returned they found that he had choked to death on a piece of beefsteak.

In all avocations and industries there are particular dangers to life or limb. And science, picturing dread disease germs lurking everywhere, riding upon sun-kissed particles of dust, or hiding in choice foods, or upon drinking cups, has opened up a whole new realm of terrors. Then there is always the fear of futurity, tormenting those who know that their lives are not clean and right.

Confidence in a protecting, overruling Providence which comes to those who obey the gospel begins to drive out this fear. As love grows fear departs; and "perfect love casteth out all fear." Yet fear is so ingrained in humanity that its eradication may be a slow process. One may have great faith in God; but if confronted suddenly by an unexpected peril, his heart will stand still momentarily, before faith and courage have time to assert themselves. Inherited natural fear is in his blood, coming from all past generations, and persists after the will has been regenerated and has become conscious of a higher power that is able to save.

But the tendency of the gospel is to drive out all fear. The three Hebrew children of fiery furnace fame, Daniel of the lion's den, Paul before Agrippa, the early Christians martyred by Nero, these were men who were very nearly free from fear of anything in life or in death. They were supremely confident that all things work together for the good of those who love God and keep his commandments. They were thoroughly imbued with the idea that if God is for a man nothing in all the world can prevail against him. So why should they fear? We have

not all reached that condition yet. But the course is forward for those who live their religion.

The gospel tends to drive out fear, and the process will be completed for all obedient children in the good time to come when "nothing shall hurt or destroy in all his holy mountain." Sin, carnage, disease, pain, and death will be banished from the redeemed earth, and with those things will go the deep-seated fear that they have inspired. This universal fear that permeates all creation is not in harmony with God's will. He did not intend it to be so. And as all things must in time conform to his will, peace and contentment, power and love will finally have dominion on this earth.

But those who refuse to accept his gospel must abide the consequences, until such time as they may see differently and be permitted to change. With such the baptism of fear will become more and more complete, with "men's hearts failing them for fear," from "looking upon the things coming upon the earth, until the culmination is reached, at the end, when they shall call upon the rocks and the mountains to fall upon them and hide them from the destruction which they have invited.

Surely no sane man will hesitate long to make his choice along right lines, if he can only be brought to perceive the difference between the baptism of fear and the baptism of love, power, and a sound mind.

ELBERT A. SMITH.

(To be continued.)

SPIRITUAL MANIFESTATIONS AT THE LAMONI STAKE REUNION.

The Lord speaks to the people in many ways. He is not confined to tongues and prophecies as avenues of communication. He speaks through the inspired sermon, the fervent testimony, and the spiritual hymn or anthem, and in many other ways. The manifestations of the Spirit are "given to every man," and as one has said, are "almost as diverse as individual natures are"; and it would be difficult to say which methods of communication are most important.

No branch, district, or reunion should conclude that the Lord has not spoken to the Saints merely because the gifts of prophecy and tongues are not enjoyed. And after all this has been said, yet the fact remains that tongues and prophecies are gospel gifts, destined to be enjoyed until "that which is perfect" shall come. So it is encouraging to learn that they are enjoyed in goodly measure in the chief assemblies of the Saints.

It is reported that the late reunion of the Lamoni Stake was one of the best ever held, and the prayer meetings were of a very high order of spirituality, the gift of prophecy or vision being given some

seven times. Four of these communications we are privileged to give herewith, as reported by Sister Estella Wight:

SPIRITUAL COMMUNICATION GIVEN AT THE SAINTS' REUNION,
LAMONI, IOWA, SATURDAY MORNING PRAYER SERVICE,
AUGUST 3, 1912, THROUGH ELDER JOHN SMITH,
PRESIDENT OF LAMONI STAKE.

Sister Carlile, the testimony of thine is true. Thy heavenly Father hath raised thee up as a witness and an evidence to his people, as well as to thee and thy family, that the power of God can save. And notwithstanding the people are sick many times, the Lord desires that his children should remember, especially this morning, that he never forgets them, whether they are sick or whether they are in health. In every condition the Lord remembers his children, and he is able to give them strength to pass through these trials.

And as I have advised my elders, so again I repeat to you [the elders] this morning, that when called to administer in the ordinances of my house, seek to exercise faith before me and I will bless you in life, and where my children shall die in the faith their death shall be sweet unto them. It shall be unto them that which shall relieve them from all sufferings. They need not have any fear.

And unto my children I desire to say this morning, it is the will of the Lord that you shall continue to live faithful and diligent, and when ye separate from these camp meetings, remember that the Lord hath been with you, that he will be with you elsewhere. He desires that you should constantly remember that if you are faithful when you may meet together his Spirit shall be among you. He desires also that we should so seek to purify our individual lives, that individually we shall be acceptable to him, and as he has said in the revelations of his word while here on the earth, we should not partake of the things of the world which are displeasing to him, and in this way and by this method of life ye shall become what he has designed his children should be, as a city that is set upon a hill, as a light that can not be hid under a bushel, but where it can be seen, that others may see and the influence of our conduct may have its effect, and thus the promises of the gospel can reach them, and they may be persuaded to see and understand the truth.

Therefore, the message unto you this morning is to rejoice; rejoice in your hearts; forget not his goodness and mercy; that he is blessing his people whether in health or in sickness. Remember, as he has said before, he will never forsake you, but he will be with you in every trial, and at last, if faithful, he will by his Spirit raise you in the glorious resurrection, and the coming of the Savior shall have for you no terror, and peace and righteousness shall rule and reign throughout the earth, and his people shall enjoy his blessings through all his eternity.

This is the message of peace and encouragement and cheer to my people this morning.

SPIRITUAL COMMUNICATION GIVEN AT THE SAINTS' REUNION,
LAMONI, WEDNESDAY MORNING PRAYER SERVICE, JULY
31, 1912, THROUGH ELDER R. M. ELVIN.

In times that are past I have called upon my people by the voice of my Spirit and warned them to be faithful; yea, to be very faithful, and the reason of this warning is manifest, that you may have strength to endure the temptations without yielding, and bear the trials that come to you without murmuring, and that you may not lose the integrity of your faith, but will be steadfast in the confidence that the gospel has inspired, that you may have a right to the tree of life, and rest satisfied with the reward that I have promised to the faithful.

And even now there are many present this morning in whose hearts is burning a desire that they shall discharge their duty, but there is something that they fear, and the weakness of their flesh is hindering; and I say unto you, Fear not, oh ye little flock, but put your trust in me, and I will give you strength, and as you shall occupy from time to time, and exercise yourselves in the privilege that I have vouchsafed to my people, you shall grow stronger and stronger as the days shall come and go, until many shall be strong with the witnesses of my truth in the midst of the earth.

Yea, the Spirit saith unto the Saints who have come hither: Many of you desire to hear my will concerning you, and the way and manner in which you shall hear is faithfulness in the discharge of your duty, and I will bless you. Therefore, hesitate not, neither await, nor put away from you that invitation that burns within your heart, that you shall be recognized as in the faith by the confession before my people as is required of you, that in public and in private you shall pour out your souls in humble, earnest prayer, and then you shall have strength that when God's Spirit moves upon you, as it has and should and now moves upon many here under this tent, that you shall be able to stand up and to bear witness that God hath wrought with you for good.

And unto my servant John [Garver], the Spirit of God saith unto thee; I have watched over thee; I have guarded thy ways and inspired thy thoughts, and he who has been the adversary of my work from the beginning hath taken note of that which thou hast been able to accomplish, and he shall not oppose thee, but through false friendship and flattery and deceit, through the instrumentality of those who shall be your false friends, he shall work upon you to destroy you, and by reason of making you think that you are more than you are. Therefore, be humble; be contrite; seek earnestly, my servant, for wisdom, for understanding, and for knowledge, and be on thy guard, and thou shalt have my Spirit and thou shalt not be deceived by that which comes to thee in the wrong manner.

And unto my servant George [Hilliard], I have watched over thee all these many years, called thee out of the world, and from the ways of sin, because of the integrity of thy heart; and notwithstanding thou hast offended thy brethren many times by thy plainness of speech, thou art forgiven. Be steadfast, for in thy trials and thy afflictions and thy difficulties, thy prayers and the prayers of my people have been successful in raising thee up for the work that I have for thee yet to do. It has indeed been wisdom in me, it has been my loving kindness for the good of my work that thou shouldst continue yet in the office that thou hast been called to.

And unto all my people, I say unto you this morning, Be ye steadfast, be ye humble; for I call upon you not to live in the spirit of the world, nor to be drawn away by the enticements of the world; but to be humble and sincere, keeping in the integrity of your hearts the covenant that you made with me in the waters of regeneration. I am not displeased with you when you labor diligently for the gathering together of the things of this world, and that you may become rich and strong. You shall be both, for you shall gather even of the strength of your hands and the strength of your minds in the accumulation of the things of this world, for my glory and for the upbuilding of my cause. And therefore it shall come to pass that my servants of the bishopric, even of the local bishopric and the general bishopric, that the time will come, by the moving of my Holy Spirit, that they will not need to beg the members of my church that they may fulfill their duty; but their time shall be occupied in caring for that which shall be willingly and readily brought into the treasury of my house. Therefore be humble, and be not harsh one with another; and the ministry shall not find fault one

with another in their labors together for the upbuilding of my cause. Remember, oh remember that the time is near by in the past when I had to speak unto my servants to be not harsh one with another. Be not led in that direction; but let the spirit of wisdom, let the spirit of humility, let the spirit of love abide in you, and let your lives be devoted to my work, and, as the Lord God liveth, that which he promised unto his people, the blessings that you have received shall be forgotten by reason of the greater blessings that I have in store. My hand is held out. Fear not; be steadfast and faithful, and thus saith the Spirit, ye shall be blessed.

SPIRITUAL COMMUNICATION GIVEN AT THE SAINTS' REUNION, LAMONI, WEDNESDAY MORNING PRAYER SERVICE, JULY 31, 1912, THROUGH ELDER JOHN GARVER, OF LAMONI STAKE PRESIDENCY.

Unto my servant Lorenzo [Haye], I have a word of cheer this morning, if thou wilt hearken unto my voice. I have known thy weakness all the days of thy membership among my people; but I have also known of thy willingness to do thy part. Thou art more willing than thou art conscious, thou art more able than thou art conscious to do; and thou shouldst remember that thou hast been asked by the Bishop of my church to occupy where thou dost now occupy because the experiences of thy past life have given thee that wisdom and understanding that are necessary in the matters that thou art called to pass upon from time to time. And I, the Lord, thy God, will give unto thee that wisdom that thou lackest in the time of thy need, and will bless thee, and thou shalt be able to receive of my wisdom to perform thy duty. So fear not. I have blessed thee with health even beyond that which thou hadst before thou didst take upon thee this burden, and if thou wilt continue to work thou shalt have joy and comfort in thy service.

Thou art not able to go out in the field and work in the ministry as other men are able to do; but thou art able to work in this way. Therefore, continue in thy work until it shall be accomplished.

And unto my servant, W. B. Paul, I have a word this morning. Thou hast desired that I should speak unto thee. I am pleased to recognize thee. Thou hast been faithful unto that which I have called thee to do heretofore. In so far as conditions have permitted, in so far as the condition of thy companion would permit, and in so far as thou couldst withdraw thyself from thy daily toils, thou hast served me in an acceptable manner. Thou hast been enabled to do much and thy service is acceptable to me; and I desire to place upon thee an additional calling, even the calling of a priest among my people. If thou canst find it in thy heart to accept of this place I shall bless thee and my Spirit shall rest upon thee and shall be with thee, and thou wilt be able to labor in that manner that is acceptable unto me.

And there are many of you among my people whom I desire to call into my ministry. Even some who now occupy it is my desire in time, and very soon, to call them to other places; and there are those who occupy not now in any place in the ministry who shall hereafter occupy if they are faithful.

I would have my servants to remember that when they are called upon to occupy in the ministry in my church, they are required to study to show themselves approved; and when mine apostle wrote to one of my young ministers in this connection he was admonished, and he understood that he was admonished, not only to study the word of God, but also to study his own manner and method and his deportment, in the stand and out of the stand, that his admonition might always be effectual and accepted by my people. I admonish my servants that they should remember that it is I who have called them to do the work; not in their

own way, but they should seek to perform it in my way; and they will not be able to do this unless they are occupying before me in that manner that shall enable them to call down upon themselves the peace and presence of my divine Spirit.

I have spoken unto thee by my Spirit this morning. Ye have hearkened. Your souls have rejoiced within you. Remember that I, the Lord thy God, am patiently waiting to bestow upon you more abundantly. It has been said unto you before upon these grounds that this my Spirit, of which you have been permitted to partake, is but a foretaste of that which will come upon you hereafter. Therefore, be of good cheer; press on to the mark of the high calling in Christ Jesus, and thou shalt experience hereafter even above that which ye have known before. My hands are full; my hands are heavy with blessings for my people, not only spiritual blessings, but temporal blessings also; and it is my good pleasure that you shall continue after this manner after you shall disperse from these grounds, and in your meetings in the various communities you will receive an added abundance of my divine grace. This will be possible unto you if you will continue acceptably and seek not to do your own will, and not to work after your own manner; but to study my ways that you may occupy in your calling in a manner acceptable unto me. Thus saith the Spirit.

A VISION GIVEN TO BROTHER R. M. ELVIN SATURDAY MORNING, AUGUST 3, 1912, AT SAINTS' REUNION, LAMONI, IOWA, AND TOLD BY HIM IN THE PREACHING SERVICE FOLLOWING.

Having occupied twice in the prayer meetings I hesitated to occupy at this time; but I went and told Brother Smith that which I had during the prayer meeting, and he and Brother Hilliard concluded I should present it before Brother Hilliard occupies.

I saw a beautiful plot of ground, perhaps twelve acres, and perfectly level, the first part of it with no breaks, then a slight incline with trees uniform and symmetrical in size, and in their being trimmed up about forty feet, spreading out, giving beautiful shade, and those around the tabernacle or pavilion were the larger, and they were smaller as they receded from the pavilion. There were flower beds in stars, in squares, in crescents, and in crosses, the most beautiful flowers that I ever saw.

The entrance to this plot of ground was about twenty feet wide, with two large stone pillars, one on either side of the driveway. The driveway was about twenty feet wide and ran about one hundred feet, then formed a circle around the tabernacle; but through the grounds from and around it there were many four-foot walks leading to the pavilion. The pavilion was about two hundred or two hundred and fifty feet long. It was built in the form of a cross. The farther end was perfectly square; the ends of the cross were perfectly square, and the pulpit and choir platform was a semicircle with the seats rising one above the other, accommodating about two hundred persons. The speaker's platform was about six feet wide and about fifteen feet long and stood outside the singers' platform, and from two pillars, one at either end of the speaker's platform, there was a sign (the ground-work was of a cream color, the letters standing out about an inch, were pure white, glistening white), on which was written: "Welcome to those who love the Lord." On the pulpit, the altar of God, were beautiful white letters. This altar was also of a semicircle. On this, the right side of the pavilion, perhaps forty or fifty feet away from the altar, was another written sign, and this sign was: "These are they who have made sacrifice and are my children." Upon this, the left side of the pavilion, was another inscription: "None are permitted here to whom the message of my truth hath

been given and they have not complied with the instructions that were given unto them."

I was not permitted to enter into this great meeting. There were hundreds upon hundreds gathered. There was a veil between myself and the individual who was with me that gave me instruction, and the assembly; but on the platform I saw four aged men who were presiding over this meeting, and they and the congregation were dressed in white. Two of these men I thought that I knew. One looked to me like Bishop Israel L. Rogers, and the other Bishop George A. Blakeslee. The other two men I did not know.

In the congregation there was perfect order, and there was no rustling upon the floor. I neither know nor understand the reason why there was no noise. Even when men walked upon the floor there was no sound from their walking.

Among those that I saw stand up and speak, and they spoke very briefly, not occupying more than a minute at a time, the first one that I knew was David Dancer; the second one was James Whitehead. I also saw the father of William A. and Frank Hopkins, of Lamoni, and Elijah Banta, and many others.

I saw in that audience no living person that I now know, but many that I knew here and elsewhere of the church membership. There was a sweet, solemn, pleasant feeling in my heart. I know not what the vision meant, but I enjoyed the sight. It was as a flash to my view, and the Spirit of the Lord rested upon me. I felt impressed to tell it to Brother Smith, and I have told it now at his request.

It is not always wise to publish reports of spiritual manifestations, for at least two reasons. First, they are sometimes of a strictly personal nature, and concern only the one to whom they are addressed, and indeed can be understood only by him. Second, they are not submitted to the scrutiny of the quorums of the church, as are revelations coming from the one set apart to receive revelations for the church, and if published some are so unwise as to accept them as law and of equal binding force with revelations adopted by the church and published in the Book of Doctrine and Covenants.

But in this case there seems to be nothing in these manifestations of such a personal nature that harm will be done by publication, while there is much of general interest that may edify and strengthen the Saints. Let them be read with the Spirit and the understanding. And let the reader remember that all such communications, wherever published, rest on their own merits, not having been passed upon by the church, and should be read by individuals and weighed in the balance of common sense and scriptural comparison, all of them waiting the final test of time as to their fulfillment. E. A. S.

"JOURNAL OF HISTORY."

The *Journal of History* for October will contain as its leading article the Genealogy of Joseph Smith, by his great-grandson, Heman Hale Smith. This is a careful research into the family of the Prophet, and allied families, for several generations back. Those who are interested in the study of genealogy in general, and those who have special

interest in the question so often affirmed that Joseph Smith came from a family of low morals and reputation, will find the study of this article very interesting and instructive.

This number will also contain the continuation of the autobiography of Elder Charles Derry; and the biographies of Patriarchs Alexander H. Smith and Joseph F. Burton. Subscribe *now* and do not miss this number. The *Journal of History* is only one dollar per year.

Address Herald Publishing House, Lamoni, Iowa.

MAGAZINE HERALD.

Because of one of those peculiar situations to which printing establishments are more subject than any other, we were forced, after having printed the cover of the MAGAZINE HERALD of last week, to make a change in order to keep within the bounds of twenty-four pages. Unfortunately the article of Brother John Smith most nearly corresponded in length to the excess and it therefore was forced out. We regret that anything had to be left out, and especially do we regret that it was Brother Smith's able article, one to which the brother has evidently given much thought and consideration. We doubly regret that through a fault in our method of getting out the HERALD we listed the brother's article on the cover, thereby whetting the appetite, only to disappoint our readers by its absence from the body of the paper. We take this method of making proper explanation and trust Brother Smith will pardon the error. If he can do so surely our readers will. We take pleasure in running this article in this issue.

NOTES AND COMMENTS.

BROTHER PITT ACTIVE IN AUSTRALIA.—Brother F. G. Pitt reports that he has made a tour of all the branches in Australia. He has been in that country just one year at time of writing, the latter part of June. He had traveled more than three thousand miles, including five hundred miles by carriage; preached 155 sermons; baptized 21; and given 250 patriarchal blessings; besides doing a vast amount of work visiting the Saints, strengthening and comforting and educating them. The editors add the latter part, as Brother Pitt is not inclined to boast in his reports. He says that this has been one of his most active and most enjoyable years. Notice how enjoyment and activity go together in church work. Sister Pitt has been a great help to him in his work. They expect to remain a year longer than they had planned, and will probably visit New Zealand, the South Sea Islands, and Honolulu, returning home by way of the Pacific coast.

BROTHER LAKE BUSY AT TAHITI.—Under date of July 25 Brother Charles H. Lake wrote from Tahiti stating that he had arrived safely in his field and was hard at work. Brother Savage was at that time on the "low islands." Brother May was busy with the printing work. After helping him for a time with the translating and printing and kindred work, Brother Lake expects to make a tour of the "low islands." These low, coral islands, lie far out from Tahiti, are hard to come at, and present many hardships to the missionary. He reports that Brethren May and Savage are both energetic men and doing a good work there.

A LETTER FROM JERUSALEM.—Brother Rees Jenkins writes from Jerusalem reporting three new baptisms at that place. He is working away against difficulties. There is a great lack of literature in the various languages that are used in that place. Jerusalem is a rallying ground for all nations, and missionaries there should be equipped with tracts in various languages. He says that the nations are awakening to the fact that the Jews are returning. Jews with whom he has talked believe that in time the Holy Land will contain four and one half million Jews. But many of these Jews are not religiously inclined. They do not see the hand of God in the matter at all. It is merely a matter of sentiment, or of national pride, and national rehabilitation. The Bible has failed to reach the Jews. Perhaps the day is coming when the Bible and the Book of Mormon together will accomplish that work.

Hymns and Poems

Selected and Original

The Master's Touch.

In the still air the music lies unheard;
In the rough mangle beauty hides unseen.
To make the music and the beauty needs
The Master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand,
Let not the music that is in us die!
Great Sculptor, hew and polish us, nor let
Hidden and lost, thy form within us lie.

Spare not the stroke! Do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image. Thou our God and Lord!
—Horatio Bonar.

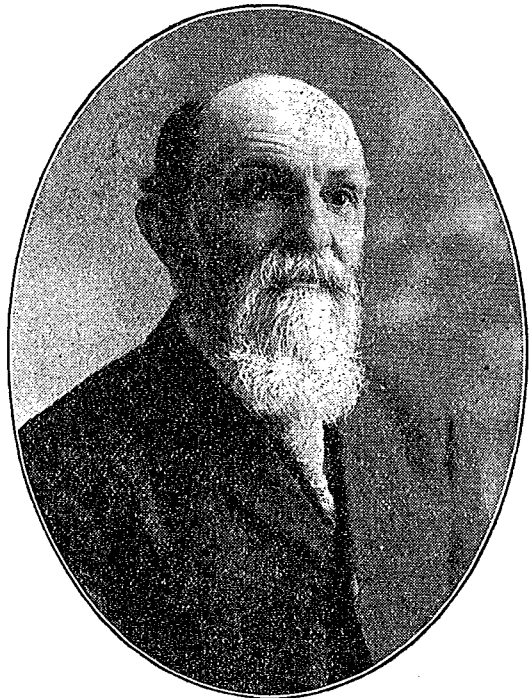
The man who lays his hand upon a woman,
Save in the way of kindness, is a wretch
Whom 'twere base flattery to name a coward.
—John Tobin.

Original Articles

QUESTIONS AND ANSWERS.

Paper read by Elder John Smith, president of the Lamoni Stake, before a meeting of the Quorum of High Priests at the General Conference of 1911.

Question 1: "Has the presiding elder of a branch the right to judge or decide as to whether or not due and diligent labor has been performed before the appointing of a court, when such elder is not implicated in the case or disqualified in any way? In other words, Is it the duty and privilege of a branch president to decide whether or not a case arising in the branch over which he presides is ready to go to trial? If not, whose duty is it?"



ELDER JOHN SMITH.

President of the Lamoni Stake.

It is the right and duty of the officer who appoints the court to ascertain if "due and diligent labor has been performed" before the appointing of a court, and if that power falls upon the branch presiding elder to so appoint, for this duty falls upon all men who have authority to appoint elders' courts. See Procedure in Church Courts, page 3, paragraph 1, "Precedent to any action in the church courts there *must be full* and consistent labor performed as required in the church laws and rules governing, and no *action* can properly be maintained against a member where due and diligent labor has *not first been performed* on the part of those whose duty it is under the law to do this work. In case a member should put himself out of the way of labor, making

efforts to evade the officers so that labor can not be performed, or should he persistently decline to receive and hear the officers, whose duty it is under the law to perform this labor, then such action and refusal to hear on the part of the member may be shown in justification of the procedure against him; otherwise the basis of the action is the performance of kindly, diligent, and brotherly labor, for the purpose of, in good faith, reclaiming the member. Paragraph 2, after the full performance of labor referred to in the preceding paragraph, and in case where members refuse to hear either the party offended or the officers who have performed the work of labor, it is proper for either the party offended, or the officers to enter a complaint against such member, a copy of which shall be given to the member before the same goes before the church, and then presented to the officers of the branch or district or other division of the church work, whose duty it is to act in such matters, as provided in the Scriptures and outlined in the church Rules of Order."

What is it that is "provided in the Scriptures"? Jesus says, Matthew 18:15-17, Inspired Translation, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto you as a heathen and a publican." The only proper place to "tell it to the church," is before an elders' court, and this should not be done until all efforts at reconciliation have failed, as outlined in the church Rules of Order, see Rules of Order and Debate, page 96, paragraph 3, and part of 4. "No member shall be entitled to proceed against another for an offense before any church court unless he shall *first* have made efforts to reconcile, or become reconciled to the member offending, as directed in the Scriptures."

The steps required are, "The member offended shall seek opportunity to state his matter of grievance to the one offending, as said by the Savior 'between him and thee alone.' If explanation, apology, restitution, or reconciliation be not affected after candid and fair effort shall have been made by the one offended, then he shall take with him some teacher of the church, or if such teacher be not obtainable, or be an interested party, a deacon if obtainable, otherwise a member, and shall try a *second time* to secure an adjustment of the difficulty existing, but shall not state the matter of grievance to such officer or member except in the presence of the party offending." If no reconciliation shall be

effected by this *second* visit and effort, the offended, if he shall so choose, may lay the matter before the presiding officer of the branch, or before the presiding elder of the district, or mission, if it be not in an organized branch or district, who shall cause to be appointed or appoint from the eldership of the church such persons as may properly sit, to examine and try the case; or such court may be appointed by the branch." After the first and second effort at reconciliation, the accused is to have a third chance to become reconciled. After the charges have been placed in the hands of the person authorized to appoint a court, paragraph 4, "When it shall be determined to call an offending member before a court of the church, the branch or officer appointing the court shall cause the charge or charges made against the accused in writing to be prepared, stating definitely and specifically what the offense is charged to be, a copy of which shall be furnished the accused, if practicable, so that he may, if he so desire, make settlement of the difficulty by reconciliation or otherwise, and avoid further action. This copy may be given to the accused by any teacher, or deacon, or member in the absence of said officers, or if left at his usual place of residence with a member of his family, over eight years of age, it shall be held as given to him."

Upon the failure of the accused to make restitution, or explanation, the court shall be appointed, and shall proceed to examine and try the cause upon the charge, the original of which, or a copy thereof, shall be furnished them by the party appointing them. They shall also give due notice to all parties of time and place and when and where the trial shall be had, as provided in the Book of Rules. This is the third and last effort provided in the law, and my experience teaches me that it is profitable to follow, and not until this is done should the court be appointed. I have seen, at this stage, an adjustment reached without the court being appointed.

Question 2; Has a presiding elder the right to direct the teacher or teachers in the branch in their labors to bring about a reconciliation between its members when there is trouble between them? If so, to what extent?

It is both the right and duty of the presiding elder not only to direct the teacher, but instruct him what to do, and assist him all he can in having difficulties adjusted. Branch officers are under the jurisdiction of the presiding elder of the branch, and they should listen to needful advice when given in a proper manner.

Question 3; Is it right for a missionary in charge or a district president to appoint or cause to be appointed a court to hear any case between members of a fully organized branch without first consulting

the presiding elder of the branch, regarding the case, when such elder is not a party interested or disqualified in any way?

No; if the missionary or district president or any other church officer wants to do anything in a branch, he should consult and recognize the presiding elder and inform him what he thinks should be done, and learn why the matter to which he refers did not receive his attention. In Doctrine and Covenants, section 122, paragraphs 7 and 8, we read, "The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the Twelve and Seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past. That part of the law which says: 'It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church,' is to be understood by the revelation which went before and in accordance with which it was written; and which follows after it in the book; and when those officers are ordained and set in their order, in the church, *they should be left to administer* in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside; the Twelve and Seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, *leaving the burden of care* in organized districts or conferences to the standing ministry, under the presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts."

The above shows that the Lord intends that all officers should be recognized in their places, Doctrine and Covenants, section 120, paragraphs 4, 7: "In both branches and districts the presiding officers should be considered and respected in their offices; nevertheless, the traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and

advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law. . . . In matters of personal importance and conduct in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them; the traveling councils taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned. Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty; and this that the work and church may not be put to shame and the preaching of the word be hindered."

The Lord has work for all the officers of his church, but he wants willing workers. Could the language be any plainer?

Brethren, hear what the Lord says, Doctrine and Covenants 104, paragraph 44: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand."

Well might the psalmist say, Psalm 119: 18, "Open thou mine eyes, that I may behold wondrous things out of thy law." The law must be obeyed to come into the church, and when a member is separated from the church, it should be according to law.

Question 4; Is it right for an offended member to seek counsel or advice from anyone with the object in view of making a case against the offender? And would it be right for any member to give such advice?

Yes; eternal agency gives a person the privilege to seek advice whenever he desires, but it would be better to seek it from those who, under the law and authority from God, are made the teachers of that law.

Question 5; In an event where the case has gone before the courts of the church, and in the process of trial counter charges are presented to the courts and acknowledged, should a court be convened to consider them, without question as to the labor that has been performed? and whose duty and right would it be to take action?

I am not aware that the church makes any provision for what are called counter charges. No court can put a person on trial for anything but

what is specified in the charges, and all charges must be made in the legal way, and labor must be performed, and no court can legally proceed in the trial of any member if the efforts for reconciliation have not been performed. See the matter before referred to in the beginning of this article, Procedure in Church Courts, page 3, paragraph 1. Precedent to any action in the church courts, there must be a full and consistent labor performed as required in the church laws and rules governing. A court can not take from a person on trial what is called counter charges, against another; his case must be disposed of, and then if he wants to do it, he must make his charges to the proper officer in the legal way. A court, when it meets, should first find out if proper labor was performed with the one charged before he is brought before the court; and if not, they should dismiss the case and so report to the power appointing them. The law says this labor *must* be done, and no court can set it aside. It must be done once, twice, and a third time before the court can legally act.

• * * * •

DEALING WITH THE ERRING.—NO. 8.

BY CHARLES FRY.

PENALTY.

Penalties are provided for transgressors by the civil law, proportionately with the seriousness of the offense. They are fine, requiring the payment of a certain sum of money; imprisonment for a stated time; both fine and imprisonment; and death.

The church is not authorized by either the law of God or the law of the land to inflict any such penalty, though in serious offenses the church is directed to turn the transgressor over to the law of the land.

Penalty is defined by Webster as "punishment for crime or offense: the suffering in person or property which is annexed by law or judicial decision to the commission of crime, offense, or trespass."

There is but one penalty which the church may place upon any of its members, that is *expulsion*. By the frequent mention of *penalties* in connection with elders' courts, one would infer that it was the duty or province of the church to affix a penalty of its own choosing to the various classes and degrees of offense, but the law has stated only one, regardless of what the offense may be. In using the word *penalty* in this connection, it is with considerable latitude, for strictly speaking, expulsion from the church is not the penalty attached to the divine law, but is provided for the protection of the innocent in the church. The man who pays the penalty of the civil law is then free from that law, but the man who violates the law of God is not made free in any degree by being expelled from the church; the real

penalty of the law yet awaits him. So, strictly speaking, expulsion is not a penalty.

In this paper, however, I take the word in its broadest meaning, and grant that expulsion is a penalty applied to the transgressor by the church, under legal conditions. Some of the statements of the law are here given:

He that stealeth and will not repent shall be cast out.

He that lieth and will not repent shall be cast out.

He that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not shall be cast out.

He that committeth adultery and repenteth not shall be cast out.

He that sinneth and repenteth not shall be cast out.

Of one who has been convicted of adultery the law says:

The church shall lift up their hands against him or her, that they may be dealt with according to the law of God . . . and thus ye shall do in all cases which shall come before you.

If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God. (These are all found in Doctrine and Covenants, section 42.)

These are sufficient to show the law upon this point. A number of offenses are specified, and the penalty in each case, if there be no repentance, is expulsion, and the rule is made to apply to "all cases which shall come before you," for it is plainly stated that "if he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God," and "he that sinneth and repenteth not shall be cast out."

The law of God, more fully stated, is this:

I command all men everywhere to repent.—Doctrine and Covenants 16: 3.

And surely every man must repent or suffer.—Doctrine and Covenants 18: 1.

Whosoever will not repent of his sins, the same shall not be numbered among my people; and this shall be observed from this time forward.—Book of Mormon, Mosiah 11: 141.

May the Lord grant unto you remonance, that ye may not bring down his wrath upon you, that ye may not be bound down by the chains of hell, that ye may not suffer the second death.—Book of Mormon, Alma 10: 30.

In these passages is set forth the principle that it is necessary to repent, for to continue in sin inevitably brings the penalty of the law,—suffering, wrath, the bondage of hell, the second death.

The law of God operates by mercy and justice. "Mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own." When men truly repent they come under mercy, and they receive forgiveness.

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.—Acts 2: 38.

Yea, and as often as my people repent, will I forgive them their trespasses against me. And ye shall also forgive one another your trespasses.—Mosiah 11: 139, 140.

By the justice of God, mercy is granted to those who repent and forsake their sins, and they enter

into his favor and are redeemed. But sin can not dwell with God, nor can the sinner, and he who chooses to continue to sin can not receive forgiveness, for the law of mercy does not apply to him, but he remains under the law of justice and must receive the penalty which justice demands. Alma speaks of this quite lengthily in the nineteenth chapter of his book, from which I quote the following:

Therefore, according to justice, the plan of redemption could not be brought about, only, on conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed: if so God would cease to be God.—Verses 94 and 95.

But there is a law given and a punishment affixed, and repentance granted; which repentance, mercy claimeth: otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God. But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead: and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence; to be judged according to their works; according to the law and justice; for behold justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.—Verses 104 to 106.

The law of God is operative upon all men, whether in the church or out of it. "Every man must repent or suffer," and he who has been brought into the light, and has learned what repentance is, partaken of the mercy of God through forgiveness, and made a member of the body of Christ, and blessed with his Spirit; if he shall turn away to sin and refuse to repent, can the church stand in the way of the justice of God by forgiving him, when the law of mercy no longer applies to him?

Since justice claims the unrepentant, the sinner must pay the penalty of his sin, even though he retain his membership in the church through the neglect of the church to remove him, or through an illegal forgiveness. Neglect or refusal upon the part of the church to fulfill the law upon this point, can not make void the law in its final effect, for the Lord has said of transgressors in the church that they "shall be detected and *shall be cut off either in life or in death*, even as I will." (Doctrine and Covenants 50:3.) To forgive an unrepentant sinner, or through neglect to leave him in the church, is directly contrary to the law, and brings the church itself under condemnation, while it adds no blessing to him, nor does it deliver him from the justice of God.

No person can legally gain admission to the church without repentance; it is one of the essentials to membership. The church is, supposedly, made up of penitent persons who have by the ordinances taken upon themselves the name of Christ,

and whose whole purpose is to serve him and keep his commandments. A member who loses this purpose, becomes impenitent, and chooses to walk in sin, is a menace to the rest of the membership. His influence is disastrous to the weak and innocent; his presence is a reproach to the church before the world. The faithful members have a right to be protected from such, and God has required that they shall be protected. His law says,

"HE SHALL BE CAST OUT."

A few days before this law, which is a part of the law of the church as given in Doctrine and Covenants 42 was given, the Lord said to the elders of the church:

Behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me. . . . and ye shall see that my law is kept.

Thus it is seen that the Lord intended that the elders *should know how to govern the church*, and that they should see that his law was kept, and that they might *have all things right before him*. The statement continues:

He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.—Doctrine and Covenants 41:2.

The strictness of this law is also indicated, and the elders warned against laxity or neglect.

These words are given unto you, and they are pure before me; wherefore, beware how you hold them, for they are to be answered upon your souls in the day of judgment. Even so. Amen.—Paragraph 3.

Harshness and haste are no part of the law, for, as has been shown before, the law should be fulfilled with kindness and compassion. The spirit of vindictiveness in the officer endangers the officer himself, and I call to mind some who have manifested that spirit in dealing with others and in later years they themselves have fallen victims to the same or worse evils than those for which they sought to punish others. This result seems to be in harmony with that what the Lord has said relative to rebuking evil spirits, that

You shall proclaim against that spirit with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith.—Doctrine and Covenants 50:7.

The warning may well apply to the matter of dealing with the transgressors, for the officer or member who vindictively works for the expulsion of another, and then gloats over its accomplishment, has already opened his soul for the admission of foul spirits, and unless he speedily repents, will

by them be dragged down to destruction. The motive which should actuate the administrator of the law is clearly set forth in the following:

And he that repents not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scriptures saith unto you, either by commandment, or by revelation. *And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver.*—Doctrine and Covenants 64: 2.

Do all to the glory of God.—1 Corinthians 10: 31.

A member convicted of transgression may be spared a reasonable length of time in which to repent. That period of suspense should depend upon the nature of the offense, and the attitude of the member, but such suspense could not, and should not, be construed as being a penalty. There is no warrant in the law for suspending a member for six months, more or less, as a punishment for some wrong he has committed, for if he repents he is to be forgiven, otherwise the law itself states the penalty.

If the church had penalties, justice would require that they be graded according to the seriousness of the offense. But there are none. The man who defrauds his neighbor of five dollars and will not repent, is as dangerous to the welfare and spiritual life of the church as the one who defrauds his neighbor of five thousand, and if he is unwilling to repent of the smaller offense, he would not repent of a greater one. The duty of the church is made plain: he must be cast out; not for his *act* of sin, but because through impenitence he has become dead to the law, a dead branch which can bear no fruit. The church is not authorized to do more, nor is it justified in doing less.

Justice and judgment is the penalty which is affixed unto my law.—Doctrine and Covenants 81: 1.

(The end.)

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WHAT IS A SEER?

How are seers constituted or made? What can they do, that no other men can? In order to get correct answers to the above questions, we will apply to the law and the testimony.

I will first call attention to the testimony of Joseph Smith, the Seer. Here is what he said that an angel told him: "He [Moroni] also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book."—Church History, vol. 1, p. 13.

As sure as the above testimony is true,—and I have no doubt but it is true—all former seers had been constituted or made by receiving and using the Urim and Thummim. Joseph Smith the Seer was so constituted. He testifies that, "At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate"; that this same heavenly messenger [Moroni] delivered them to him. (Church History, vol. 1, p. 17.) Here Joseph Smith was constituted a seer, as seers had been constituted in ancient times. It had been a long time since there was a seer, to the day that Joseph Smith was constituted one, but we see that he was made a seer like the others had been before him. We soon see there was a demonstration that showed beyond successful contradiction that he was a seer, for he commenced to translate from the Nephite record that was written upon the plates, into the English language, by the Urim and Thummim that the angel delivered to him; and in addition to this he commenced to receive some grand and glorious revelations by means of the Urim and Thummim, as other seers had done before him.

Now let us compare his testimony with the testimony of the ancient prophets; but before we do that we wish to call the reader's attention to the fact that Moroni, who deposited the plates and the Urim and Thummim in the hill of Cumorah, had charge of them until he delivered them to Joseph Smith, and after he had finished the translation of the unsealed part of the plates, he delivered the plates, and the Urim and Thummim back to the angel Moroni, who has charge of them to this good day.

We will now consider the testimony of the witnesses. We find in the Book of Mormon: "And whosoever has these things, is called seer, after the manner of old times."—Mosiah 12: 21. The things referred to in the above quotation were the Urim and Thummim. This testimony is in harmony with the testimony of the angel Moroni to Joseph Smith, jr.

Again we find by reference to the Book of Mosiah 12: 19: "Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages; and they have been kept and preserved by the hand of the Lord, that he should discover to every creature who should possess the land, the iniquities and abominations of his people."

From the above we gather that God has prepared the Urim and Thummim for the purpose of revealing great things to his people, yea, greater revelations than he gives by any other means, as we learn by reference to Mosiah 5: 80, Authorized Version: "And also, things shall be made known by them, which otherwise could not be known."

King Limhi said that a seer is greater than a prophet. Ammon said that a seer is a revelator, and a *prophet also*; and "a gift which is greater, can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God."—Mosiah 5: 76, 77.

From these references we learn that a seer is a prophet as well as a seer; hence, sometimes seers are called prophets. Yet all prophets are not seers. For many reasons prophets are called and ordained by the Lord, but are not constituted or made by receiving the Urim and Thummim and receiving the gift to use them. Again we find no account of there being more than one *seer* at the same time in the world, while it is common for *prophets* to be contemporary.

Again we find that whosoever has the Urim and Thummim and is commanded to look into them, the same is called seer. In connection with being revelators they were translators of ancient languages by the Urim and Thummim.

We will next notice what Noah Webster, LL. D., has to say upon the subject of a seer: "Seer; one who sees; as, a seer of visions. 2. A prophet, a person who foresees future events." We see that Webster's testimony is exactly in harmony with all other witnesses that we have examined upon the subject. He tells us that they receive revelations by different means, and that they are prophets, as we have seen that Ammon testified that a seer was a prophet also.

We will now make a summary of what we have learned by our application to the law and the testimony upon the subject. We have found that it is God's prerogative to constitute, or make seers in all the past ages of the world by the means that he has prepared, which is, and was the Urim and Thummim. The angel Moroni testified to Joseph Smith, jr., that to possess and use the Urim and Thummim was what constituted seers in former times; that is to say, before Joseph Smith was made a seer, by receiving and using the Urim and Thummim. We have found that God has no other means to constitute or make seers. We have found that a greater gift can no man receive than to be constituted a seer, and that they can know of things past, present, and future, and that they are translators of ancient languages. We have learned that a seer is a prophet as well as a seer, and that there never has been more than one on the earth at the same time; while there have been at different periods of the world's history a number of prophets that were contemporary. We have found, even by the testimony of Noah Webster, LL. D., that a seer receives revelations by different means, and that they are prophets. We have seen that Ammon said

that a seer is a prophet also. All seers are prophets; but not all prophets are seers, as we have found. It seems to me there is not much trouble to decide what a seer is if we only apply to the law and the testimony upon the subject. I submit this for the consideration of all whom it may concern.

E. W. NUNLEY.

Mothers' Home Column

EDITED BY FRANCES.

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Home and Child Welfare Department, September Reading.

WE SHOULD GUARD THE RIGHTS OF CHILDHOOD.

He who has never tried the companionship of a little child has carelessly passed one of the greatest pleasures of life.

The gleeful laugh of a little child is the best possible home music, and the graceful figures of childhood are the most beautiful statuary.

The infant, in his tiny, beseeching weakness, appeals to the hearts of all who see his helpless form. His little arms are more irresistible than a soldier's, his lips are touched with persuasion that great men have not.

How great was the wisdom of God manifested in implanting in the maternal breast that strong love of its own children that will cause the sacrifice of life in their interest!

This lays deep and broad the foundation for their future education and development.

The command of Christ was, "Feed my lambs," meaning to impress upon his church the duty of caring for the children at the earliest possible period of their lives. Nor can parents and all wellwishers of humanity be too careful to fulfill the promptings of their natures, and the command of Christ in this matter.

One can not tell when the human mind is not in a condition to receive impressions from exterior moral forces. In many instances the most secret and unnoticed influences have been operating for months, and even years, affecting the morality of the individual. Instances are revealed where the fondest parents have been wholly unaware of agents of evil, working upon the morality of their child until it was revealed in open ruin.

The safest plan to secure the moral safety of a child is to begin at the earliest possible moment to lead the mind along proper lines. What a sad picture, when a wretched son or daughter is presented to the parent's view, and glancing backward over the time when plastic will was wholly in their hands, they see many mistakes they have made in the bringing up of their child, and they realize the ruin is partly due to their failure. Many parents are hard pressed by care and labor, and sad to say, some are careless and do not realize that the molding of the character of the young is far more important than the feeding and clothing of the body after the fashion of the times; and many things are neglected that seem trivial matters at the time but in after years affect many lives.

The matter of first importance in the training of the child is the converting and training of the parent, that here may be an exemplary teacher and guide for the imitative mind.

Parents, present and prospective, should study well their duty and the rights of their child. He has the right to be well born, mentally and physically, properly cared for in infancy, and wisely trained to manhood. Too often the child is not considered the important being he really is, and the parents overlook the painstaking care required in his bringing up. Careless of his feelings, they will scold instead of reproving soberly and quietly. Forgetting the danger to the child's self-respect, they employ shame, reproving before others, ridiculing, treading down its feelings, and thus awakening in its bosom a malignant disposition. He is defenseless, not allowed to argue, is often tried, condemned, and punished in a minute, by a parent who acts with less reason than a brute, when, upon more mature examination, the condemned child is found to be innocent of the charge. The result is, the little fellow feels himself a medium upon which the irate parent spends his temper, and of little consequence in life. He sees himself a convenience for grown-up people, hardly supposed to have any rights, is snubbed and chastised until he learns to dodge government and elude authority; then he is whipped because he is such a liar no one can believe in him.

I once knew a little girl whose parents were dead, and she was existing with an old man and woman. Her brilliant mind at an early age attracted attention of all who met her. In presence of the child, remarks like this were made to the foster mother, "Your little girl has remarkable intellectual ability," whereupon the old lady would reply, "Yes; she is smart, but the biggest liar you ever heard talk." The little, innocent eyes would fill with tears, the little bosom heave with anguish at the mother's cruel words. Ere long that hard saying hardened the feelings of the child and she grew along the very lines that the woman was throwing out, until she became a ruined outcast and landed in a "rescue home" for fallen women. A promising light to society and the church was snuffed out by the thoughtless, careless management of her guardians, and in them lies much of the blame for her fall.

Children are more easily led to do good by examples of loving kindness, and tales of well-doing in others, than by being threatened into obedience by records of sin, crime, and punishment.

Oh, what a responsibility, to form a creature, the frailest and feeblest that heaven has made, into the intelligent, fearless sovereign of the whole animated creation, the interpreter, adorer, and representative of divinity! We should begin this great and important task by prenatal culture and influence upon the infant mind by impressions of sincerity, truth, honesty, and all virtues belonging to moral and religious character. Thus being what we should, and by continuous example the welfare of our child is insured in this life and the life to be.

Home, whose name touches every fiber of the human heart

with its angelic fingers, must be a haven of rest and peace to our children and enwrap them in its hallowed influence as a protection from the evils surrounding them. If not so, we, as parents, have failed in making home what God intends it shall be.

Home influence may be estimated by the force of its impressions. It makes the first impressions upon the mind of the child, and they are as indelible and durable as life. Home influence is either a blessing or a curse. In either case it is mighty, commencing at birth, going through life, clinging in death, and reaching into eternity. It is great, silent, irresistible, and permanent.

Many a gilded palace is not a home. Our home is what we make it. Some of us, perhaps, are in the habit of building, in our minds, ideal homes. They are generally made up of outward things, houses, gardens, carriages, ornaments and appendages of luxury; and if in life they are not realized, we make it a business to be and make others miserable. It is said that half the women of our country are unhappy because their homes are not as luxurious as they wish.

A tent may be, and often is, more of a home than a palace. If the spirit of congenial friendship link not the hearts of the inmates of a dwelling, it is not a home. If love reign not there, charity spreads not her mantle over weakness, peace prevails not, and religion lays not her hand in benediction on every head, the home is not complete.

Parents, with us lies, in greater measure than we realize, perhaps, the forming of the character of society now and in future time; the progress and accomplishment of God's purposes through his church. We should look well to our home. Make it a type of heaven by faithful service, maintaining the family altar, which is the threshold of heaven. The home that honors God with an altar of devotion may well expect to be blessed.

The dew of heaven falls upon the house where prayer is wont to be made. Family worship, in itself, embodies a hallowing influence that pleads for its observance.

Trials will enter a household. The conflict of wishes, clashing of opinions, and many other causes, will ruffle the family machinery. There is need then of some daily agency that shall softly enfold the homestead with its hallowed and soothing influence. The father needs that which shall quietly lift from his thoughts the disquieting burden of his daily business and bring him back to the duty nearest to him, the training of his children; the mother needs that which shall smooth down the fretting visitation of her increasing toil and trial; the children need that which will neutralize the countless agencies of evil that ever beset them.

Our Father knows all of these needs and commands us to family worship, as the means to lift us above all of the trials of life, and near to him, that he may pour into our souls his Spirit, that by its influence the mind may be expanded, the heart softened, hopes elevated, pursuits ennobled, the world cast into the shade, and the kingdom of heaven and its righteousness realized.

The great wants of our intellectual and moral natures is here met, and home education becomes impregnated with the spirit of preparation for eternity. Family worship, then, is one of the chief necessities of the family, as also a covenant promise to our God.

A brother, of the priesthood, once told me that in his labors as a visiting officer he called at the home of a family of Saints whose every member was faithful to the service of the Lord. The Holy Spirit revealed to him that their success spiritually was primarily due to their constant, sincere, family devotions. In after years the sons became worthy representative ministers of the gospel, the daughters faithful handmaidens of the Lord.

The voice of the Lord to his Saints from time to time, is special exhortation to family devotions, with a renewal of the promise that peace will abide therein and the children will be protected, guided, and guarded by his hand.

If we are diligent in the discharge of duties nearest to us, we shall finally be enabled to perform every work required, however great. If we pass by the little things, reaching for something that is great and renowned in the minds of men, we do so at the eternal cost to ourselves and those dependent upon us for example and guidance.

There is no calling so noble as that of parent, no broader field in the interest of humanity than the home. What a grand privilege to be called upon to labor in this capacity, and yet what a serious undertaking!

May heaven help us to fill this high and holy calling in an acceptable way, that we, with our children, may develop symmetrically into a full and complete salvation.

MOLLIE DAVIS.

EXPLANATION.

We regret that the reading for this month is so late in appearing. The article designed for this number was lost in the mail, and in hope that it might be recovered, the place for it was held open. We regret the break in the regular course occasioned by its loss, but trust that the substitute offered may prove acceptable, and that the missing paper may be found, or possibly rewritten for later use.—EDITOR.

Letter Department

IPSWICH, AUSTRALIA, August 20, 1912.

Dear Herald: Although great seas may divide us, yet thanks to our dear Father in heaven, they do not sever the tie that binds, but just so long as we are joined to our dear Master by the bond of charity, so long will we be bound to each other, and have an interest in each other's welfare.

I am pleased to say that since writing you last, I have been enjoying the blessings of the gospel of our dear Father. One great blessing I longed and prayed for especially, I have just lately received, and that is my patriarchal blessing, which I received under the hands of Patriarch F. G. Pitt. I was told some wonderful things, and received some wonderful promises which will help me in my journey through life. I have realized that He is my all in all. He is my Great Physician, Counselor, and Guide. Yea, he is the very source of my existence, and I realize that without him I can not live. His very words are life to me; not only to my spirit, but also to my body.

I know that the gospel is true, that this church is His, and that he who stands at its head on earth has indeed been called by God to that position. I have the kindest and warmest feelings of love in my heart toward our dear president, and I pray that in his declining years he may be blessed with health and strength, and may receive the sustaining faith and prayers of the Saints, and also their kind sympathy.

I have shed tears of sorrow for our beloved president, when I read the HERALD and saw evidences of jealousy, slander, and hate on the part of some, thus making the load heavier instead of lighter, and causing sorrow, anxiety, and unnecessary worry, instead of joy, peace, and happiness. I have had papers and literature sent repeatedly by W. D. C. Pattyson, Saint Joseph, Missouri; also from a Mr. Grant, Grand Rapids, Michigan. To these and all others I say, that though I am the only Saint in this town, my testimony of the gospel and of Joseph Smith our president is such that I can say that none of those things sent me can move me.

My ambition is to continue faithful to the end, and do my utmost to spread this glorious gospel.

Oh, that we may all be filled with charity; that we may be able to escape those things which are coming on the earth, and that finally we may be saved in the celestial kingdom of God, is the prayer of

Your loving brother in Christ,
F. EDGEWORTH.

NEW LISKEARD, ONTARIO, September 3, 1912.

Dear Saints: As I am not able to go about and help at the daily housework, I feel it is a duty for me this afternoon to write to the HERALD. I love to read the beautiful and encouraging letters its pages contain.

I am not strong in body, and have spells that seem to come from my heart and go to different parts of my body, making it numb. I have taken these spells for about seven years. I ask an interest in the prayers of the Saints that if it is God's will I may get stronger in body and in this glorious latter day work. I feel I am the weakest of all his creatures. I come short at many times in doing my duty, and fall by the wayside at many times, yet I am prone to wander and say and do many things which are displeasing in God's sight. Pray for me, that I may overcome and come up higher.

We are expecting Elder S. G. St. John back, to labor in this part of God's vineyard after the October conference. We have a nice branch of Saints here. Elder William Thompson preaches here every Sunday afternoon and evening, and we also have prayer meeting every Wednesday evening. We have good interest in all our services. I believe there is a good work to be done in these parts. We feel we need the prayers of the Saints of God that his work may prosper in these parts.

A sister in the bonds of love,
NETTIE C. SHEPHERDSON.

INDEPENDENCE, MISSOURI, September 8, 1912.

Dear Herald: More than five years have passed away since my eyes first looked upon this lovely country. It still remains good to me, with its great variety of vegetation, fruits and trees. I find the people here much as elsewhere, with all that pertains to humanity: good, bad, and indifferent. My experiences of the past have taught me not to expect too much of others, but to help myself all I can with God's help. Religiously, it seems to me that the opportunities here to do good and be useful are plentiful. Perhaps one of the greatest opportunities to accomplish a great end in these precarious or perilous times, is the United Order of Enoch. Is not the world heedlessly planning its own ruin? digging its own grave? Is it not but a new people in the same arena, and so busily absorbed are the masses, old and young, rich and poor, in their vocations, that it seems almost impossible to call their attention to that which is of most vital importance? With almost lightning rapidity they dash on and on, until one's soul is all aglow with the light of heaven, calling for a cessation and time for sober reflection. One, aye, two stop to get their bearings and to cast anchor safely in the moorings.

Oh, kind reader, may not I be permitted to call your attention to that which is good, pure, and holy. Oh, how fleeting and transitory are all things here below! Will you not look to that heavenly home, the home of the redeemed, the paradise of God?

Humbly and sincerely your brother,
D. W. SHIRK.

CENTRALIA, ILLINOIS, August 27, 1912.

Editors Herald: I live here among a small bunch of Saints and am trying to help along with the latter day work in my weak manner. We have a Sunday school and prayer meeting, but not much preaching. I was at the reunion near Cisne, Illinois. I enjoyed it very much and received much

strength from the powerful sermons I heard. I ask all the Saints to pray for the one who gave the false report on an innocent one of my household; yes, pray that they may turn from the wickedness of the world and learn of the gospel of Christ.

Saints, pray for me that I may continue in the faith and have strength to bear all my persecutions, for they are many. Brother Morris and Brother Henson were here the 25th and we enjoyed their sermons.

Your sister in the faith,
608 KELL STREET. MRS. HAWTHORN.

Dear Herald: I thank God and wish to thank you for your editorials, also other articles and letters. They have been such as to build up the faith of the readers, and this is what we want. One of the missionaries said in a sermon some time ago that "we must have faith." I love such preaching as that; it is in harmony with Jesus Christ. He taught the people to "have faith." By reading the Bible and the Book of Mormon we learn that the ancient saints received many blessings when they had faith. I am trying to have more faith, and hope and pray that we may all have more.

Jesus Christ said, "Be ye perfect, even as your Father in heaven is perfect." Some of the members think that this is not possible; but one of our missionaries said in a sermon a few years ago that "God wants us to be as perfect in our sphere as he is in his," and I think this is the correct interpretation of the verse. Jesus Christ also said that the "pure in heart shall see God," and that "Zion is the pure in heart." So I believe that God wants us to improve and become perfect and pure in heart and I believe that we can, especially if God will help us.

I see some of the brethren and sisters that don't make any mistakes or do anything wrong that I can see; they don't want to, and there are others who make only a few mistakes, and there are still others who make a great many mistakes. The latter may be a little more careless in their ways; I do not say, but I believe it is our duty to try and improve and do better in the future than we have done in the past. I am willing to try.

Brother Fred A. Smith told us in a sermon that "we have not made the advancement that we should have made." We call Lamoni, Iowa, a stake of Zion; and we call Independence, Missouri, Zion, and the spot where the great temple shall be built. I believe this to be true. I know, also, that Zion is the pure in heart, for the Lord says so in Doctrine and Covenants 94: 5.

For thirty years I have noticed that the revelations in the Doctrine and Covenants are coming true. They are being literally fulfilled, one after another, and just as sure as we are living they will all be fulfilled; they will all come true, for the Lord says so in Doctrine and Covenants 1: 7: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled."

I am hoping and praying that Jesus may soon come to reign and to rule, whose right it is when righteousness and peace will cover the earth, and many good changes will be made, and may we be ready and found worthy to meet him in happiness.

May God bless you and help you is my prayer,
EDWIN T. DAWSON.

PLYMOUTH, MASSACHUSETTS, September 10, 1912.

Editors Herald: Feeling very much impressed to give you my thoughts in your pages, I could not rest till I expressed my feelings in letter form. Looking over the letter that our worthy Bishop Bullard had written, I believe it is my duty

to say to the HERALD, it expresses the sentiments of my heart.

I was at the reunion that had assembled at Onset, Massachusetts, and felt the Spirit of the Master in a very great degree and enjoyed the association of the Saints very much, but could not see through some things as I wished, and when our brother presented that which was given by revelation to the church, I was glad to see our worthy brother speak of those things which were given for our warning while at the reunion. I heard some powerful sermons, among them one from U. W. Greene on the gathering, which I firmly believe. I can say to him that it is a subject that is near my heart, and I intend it to be first in all my avocations in life.

I don't know how to express myself to you, but the work is so precious to me that I can hardly keep still and keep myself under control. I have read your precious pages and am willing to let you know my attitude toward this work, and I seriously believe in the spirit of reciprocity, as it is in touch with our Savior's words: All things whatsoever ye would that men should do to you, do also to them. I will say a word of encouragement: Do not complain about the dark clouds that we may have in this stage of action, for they are as needful as the sunshine. The apostle declares that he gloried in tribulation and tells us the reason why: it gave him experiences that no other way could give.

I am trying to keep the work before the people as well as I can. I can say that when a door is closed against me, another one is opened right under their noses. The truth makes the people rage. Dear Saints, it reminds me of sailing along close to the land, where we have a puff once in a while and then a calm; for I think sometimes that they are going to say something, but it turns out to be a puff of wind. I am going to try, with the help of the Lord, to seek out the sheep, that they may come into the fold and be fed from the hands of the Master.

I want your prayers, dear Saints, that I may be master of my situation. There is one thing that encourages me, and that is that Brother F. M. Sheehy and also Brother U. W. Greene believe that I can fight my way through. I believe, dear brethren, that you are correct, for the Spirit bears witness. If any of the Saints want to see me show up, my address is 164 Standish Avenue.

N. R. NICKERSON.

KINISTINO, SASKATCHEWAN, September 1, 1912.

Dear Herald: With thankful heart I write a few lines to your columns this morning, for all God's blessings to me. I have had many dark hours of trouble and trial, but yet have seen the hand of God through it all. It has been the means of drawing me closer to him, and I have learned to trust him more fully.

I have only heard one sermon in over two years, yet I am living in the hope that ere long we shall be able to meet with the Saints. I would like to live where we could attend church and take the children to Sunday school, but until then we shall continue to study the lessons at home.

We are having much rain this season, and the crops are better than ever before. If we do not have a killing frost in the next ten days they will all be harvested in good shape. The berry crop has been wonderful; over three hundred quarts having been picked on this quarter section.

Wishing the HERALD readers success,
MRS. WILLIAM JEWELL.

SIoux CITY, IOWA, September 7, 1912.

Dear Herald: I wish to bear a testimony through your paper. I attended the reunion at Council Bluffs and called for Brother Hilliard to administer to me, placing myself in the Lord's hands for his mercy and kindly dealing, as might

seem good. I was administered to by three brethren: C. J. Hunt, Columbus Scott, and George Hilliard. I received immediate help. I have been liberated from the thing that had power to press my mind by reason of conditions that are over me in this life. God knows all, and my health has suffered much, but now I am brought to know I have received a blessing from God and my mind is at perfect peace as concerning the things over which I was so distressed. I indeed have had a taste of both trial and blessing.

Your brother,
GEORGE ELSON.

COLGATE, SASKATCHEWAN, September 6, 1912.

Dear Saints: Have just been reading some of the blessings and experiences of others, and feel that I should tell of a great blessing we have just received.

Our baby girl, only fourteen months old, was stricken suddenly and violently with convulsions on August 22. Medical aid was secured as soon as possible and after working with her for three or four hours, during which time it seemed all we could do to keep her alive, she got easy and rested well for two or three days. But on Sunday she showed symptoms of a return of her trouble and got so bad the physician was again summoned. My husband also drove over twenty miles for an elder, returning after midnight, for it had been shown him that earthly help alone could not save her. She was administered to three different times, but seemed to get weaker, and we again called the doctor and a trained nurse, for we were all worn out, and she needed special care.

About ten o'clock Monday evening, after going from one convulsion into another, she seemed to grow easier and finally slept; never waking until 9 o'clock the next morning. She was a new baby, but such a weak one. Her recovery from then on has been remarkable,—the nurse said she never saw anything like it; but she does not understand things as we do.

Baby's trouble was due to teething and indigestion. We certainly feel to thank our heavenly Father, and feel like making a greater effort than ever to live as we should.

Baby seems all right now, with the exception of her left arm. She does not seem to have much control over it, although it is slowly gaining. We ask to be remembered, that if it is the Lord's will she may be fully restored to health.

In bonds,
MRS. J. R. NEILL.

WIGAN, LANCASHIRE, ENGLAND, August 24, 1912.

Dear Editor: I rejoice to be numbered amongst the few followers in this town of this latter day work, and stand the great persecution which we have to undergo, along with my older brethren and sisters. If it were not for the help of our Master I am sure we could not stand it. We started in our open air meetings and I am sure we have done some splendid work; we have had all sorts of opposition and by the help of our Great Redeemer we have been able to overcome all obstacles.

Elder W. H. Chandler, who has been laboring amongst us for a period of ten months, coming in all sorts of weather, has been the means of all the good work that has been done here, and may God give him health and strength to do some more of his good work in this part of the vineyard.

I thank God for the training I have received while laboring with Brother Chandler, and in time to come I hope I may be of some little service to the church. I am trying by the help of God to overcome all the evils that I was subject to before I joined this glorious work; for it must be observed that there are two moral kingdoms, and every one of us is subject to either one or the other. If we believe in Christ,

and deny ungodliness, worldly desires, etc., and live soberly, righteously, and godly in this present world; if we do justly, love mercy, and walk humbly with our God, then do we belong to Jesus Christ and are the proper subjects of his kingdom. But, if we live in the practice of sin, if we indulge the lusts of the flesh, to the pride of life, and are determined not to submit to the gentle yoke of our Savior, then we belong to another kingdom. We must be subject to either the Prince of Peace or the prince of the power of the air, the spirit that now worketh in the children of disobedience. We, then, should all see that we follow our Master faithfully, and take our place amongst his faithful followers. We should set him on his mediatorial throne, and he should reign unrivaled in our hearts and affections. We should all try to love his people, to value his word, prize his truths, defend his cause, and serve him all the days of our lives in simplicity and godly sincerity.

Elder W. Spargo and Elder J. Spargo, the two old Wigan veterans, are still active in this good work. God bless them, and may he lengthen their days to fight for our cause. We have had the Anti-Mormon Society lecturing on our market, exposing the evils of the Utah Mormons, and actually trying to drag Joseph Smith along with their evils, but I thank God that Brother Chandler, along with our own branch members, was able to stand up and fight for the true character of our late president as being a true and honest man, and a nonpolygamist, and we are showing the public of this town that we know more about the evils of Mormonism than the so-called Anti-Mormon League.

Brother W. H. Chandler and Brother E. Maloney took the steps and challenged the speaker, Mr. McKay of Liverpool; said that they were willing to debate the difference between our church and the Utah church; but they would not accept it, and walked away.

Then up comes the Seventh Day Adventist with a nice little mouthful on the Sabbath question. Brother Chandler stood up (like a young war horse) and accepted the challenge, but they want him to debate in a sort of a go-as-you-please way; but Brother Chandler wanted an official representative or else he would not debate on the question, and they have not found him one yet. So I firmly believe that God is working with us and helping us to overcome all these obstacles, and I hope and trust that all the members of our church will stand out for the truth. So long as we have got the King of Glory on our side we are sure to be rewarded for our labor, and I pray that God will bless all the ministry with his Holy Spirit, and stand by their sides through all persecution.

Your brother in Christ,
J. ENTWISTLE.

POOLSTOCK, 23 Walmer Street.

Reunion of the Spring River District.

The Saints of the Spring River District met at the Lincoln Park, Pittsburg, Kansas, August 9 to 18, for their annual reunion, having been called to order by Elder Charles Kyser, president of the reunion committee, at 2.30 p. m., for the purpose of organizing. District president, T. W. Chatburn, and assistant missionary, Henry Sparling, were chosen to preside with power to choose assistant. Sister F. McNichols was chosen as chorister, with power to choose assistants; Sister Brokaw as organist, to choose assistants; A. C. Silvers secretary, and to be one member of press committee, with power to choose assistants. Press committee were A. C. Silvers, Sister M. C. Holsworth, Sister Nellie Hempel, and Joe Rogers. Financial committee, Brethren Leonard Conner, J. M. Richards, and W. H. Smart.

The presidency were authorized to appoint speakers, and time and nature of meetings.

There were twenty-six preaching services, with six sermons on the streets. Speakers were F. C. Warnky, A. C. Silvers, J. Arthur Davis, J. Frank Curtis, G. H. Hilliard, Henry Sparling, Ellis Short, Roy Slye, J. T. Riley, Lee Quick, J. A. Gunsolley, and F. M. Conner.

Prayer meetings at 9 a. m., except last Sunday at 2.30 p. m. Twelve were led into the waters of baptism on the last Sunday at noon, and confirmed at the 2.30 prayer service.

The auxiliary work was in good hands, as well as the preaching. Sister H. A. Stebbins was in charge of the primary work especially, and did a great amount of good. Sister Flo. McNichols had especial charge of the Book of Mormon normal work.

The presidency were very kind in granting time for the work, but then, it is but just a part of the great whole.

On the 17th, at 2.30 p. m., a meeting was held to permanently organize into a reunion association, which was done by placing the missionary in charge and district president to preside over the association; S. G. Carrow elected secretary, and L. H. McCall treasurer. Reunion committee or board to consist of five; the other member named was F. Sutherland.

Motion prevailed that we hold our next reunion in 1913, time and place not selected.

We are truly thankful for the use of the beautiful park and for the kindness shown us at Pittsburg, and also for the able assistance we received from those Saints who do not belong to our district, and yet who show the true Saint spirit by their kind and profitable assistance.

The newly organized quorums were also in evidence by their meetings, and we trust the time will not be far distant when these bodies will be a power for the good of this great work.

S. G. CARROW, *Secretary*.

JOPLIN, MISSOURI, 2502 Maiden Lane.

Central Oklahoma District Reunion.

The reunion of the Central Oklahoma District was held at Ripley, Oklahoma, August 16 to 25. Brethren J. F. Curtis, R. M. Maloney, and J. E. Yates were chosen to preside.

The speakers were J. F. Curtis, Ammon White, Hubert Case, R. M. Maloney, F. C. Keck, W. M. Aylor, J. E. Yates, E. D. Bailey, and E. Dillon. The sermons were very good and the prayer meetings were characterized by the Spirit's presence. Every meeting was profitable to those in attendance. One session was devoted to Sunday school work and one to conference business.

On the night of the 23d a program was rendered by the Saints and friends, which was highly appreciated by Saints and outsiders.

Five were baptized during the reunion.

It was voted to hold a reunion next year, the time and place to be left to the missionary in charge and the district officers.

DELICIE BLY, *Secretary*.

Spokane, Portland, Seattle-British Columbia Reunion.

This reunion has passed into history and will be remembered with pleasure by those who were fortunate enough to attend. The rain on Thursday hindered the committee's work, so the time Friday was taken up with final arrangements by the committee, consequently the Sunday school and Religio conventions were held on Monday and Tuesday afternoons.

Saturday the Seattle-British Columbia conference was held. Preaching at night by Elder G. W. Thorburn. Regular services on Sunday.

Monday the reunion was formally organized and everything went off satisfactorily, notwithstanding the severest rain-storm of the season, which lasted most of one night and all the next day, turning several degrees colder, much to the dis-

comfort of the campers. However, there was no serious inconvenience.

The attendance was not so large as it should have been. We believe many plan a vacation at other times and spend more than two or three reunions would cost them, and we can not understand why they do not arrange to attend these reunions.

We are glad to hear those who did attend planning to attend the next reunion, which will probably be held at Vancouver, Washington.

Our hearts were made to rejoice when seven children were baptized, five being the age when the Lord has said they should be baptized if they have been properly instructed.

One of the number was a son of Brother and Sister Leo Shupe, who had come over three hundred miles to attend the reunion.

Elders T. C. Kelley, George Thorburn, William Johnson, Premo, and Plum, of the missionary force, assisted by others holding the priesthood, did all in their power to make the reunion a success. We missed Brother Sheehy's congeniality.

Brethren Kelley and Thorburn held meetings the week following the reunion with good attendance, closing to go to Burlington, Washington, where Brother Kelley was to debate with a man from the Millennial Dawn faith.

We were saddened by the news of Brother Keeler's death, but having heard him say it was his "one desire to die in the harness," and knowing he had a dread of ever being superannuated, we rejoice that the end came so peacefully, and extend our sympathy to his afflicted companion.

A committee was appointed to form a reunion association, each one who joins this to give what they can, making one dollar a basis, hoping thereby to have the financial side ready when reunion time comes. As it is never too early to begin planning, let us all plan to make the 1913 reunion the best we have ever had.

HATTIE WARD.

From Nebraska.

On September 8 a goodly number of Saints, together with a fine representation from the outside world, assembled in the Saints' new church in Comstock for dedication services at 11 a. m. Apostle F. A. Smith was present, according to previous engagement, to preach the dedicatory sermon, and J. R. Sutton made the dedicatory prayer, and in behalf of the branch C. W. Prettyman, in a few well chosen words presented the deed of the property to F. A. Smith, who received the same in behalf of the Bishop and the church.

The sermon by Brother Smith was a masterly effort, and was well received by all present. The edifice dedicated is a very neat building, twenty-six by thirty-six feet, walls fourteen feet. Building cost about twelve hundred dollars. The Saints purchased one lot and the city gave them one. The building and ground complete is worth about two thousand dollars.

The Saints here who compose the number that contributed in money and work toward this building are only a few in number, and while the building was being erected, and after it was advanced far enough to begin shingling, a small cyclone came along and razed the building to the ground and destroyed much of the material. This was a hard blow on their effort, as they were all comparatively poor, and as they felt that in making the contributions for the first building, now destroyed, was all they could stand from a financial standpoint; yet they felt that to stop at that juncture was to admit defeat, so they all mustered good courage and made an extra effort, with Brother J. G. Bills as their leader in construction superintendence.

Some of the citizens of the town gave quite liberally, and in a short time the building was again under headway, and

this time it was carried to its completion. The building was all paid for in about a year's time. If I have the matter still correctly in mind, the committee was composed of Brethren C. W. Prettyman, John Naab, J. C. Bills, and Ed Fretz. These men certainly worked assiduously to the accomplishment of their work, and the Saints have, as a memorial to their names, the pretty church building in a nice, thriving little city.

From this place the writer and Brother Prettyman will go to Gering to attend the reunion at that place, which commences September 13, continuing to the 23d.

The work in the State is progressing quite well, but I notice that the Saints are not paying the usual amount of tithing into the church. Some are doing well, and others, who are better able to pay, are paying nothing at all. I wonder when the Saints will all see their duty and do it, and one thing sure, Jesus says, "Where your treasure is, there will your heart be also. Ye can not serve God and Mammon." Our great aim should be to lay up treasures in heaven by keeping all the commandments of Christ at whatever cost.

J. R. SUTTON.

Southern Indiana Reunion.

The second reunion of the Southern Indiana District convened with the Union Branch, near Wirt, Indiana, August 30, at 2 p. m. The meeting was called to order by district president, Elder John Zahnd. R. C. Russell, H. E. Moler, and John Zahnd were chosen to preside; E. O. Byrn, secretary; H. E. Moler chorister and organist, with power to choose assistants; Alma D. Brown and B. F. Short were chosen ushers; Fred Kendall and Jacob Williamson marshals, to care for the grounds, tents, etc. Upon motion the presidency of the reunion were chosen as a committee to arrange for services throughout the reunion.

The different phases of the work were given attention. The Sunday school was given two sessions, John Zahnd, district superintendent, being in charge. Two sessions were devoted to the Religio, E. O. Byrn, president of the association, and Sister Rose E. Davis of the home department work being in charge respectively. A paper was read concerning the home department work of the Sunday school, being sent in by Sister H. Glenn, who has charge of that work in the district. The various phases of the gospel work were considered, with some benefit to the workers of the district.

One session was devoted to the work being done by the various homes of the church, also Graceland College. Brethren H. E. Moler and John Zahnd having charge, the two sessions were devoted to round table work; Elders R. C. Russell and H. E. Moler being in charge, subjects under consideration being the historical and general phases of the work and music.

While our general missionary in charge, Apostle R. C. Russell, was hindered in that he could not be present the entire session, his presence and service the latter part of the week, as also others of the missionary and local forces, were greatly appreciated, and helped to strengthen and edify the Saints present.

The preaching was done by Elders R. C. Russell, H. E. Moler, Jacob Halb, John Zahnd, E. O. Byrn, and Priest Charles Nolan, of Dana, Indiana. There were nineteen preaching services, eleven prayer and social services, including one sacrament service, three Sunday school sessions, two Religio sessions, and other services as mentioned above. There were seven tents on the ground.

Motion prevailed that we hold another reunion in 1913. The following committee were elected to provide for same: R. C. Russell, John Zahnd, Sister Rose Davis. At a late business meeting, upon motion, Jacob Halb and Charles Nolan were added to the committee. The committee are to select time and place for next reunion.

The spirit of peace and rejoicing was present in the various services. While it was quite evident that some of the greater blessings the Master had promised his people in such assemblies were not received, the requisite unity of the Spirit not being manifest among his servants, surely it is to be hoped that higher ideals and a greater development of faith and the characteristics of the Christ will insure a more perfect union among the laborers of the vineyard in future efforts, that the Saints may receive the blessings and edification necessary to their development, such as follow the humble, faithful efforts of his servants.

A vote of thanks was given to the Saints of Union Branch for their kind ministrations during the reunion. At the closing service Elder R. C. Russell was the speaker, assisted by Elder Jacob Halb. The theme was, "God is love." A good interest was manifested.

E. O. BYRN, *Secretary.*

Reunion at Belvidere, Illinois.

This was the first joint reunion of the Northeastern Illinois and Southern Wisconsin districts, and was held at Belvidere, Illinois.

Many in these two districts had looked forward to this reunion, the joint reunion being a new step for us, but I am glad to report that practically all those who attended were pleased with the results and look forward to the 1913 joint reunion to be held in the same place.

Elders F. A. Smith, Gomer R. Wells, and John F. Garver, all of Lamoni, Iowa, assisted the local missionaries of the two districts in preaching, their help being very much appreciated. Elder Wells also had charge of the Religio and Sunday school work, and we feel that a deeper interest was awakened through his talks along those lines. Elder Garver gave us a soul-touching talk on social purity. All were delighted with the unexpected appearance of Elder F. A. Smith, short though his stay.

The attendance was good; many outsiders dared to come in, and the local paper gave us daily space of nearly a column. Seven were baptized; the Spirit was manifest through the gift of prophecy in our prayer meetings, and a good spirit prevailed throughout the entire reunion.

The sacrament was given Sunday, September 1; all rejoiced for the privilege of renewing their covenant with the Lord.

A new committee was chosen for the 1913 reunion, and we trust that all in both districts are planning to attend.

J. A. BRONSON, *Secretary.*

Reunion in Northwestern Kansas.

Reunion of the Northwestern Kansas District was held at Alexander, Kansas, August 17 to August 26. W. E. Peak was chosen to preside, assisted by J. A. Teeters. Maud Peak was chosen organist, assisted by Eva Teeters.

The tent was pitched on the bank of the Walnut River in the shade of the beautiful trees. There was not a large attendance, but those who were there had a spiritual feast, and expressed themselves as well paid for the trouble incident to coming.

There was prayer meeting every morning at 9.30, where all felt and enjoyed the presence of the Holy Spirit. There was preaching at 11, 3, and 8, and splendid sermons were very encouragingly and helpfully given.

Preaching was done by W. E. Peak, J. A. Teeters, S. F. Ward, J. J. Jemison, E. H. Eifert.

At the close of the reunion, Brother and Sister Ward's son Ora was baptized; and thus the good work goes on. We hope that each reunion in the future may be better than in the past.

ELIZABETH TEETERS, *District Secretary.*

News from Missions

Iowa.

I find at last that experiences of even the missionaries vary. For thirty-eight years I have moved in the work in different parts of the two unions, Canada and the United States, with an optimism that defied failure to be heard for the gospel's sake. Hearing fair to good has almost without exception greeted me. A kind, heavenly Father has sustained me spiritually all these years. But an exception to this has happened to me. Brother John Jordison and I have recently visited two places where we have had to strike camp and move on for the lack of a hearing. We are crest-fallen, somewhat, over it. The occurrence was at Primghar, a place claiming one thousand inhabitants, and at Meriden, a smaller place near the former, both in northwestern Iowa—the great State of Iowa.

Brother Harry Mean, of Primghar, had the district tent set there; set it up in a beautiful spot of grassy ground about three blocks from the courthouse. Meetings were freely advertised, and Brother Jordison and I went there and went to work, animatedly and hopefully. We met with many on the streets. Brother Mean's father assisted. All treated us respectfully, friendly, apparently, and favorably. For about a week we had from three to about eight, besides three to five Saints. Soon we had nobody but the three of us in sight. What could we do but quit? I attended the Church of Christ meetings there on one occasion, and aside from three Saints, only about sixteen members were present, where there should have been seventy-five at least.

Charles and Louie Julius then had us ship our tent to Meriden, a place of some two hundred and eighty-one population, they meeting all the expenses incident to our going there. Meriden has three churches, two out of commission, one but moderately attended. We advertised so that the women generally knew we were there. Even the moving picture man advertised us on his canvas to a large crowd! Saints from Cherokee gave us a send off at our opening service at Meriden, but with our "push," on Monday night, we were left without one hearer!

Now, Saints, you ought to sympathize with us in our first experience of this kind. I think of Paul the apostle, of Brother Avondet, in Italy, of Brother Magnus Fyrando, in Sweden, of Brother Bear's experiences when in Germany—but it's coming to America!

You ask, What is the matter? See Isaiah 24: 20, last part of the verse; Matthew 24: 11, 12; 1 Timothy 2: 6. Their "due time" to hear the gospel has not yet arrived. See 2 Timothy 3: 2.

Saints are striving against the odds with might and main, but the indifference is on; no power seems able to divert it. But we are not without hope. God has "purposed" and has been pleased to will the great last days dispensation (Ephesians 1: 8, 9), and we fully expect to see it carried out to the letter. His predicted work will be accomplished; Zion will be built up and redeemed; some here and there will hear. After the *fishing* time comes the *hunting*, and the work will stride on more rapidly and the wilderness of the people will resound with the trumpeting of the gospel ring, as the huntsmen traverse the mountains, searching Israel out of the holes in the rocks. (Jeremiah 3.)

After holding a series of meetings here, Coalville, where we are holding forth with some interest, we move on to Council Bluffs to reunion.

Reunion of the Pottawattamie, Gallands Grove, and Fremont districts in Iowa, and Northern Nebraska District, held in Council Bluffs, August 23 to September 1, was devoted,

fervent, and spiritual. Missionary in charge, J. W. Wight, and the presidents of the districts named presided. Elder J. M. Baker and committee had charge of the commissary and were faithful and satisfactory. The prayer meetings at nine in the morning were well attended and fervent and prompt. Young people were diligent and faithful. Preaching was up-to-date and attentively listened to. Good order prevailed on the ground. Many blessings were received by administration. As a whole it was a blessed season. Ten persons were baptized and confirmed the closing day.

The reunion of the association will be held at Missouri Valley, Iowa, August, 1913.

C. SCOTT.

LAMONI, IOWA, September 10, 1912.

News from Branches

Independence, Missouri.

At the early prayer service on September 1, seventy-five were present, Brethren G. Jenkins and A. Morgan presiding, and at this meeting word was brought to the Saints by Brother R. Bullard of the decease of our beloved Sister Schmutz, of Denver: also we may mention the death of Brother C. W. Ashbaugh, who lately passed away at the Sanitarium. His funeral service took place last Tuesday at Brother Carson's rooms, Brother Marcus Shaw in charge. Mr. Frank Dungee, son of Brother and Sister Dungee, also died recently from prostration by heat.

On this the opening day of the month the weather was fine, the green lawns surrounding the church, beautified with beds of geraniums, asters, and marigolds, with borders of waving petunias, lent a cheering aspect to nature's handiwork, and sweet sounds from within the edifice of choir and organ and orchestra gave a sense of peaceful and worshipful devotion to the assembling Saints.

The theme of the morning sermon by G. E. Harrington, "The necessities of the soul, and the needs of the body," also the usually excellent instruction given by Brother M. H. Siegfried, graced the evening and morning services.

The afternoon prayer meeting was fully attended and many took part, among them Sister Bird, Brother Bond, Brother Haas, and others, who exhorted to pray, spoke words of prophecy, and gave forth much encouragement to the young, and also commended the young men of the branch for their self-sacrificing efforts in behalf of the Order of Enoch and the cause of Zion.

The calm, sweet Spirit of God has characterized all the prayer meetings of late, and many faithful, uplifting testimonies have been borne; among these valiant ones who have imparted life and interest may be mentioned Brethren Hilliard, Warren, Pierce, Morgan, Trowbridge, Weiler, and Madison; also Sisters Gray, Pointer, Atwell, Bond, and Flower, who on every occasion are ready with heart and willing hand to help and encourage the struggling seeker after light and truth.

At the Sunday school of the 8th, 791 were present, and at the morning and evening services Brethren J. A. Tanner and Hale W. Smith discoursed to edification before good-sized audiences.

An interesting baptism took place at 1.30 p. m., and notices were given out in the afternoon of a social of the Ladies' Aid, accompanied by an entertainment to be given by a blind lady; also of the convening of our stake Sunday school association, to be held at Holden on Friday, the 12th, to be followed on Saturday and Sunday by the assemblies of the stake conference. These all took place and success attended the efforts put forth.

Brethren W. D. Bullard and E. Smith held forth morning

and evening on the 15th; and the attendance and interest shown at both services, together with those of the Sunday school, afternoon prayer meeting, and that of the Woman's Auxiliary were all that could be desired.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

NORTHWESTERN KANSAS.—District convened at Alexander, Kansas, August 17, 1912, at 2 p. m. J. A. Teeters, district president, was chosen to preside, and made a short talk. Twin Creek Branch reported 60 members. Homestead 88, Hill City 35. Report of bishop's agent was referred to auditing committee. J. A. Teeters sustained as district president, Elizabeth Teater, secretary. Elders reporting: S. F. Ward, J. A. Teeters, J. J. Jemison, W. E. Peak. Priest: R. Haskins. Elizabeth Teater, secretary.

Conference Notices.

District conference of the Southern Wisconsin District will convene at Madison, Wisconsin, November 2, 3, 1912. All branches please take notice and have your statistical reports in, in plenty of time. Branch clerks, please give this your immediate attention, and let us have a full report from all branches for once. Mail reports to B. C. Flint, Evansville, Wisconsin, box 292, or to W. A. McDowell, 2007 Elmside Boulevard, Madison, Wisconsin. Further to branch presidents; you remember you were instructed by action of district conference to personally obtain blanks for ministry reports. Are you doing this? If not, please do so, and see that every man holding the priesthood in your branch reports, and thereby confer a favor, not only upon your district officers, but the church generally. B. C. Flint, district secretary, Evansville, Wisconsin, September 10, 1912.

Conference of Nauvoo District convenes at Rock Creek, October 5, 6. All branch reports should be in the hands of the secretary in due time. J. R. Lambert will be present if the health of Sister Lambert will permit. Let all Saints come, that we may have a spiritual time. C. E. Harpe, W. H. Thomas.

Eastern Iowa district conference will convene at Davenport, Iowa, October 19, 20, 1912, in the Saints' church, corner Grand Avenue and Henry Street. Take Oakdale car, get off on Grand Avenue and walk two blocks north to the church. All branch and ministerial reports may be sent to J. B. Wildermuth, at 2702 Davenport Avenue, Davenport, Iowa. Miss Vina Dykes, district secretary.

The Pottawattamie district conference will convene at Hazel Dell, Iowa at 10.30 a. m., Saturday September 28, 1912. J. Charles Jensen, secretary Pottawattamie District.

The Eastern Maine district conference will convene at 2 p. m., Saturday, November 12, at Jonesport, Maine. J. A. Koehler, district president.

Saints of the Fremont, Iowa, District will meet in conference at the church near Thurman, Iowa, Saturday, October 26, 1912, at 10 o'clock a. m. The Religio-Sunday school convention will be held just previous, as has been the custom in this district for many years. The exact time of the convention will be given by the proper officers in another notice. All branches will please see that reports, both branch and ministerial, are sent to the district secretary, C. W. Forney, Thurman, Iowa, prior to time of convening of the conference. Brother J. W. Wight, our general missionary in charge, is expected to be present at both conventions and conference. T. A. Hougas, district president.

Far West district conference will convene with the Alma Branch, near Lexington Junction, Ray County, Missouri, October 19, 20, and visitors will be met there with conveyances and taken to the church, a distance of two miles. Please have ministerial and statistical reports in on time. B. J. Dice, president, C. P. Faul, secretary.

Convention Notices.

Notice is hereby given to all concerned that the hour of meeting for the district Sunday school association at the coming Deer Lodge conference, has been changed from 9 a. m., October 4, to 7.30 p. m., October 4. Secretary Ernestine Davey.

Central Michigan District Sunday school will convene at Saginaw, Michigan, October 24, 1912. We trust that all schools in the district will have reports in the hands of the secretary before that time. E. S. White, district superintendent; Cora Janson, district secretary.

Gallands Grove district Religio and Sunday school associations will meet in convention October 18, 1912, at Cherokee, Iowa. Social service 9 a. m. Special institute session provided for, and all officers and teachers of the district are urged to attend. Floy Holcomb, secretary.

Eastern Iowa district convention will be held October 18, 1912, at Davenport, Iowa, in the Saints' church corner Grand Avenue and Henry street. Take Oakdale car, get off on Grand Avenue and walk two blocks north to the church. Election of officers will be held at this convention and a large attendance is desired. All local secretaries are urged to send in their reports promptly. Miss Vina Dykes, district secretary, box 420, Muscatine, Iowa.

Clinton district Sunday school and Religio associations will meet in convention at Mapleton, Kansas, October 18, 1912, at 10 a. m. and 2.30 p. m. respectively. Please have reports and credentials in not later than the 16th. Zora Lowe, district secretary, Eldorado Springs, Missouri, R. R. 1.

Sunday school and Religio workers of the Fremont District are requested to meet in joint convention at Thurman Branch church, Friday, October 25, 1912, at 2 p. m. Local officers for both Sunday school and Religio will please see that all reports for the third quarter are properly filled out and sent in to the district Sunday school or Religio secretary at the close of the quarter, to be ready for convention. These conventions are open for all, but the officers of both the district and the locals are especially urged to be present, if possible. A program, consisting of musical selections, readings, and a short debate, will be given in the evening, at 7.30 p. m. C. W. Forney, district superintendent Sunday school; Lorena Leeka, district president Religio.

The matter of holding a joint convention of the Sunday school and Religio of the Eastern Michigan District in the first quarter of 1913 will be brought before the October conference. There are a number who have desired this for a long time, in order that a large district like ours would have more time for taking up the various lines of work, gathering the workers together and learning better plans and methods, which can be done to good advantage at such times. Let your school consider this and come prepared to discuss it. Drop me a card and let us know what, in your opinion, is the best time to hold it in those months. William F. Sage, 1303 Third Avenue, Detroit, Michigan.

Notice of Missionary Release.

Elder Charles Fry will be released from missionary appointment, release to take effect November 1. This release is for the purpose of permitting Elder Fry to assume editorial charge of *Zion's Ensign* as per arrangement with the Board of Publication.

FREDERICK M. SMITH, *Secretary First Presidency.*

INDEPENDENCE, MISSOURI, September 12, 1912.

Two-Day Meetings.

The following are dates for two-day meetings for the Far West District: Kingston, September 28 and 29, S. H. Simmons and John Ford in charge; Far West, October 5 and 6, B. R. Constance and T. H. Hinderks in charge; Delano, October 12 and 13, A. E. McCord and August Johnson in charge; Edgerton Junction, September 21 and 22, Cove Archibald and W. W. Scott in charge; DeKalb, October 12 and 13, T. T. Hinderks and S. J. Hines in charge; Wyatt Park, September 28 and 29, D. E. Powell and C. F. Householder in charge. Those not able to fill appointments please furnish a substitute. B. J. Dice, district president.

Address.

R. M. Maloney, home address, Route 9, Oklahoma City, Oklahoma.

CONTENTS

EDITORIAL:
 The Ministry of Love Versus the Ministry of Fear.—Part I 921
 Spiritual Manifestations at the Lamoni Stake Reunion 922
 "Journal of History" 925
 Magazine Herald 925
 Notes and Comments 926

HYMNS AND POEMS 926

ORIGINAL ARTICLES:
 Questions and Answers, by John Smith 926
 Dealing with the Erring, No. 8, by Charles Fry 929
 What Is a Seer, by E. W. Nunley 931
 MOTHERS' HOME COLUMN 932
 Mollie Davis.

LETTER DEPARTMENT 934
 F. Edgeworth—Nettie C. Shepherdson—D. W. Shirr—Mrs. Hawthorn—Edwin T. Dawson—N. R. Nickerson—Mrs. William Jewell—George Elson—Mrs. J. R. Neill—J. Entwistle—S. G. Carrow—Delcie Bly—Hattie Ward—J. R. Sutton—E. C. Byrn—J. A. Bronson—Elizabeth Teaters.

NEWS FROM MISSIONS 939
 C. Scott.

NEWS FROM BRANCHES 939
 Abbie A. Horton.

MISCELLANEOUS DEPARTMENT 940

THE SAINTS' HERALD

ESTABLISHED 1860.

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The educational value of Mr. A. Maurice Low's The American People: A Study in National Psychology (Houghton Mifflin Company) has received fresh proof in the request made to the author to deliver lectures on the book before many of the Western universities this winter.

The Bishopric.

AGENT'S NOTICE; EASTERN OREGON DISTRICT (UNORGANIZED).

Dear Brothers and Sisters in the Faith: As I have been recently appointed bishop's agent (see SAINTS' HERALD for June 26 or Zion's Ensign of June 27), I am anxious to receipt for tithes and offerings for the church, and especially as I have begun to feel the pressure of the position. We have the family of one missionary to look after, and because several allowances have been delayed, his wife was compelled to write me.

Now let us try to pay the Lord's share and see if we can not get at least one missionary to labor in our territory. It is a business proposition that if we trust the Lord and make him a partner in our temporal affairs, he will bless us with more of the temporal means. When we get hold of means let us not lay it aside for fear we may need it, but show our faith in the Lord by paying all we can possibly spare of it until the debt is paid, and he will bless us for it.

According to a prophecy in Zion's Ensign of June 20 last, the Lord's hands are outstretched toward us, laden with blessings which we can not receive until we have made preparation. Oh, let us prepare to receive blessings by doing everything that is required of us. The time is short. This is "the hastening time." Let us be prompt. We know not how short our time may be. Since coming here two brothers and a son-in-law of one of them have been called in less than nine months of each other and without a day's notice. Also on July 26 the son of Brother John Curry was instantly killed by the accidental discharge of a gun. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."—Proverbs 27:1. If you have not seen the prophecy mentioned, get it if possible. It should be a wonderful blessing and encouragement to the membership. It is to me.

If you feel better satisfied to send money to the general Bishop, all right, do not delay. However, if I have insufficient on hand for the family of our missionary, I have to notify the Bishop, that he may supply the deficiency. This causes delay.

One brother wrote inquiring about sending money to this place. I informed him that Enterprise had a railroad (O-W. R. & N.), an express company, a money order post office, and two banks, so the capacity is practically unlimited.

Of course I realize that some may be sending directly to the Bishop and doing all they can, and for such I am thankful.

I would be glad to hear from any of you in regard to the Lord's work. Address as below.

Respectfully,
 H. E. MERRYMAN, Bishop's Agent.
 ENTERPRISE, OREGON, August 4, 1912.

Services at Saint Joseph, Missouri.

Until further notice the following services will be held at the Wyatt Park Mission of the Reorganized Church of Jesus Christ of Latter Day Saints, 2904 1/2 Pattee, Saint Joseph, Missouri: Sunday school, 9.30 a. m.; preaching, 11 a. m.; prayer meeting (except first Sunday of each month), 6.30 p. m.; Tuesday evening, teachers' and officers' meeting and song service, 8 p. m.; Thursday evening, prayer meeting, 8 p. m.; Friday evening, Wyatt Park Zion's Religio-Literary Society, 8 p. m. All are cordially invited to attend these meetings.
 ELDER COVENTRY ARCHIBALD, In Charge.

Notice of Quorum Organization.

By request of general minister in charge and as per HERALD of February 14, 1912, I hereby notify all the elders, priests, teachers, and deacons in the following districts, viz: Alabama, Mobile, and Florida, to be present at the Florida district reunion, which will be held at Dixonville, Alabama, from October 19 to 27, 1912, for the purpose of being organized into quorums, viz, one quorum of elders, one of priests, one of teachers, and one of deacons. I trust that all the ministry in the above-named districts will be present, in order that this important matter may be attended to.

F. M. SLOVER, Assistant in charge.
 Mission address, McKenzie, Alabama.

Translation Fund.

The last General Convention of Zion's Religio-Literary Society authorized the raising of another five hundred dollars this year for the Translation Fund. The call is being made this year to every local society in all the world, to every stake and district organization, to every isolated Relagian, to the Home Department, in fact to everyone interested, and the results of last year's work is evidence that we are all interested. Relagians have always made good in answer to the call for contributions to the Translation Fund, and this year the opportunity is again yours.

The interest of the Relagians in the past in regard to translating the Book of Mormon into foreign languages, has made such a thing possible, but more than that, their contributions from year to year have made the German translation a reality; and as evidence of this fact sample pages of the German Book of Mormon are being sent to the secretary of each local, so that you may examine them. The date set for the contributions to be made is Thanksgiving Day in November of this year.

Use any legitimate, righteous means in raising the money you intend to give, and mail same to the General Treasurer,

J. A. Gardner, Independence, Missouri; upon receipt of which receipt will be sent and proper credit given. Help all you can.

J. A. GUNSOLLEY, *President*.
J. A. GARDNER, *Treasurer*.

Married.

HARRINGTON-COOK.—At the home of the groom's parents, Council Bluffs, Iowa, July 20, 1912, Elder A. J. Davidson officiating, Brother E. E. Harrington and Miss Bessie Cook agreed to be each other's companions for life according to the laws that govern. Quite a number of near relatives were present. After congratulations, a sumptuous dinner was served by the groom's mother, who knows how to do things of that kind. May joy and peace follow.

A. J. DAVIDSON.

Died.

EYRES.—Brother Robert Eyres, born August 5, 1821, at Castleton, Derbyshire, England; died at the home of his daughter, Mrs. Charlotte A. Gruver, of Derby, Indiana, August 27, 1912, aged 91 years, 22 days. Married Charlotte Comas at Macclesfield, Cheshire, December 31, 1848. Both were members of the church at the time. Came to America in 1849, went to Saint Louis, then to Council Bluffs, then to Cannellton, Terry County, Indiana. After many years went to the country sixteen miles back, to Lillydale. There they united with the Reorganization. Moved to the Hope Branch, at Derby. Three daughters survive him.

HINDS.—Elijah, at the residence of his son, Peter M. Hinds, Waterloo, Iowa, aged 78 years and 6 months. Funeral sermon by Elder J. B. Wildermuth, of Ostedock, Iowa, and interred in Elmwood Cemetery, Waterloo, Iowa.

ANDERSON.—Henry Chris Marcus, infant son of Brother and Sister P. T. Anderson, was born April 2, 1912; died September 14, after an illness of ten days. His condition was not considered serious until the day before his death, when he was taken suddenly worse. The elders were called and the Lord sought on his behalf, but his will was otherwise, and early the following morning the little one was taken home. Father, mother, two brothers, two sisters, grandmother, and other relatives mourn his departure. Sermon by J. A. Hansen, in the Hazel Dell church, assisted by C. C. Larsen. Interment at Crescent Cemetery.

EDWARDS.—Ann, born in Wales, July 14, 1837; died August 9, 1912, in Omaha, at the home of her daughter, Mrs. Elizabeth Edmunds. Baptized in Wales, in 1846, rebaptized in 1866, at Goshen, Utah, by Thomas Job; confirmed by Thomas Job. She leaves to mourn five children, ten grandchildren, one brother. All were present at the funeral but one son and the brother. For many years she was a constant sufferer, but patient through it all, and with seeming unshaken faith in God and the gospel. The funeral was held August 12 from the home as per her request; sermon by J. M. Baker, assisted by Paul N. Craig. Interment in West Lawn Cemetery. Her husband, E. T. Edwards, passed on before in the year 1883.

FRANCIS.—At Lamoni, Iowa, September 15, 1912, Sister Elnora Francis, aged 63 years, 2 months, 6 days. She was born in Jackson County, Iowa, in 1849; married in 1871, and united with the church in 1875, being baptized by Samuel Gurley. Her husband died in 1888, and for twenty-four years she had severe toil and trial, but she bravely endured and faithfully performed her part. She had no children, but her niece, Sister Flossie Hudson, lived with her and was like a daughter to her. Funeral service in charge of R. M. Elvin, sermon by H. A. Stebbins.

RANDALL.—Sallie E. Randall died July 2, 1912. Sallie E. Rhyneason was born May 10, 1853, at Reading, Ohio; married Curtis Randall in November, 1877; baptized July 6, 1879, in Salmana Township, Cherokee County, Kansas, by James Dutton, confirmed by W. S. Taylor and James Dutton. Sermon by J. Arthur Davis, in the Saints' church near Sherwin, Kansas. Buried in the Edgman Cemetery. She was a kind and loving mother; a faithful and devoted wife and helpmeet indeed.

MOORE.—Andrew Moore was born in Tyrone, Ireland, June 22, 1840; died July 3, 1912; funeral was held at Clear Lake, in charge of Elder P. W. Premo, July 5; interment at Bay View. Brother Moore united with the Latter Day Saint Church about five years ago and lived a faithful life. He left a wife and one son and one daughter to mourn.

MOORE.—Isabelle McGillvray Moore, wife of Andrew Moore, deceased, was born in Bunneson, Scotland, August 1, 1840; died August 21, 1912, aged 72 years, 21 days; funeral was

held at Sedro-Woolley August 25, in charge of Elder P. W. Premo; interment at Bay View. She joined the Latter Day Saint Church about five years ago, at the same time her departed husband did, whom she has now gone to join.

TRUOG.—Katherine (Michel) Truog was born at Grusch, Canton Grisons, Switzerland, April 16, 1845, and died at her home, Mallard, Iowa September 5, 1912, aged 67 years, 4 months, 12 days. She was married to Brother John Truog, sr., in April, 1869. To this union eight children were born. Christina and George preceded their mother to the land of rest; leaving husband, John, Thomas, Oldrige, Mary, William, and Frederick to mourn the loss of wife and mother. Brother Truog came to America in 1869, forty-three years ago, and has long resided in or near the town of Mallard, Iowa. Sister Truog was baptized into Christ by Elder Edmond Ford, September 20, 1896, and has been a consistent member of the Reorganized Church of Jesus Christ ever since. She died with a firm hope in Christ. Funeral services were conducted at the Saints' church, Mallard, Iowa, Saturday, September 7, 1912, by Elder Charles E. Butterworth. The services were largely attended. Brother Truog and family have the sympathy of the entire community. The missionaries of the Gallands Grove District will long remember the kindness of this good sister who now rests in peace.

PARKER.—Joseph Merritt Parker, born November 13, 1832, at Burrillville, Rhode Island; baptized October 26, 1873, at Douglas, Massachusetts, by Charles N. Brown; confirmed by William Pond; ordained to the office of teacher October 26, 1873, at Douglas, Massachusetts, by W. A. Pond and E. N. Webster; died August 28, 1912, at Plainville, Massachusetts; funeral sermon by Elder William Bradbury, August 30, 1912.

MORISON.—George Shattock Morison, son of Brother and Sister W. W. Morison, a beloved lamb of our fold, was transferred to the heavenly fold early Sunday morning, September 1, 1912, from his lovely home in Oakland, California, at the age of 12 years, 16 days. George was a bright sunbeam in the home and his removal leaves a pall of gloom, yet not without hope. The deep sympathy of the multitude of friends was manifest in various ways, chiefly by the beautiful flowers profusely displayed. The solemn service was held at the home on the 3d. Sister Gladys Kaighm Murphy sang touchingly. The sermon was by Elder J. M. Terry. Grace, an older child is left as a comfort.

A New Edition of the Doctrine and Covenants

By order of General Conference a committee was appointed to correct all typographical errors, also Section 22 of the Doctrine and Covenants. This has been done and the book is now ready. It contains a valuable addition in the form of a new concordance. All the revelations up to date are included. You will need this edition.

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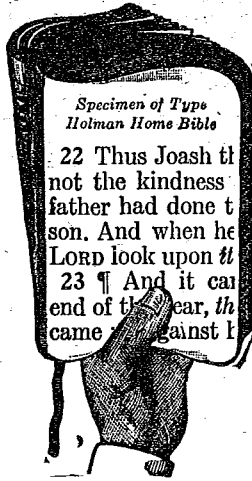
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 59

LAMONI, IOWA, OCTOBER 2, 1912

NUMBER 40

Editorial

THE MINISTRY OF LOVE VERSUS THE MINISTRY OF FEAR.—Part II.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.—2 Timothy 1: 7.

Paul suggests a striking contrast in the foregoing text. The spirit of fear is utterly opposed to the spirit of love, power, and a sound mind. Fear destroys love, undermines power, overthrows sanity. No one can love that which he fears. No one can have power when he is shaken with apprehension. No one can think logically when his faculties are deranged by that most painful emotion of terror. Satan may frighten his adherents with a thousand unnamed terrors; but God delights to fill his disciples with love, endow them with power, and clothe them with sanity. The ministry of love and that of fear can never be reconciled. One will last for ever; the other must sometime come to an end, at least so far as this earth is concerned.

Paul liked to contemplate the power of the gospel. He speaks of it frequently, as when he says: "Our gospel came not unto you in word only, but also in power." His own miraculous conversion had impressed this feature of the gospel upon his mind. The gospel took hold upon him in no half-hearted way, but gripped him soul and body, and made him a new man, inspired with a zeal that never flagged.

He had seen the power of the gospel manifested in healings, and in various miraculous events, as when he himself was recovered of the serpent's bite on Melita; but probably the greatest evidence of power to him, as to us, was the way in which it took hold upon men's hearts and utterly changed their lives and characters. We have miraculous healings to-day; but after all the greatest demonstration of gospel power is seen in the quiet transformation of life from bad to good, that goes on under the gospel administration in many homes. One sister says: "The first three years of my married life were the most unhappy years of my life. But then the gospel came, and after that my husband was a different man." A different man! That is the true gospel testimonial. Born again!

So after Paul mentions the fact that his gospel came in power, he adds, "As ye know what manner of men we were among you for your sake." Paul, the persecutor, filled with hate, breathing out threatening and slaughter, under the power of the gospel became Paul the apostle of love, the leading defender of the faith. He abandoned his effort to *drive* men to God by persecution through *fear*; and took up the work of *drawing* them to God through *love*. Out of the depth of his own experience came the text that we have quoted—not of fear, but of power, and of love, and of a sound mind.

If it be true that power is an attribute of the gospel, it is equally true that love is an attribute of those who obey the gospel. John, the apostle of love, makes it the test of life and fellowship: "We know that we have passed from death unto life, because we love the brethren." If any of the Saints feel cold and indifferent or even hateful toward the brethren, they have just ground to fear that they have not yet made the transition from spiritual death into spiritual life. The Spirit of God dwells only where the fire of love burns. When we feel that great bond of fellowship uniting us with the church of God, and know in our hearts that we are keeping the commandments of God, we can rejoice and be happy. We are free. We are alive.

No one can estimate the full power of love to bless humanity. Men can scarcely live without it. If deprived of other objects of affection love is lavished on dumb animals or inanimate objects. Nurses and doctors of experience say that babies can not be raised by wholesale in hospitals and foundling asylums. They may have the best of nursing, the best medical attention, the best patented foods, the most sanitary surroundings; but a frightful percentage of them sicken and die. There is just one thing lacking. Each baby needs to be loved and petted by a mother. He is safer even among rather unsanitary surroundings, with a mother, than in an institution, with a trained nurse. Men and women can not get started without love, and they can not keep growing without love.

Love of parents, children, sweethearts, wives, husbands, brothers, sisters, friends, home, country—what a prominent place love has in life! The more

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one loves, the more he becomes great and good. The less one loves, the meaner and more unhappy he becomes. Total extinction of love means death. If there is a man in the world who loves no one and whom no one loves—he does not need to die to go to hell. The poet has said:

The night has a hundred eyes,
The day but one;
But the light of the whole day dies
At the setting of the sun.

The mind has a hundred eyes,
The heart but one;
Yet the light of a whole life dies,
When love is done.

The gospel is the supreme expression of love. "God so loved the world!" His gospel takes this great master passion, that is too often limited by selfish ends, and sets it on fire for all the brotherhood of the church, and in a different degree for all humanity, and uses it in practical ways for the blessing and salvation of men. Love is back of every true sacrifice. It underlies every process, temporal or spiritual, that operates for the redemption of Zion and the full development of practical Christianity. Where men love each other they can always work together in harmony. They can always find a program or policy on which to agree and move forward together. For those we love we labor and sacrifice and die. But God does not often ask men to die. Only occasionally does he need a martyr. For those we love we live and work. That is better. God needs a few men to die; he needs many men to live and work.

There is a good thought too, in the idea that Paul advances that God sends us the spirit of a sound mind. That is refreshing in this age of abstruse speculation, when insane absurdities are advanced in the name of religion. Some seem to think that anything that is so mysterious and mystical that no one but a Hindoo philosopher can begin to understand it must of necessity be good religion. Witness the growth of Theosophy, Christian Science, and many kindred philosophies, that either deny the very testimonies of the senses that God has given us, or go wandering away in the misty cloudlands of the unknowable, couching half-discerned theories in the mysterious terminology of the cult, thus successfully giving sheer nonsense the appearance of superhuman wisdom.

Paul stood stanchly by this proposition that his gospel was a sane and orderly institution. When he stood before Festus, the latter said: "Paul, thou art beside thyself; much learning doth make thee mad." But Paul replied: "I am *not* mad, but speak forth the words of truth and soberness."

Paul was the most sane man in all that assembly.

He stood for a gospel that enjoined right thinking, clean living, justice, truth, peace, happiness here and hereafter. His hearers who judged him mad, were living under the carnal law, in the atmosphere of a corrupt court, fostering injustice, immoral living, warfare, physical and moral decay, unhappiness, intrigue, final remorse and despair. Judge you as to who was the sane man in that assembly.

Thus may we as Latter Day Saints take our course, confident that it is right, no matter who may pity us as ignorant or deceived, or declare us to be fanatics. Our gospel appeals to the profound emotions of the soul, and kindles the great flame of love; but it also appeals to the clear white light of reason. Our religion is logical as well as emotional. It develops the service of both heart and brain. Sanity is allied with love and power; and all are opposed to fear.

ELBERT A. SMITH.

THE CHILDREN'S HOME.

It is not essential that I should present the necessity of this institution in order to carry out the legitimate mission of the church. There can be no better, no more effectual or more economical way to care for the homeless child, and where possible to bring the homeless child and the childless home together for their mutual benefit than through this institution. The trustees therefore feel sensibly the great responsibility placed upon them to make this work a success, and it will be with great regret if they are driven to the necessity of limiting the capacity of the home on account of inadequate support. We have, however, no resources from which to draw, and are solely dependent upon contributions from Saints and friends. For the three months ending August 31, 1912, we have run about \$120 per month behind in expenses. We are decidedly opposed to running the home in debt, hence we must increase our receipts or cut down the accommodation to one half the capacity of the home. The latter we do not feel justified in doing until we have apprised the Saints and friends of the situation.

If men and women of means would endow the home with sufficient means so that the interest, supplemented by our exertions would support this work, they would erect to themselves a monument of imperishable renown and many would rise up to call them blessed.

But until such time as this is done we will need the smaller contributions from all who may take pleasure in helping the unfortunate.

We believe that when the Saints pay their full tithes, offerings, and consecrations, that the necessity of appealing for direct aid for our church institutions will be obviated, but in the present emergency there is no way open to us, but to appeal for

help. It will be with painful hearts that we close the Children's Home against needy children, while there is room within, if we must do it.

Therefore we make an earnest appeal to all who read this to come to our rescue at once; send us the necessary means where possible, and also pledges of how much we can expect from you per month or per annum.

No contributions too small to be thankfully received. Send your contributions and pledges to the treasurer, Bishop Joseph Roberts, Lamoni, Iowa. The next meeting of the trustees will be October 15, and by that time we should know what we can depend upon that we may bring expenses within our resources.

Praying that the Spirit of God may attend the reading of this appeal and move loving hearts to noble deeds, I am with great anxiety,

HEMAN C. SMITH, *President Board of Trustees.*

LAMONI, IOWA, September 23, 1912.

GRACELAND COLLEGE COLLECTION DAY.

The coming Sunday, October 6, is the day set apart by action of General Conference for the raising of means with which to carry on the work of the college.

The college is being operated, as nearly as possible, on the plan of equality, or equal opportunity, giving every member of the church a chance to get his education.

The aim of the college Board of Trustees is to get the college on the basis of true equality as soon as possible.

The day is about past when the need of having such an institution in our church is called in question. It is now being considered fully worthy of the support of all the Saints.

Literature has been sent to the various branch presidents, which the college authorities feel will materially help the branches to make a successful collection. It may be that the list of branch presidents used may not be the latest, and if some receive literature who are not presiding officer, will they kindly hand it to the proper person.

Zion is to be redeemed by sacrifice, and so by sacrifice the college will be sustained, for it is indeed one of the powerful factors in bringing about this much desired condition.

Saints, support the college, not only by your prayers, but also by your means.

NOTES AND COMMENTS.

CHILDREN'S HOME.—We wish to call attention to the financial report of the Children's Home which will be found in our miscellany department. This should be read in connection with the communication

from Elder Heman C. Smith, chairman of the Board of Trustees of the home, which appears in the editorial columns.

Hymns and Poems

Selected and Original

Life's Trial.

Father, in my Gethsemane,
I, too, bowed low in agony;
I prayed the bitter cup might pass—
Then drained it to the dregs, alas!

In sorrow's night of black despair
I groveled there in sobbing prayer;
"Father! I can not bear the load!"
Then shame was added to the goad.

The storm beat fierce, clouds hid the sky,
Thundering tortures drowned my cry;
"Father! the waves lap at my feet!"—
Then drew me down in black deceit.

My tortured spirit rose on wings
To find life held more glorious things;
To know that one beloved of God
Must humbly kneel and kiss the rod.

LYDIA E. CALLAWAY.

MILFORD, UTAH.

A Song of Praise.

After reading "Christian Science since Mrs. Eddy," by Burton J. Hendrick, in *McClure's*, September, 1912.

Thou God of heaven and of earth,
I praise thy great and precious name
For that bright gem of priceless worth,
The gospel that thy Son proclaimed.

The plan divine, devised in love—
In wisdom infinite and just—
Our woes and sorrows to remove—
Sin's fetters from our souls to burst.

I thank thee for its power to bless
Each poor, downtrodden "bruised reed"
That seeks thee in its sore distress,
For such, I know, the Christ doth plead.

I know he can not plead in vain,
His blood hath paid the ransom price;
He bore our sorrows, felt our pain,
That all mankind may yet rejoice.

I thank thee for thy precepts clear,
Thy statutes all declare thy love,
Thine ordinances are most dear
To all who have thy goodness proved.

Thy gifts are free to rich and poor,
Thy promised blessings without price.
Thy hand is open evermore
To all who do obey thy voice.

Preserve thy people from deceit;
May they discern the deep laid snares
To trap unwary, wayward feet,
And sink them in untold despair.

Again I thank thee for thy Son,
Whose feet so plainly led the way,
And over sin the victory won,
That we might rest in endless day.

Avant, ye hirelings who would sell
The gifts of God for sordid gold!
And thus your gaping coffers swell
With price of poor immortal souls.

CHARLES DERRY.

Original Articles

WHAT MUST I DO TO BE SAVED?

Sermon delivered at the conference of the London District, held at Enfield, Middlesex, England, Sunday, June 5, 1910, by Apostle John W. Rushton. Reported by Brother Dover E. Judd.

I will call your attention to the sixteenth chapter of Acts, the 30th verse: "Sirs, what must I do to be saved?"

The questioner was the heathen jailer; the one to whom the question was put was the Apostle Paul. The one is a pagan, and the other is a Christian. The personality of the Christian as we meet him here in this particular chapter has had a long and peculiar pedigree. He was not always a Christian and a champion of the cause of Christ; not always the one who voluntarily defended the cause of the Nazarene against the assaults that were violently urged against it.

The first time we meet the Apostle Paul, his name is "Saul of Tarsus"; his hands are stained with blood; he is responsible for the murder of Stephen, the first Christian martyr; boasts of his enthusiastic and brilliant career in making havoc of the new church and committing the new converts to prison.

The next time that we meet with him he is heading a detachment of soldiers on his way to Damascus to bring Christians to Jerusalem bound as prisoners. And this man, who of his own experience does not try to deceive us, but admits that he was "the chiefest of sinners," is now the man upon whom the mercy of God is so richly in evidence, and to whom the power of God is so abundantly manifested. And he virtually says: "If God can do so much for me, the chiefest of sinners, what can he do for you?" "Sirs, what must I do to be saved?"

The question of the jailer is one with which we must have some sympathy and in which we must all be interested, for whether we believe in the Christians' hope of immortality or not: that this life is circumscribed by the boundary wall of death that can not be scaled; or, that "Death is the portal of life," that word "*salvation*" is a consideration with which every man, whether politically, religiously, commercially, and even morally, is concerned.

We have given words many kinds of meaning, growing out of various experiences. We have taken some words and given them exclusive religious meanings and applications. Other words are regarded as economic terms, used simply in economic relationship, the same as with political, moral, financial, and so on, giving to words their capricious limitations. The words we are using to-day have been born of experience that demanded some kind of expression, and the word used is but the term to express some peculiar experience through which in-

dividuals pass. *Salvation* is one of these words, and it has been given an absolute religious application fundamentally, and if we transform its application in the slightest degree, instantly its precise meaning is changed.

Salvation is a religious term in the abstract, so far as we are concerned. We use it invariably in connection with religious sentiment. To ask if a man is *saved* is always taken as a question referring to a man's religious deportment and spiritual experience. To ask a man how he is this morning, is simply to manifest courtesy which one man expects from and freely gives to another. Mostly it is a question of courtesy, and we all recognize the great disparity between the two questions that are conveyed to a man. It is not always that we ask a man if he is *saved*, because to interfere with a man's spiritual relationship is a very serious matter, and very few men feel that they are qualified to interfere with a man's spiritual relationship or condition. If we put the question a little bit differently, but with exactly the same meaning, and ask a man if he is *safe*, that becomes commercial at once. It means, Is the man quite able to discharge his financial responsibility? Let me illustrate what I mean, and then perhaps you will be able to understand it better.

If you were in business and you wanted to get goods from a dealer, he might be exceedingly nice and courteous and so on, but you would scarcely have left his premises before he would be making inquiries from your next door neighbor as to your mode of conducting business and the discharge of your liabilities. He will not tell you that he is asking your next door neighbor about your integrity, or about your financial condition; but if he can not obtain satisfactory answers to his questions he will not supply your wants. It is the same meaning precisely, and yet because we say the word a little differently and change the aspect, we convey a totally different meaning.

The commercial traveler's experience of the word *salvation* is just the same as that of the religious man in effect. Physically, the same thought is conveyed. If any of us are ill and the doctor is called in: if it is a disease, it makes those who would come to see us rather nervous and they ask: "Is it *safe* for me to go and see him?" "Is it *safe* to have visitors to see him?" And in such cases many like questions arise. Is it *safe* to open the window? Is it *safe* for him to have fresh air? Is it *safe* for him to go out? What do we mean by this word *safe* and the cognates of this particular word?—we will discuss religion and poetry afterwards.

Let us come to the practical and everyday meaning of the word, giving to the term its practical

value, and then we shall be the better able to understand what ought to be meant religiously.

COMMERCIAL SAFETY.

What do we mean by commercial safety? We mean a man in business to be in a solvent condition. If he is insolvent, he is not safe. If a man has obligations to meet and he can meet them either by a check which would be honored at the bank, or otherwise, he is safe. If he has obligations which he can not meet by a check that will be honored at the bank, he is unsafe, and no firm will send out goods to him unless they send what is known as a *proforma invoice*, the prices being totaled and the invoice sent to the purchaser, and the cash must be handed over before the goods are delivered. In other instances, the purchaser is asked to supply references, so that his financial standing may be ascertained before the goods are dispatched. From the references the firm ascertain whether you are safe.

The same thing is done in everyday life amongst vast numbers of persons in similar positions to ourselves. On the hire purchase system you can get almost anything you require without paying cash for it, but unless the man can satisfy himself that you are safe, you can not induce him to part with the goods. So with your condition in life as regards employment, your method of living, the way you pay your bills; you must bear such a character as to warrant the bestowal of favors upon you. A man is not safe if he can not pay his debts—that is the commercial aspect of the word *salvation*.

PHYSICAL SAFETY.

What do we understand by physical safety? We ask ourselves, Is it safe to do certain things? We will not enter into detail, but generally. When is a man safe physically? A man is safe physically so long as he is either consciously or unconsciously conforming to the laws by which his physical being is governed, and his enjoyment of life is in obedience to these laws without any variation or disobedience on either one side or the other. If a man (hear it) will undertake either consciously or unconsciously, either intelligently or ignorantly, to violate the laws governing this physical life, he must inevitably be made to suffer the consequences of his disobedience. A man is safe physically when he is conforming to nature's law and doing those things by which sound health is assured.

RELIGIOUS SAFETY.

What does the word convey religiously? Some people have and do believe that salvation is when a man has escaped hell. Suppose for a minute this to be correct; do you really think that you have got

all the richness out of that word *salvation*?—escape from punishment? Some go further and say that a man is saved when not only he has escaped punishment, but when he has received a reward. In other words, the evangelical definition of the term *salvation* is either in escaping punishment, or receiving bribes for his services. Are such individuals measuring in the right and fullest way the possibilities of that word *salvation*? If you see what salvation is, by the grace of God you can understand the object of the gospel of Jesus Christ, the condescension of the love of God, and the great sacrificial service of our Lord Jesus. I admit that in *salvation* is involved escape from punishment, but I must give this statement also: that I do not believe that escape from punishment is absolutely all there is to that side of the question.

I believe that to avoid punishment it is also necessary that I shall become obedient to the laws of my being instead of being disobedient thereto. If I am persistent in violating the highest laws of my conscience, I can not be saved, no matter what God may do. The fact that I persist in my perversity makes salvation impossible. It makes no difference what bribe you may give to a man to make him good, you do not make him good, you simply pay him for his services, and he will only do what you consider good so long as you keep up your payments. Such an individual will sell you as soon as some one else comes along who can frighten him more, or who can pay him a higher price than you can pay him. In all probability they would not put it so roughly as I am doing it, but I am discussing the principle—the essential truth—and not the poetry. There is the situation, and I hope you will think it out for yourselves.

A man is not safe because you can keep him so by threatening with a prison or a hell; not because you can keep him straight with a promise of an old age pension, or a crown of glory in heaven. Such men are not safe. When, then, is a man safe? A man is safe when he loves the thing that God loves and hates the thing that God hates. No man is safe if he loves that which God hates, and hates the thing which God loves. The safe man is the man who voluntarily will persist in doing all the time the thing that pleases God because he *loves* to do it. The man is unsafe who will persist in doing the thing that God disapproves. We had a splendid lesson this morning, (1 Corinthians, 13) and I am afraid I shall have to use a little bit of it to-night.

Salvation is a question that not only deals with facts, but results. I remember when I was at school I used to hate arithmetic, and I would have given anything to find out how to get correct answers to my sums. I did not particularly mind how I got the right answers, so long as I could get my sums

marked right. I was often good at guessing. I remember, too, on one occasion the teacher found me out, and he said to me, "The answer is right, but how did you get it?" I had got it, but it was an accident, a curiosity, or, to use a sporting word, it was a "*fluke*." I had no science to it; I did not know *how* I had arrived at the correct answer. Now a lot of people in their religious experience are like that: they do not know *how*—the why and the wherefore of a spiritual experience.

I was traveling by train yesterday and in my carriage was a little girl with her mother who would persist in asking her mother, Why? and I must admit that it fairly got on my nerves. All the way she was asking, "Why, mamma?" to everything her mother said. But on reflection I really think there is something in it after all, and we can learn a lesson from this inquisitive little girl. I believe that Christians of our country, of the world, and we today would be infinitely stronger if we could always be ready to give a reason for the hope that is within us.

Now let me tell you *why*. In the language of the little girl, I believe that as regards salvation we shall have to discuss something more than results. It is not sufficient for me to say that a man must love the thing that God loves and hate the thing that God hates—that would be mechanical premises. We are moral beings and at the back of all our reasoning and underlying all our logic there must be moral insight, moral judgment, and moral fidelity. Now, *why*? This morning we had the lesson—let me recall it to your minds—Though I speak with the tongues of men and of angels, though I have the eloquence of heaven, and have not love, I am become a sounding brass and a tinkling cymbal. And though I have the gift of prophecy and the knowledge to understand all mysteries, and have not love, I am nothing; and though I give all my goods to feed the poor, and though I give my body to be burned and have not love, it is useless. Can you see where we are coming to? You may have all the mechanical implements upon which a saved experience ought to be established, and yet be bankrupt in the dynamic, or the motive power; and salvation in such circumstances is absolutely impossible. It must be a love of the thing that God loves, besides having the thing. There must be the moral force of affection behind it, and the hatred of the thing God hates, so that salvation or the want of it, is in the one case moral order and in the other case moral disorder; or, to bring it more plainly home to you, the safe man is the man who is regulating his life expressly in harmony with the revealed word of God, and the unsafe man is the man who is not regulating his life thereto. To be safe, I must love the thing that God loves. If I do not do this, I am

unsafe, no matter what my label may be, what my pedigree may be, or what my social standing may be. The moral quality of my position is inward. The power and authority of my statement is within, and not without. Salvation, therefore, involves intelligence. No man can be safe if he does not know what God loves.

Then, you say, what about the ignorant and the imbecile? There is a provision for the ignorant and the like for the statement is recorded, "They that know no law shall be judged without law." What their end will be God knows, I make no pretense to know.

Some object to logic in religion. They have no wish for reason in religion and are willing to sacrifice their reason to retain their "faith." But a "faith in God" which ignores reason is neither complimentary to God nor of benefit to the one exercised thereby. Reason is a gift of God, and every gift should be treated with the same reverence and respect. God does not wish you to hold your faith at the expense of your reason, though he does not want you to lose your faith because of your reason; but if there is anything in your faith that can not be approved by reason, that faith needs careful revision. Faith, as reasonless faith, must degenerate into fanaticism. But we need to be sure that our reasoning faculty, as the power of balance in our emotions, is properly adjusted in knowledge. The first thing for me to find out is not in the first instance, what is wrong with my faith; but to find out what is wrong with my reason. Educate the reason. God having made provision for the ignorant, we leave the result with him, and concern ourselves with the provisions his grace has made for us who live in the light, full of grace and truth, and, to borrow the Old Testament's language, "the revealed thing is ours and our children's for ever, but the secret thing is the Lord our God's."

A man to be safe must love the thing that God loves. How can I love the thing that God loves unless I know what he does love? And again, How can I hate the thing which God hates unless I know what God does hate? Can you see the reason why God sent Jesus into the world? The glory of our Lord lies in this sublime truth, that he has given to us so clearly and so positively and so correctly a catalogue of the virtues that God approves and of the vices that God disapproves, that every man that will undertake to develop in his own life and conduct in harmony with the virtues of Jesus Christ is sure of salvation. No one can gainsay it, no one can question it, and no one can deny it. The incarnation therefore has got a higher value. It is not a delusion of the Christian church, it is one of the most scientific doctrines that has ever yet been given to us. The incarnation is the very doctrine upon which all our scientific movements are based, the enshrin-

ing of the highest spiritual and moral qualities in terms of human experience—the focusing of the immensity of the infinite God in man. In the incarnation, God gathers up all his regal glory and concentrates it in the person of the man Christ Jesus, and what you see in the life and conduct of Jesus Christ is the realest expression of what God himself loves and what God himself hates. So that to be safe, a man must first know positively the thing that God does love and approve, and the thing that God does hate and disapprove. No man can be safe without it. It is not a case of intellectual descent, it is not a case of superiority in the sense that we understand these terms. It is not a case of pedigree, for this man Christ Jesus receiveth sinners, and the immeasurable power of the saving grace of the Master is evidenced in that he descended into the lowest state of earth's sin and misery, and by grace and truth elevated such to amazing heights, where they could sit in heavenly places with Christ Jesus. Surely the condescending love of God is the theme worthy of an angel's wonder. It does not matter where we commence, it is where we finish; it is not pedigree; but destiny, that is the great objective in the salvation of the Lord. Upon the weakest often depends much. The strength of a chain depends upon its weakest link, and if you can find a case that Jesus can not reach, you have overthrown all the claims of Christianity. You can not find an individual in which Jesus Christ can not by the all-giving of his powerful love discover the jewel of immortality, no matter how weak and sinful he may be. The finding of the jewels is done in earth's darkest and most unlikely places, for it is there that the power of Christ performs its miracles of love. That was where Paul was found, and it is to this man that the question is put: What must I do to be saved? Mark you, "the chiefest of sinners," one that was found down sin's deepest strata. Paul was not a fashionable preacher. He is, it is true, very fashionable to-day, but he is dead. That is the time when nearly all get wreaths and bouquets to their memory. So Paul was not always respectable; he was thrown out of some cities; he was considered a rowdy itinerant preacher, worse than a Salvation Army band—for the Apostle Paul caused nothing but a row wherever he went. He was the chiefest of sinners. Paul said it, and I am not slandering him, for in bearing testimony he says, "I was the chiefest of sinners and yet the grace of God saved me." Now, hear it, to that man the question is put, "What must I do to be saved?" Don't you think Paul could answer from experience? and what is more, you have to bear in mind that I have not given you any scriptural quotations; my definition is based upon the statement of the Apostle Paul, and in order to make that secure let me give you

one or two from memory. You will find my first in the fifth of Hebrews: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Some question whether Paul wrote the epistle to the Hebrews, but there is no evidence that it was written by anybody else. However, in the first chapter of his letter to the Romans let me quote you again, and of this letter there is no doubt but that it was the Apostle Paul's workmanship. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation."

I will quote you from Doctor Waymouth's modern English translation: "And therein is revealed from heaven the righteousness of God, and therein is revealed the wrath of God against unrighteousness." There is the moral value of the gospel of Jesus Christ—a man is safe when he obeys Jesus Christ. What does Jesus stand for?—the incarnation of the glory of God. The glory of God is the righteousness or character of God. The righteousness which God approves of is revealed in the gospel; the unrighteousness which God disapproves of is revealed outside the gospel. So the thing which God loves is in the gospel of Jesus and the thing which God hates is without the gospel. What *must* I do to be saved? *Must* is a verb of the imperative mood, which enjoins upon us commands. What must I do to be saved? "Believe on the Lord Jesus Christ and thou *shalt* be saved." There is no question about it, for the Apostle Paul himself is a standing monument of the divine grace of God. *I* was the chiefest of sinners and yet the grace of God saved me; and the chiefest of sinners became the author of the classic chapter on the resurrection of Jesus from the dead, and the author of the foundation of all our hope in so far as the gospel of Jesus Christ is concerned, who is the author of eternal salvation to those that obey him, and the righteousness which God loves is revealed in the gospel, as well as the thing which God hates. When am I safe? When I love—not when I am forced either by threat of punishment or affected by the offer of a bribe—because I do not love then: I am simply playing the coward, trying to dodge the legitimate result of my doings. Whatsoever a man sows that shall he reap. There is coming a day said the Apostle Paul when God will judge the world by that man Jesus Christ and reward every man according to his work. You can not dodge it. You can no more dodge meeting your destiny than you can reaping the harvest, and whatsoever you sow that shall you reap. When is a man safe? I am safe when I—I is the shortest word in our vocabulary, but it means the biggest in the dictionary—I, what is I? I, the *ego*, the inner conscience, and the individual which persists, de-

spite all changes. I is the inner conscience of the individual which, despite all environments and contradistinction to everything and to everybody else, persists. It is *me*, the self-evidences in the tremendous terms "*I can*"—"I will." When "I love" the strongest power in the possession of "me" is exercised. Therefore, when I love the thing which God loves, my strongest power is at work, and so long as I do this I am safe. As long as I dislike the thing which God loves I am unsafe.

The first thing to be done is to find out what God wants you to do, what God would like you to do, what he loves you to do. God is not comfortable, he is not happy or at ease if he is surrounded by a people who loves the thing that he hates. If God were to translate the whole of London to heaven, it would be the same old London, it would have the London spirit in it, and it is the London spirit that has made the London environment. If he were to translate us all in some marvelous way to what I will call heaven, it would be just Enfield, a suburb of London in the County of Middlesex, and what would you be doing? You would be doing just the same as you are doing in Enfield to-day. But if you can start here in Enfield to love the thing which God loves, you will put the Devil out of existence. With what result? It would then be Enfield, Middlesex, England,—Heaven. Yes; a man is in heaven when he is at ease with God. A man is never in heaven as long as he is not at ease with God. Whether you put a man in the seventh heaven or in paradise, that is always a hell, if in an environment where he is not at ease. Religion may be all right as theory, as an amusement, or as a hobby, but I want you to really understand what the saved experience is; and if I say nothing more to you, if you can understand this, it is a message of God to you.

You are saved, brother and sister, when you are loving the thing which God loves as he wants you to love, and hating the thing which God hates. Believe Jesus and you have the effect, and you have the cause—"Salvation." The cause is believing; the effect is harmony with God. Heaven? There is no heaven where there is a disbelief of Jesus Christ, and I do not say that from the old theological terms, but I say it from scientific and experimental reasons. Renan, the great French agnostic, says, "The highest conscience of God that has ever dwelt in the bosom of humanity is that of Jesus," or as John Stuart Mill, another agnostic puts it, "There is no better translation from the abstract to the concrete than to so love that Jesus of Nazareth can approve of my life." If a man pleases Jesus he is sure to be safe; if a man does not love Jesus, to say the least about it, he can not be safe. There is no man that has ever lived this life as good as Je-

sus, and if you will not have him as the divine man, whom can we have? He is a crowning glory of humanity, he is the noblest and best. Yes; he is "the Lily of the Valley, the Bright and Morning Star; the Fairest of Ten Thousand to my soul."

Many people object to baptism. The question is, Is that the thing which God loves? You doubt it? Is that the thing Jesus did? If Jesus did it, God loved it—therefore I must love it. Did Jesus approve of baptism? If he did, God loved it. What must I do to be saved? Love the thing which God loves. Then baptism I must love. So in regard to faith and repentance.

Men and women willing to do this are neither popular nor fashionable—but they are the people of the Mission, the sinners, and the haughty ones stand at an elevated state and look down upon them and patronize them. An *honest* man hates to be patronized. Do justice to man and he will not need charity, for "though I give my goods to feed the poor, and though I give my body to be burned, and have not love it profits me nothing." And what is more, it is an insult both to God and man. This is where Jesus stands so preeminently: the greatest, the noblest, and the best man ever known: he is the veritable expression of the *glory of God*. What must I do to be saved? Believe Jesus Christ. Belief is a practical expression of the virtues and attributes of almighty God, and if we have a love for those things that God loves we shall certainly get them; for you have always got what you wanted. I am not exaggerating, for every man gets what he wants, no matter what the cost may be; and if he has not got it, it is because he really did not want it

Prayer is desired; it includes longing and wishing, and what a man desires he works for, he strives for, and he obtains answer to his prayer, for to that desire God responds. If you want salvation, desire to have the same character that Jesus had, and as God lives you are safe. Miss that and salvation is an impossibility.

May God help us therefore to believe Jesus and be saved with all our household, is my prayer.

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"NAUVOO EXPOSITOR."

The article contained in the *Christian Advocate* for August 29, 1912, entitled "A martyred newspaper," which you hand me for review, is a peculiar document.

The author of the article, Orien W. Fifer, D. D., of Des Moines, Iowa, evidently reposes great confidence in the publishers of the *Expositor*, as the whole tenor of the article shows, expressly stating: "There is much evidence to show that these men who published the ill-fated *Expositor* were men of strength

and worth, and that they rendered the civilization of Mississippi Valley an inestimable service for good in the publication of a martyr newspaper."

Mr. Fifer of course expects his readers to give full credit to what "these men of strength and worth" state. If we do, though it might reflect seriously upon the moral character of a few men, yet it would effectually establish the truth of what the world calls Mormonism, and the divine calling of Joseph Smith. Is Mr. Fifer prepared for this? Here is what "these men of strength and worth" say as quoted from the same paper which Mr. Fifer so warmly commends: "As for our acquaintance with the Church of Jesus Christ of Latter Day Saints we know no man or set of men can be more thoroughly acquainted with its rise, its organization, and its history, than we have every reason to believe we are. We all verily believe, and many of us know of a surety, that the religion of the Latter Day Saints, as originally taught by Joseph Smith, which is contained in the Old and New Testaments, Book of Covenants, and Book of Mormon, is verily true; and that the pure principles set forth in those books are the immutable and eternal principles of heaven, and speaks a language which, when spoken in truth and virtue, sinks deep into the heart of every honest man. Its precepts are invigorating, and in every sense of the word, tend to dignify and ennoble man's conception of God and his attributes. It speaks a language which is heard amidst the roar of artillery, as well as in the silence of midnight; it speaks a language understood by the incarcerated spirit, as well as he who is unfettered and free; yet to those who will not see, it is dark, mysterious, and secret as the grave." If a devotee of "Mormonism," so called, were to quote this strong statement from the *Expositor* in support of his position, Mr. Fifer would consistently insist that said devotee should be bound by the testimony of the witnesses especially if he should affirm that said witnesses were "men of strength and worth." We insist therefore that the same rule of evidence be applied to Mr. Fifer, and that he be recorded as a convert to "the religion of the Latter Day Saints, as originally taught by Joseph Smith, which is contained in the Old and New Testaments, Book of Covenants, and Book of Mormon."

Mr. Fifer not only displays ignorance of "Mormon history" but a lamentable ignorance of the well-known position that a president and vice president of the United States shall not be residents of the same State when he states that Nauvoo in 1844 "boasted of a candidate for the presidency, and a candidate for the vice presidency."

The facts of the case, as fully attested by the records are, that on the 18th of May, 1844, some of the parties who subsequently published the *Expositor*

were expelled from the church on account of evidence previously had before a municipal court of Nauvoo, clearly disclosing conspiracy to take the life of Joseph Smith. These conspirators with others, some of whom had been expelled in the April previous, founded a church and prepared to publish as the organ of the church "*The Expositor*." The first and only issue was dated June 7, 1844.

On June 10 the city council declared it a nuisance and ordered the mayor, Joseph Smith, to abate it. The mayor issued an order to the marshal, John P. Green, who with a posse demolished the plant. On June 14, the mayor made a detailed account of the whole transaction to Governor Thomas Ford, and stated that if the governor had any doubts of the legality of the transaction he and all concerned would appear before any legal tribunal, at the state capital, and submit to an investigation, and that he need not go to the trouble or expense to issue a writ, as they would respond upon the receipt of his expressed wish. Governor Ford never expressed a wish for further investigation, but the accused had a lengthy examination before Esquire Daniel H. Wells, not a member of the church, and were acquitted.

The Mormons never tried the case of the *Expositor*, as asserted by Mr. Fifer, and if Governor Ford ever asserted what Mr. Fifer said he did, he was himself culpable for not ordering an investigation when the matter was placed before him.

Mr. Fifer states: "It is also true that one branch of the Mormon Church preserves cleanness of practice and teaching concerning polygamy by reason of the one issue of the *Expositor*." This statement is wholly unwarranted. Those who preserve "cleanness of practice and teaching concerning polygamy" are not influenced in any sense, directly or remotely, by the *Expositor*. Their attitude is the result of their understanding of the teachings of the Bible, Book of Mormon, and what they accept as the revelations of God to the church. The Book of Mormon says: "Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that these people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women."—Jacob 2: 34, 35, 36.

A revelation given through Joseph Smith in February, 1831, presents the following as the word of the Lord: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall

deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out."—Doctrine and Covenants 42: 7.

It is absolutely and inexcusably absurd to say that the people who accept the above as the word of the Lord "preserve cleanness of practice and teaching by reason of the one issue of the *Expositor*."

There are several other statements of Mr. Fifer that are absolutely false and grossly inaccurate but I will not follow him further.

HEMAN C. SMITH.

Canadian Mirror.

"The International Exhibition of Canada."

These lines are penned on "Departure Day" of the great exhibition, when railroad, steamboat, and a score of other methods of transportation are hurrying homeward to all parts of the civilized world the two million dollars worth of unique, varied, and valuable exhibits which have attracted many hundred thousands of delighted and enthusiastic visitors to Toronto from almost every land and country in Europe, Asia, Africa, and America; and that which but a few short years ago could only have been alluded to as an "Intercolonial Exhibition" is now admittedly worthy of the proud title of the "International Exhibition of Canada!" A program of the truly inspiring music of the Scots Guards Band, and the well-trained band called the "Besses o' th' Barn," from Lancashire, England, which performed so magnificently at the great exhibition, is herewith inclosed; and as the noble and inspiring strains of Spohr, Wagner, and Beethoven's music floated across the beautiful and spacious grounds even to the very border of Lake Ontario, thronged with the gay and well-dressed thousands from Europe, Canada, and the United States, I could not help thinking, Oh, what an opportunity to have sold or distributed from some booth or tent thousands of tracts, booklets, HERALDS, and other church publications to that vast, eager, attentive, and appreciative throng!

Your many readers will, I am sure, be much gratified to learn that Bishop R. C. Evans's able and gospel-breathing Book of Sermons has already,—according to a prophetic statement made many months ago by Sister Ada Hamilton, of Toronto Branch, made its way into lands and countries where at that time nothing was less likely than that the book should reach to those distant parts of the world.

In an interesting recapitulation made publicly in the bishop's absence by the branch president, Elder McLean, your correspondent learned that that valued volume of sermons is now being read in England, Ireland, and Scotland; Wales, Germany, Denmark, Sweden, Norway; Australia, the Island of Tahiti; and in nearly every State of the United States; also in almost every province of the Dominion of Canada. In addition to this fact, Elder McLean stated, if I remember aright, that no less than two thousand five hundred of the books are now being read; and that every minister of the varying denominations in and around Toronto has been presented with a copy of the volume *free*. A voluntary gift has likewise been made, consisting of twenty-five books of the sermons, to school-teachers in the Philippine Islands; and free grants of a book each have been made to many of the city libraries as well.

It is but just and fair to add that the Toronto Saints have given their energies to this work to such purpose that Elder McLean had to make out a list, or lists, containing the names

and residences of many of our people, together with the name of the public school, or library, or minister, that each brother or sister was willing to attend to in his own particular vicinity: thus, while each particular church minister was provided for, there was order in the distribution, with but little or no overlapping in either time or means. An epitome of the experiences met with by some of our brethren while engaged in the good work of distributing Bishop Evans's "Sermons" would prove both lively and interesting reading. One brother, for instance, related that the first minister on whom he called promptly threw the volume of sermons into the gutter, from which it was rescued with almost equal promptitude by a passer-by and taken home to study; thus exemplifying and forcibly illustrating the bible saying, that "one soweth and another reapeth." Heaven alone knows and eternity alone will reveal the harvest of fruit garnered at the great day by this "bread cast beside all waters," which shall be "found after many days!"

Many leading newspapers and editors have, I learn, received gratis a copy of this widely-circulated volume; and thus, though it may be silently in this case, the "gospel of the kingdom" is being preached unto all nations—"and then shall the end come," as the Master has said. Of one thing the brethren and sisters of the household of faith may well rest assured; and that is, that our esteemed bishop feels himself amply repaid by the hundreds of letters which he has, as he himself assured us, received from many writers giving thanks and congratulations for the good work done and the invaluable purposes accomplished.

Thus to the eternal Giver of every good, and the great Arbitrator of all destinies, be ascribed, as is most justly due, all honor, all praise, all worship, all love, and all dominion, for ever and for ever.

The mighty instrument of the printing press has been throbbing and roaring and palpitating at the great heart of humanity for lo these many years, and as yet we are but at the very threshold of its boundless possibilities, and of its fathomless capabilities. In fact, we are literally afar off from any adequate conception of the power for good or ill of this mighty engine as we are from any adequate conception of the transcendent, dazzling blaze of light in yon vast cluster of stars in Hercules, or the meaning of the intense darkness and midnight blackness of that vast black space in the brilliant southern constellation of Sagittarius (the archer)!

When we are able to answer the great Almighty's memorable question to Job, "Where wast thou when I laid the foundation of the earth, and when the morning stars sang together?" then, and then only, shall we be able to adequately estimate the truly colossal and stupendous power of the press; and to say when its mighty influence began, and where it shall end; for though conceived in the womb of time, its fruition flashes forth unto the very uttermost confines of *eternity*. Its feet may be of miry clay, and it standeth upon the *earth*, but surely its head reacheth unto the very uttermost of the *stars of heaven!*

F. R. TUBE.

TORONTO, CANADA, September 10, 1912.

ALWAYS WITH SECTIONALISM!

There was a time when a *local* patriotism or provincialism was esteemed, in general, more than national patriotism. However, the growth of a national sentiment among all the peoples of the earth has brought into disfavor such smaller sectional feelings. Provincialism is almost dead.

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Thus far we have progressed. But the line of advancement extends before us. Next, in order that we may cement more firmly in one the various peoples of the world, we must smother the hydra-headed monster of an aggressive *national* patriotism which thrusts itself upon our attention in bristling, antagonistic manner in every quarter of the globe. National feeling, with its divisional and disintegrating tendencies, must also die.

In the past public sentiment has lauded the man whose national patriotism led him to sacrifice his life in defense of his country; but Jesus died for the *world*: and he shall come to reign over all the kingdoms of the world in the great era of peace. In this we get a clew to the divine ideal of patriotism, to which the better elements of the age are reaching out, as witnessed in their avowal of the brotherhood of man, in their efforts for the preservation of the peace of the world, and in their attempts to further bind together the nations through a more perfect political organization, which shall reach its consummation in a world state. This means that *local and national patriotism must flee before the coming of a world patriotism*.

Such is the general tendency of the times; but here and there we note evidences of the old-time sectional views and feelings. One recent incident of this nature is probably of special interest to our people, and especially to Sunday school workers. Read the following news clipping:

DROP "INTERNATIONAL" SUNDAY SCHOOL LESSONS.

Canadian Presbyterians and Methodists are preparing to throw out the International Sunday school lessons. It is declared to be too Americanized, with its illustrations invariably drawn from United States history, with much glorification of George Washington and similar personages. This was stated to *The Toronto World* yesterday by a gentleman well qualified to speak, as one of the impelling reasons for the federation of the Presbyterian and Methodist Sunday school boards.

In dealing with the "International" lesson the boards will not wait for the federation to receive its formal ratification, but the two executives will get together and adopt plans for a national Canadian Sunday school lesson to be prepared jointly and issued in the Presbyterian and Methodist publications for use in their Sunday schools throughout the Dominion.

It is expected that the Presbyterians will unite in the "National" Sunday school convention to be held.—*London Free Press*.

Even the most casual reader will discover in the above news item evidence of the existence of "national" feelings on either side of the international boundary. However, it appears to us that it would be but natural for the editors of the "International Lessons," being Americans, unconsciously to draw too partially from American sentiment and history, forgetting that their work should be international in its scope.

There may be a lesson from this for our own

Sunday school workers; for we have thought at times that some of our American coworkers forget that our general Sunday school is also an "international" one, and that our lessons should contain no trace of any particular national sentiment. But in our case this slight tendency has reached no very serious proportions and we believe "a word to the wise is sufficient" to safeguard us against such a contingency.

R. J. FARTHING.

Of General Interest

ARE THE INDIANS OF HEBREW ORIGIN?

William Penn gave the clew to many subsequent biblical scholars in declaring that he had found in the American Indians the lost tribes of Israel. The superficial resemblance between the two peoples was so striking that he was led to say: "When I look at their children I imagine myself in the Jewish quarter of London." The Reverend J. Wesley Annas says in *Zion's Herald* (Boston) that as late as 1889 a well informed representative of the Moskoki tribe, when questioned concerning the legends of his people, replied: "They are all in the Old Testament. Read them there, without the trouble of taking them down from our people." Corroborative of this is the statement of Doctor W. W. Warren in his history of the Ojibway Nation that in response to parts of the Bible which he translated for this people they said: "The book must be true, for our ancestors have told us the same stories for generations." The theory here presented is not new, the "Jewish Encyclopedia" giving the substance of it without pronouncing upon its credibility. The writer meets the objection to the theory based on the great distance between the habitations of the two peoples by citing the books of Esdras:

"They affirm that after the captivity the Hebrews resolved to separate themselves from the heathen and to seek a spot where they might religiously observe the law, for the violation of which they had been so severely punished. Accordingly he reports them to have migrated to a country which was uninhabited, and so far distant that they journeyed for a year and a half, or even more.

"This theory is further supported by the writings of the famous Manasseh Ben Israel, who tells us that America and Asia, now separated by Bering Strait, were formerly one continent, and that during this early period these Hebrews penetrated to America by land.

"Adding to these statements the fact that the Indian legends all affirm that their ancestors came into the country from the northwest, and we seem to have three connecting links in the chain of evidence."

Still more conclusive proof is found in a comparative study of the language, religion, customs,

and traditions of the two peoples. Such resemblances as these are noted:

"Like the Hebrews, the Indians, when first visited by the Europeans, were a very religious people, yet they had entirely escaped the idolatry which was so common to almost all ancient peoples. They acknowledged but one God—the Great Spirit—and the name by which he was known was 'Ale,' the old Hebrew name for God.

"In their dances they were heard to say distinctly, 'Halleluah,' or praise to Jah—the very word which was used by the Hebrews themselves.

"They kept annual festivals, which resembled those of the Mosiac ritual. They performed morning and evening sacrifices, and offered of their first fruits to God. They practiced the rite of circumcision, and celebrated a feast like that of Tabernacles. They had 'cities of refuge,' to which even a murderer might flee and be safe.

"The Indians reckoned time in the same manner as the Hebrews, and their year began at the same season. The same superstitions seem to have marked their burial places, and the same creeds were the rule of their lives, both as to the present and the future.

"The Indians, as well as the ancient Hebrews, lived in tribes ruled by a chief, and their forms of government were almost identical. The clan system of the Indians has preserved a clew to some of the mysterious rites of the early Hebrews. What is now known about the clan system of the Iroquois explains what was formerly mystical about the tribes of Israel.

"Each tribe had a totem, usually some animal, such as a deer, a bear, or a panther. So, also, had the Israelites such a totem, and this explains why in the blessing of Jacob upon his sons, Judah is surnamed a lion, Dan a serpent, Benjamin a wolf, and Joseph a bough."—*Literary Digest, September 21, 1912.*

New Book Notes.

On The Century Company's fall list is Russian Wonder Tales, a collection of Russian folk-tales edited, and with a foreword, by Post Wheeler, formerly secretary of the American embassy at Saint Petersburg. The book will have twelve full-page illustrations in color by the famous French artist, Bilibin.

Frances Little's new book, The Lady and Sada San, is a sequel to her first great success, The Lady of the Decoration, and is written, as the first book was, in the form of letters to "Mate."

The New Industrial Day has been chosen for the title of the Honorable William C. Redfield's new book, which The Century Company has in hand for fall issue. The author, a member of Congress from Brooklyn, New York, is himself a manufacturer and widely known as an expert on the scientific development of our industries, and his book is intended for the men who employ other men.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxilliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice president, 630 South Crysler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Crysler Street, Independence, Missouri; Mrs. Letha Tilton, treasurer, Lamoni, Iowa, Mrs. M. A. Etzenhouser, 1595 West Walnut, Independence, Missouri, Mrs. H. A. Stebbins, Lamoni, Iowa.

Departments.

Home and Child Welfare Department, Mrs. Mollie Davis, superintendent, Pittsburg, Kansas.

Literary and Educational Department, Mrs. Vida E. Smith, superintendent, Lamoni, Iowa.

Eugenics Department, Mrs. Clara Curtis, superintendent, 2200 Indiana Avenue, Kansas City, Missouri.

Domestic Science Department, Miss Bertha Donaldson, superintendent, 700 North Topeka Avenue, Wichita, Kansas.

Young Women's Department, Mrs. J. A. Gardner, superintendent, 707 South Fuller Avenue, Independence, Missouri.

Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

Home and Child Welfare Department—Reading for October.

THE YOUNG MAN.—NUMBER 1.

*"A kingdom can be given and taken away, but not fatherhood."
The boys of the present are the fathers of the future.*

I have often considered one text from the Old Scriptures as very comforting to the parents of young men during a certain period of life. If the parent can but read in faith believing, "Train up a child in the way he should go, and when he is old he will not depart from it," especially will they cling to the latter part of it, "when he is old," for conditions seem to indicate that at some time he may depart from that early training. True enough, some children do not return to the training given, but come instead into higher and nobler estates than their parents conceived, but these exceptions are rare.

Pathetic is the struggle when parents seek to do a work of reformation and refining with the young man that, to them, appears suddenly in the home. Years have they lived with this soul, years that should have been years of *formation*, and undoubtedly were, but, they may have shirked their part of it, the one leaving to the other what should be the work of both. Maybe they did not agree on the method to be employed, and father said, "Very well; try it." "I don't believe in that way of doing and shall have nothing to do with it," and mother, well, she thought like this: "I will not bear this thing. His blood shall not be upon my head," or she weakly tried to do something wholly impossible, that is, to round out, finish, alone what nature demands shall be the work of two.

If the earlier years have been used with care and wisdom, a parent's real work is practically finished when a boy comes into manhood. Henceforth they have only to enjoy the friendship, even chum-ship of this new being. They have established themselves on such foundations of serenity and good fellowship that the young man knows that counsel, advice, experiences of their own youth, are his to draw from if he will but half seek them. He is the wonderful product of generations of heredity, environment, tradition, hopes, and ambitions; and the immediate one from a union of the love and

constant anxiety and prayer and actual work of *two*. Heir to characteristics and elemental forces in which he had no choice, he is here by pleasure of his parents. They were indebted to his future and could only pay that debt by bringing him into manhood's estate equipped for its duties. They owe to him more charity, more consideration than any other man and woman on the earth. Coming now into seemingly new found freedom, meeting new forces, the boy soul revels in it, for after all there are no lines between the boyhood and manhood. Men are only

"Boys grown stronger,
Wider, longer,
Grayer, balder,
Never 'aulder.'"

He may have been held under close discipline. If by force of love and respect, the restrictive influences are unchanged, but he feels an exaggerated sense of bigness and greatness. He is his own. He attaches magnificent importance to the attainment of his majority, so much importance that he may overlook the fact that father also had a "season of majority splendor"; father seems sometimes to have forgotten it, too, and really it is very good for fathers to cherish the art of remembering.

And where is there a more grievous error than the one of perpetually nagging? Some women (and a few men) always nag. They can not be content if a man is within hearing unless they are telling him what to do and what not to do. I have known men who could not write or read where the wife or mother knew about it. One young man of my acquaintance actually had to remain at the schoolhouse or in the town library to study his lessons, although he had a good room at home. The mother always found something to bother with, and he was a faithful boy to help in even the most menial household tasks. It was "Floyd, do stop rocking"; "Floyd, you must be marring the paint"; "Floyd, don't lean on that stand; it squeaks so"; "Floyd, come right down and clean this mud off the porch. You got it on there, and I have told and told you about it"; "Floyd, the pigeons are in the yard eating the little chickens' feed; do come drive them away"; "Floyd, open the hall window, and don't step off the rug, and be sure not to touch the glass or sash, and put the blind up exactly to the edge of the lower sash"; "Floyd, come right down here and clean up those ashes you spilled on the walk."

Why, the man had to go elsewhere to be rid of her voice. If he sat up to study she nagged because he wiggled the chair; if he lay down she nagged because his toes marred the floor; if he whistled it made her nervous; if he was quiet she felt spooky; and he was a young man and she a strong, healthy woman.

One day friends called to see Floyd. They waited in the parlor, dark and cool, while his mother called him. He came in, tall and warm and glad, shook hands, then walked over and pushed up the shade. From a room beyond his mother came tearing, "For goodness' sake—that sun will just ruin my lace curtains. Seems like you would know better." Down came the shade. The boy moved to an inviting looking chair near an open shade. His mother passed the door and called in an impossible mother voice: "Floyd!" Why, it had vinegar beaten and forgotten for sharpness. The boy looked at the window shade. "No sun here; mother." "No! but you are leaning your sweaty shoulders against my best tidy. I nearly worked my eyes out on that thing and here in two minutes you spoil it all." "Too bad," he said, "I'll move, mother!" and he went over by the door, talking to his friends as he went. Two moments later an exasperated voice

trembled: "Floyd! Do pick up your feet when you walk. Look at that rug." The boy walked over and carefully fixed the rug *crooked!* His mother saw it as she was crossing the dining room. She fluttered in and straightened it with elaborate care and started out, but stopped in sheer horror—"Floyd! isn't there another chair in the house that will hold you!" The boy stood up and looked down at something on the back of the chair, a dainty tan jacket with its lace collar and lapels all mussed by his broad, busy back and restless arms. "I didn't notice it, mother." "No! It's so seldom I have a nice thing and then it has to be mussed up by some one this way. I thought it would surely be safe in here," and the angry martyr sailed out of the room. In just about five minutes her complaining voice sounded: "Floyd, please do come empty the potato peelings. It makes me nervous to see them here," and Floyd went, but came back with his hat and said, "Let's go for a walk!" As he was sauntering along half a block away his mother called: "Floyd, do hurry back and mow this lawn."

This is not all fiction. Nothing but the name. Why do young men *not* find home good enough for them? I remember once in the Sunday school I was teaching in the primary room. In conducting the review the question was asked, "What will spoil the very nicest home?" Of course the answer should have been "quarreling," but dear little Forest, now sleeping in sunny Rose Hill, had solved the problem most successfully, and he said, in his straight, direct way: "Picking." I could have hugged the child.

A celebrated author writes of this same principle: "It seems almost an invariable rule that mothers should make mistakes when they wish to act for the welfare of their sons." "How infinitely valuable," say their children, "would I have found a mother who could have kept quiet, who would have been patient with me, who would have given me rest, keeping the outer world at a distance from me, with kindly soothing hands. Oh, would that I had a mother on whose breast I could have laid my head, to be quiet and dream."

Ah, those dreams! What boy has not had them? If only parents could give the best of life, energy, time, and thought to the growing boy, and then leave him without asking thanks or gratitude, they would enjoy the young man product of all this as a splendid friend and companion; but no, they too often "make work hard" and "play joyless" whenever they are near, and so the young man learns to exclude them from his plans, long before he is a young man, and he goes out into the world and chooses his "spiritual parents," or goes fatherless and motherless.

Surely this field of parenthood is a field "on which man must sow a hundred fold in order to harvest ten fold in the souls of children."

This writer from whom I am constantly tempted to quote tells so many things in a deep and significant way, yet I can not, without *some* reservation, recommend Ellen Key's *Century of the Child*. Perhaps each one of us does that with any author. Some time read her book that way. It is delightfully earnest and plain. The little scenes from our real life demonstrate the facts given us by this and other writers. Indeed, it is from the great book of life that parents get the most effective lessons for the boys. These boys who give you a great surprise some day by announcing their intention of *voting* for Senator B——. Senator B——! Yes. The boy is a voter; as such he counts for just as much as his father, and in most States far more than his mother, and he is going to vote for a man whose political party is a menace to "life and happiness" in the traditions of the family. He is in untried fields with untamed desires and boundless energy, and trust in mankind that is almost limitless.

Especially do young men feel this an important event when

greedy politicians, watching the school census for many years, come genially up to meet them, or coming from the rear, slap them familiarly on the shoulder and call them high and inspiring names of endearment, "old man" and "son," and many known so well to those wolves after the firstlings of the flock. How shall a young man be prepared for such men's overtures, if the home people neglect to prepare him? The young men of to-day are following, into a new political vortex, leaders not always of the party traditional in their family, for the bonds of party politics are being everlastingly shattered. Few men, old to political games, know exactly where to place their feet that the undertow of corruption may not be tugging at them. How then shall the young man find a rock? I am strong in the conviction that our boys must have political guidance and learn, not the game of politics, but the science of government and its necessity; heartfelt, soul-deepening, honor-giving *principles*, and be taught, not party, but the text of the latter day political faith: "Seek to put good and wise men in office." This needs not only the broad, wide, sweeping, prospective view of the father, but the sympathetic, charitable, introspective, intuitive assistance of a mother. Much of the rapacious and corrupt legislation in politics is fed and fostered by *ignorant* voters. Why pray, "God give us men for times like these," and let the man producing element in our homes go undeveloped? And as a boy develops his own political tastes and preferment you learn to respect him for his independence and spirit although the principles he advocates may be under a despised party name. So, parents, learn religious tolerance and wait for the time when the faith of the fathers will come forth on new heights from a world of new environ and experience. Soon as a young man is a *voter* he is treated according to Paul's injunction, "as a brother," but in the church he does not always feel that the folly of "having been young recently" is forgotten.

"A young man is a man for a' that and a' that." Ellen Key, in her work on education, tells of a bright little child of ten years who remarked upon hearing the anecdote of George Washington and the hatchet: "It is no trouble telling the truth when one has such a *kind* father"; thus revealing a point in that old story not often made prominent, viz, the kindness of the parent,—a point that one should never forget.

"All things work together for good to them," etc., and a few moments of lost sleep by the parent, a whispered talk with the boy in the deserted parlor or his own bedroom, may change the whole course of his moral life. "I recall," said a mother to me, "the most wonderful whispered conversations held in my boy's bedroom in the still hours of the night, when the rest of the household slumbered. I heard him come in, stumble over the footstool; heard his subdued 'Ouch!' as he crept to the warm corner and rubbed his shin, and pulled off his shoes. I listened to every hushed movement. I heard him slip up the stairs into his room—then directly a whispered call floated across the hall, 'Mother,' and I gathered a kimono and slipping to the door whispered back, 'Hello, son.' 'Want to tell you something, mother.' And I sped into his room and curled up on the foot of his bed with a blanket around me. I listened and talked. It was the psychological moment, to-morrow in the light of day he would feel silly telling such things; to-night they were great. And they *were* great—how great only the man who goes down because he does not understand them can tell. I would stake my chances in eternity against the woman who could not meet the whispered call of 'mother' in the midnight hour."

Nor is she the only one whose testimony comes to me. I knew a man with many sons and daughters. They were exemplary children, too; but once Edgar, a boy in high school,

went away on Sunday evening (an unusual thing) with a wagon load of young people for a ride. Contrary to the promise made his mother, at nine o'clock, the bedtime hour for generations, he was still out. The mother conjured up unwarranted suspicions and recollected every past offense. She smote his memory on every side with angry will. It was midnight when she finally went to his room and found him peacefully sleeping by the side of John. She awakened him and plied him with questions; rank, bare, two-edged questions; and sleepy and half-dazed the boy listened and shut his lips tight. The mother slept none and the son but little. The next morning the gentle-voiced father met the lad with his milk buckets coming from the corral. "Well, son, how was the ride—pretty dusty?"

A smile crossed the pale, set face. "Fine, dad! Thanks! Prayers were just over when I came up to the door, so I went on up to bed."

"All right, son. Glad you got in early!"

And at breakfast sleepy-headed John said: "I guess mother called you good and early. I heard her in there long before daylight. Guess she thought you retired early, you could rise early. Sort of a case of 'healthy, wealthy, and wise.'" And the poor mother was *ashamed!*

Poor mother!

Much stress is laid on *confidence*. Get the confidence of the young, they say, and like everything else it has a price. Are parents willing to pay it? You know how the years of adolescence increase the secretive element, but some time, to some one, the man heart should open and will if caught when the tide is full. To some one it tells its story, and the soul that can meet it and hear and sanctify that confidence to the man's good, shall be rich in eternity. Just as we lost hours of rest caring for baby ailments and meeting the demands of infancy, so we may occasionally lay aside our own comfort to minister to the child grown tall. We can not tell how it all will end. We *must* do our *best*.

VIDA E. SMITH.

My Laddie.

You have to grow up, my laddie, and wander away from me—
Up and down through the field and town and over the
calling sea;

The fun-tangled curls that you wear to-day
Will change into hair that is shot with gray;
So laugh you, my laddie, and sing and play
Or ever you go from me.

Your wonderful ways, my laddie, your confident, trusting
smile,
Must change and fade as your way is made against all the
greed and guile;
So live while you may in your make-believe
With all the fancies you dream and weave,
The day will be here when for them you'll grieve;
'Twill seem but a little while.

You haven't a care, my laddie, the world is a wondrous place,
With play and song the whole day long, and nothing is mean
and base;

So keep it as long as your heart beats light,
And view every dawn as a marvel sight.
The day will be here when your toil will write
Its story upon your face.

You've got to grow up, my laddie, and wander away from me—
Up and down through the field and the town, and out on the
tossing sea;

But now you are little, and life is good,
So wring out its rapture as well you should;
So laugh you, my laddie—I wish I could

The day that you go from me!—*Chicago Post.*

Requests for Prayer.

A sister residing in one of the Central States desires the earnest prayers of the Saints, that if it is the Lord's will she may get back quite a sum of money that she invested and thought it a safe venture, but since has found out differently. The Lord knows all the circumstances of the case.

Sister R. M. King, Biloxi, Mississippi, asks that the Saints pray for them and their family, for they are passing through a very severe trial and feel that without God's help they can do nothing. They desire peace and happiness.

Prayers are asked for N. J. Randall, Columbus, Kansas, who is unable to work because of poor health.

Letter Department

The Northwestern Missouri Reunion.

This reunion convened near Stewartsville, Missouri, and organized the evening of August 23 by electing to preside, Elders Benjamin J. Dice, Peter Anderson, and E. L. Henson; and Robert M. Elvin and Hale W. Smith press committee, the latter as master musician. The presidency to complete the organization, and to arrange meetings as to time and character, and to appoint the speakers.

Elders John S. Roth, Robert M. Elvin, Vinton M. Goodrich, Hugh N. Snively, Hale W. Smith, and E. L. Henson made short addresses.

The grounds are owned by Brother Daniel Dice, and are about half a mile southeast of Stewartsville, nicely located, carpeted with blue grass, and shaded with native timber, sloping to the east, ending in a beautiful plateau.

There was action had looking to the purchase of this or some other suitable tract of land for the holding of reunions.

Sixty-four tents were pitched, in addition to the big tabernacle, the elders' tent, the boarding house, and the refreshment stand.

The following is the list of ministers that were obedient to appointment and occupied the desk in preaching the principles of truth: William Lewis, John S. Roth, Robert M. Elvin, Vinton M. Goodrich, Edmund L. Kelley, Heman C. Smith, W. P. Pickering, Peter Anderson, Charles E. Willey, Hale W. Smith, E. L. Henson, Hugh N. Snively, and N. V. Sheldon; these thirteen elders preached twenty-five sermons.

The themes of the sermons were as follows: The scriptural rule of treating our Christian associates, neighbors, and friends; The two ways; The new birth; The pastor and the flock, the watchman's duty and care for the membership, and his responsibility to the outsider; The fulfillment of the law of Christ; The religious and political unrest in the early part of the last century; Child training, when, where, and how it should be done; The weapon of unbelief versus faith and obedience in the service of God; A critical examination of the witnesses to the Book of Mormon; Counsel and instruction to the Saints, as to the harmless things that take the time, money, and mind away from the things of the gospel; Novel reading; "What lack I yet"; The resurrection; The government, the peace of which hath no end; More blessed to give than to receive; A true story of a conversion; The gospel as the means appointed to the reconciliation of man to God; Auxiliary societies of the church, their purpose and usefulness;

The ideal home; The promised Savior, the mission of Christ, and rewards to be according to works; The New Testament church, and spiritual gifts; Ancient method of calling of ministers, and divine authority to act as a representative of the government of God; Judgment, and the unpardonable sin; An examination of the Lord's prayer, the natural trend of man is to appeal to a higher than himself, and his duty is to do so; Christ the light of the world; "What must I do to be saved."

The following brethren were in charge of meetings: I. N. Roberts, W. P. Pickering, F. J. Pierce, V. M. Goodrich, H. N. Snively, A. W. Head, Coleman Snider, C. P. Faul, J. S. Roth, H. W. Smith, Arch McCord, S. H. Simmons, George Mauzey, E. L. Henson, William Lewis, T. T. Hinderks, D. E. Powell, I. McCord, John Piepergerdes, T. H. Hinderks, David Schmidt, J. L. Bear, jr., Robert McFee, L. F. Furgenson, C. E. Willey, Arnold Nesser, B. R. Constance, William Ross, C. F. Householder, J. T. Ford, Elias Hinderks, and B. J. Dice.

During the prayer services there was a reign of peace, with the manifestations of the gifts; tongues and the interpretation, prophecy, the recital of visions and dreams; and through the thoughtfulness and the kindness of Sister Sadie Rodmall, of Independence, Missouri, a stenographer, we are able to include the following:

PROPHECY.

"Hearken unto me, oh ye my people, saith the Lord! Hearken unto me! I am watching over you; and behold my Spirit will be given unto you, to your joy and comfort, and so you shall be enabled to overcome the evils of this life; those things which are trials unto you, you will be able to overcome them, and be prepared to enjoy that which I have promised unto my people. Therefore, the Spirit saith unto you, oh, ye my people! Be faithful, for I am watching over you. Yea, my Spirit is hovering over you for your joy and good and comfort, if you will be faithful and diligent, walking in the ways of truth and right before me. I will bless you, and the time is near at hand when my people shall arise in greater power, the power of my Spirit, than they have heretofore enjoyed. I am watching over my people; Zion shall be redeemed, and my people shall be blessed, saith the Lord your God."

Given by the Spirit through Elder Hugh N. Snively, Stewartsville, Missouri, August 25, 1912.

And on August 27, he spoke in the gift of tongues, and gave the interpretation as follows:

"Hearken unto me, oh ye my people, saith the Lord your God! Inasmuch as ye are faithful, humble, meek and diligent in keeping my law, as I have given it unto you, behold I am your Lord and your God, and I will stand by you. By my power, I will enable you to accomplish the work which I have sent into the world. Yea, I say unto you, oh ye my people, if ye are faithful before me, I will open the windows of heaven and pour out such blessings upon you as you shall not be able to contain; yea, in fulfillment of my word which I have given unto you, I will bless you. And unto you, my servants, I say unto you, be ye faithful, even you who are aged, for I will be with you in your labor for the upbuilding of my work, for the establishing of my righteousness upon the earth. Yea, I will reward you for all your labors and you shall be accepted in the day when I come to make up my jewels. And unto you, my handmaidens: I will bless you; I will reward your services. Be ardent in praise, adoration, and in the way of testimony for those by whom you may be surrounded. Yea, I have watched over you and have stood by you all along the journey of life, and I will be with you and strengthen you and help you to accomplish the work which I have sent into the world."

PROPHECY.

"God is well pleased at your example and with nearly all those that have gathered together. There are some who profess my name and are not living up to the light that they themselves have. But when my people shall live up to the law that they have received and profess before the world, all the blessings that I have promised in the past shall be realized by my people now. The blind shall have their eyes opened; the deaf shall have their ears unstopped; the lame shall leap for joy; and those that languish upon the sick bed shall be raised up, to the glory of God, and to the joy of their friends, and to the surprise of their neighbors. Yea, verily, saith the Spirit, the time has come for my Saints to apply the laws that I have given, to equip themselves at all times before me, and my work shall go forth with such power and glory, to the convincing of a good many souls; and those whom you have thought had little concern in this work shall be compelled to confess and obey the commandments that I have given. You shall enjoy such blessings in the future as you have not enjoyed hitherto. Therefore, be faithful, oh ye my people! Be ye faithful, *be ye very faithful*; be diligent in prayer; be conservative in your conversation; seek diligently to understand the commandments that I have given and the history of my people, and walk before the world as those who are imitating the labor of my Son, Jesus Christ, your Redeemer, and it shall be well with you. Thus saith the Spirit in Jesus' name. Amen."

Given by the Spirit through Robert M. Elvin, at Stewartsville, Missouri, August 30, 1912.

At the last prayer service of the reunion, held at 8 a.m., September 1, the Spirit, through Elder A. W. Head, spoke to the Saints in

PROPHECY.

"I say unto you by the Spirit of the living God, oh, ye my people, be faithful and humble, put away pride from among you; seek the Lord in mighty prayer, and fast and pray that peace may rest upon you, for I say unto you there are trials before you, for my people. Yea, and inasmuch as you will call unto me as I have asked in times past, I, the Lord, your God, will not forget you. Yea, I will stand by you inasmuch as you will keep my commandments. And I say unto you, Bring in your tithes and offerings, that those who are laying aside and have been faithful in the work, the aged, may be supported and may be cared for as long as they are here in this tabernacle of clay. And I say unto you, Bring in your tithes and offerings that my work may increase. Yea, I say unto you, The time is near when my Son, even my Son Jesus Christ, will come, and inasmuch as you are faithful in keeping my commandments, I will stand by you in times of trial, when evils shall come upon you; for I say unto you, Sickness will invade your household, and inasmuch as you will have trust and confidence in the promises I have made unto you, I, the Lord, your God, through my servants, when called upon, will heal your sick. Yea, and the time is not far hence when the lame will be made to walk under the hands of my servants; yea, and the deaf shall hear. Be faithful, be faithful in keeping my commandments; for I, the Lord, your God, am watching over you. Yea, it has been pleasing unto me that my people have gathered here upon this ground, and I say unto you that I have poured out my Spirit upon you, and the angels have watched over you; and as the time is drawing near when you will separate, trial will come upon you, and Satan will try to thwart my work. And I say unto you, Be faithful when you separate, and go forth and I will be with you, and my joy will be with you, and my peace shall go before you, and the time will be when many of you will be gathered here again. Be faithful in keeping my commandments; bringing in your tithes and offerings

to my storehouse, and inasmuch as you do this you will prosper both in basket and in store, and I, the Lord, your God, will provide for those that are in need. Thus saith the Spirit unto you."

There were several prophecies given that were not taken by the shorthand reporter, and many beautiful testimonies borne that would have made interesting reading for the Saints, and some of which were evidence of the truthfulness of the restoration of the gospel, with the gifts and blessings following the believer.

It is quite possible that which the Father in his loving kindness bestowed may prove an incentive to some to carry into practice the instruction of Paul: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" This crucial spiritual inventory possibly through the grace of God may qualify some to abide the high standard set by the Captain of our salvation: "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." There can be no place for selfishness, or covetousness, when the rule practiced by the Master shall be the measure of our lives.

Committee on administering to the sick were: A. W. Head, W. P. Pickering, and H. N. Snively. The health of those in camp was unusually good, and the help of God was received to a marked degree by them that called on the Lord in his appointed ordinance.

The superintendents of the Sunday school work were: S. H. Simmons and W. H. Worden. There were held six sessions of Sunday school, and earnest labor was done, and a deep interest was manifested in all the sessions.

There were many others who were active in their labors in all the services, but I failed to obtain their names, and therefore can not give personal mention; however, the recording angel was upon duty, and no labor of love or act of kindness escaped his watchful notice.

Thursday, August 29, was Children's Day, and the largest attendance of any day of the reunion. All were joyous and happy, the camp and the surrounding woods rang with the gladness of cheerful youth, and the aged withheld not their approval; the entire afternoon was devoted to an entertainment, and from the tot to the gray-haired all contributed to make the occasion a success and a royal good time.

During the reunion six were added to the fold by baptism.

August 30 was held the business session of the reunion. And it was unanimously voted to hold another reunion upon these grounds in 1913, and the following committee was duly elected: Benjamin J. Dice, Temmie H. Hinderks, Andrew Saint Lewis, John E. Hovenga, David E. Powell, John Piepergerdes, and S. J. Hines.

One service was lost on account of a severe rain and wind-storm.

Respectfully submitted on behalf of the press committee.
ROBERT M. ELVIN.

A Testimony Concerning Tobacco.

Reading the leaves from the life of Elder H. N. Snively, concerning tobacco, and the reproof received by him, by which he quit its use, recalls to mind an incident which it might be well to relate, as a testimony to the readers of the HERALD. It was somewhere in 1884, as nearly as I can recollect. I was making a moderate use of tobacco, and, at the time, I thought I enjoyed it. But one day while about my work my mind became a blank to its surroundings, and the following dialogue took place, and the words were as strongly impressed upon my mind as though they had been spoken audibly; be-

tween my mind and an overshadowing mind, which seemed to be separate and distinct from my own.

"You are a Latter Day Saint?"

"Yes, sir; I am."

"Do you believe that God speaks to his people now, the same as anciently?"

"I do."

"Do you believe that the revelations in Doctrine and Covenants were given by him?"

"I do."

"Do you believe he gave the Word of Wisdom?"

"I do."

"Do you not suppose he knew what he was talking about when he gave it?"

"Most certainly I do."

"Then why don't you keep it?"

This was enough. And while I felt no strong emotional feelings on my part, or made no demonstration, by which others could notice this manifestation, it has had its influence with me from that time to the present as to the use of tobacco. And I have borne testimony of this both in public and in private, and I trust that it has had its influence for good among others.

FRANCIS EARL.

HARTFORD, MICHIGAN, September 12, 1912.

Marriage---Who Shall Officiate?

"According to the custom of all civilized nations, marriage is regulated by laws and ceremonies. Therefore we believe that all marriages in this Church of Christ of Latter Day Saints should be solemnized in a public meeting or feast, prepared for that purpose, and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder or priest, not even prohibiting those persons who are desirous to get married of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church if it be their determination to do so, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ. Marriage should be celebrated with prayer and thanksgiving and at the solemnization the persons to be married, standing together, the man on the right and the woman on the left, shall be addressed by the person officiating as he shall be directed by the Holy Spirit, and if there be no legal objection, he shall say, calling each by their names, You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition, that is, keeping yourselves wholly for each other and from all others during your lives, and when they have answered, Yes, he shall pronounce them husband and wife in the name of the Lord Jesus Christ, and by virtue of the laws of the country vested in him," etc.—Doctrine and Covenants 111.

The Lord has in his word plainly indicated the conditions upon which his blessings may be obtained by his Saints, and it may be seriously asked, that while the Lord has not spoken by commandment or restraint as regards the mode of the marriage ceremony, yet can the Holy Spirit's guidance and blessing be granted to the persons concerned otherwise than by official church administration? Surely the most ornate form of service from a worldly standpoint performed by an alien church to please our friends can not be soul-satisfying to those who desire "heaven's benediction" through prayer at a most important time in their earthly career, when standing on the threshold of a new life just opening out before them. How many times when ministering before the Lord in the blessing of children and anointing the sick for the blessings of life and health has that peculiar magnetic influence of the Holy Spirit testified to the truth of those ordinances, though rejected by the wisdom of the world!

These are just a few thoughts that have been impressed upon the mind of the writer and are here expressed with a sincere desire that we may all secure "the blessings of peace" in the way appointed by infinite wisdom.

F. BRUTON.

MANCHESTER, ENGLAND.

Western Iowa and Eastern Nebraska Reunion.

This association held its first reunion at Council Bluffs, Iowa, in Walnut Grove, from August 23 to September 1, 1912. Four districts joined in the services: namely, Gallands Grove, Pottawattamie, and Fremont in Iowa, and Northern Nebraska. A cooperative boarding tent was in charge of Brother J. M. Baker, while Sisters W. T. Lowe and M. A. Peterson were chief cooks. Ten meal tickets for only \$1.50; single meals, 20 cents. Children were served with ten meals for one dollar; single tickets, fifteen cents. The committee were fortunate in securing the services of Brother J. L. Parker to operate the confectionery stand, and under the rustling management of Brethren Baker and Parker the boarding tent and stand proved a blessing to the reunion in a social and financial way.

There were about eighty tents in the camp, and all filled with happy families. The meetings were of a high order, intellectually and spiritually.

Elder J. W. Wight, assisted by the presidents of the four districts represented in the gathering, was elected to preside, with power to complete the organization and designate the time, character, and order of the meetings. Two business sessions were held; twenty-one preaching services; five normal training sessions, including one program; one Graceland College entertainment, and nine prayer and testimony meetings. During the first social service the voice of the Spirit through the interpretation of tongues cheered the hearts of all with the assurance that angels of the Lord would guard and bless the camp during the gathering, which blessing was realized, to the great joy and satisfaction of the Saints. Several of the elders pronounced the reunion the most peaceful one they ever attended. In one of the social services eighty took part in less than seventy-five minutes. Ten were baptized and confirmed the last Sunday.

The normal institute work, in charge of Brother J. A. Gunsolley, proved an interesting and instructive feature of the reunion. And the music committee, consisting of Brethren James Pearsall, T. A. Hougas, Paul N. Craig, and Sister Estelle Harding, had their part of the work well in hand, to the satisfaction of lovers of music.

On September 4, a majority of the standing reunion committee, in company with Elder J. W. Wight, met with the Commercial Club in their office at Missouri Valley, Iowa, and completed arrangements to hold our next reunion at the City Park in Missouri Valley, August 22 to 31, 1913. The reunion committee received the generous offer of one hundred and eighty-five dollars, besides the free use of the city park, buildings, etc. The mayor furnished the secretary with an analysis of the water from the six deep wells which supply the city, the analysis showing an excellent quality of water. The committee anticipates having a very large reunion in 1913.

C. J. HUNT, *Secretary*.

Reunion at San Antonio.

The conference and reunion which was to begin at San Antonio August 23, has now become a part of the history of the Southwestern Texas District. We feel that it has been such a success as has not been experienced heretofore in this district.

The great success is doubtless due in a large measure to our having Brethren J. F. Curtis and Ammon White with us, not only through the ten days of conference and reunion, but also through a week's meeting begun on the same ground the night after the reunion closed. By this means, the time was sufficient to reap a goodly harvest. There were seventeen baptized in all: one the first Sunday, eight the second, and eight the third. Besides these there are a number of others deeply interested and we feel they will shortly enter. The work is now being continued in another part of San Antonio by missionary Glauud R. Kuykendall and Brother D. S. Palmer, who are conducting a tent meeting.

Brother J. F. Curtis has gone with Brother John Harp to visit and preach to the Bandera and Medina City branches, while Brother White has left for Mobile, Alabama. These brethren have been very busy during their stay here, especially Brother White, who besides preaching almost every day, has been discharging the duties of the patriarchal office. We are all glad indeed to have the presence and assistance of these brethren, and although we feel loath to see them leave us, we pray God's blessings upon their labor, which has brought so much happiness to us all. Our district is promised a great future and we all feel encouraged to go forward with redoubled energy.

Besides the brethren above mentioned and the local force, we had with us Brother W. H. Mannering and Brother Cady, both of whom have been laboring in Eastern Texas. Both have returned to their field of labor.

Your brother in the gospel hope,

CARL F. WHEELER, *District Secretary.*

SAYERS, TEXAS, September 11, 1912.

News from Missions

Alberta.

My last communication to your columns was written from Yonkers, Saskatchewan, some weeks ago. Perhaps a few words regarding the Lord's work in this northwest country will be read with interest by some of the readers of your valuable paper. J. W. Peterson and the writer visited the Iowa Branch, sixteen miles southeast of Saskatoon. Brother J. A. Beckman, president of the branch, and the Saints there, gave us a kind reception, and we truly enjoyed our sojourn with them. Most of the Saints here are nicely situated and are blessed with good farms, houses, and barns. I am glad to be able to report that they are also actively engaged in the Lord's work. It is called the Iowa Branch because all of the Saints are from said State.

Our next stop was at Disley, Saskatchewan, where we attended the Sunday school and Religio conventions and the district conference, beginning July 19, and closing the 21st. There was quite a gathering here of ministers and Saints, and all seemed to enjoy themselves immensely. There were present of the general ministry: J. W. Wight, E. E. Long, J. W. Peterson, J. L. Mortimer, Fred Gregory, J. C. Crabb, Birch Whiting, Daniel Macgregor and wife, T. J. Jordan, Elders Dodson, Beckley, Beckman, D. C. Smith, and many others of the Aaronic priesthood were in attendance. From this point Brethren Wight, Long, and Jordan went south and the writer wended his way to the city of Winnipeg. The rest of the brethren scattered to various parts of the mission.

As the train passed through Regina we viewed the havoc wrought by the recent tornado, which killed over thirty people and did millions of dollars worth of damage. The people in this part of Canada were consoling themselves with the thought that they were beyond the reach of cyclones,

and that those violent and terrific storms were only found within the limits of the United States. However, many of the people found out to their great sorrow and suffering that cyclones and tornadoes can cross boundary lines made by men without consulting inspectors or custom officers. It is strange that so many supposedly Christian people do not realize that we are living in perilous times and that God has decreed that in these last days that he will preach to the inhabitants of the earth through lightning, thunder, earthquakes, tornadoes, and by pestilence and plague. It is evident by what has happened during the last few months that he also speaks by cloudburst, floods, earthquakes, and storms, and verifying his decrees in these last days. Still the great masses of the people do not realize or recognize the signs of the times. It is said a hint to the wise is sufficient, but judging from the way that people are comporting themselves nowadays, but few are wise. It seems that wickedness and iniquity are on the increase and the great majority of the people are lovers of pleasure more than God. When it comes to having faith in God and his promises, I mean the faith that the Apostle Jude said the saints should contend for, but few possess it, and it is surprising to see so little of it manifested by those calling themselves Saints. If we all possessed the faith that Abraham exercised before God, of whom it is written, "He staggered not at the promise of God through unbelief; but was strong in the faith, giving glory to God; being fully persuaded that what he had promised, he was able also to perform."—Romans 4: 20, 21. But I find that many of us stagger nowadays at paying tithing, consecration, the Order of Enoch, the church physician, Sanitarium, some of the revelations concerning the redemption of Zion, and many other things. "Oh, for a faith that will not shrink." Yes, a faith that will enable us to be like Abraham in that we are fully persuaded that what God has promised, he will bring to pass, providing that we are obedient and comply with the conditions under which these promises were made.

My stay in Winnipeg was very enjoyable, indeed. I was domiciled at the home of Brother and Sister Wilson, whose kindness we will not soon forget. Brother Seaton is president of the branch and has able assistants in the branch officers. The branch is in fair condition spiritually, but there is still room for improvement. I am of the opinion that good will be accomplished in this city, provided the resident Saints and the missionaries sent to labor there work harmoniously together. City work can not be a success unless a systematic effort is put forth to place church literature within the reach of the public, and the holding of cottage meetings through the week, and street preaching when the weather permits. Our people, as a general rule, are scattered in all parts of the city, and if the Saints thus situated would invite some of their immediate neighbors into their homes once a week and have a missionary to talk to them, which he would be willing and glad to do if he is a hustler and interested in the salvation of men. By pursuing this course, preaching on streets and distributing tracts, he can work up an audience for Sunday services. But the missionary who goes into a city with a view to only preach on Sunday, and waits for the Saints to gather a crowd for him, is a poor city preacher and will not be a success; the sooner he is taken out of the city, the better for both him and the church. On the other hand the Saints should consider that it requires money to pay street car fare, and other expenses incidental to city work; and that the minister must be present ble in general appearance. That means respectable clothing, or he will not be attractive to the people and hence will not have proper influence with them. He should also be provided with a suitable place to stay, where he could put in some hours every day, studying

and writing. It should not be expected by the Saints that he be on the move continuously and have no time to gain knowledge by study. Neither should it be left entirely to the family who happened to be blessed with a spare room to both board and room the preacher. This burden should be equally divided by the membership. The general ministry in charge are often requested to assign a minister to labor in a certain city or town, but I am very sorry to say, that the burden of providing is often left to one or two families, and also the expenses that must be met.

On August 2, 3, and 4, we attended a reunion at the Vanscoy Branch which was a success in all respects. Brethren J. Beckman, J. C. Crabb, and the writer supplied the preaching. A good and peaceful spirit prevailed throughout all the meetings. On the 7th I had the pleasure of leading nine precious souls into the clear waters of Pike Lake. The day was beautiful and the sun shone down upon us as we immersed them. Five of those baptized were adults, and four were children. Brother Birch Whiting officiated at the water's edge and with the confirmation.

I made my home with our aged Brother and Sister William Nunn, who are well known to the traveling ministry of the church in Minnesota, where they lived for many years. Brother Nunn related many incidents of past experiences, for instance, fishing in some of the large lakes in Minnesota in the company of Joseph and Alexander Smith. Brother I. N. Roberts and many others of the leading ministry of the church were talked of in tenderness. It makes a person feel good to have their brethren spoken well of in place of being found fault with and criticized. Some of the Saints seem to take delight in referring to the weakness of their brethren but have little to say about their good qualities. This branch is in splendid condition, and the Saints were very cheerful, notwithstanding most of them had their grain destroyed by hailstorms.

I visited on my way here, the Artland and Michigan branches, and perfected the organization at both places. We had some very fine meetings and some of the brethren were ordained to different offices in both branches. Brethren William Cornish and Levitt, presidents of these respective branches, are faithful men and the great majority of the Saints are striving to do their duties. I also visited the Innisfree Branch. There are but few members here. All seem to be living in peace with each other. Brother William Roy is president. His cousin has been confined to bed for some weeks, to whom I administered.

I spent about a week visiting the Edmonton Branch. Brother J. N. Baldwin is president and his officers are actively engaged, doing all in their power to keep the work alive in this city. Brother Crabb is located there at present and will remain there for some time. Brother Crabb is an old experienced minister, and we have every reason to believe that under his administration the branch there will thrive in the near future. Brother and Sister W. J. Nuckles with whom the missionaries stay in that city make the brethren feel at home with their kind treatment. We surely appreciated their hospitality. I desire to mention in this connection the kindness of Brother Levitt, wife, and family. The ministry who visit this home are made to feel that they are welcome. Surely the Lord will bless all those who are so mindful of his servants. At Saskatoon we are welcomed at the home of Mr. Doer, and his wife who is a member of the church. No Latter Day Saint could be more mindful of the wants of the ministry than these two. No one would know but what he was a true Latter Day Saint by his acts. He believes the doctrine and we shall be glad to learn that he has identified himself with the church by obedience to the

gospel. Brother Beckman and family also rank among those whose kindness and hospitality are not forgotten by the Lord's servants. In fact the Saints of the West here are all liberal and considerate of those dependent upon their bounties.

The 7th and 8th and 9th inst. I spent with the Millet Branch. Young Brother Benham is president of the branch and is a very faithful brother. His two brothers are active workers, both in Sunday school and church. It is very gratifying to meet young men who are willing to sacrifice the pleasures of the world in the interests of the church and their own souls' salvation. I am sorry to say that some of the Saints here are living far below their privileges. They seem to pay more attention to worldly things than to the things of the kingdom and thus are the means of keeping many on the outside from uniting with the church. The two Sisters Campbell, Sister Roupe, Brother Shaw and wife, and some young sisters are striving to keep the camp fire blazing. Stayed one night and day with Mr. Roupe and wife. It ought to be Brother Roupe; he believes the doctrine and is an able defender of the same. We find all the church works and papers in his home. In this respect he is ahead of many Saints, as numbers of families I visit do not take the church papers. I sincerely trust that he will soon identify himself with the church and not allow the unworthy conduct of the Saints to keep him out any longer.

Quite a number of brethren in the States have been writing, asking information regarding the homesteads in this country. My advice to such is for them to come and see the country for themselves and not depend on any man's say so. At present there are fair prospects for an excellent crop in this country. Every country has its advantages and disadvantages and people differ in their view of things. What would seem all right to one person would displease another. They grow wonderful crops of potatoes, turnips, beets, cabbage, peas, and the golden grain. However, hailstones kill considerable grain and then again the early frosts do lots of damage in places. There has been considerable rain and cloudy weather here during the past three months, but the weather is fairly good at present with the exception of an occasional frost. But when it comes to mosquitoes they had a full supply for two or three months. My, but they are a pest, and are hard on the poor dumb brutes. There are times in the country when you have to wear mosquito netting on your head. It is written that Saul killed his thousands and David his tens of thousands. Well, I fear I have excelled that record in the last few months, but perhaps the reader can guess what it was I killed; ha! ha! Brother Crabb says that if the Lord created the mosquito for a pest that he surely made a success of it. And so say I.

I regret that there are a few, however, they are but few Saints here, who seem to manifest a considerable degree of national prejudice against Americans and the ministry especially. I presume there are some in the States who display the same feeling toward other nationalities. In my opinion persons who entertain such feeling of spirit can not be in possession of the Spirit of Christ, for he is no respecter of persons, and to be Christlike we must be like him. Hence it is that I am greatly surprised to learn that people who entertain such contemptible feelings can make themselves believe they are Latter Day Saints. They are surely not in harmony with the Apostle Paul, who wrote, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Galatians 3: 27, 28.

I arrived in this city on the 10th. Calgary is a very beautiful city, said to have a population of about seventy thousand. The streets are very nicely laid out, with avenues run-

ning east and west and streets north and south all of which go by numbers, and it is to the credit of the officials of the city the streets are kept clean.

We have about eighteen Saints here and on last evening I organized them into a branch and ordained Brother Charles H. Coles to office of priest. Having no elder here, he was elected president; Brother Cecil Smith, secretary; and Sister Burr, treasurer. Other officers will be installed in due time. The people here are at a disadvantage in having no public place to hold meetings, on account of the rents being so high. In the meantime they will meet in private houses. We anticipate placing an elder here to labor during the winter months. They also have a Sunday school in operation. If the members will live in peace and harmony and attend to their duties, it will only be a question of time until others will be added to their number.

I have been making my home with Brother G. L. McLeod and wife and they surely have made my sojourn with them pleasant. Brethren in the future visiting the city will find a kind reception at the home of Brother Herbert and Cecil Smith, at 1833 West Eighteenth Street. Brother and Sister Coles will be glad to feed any of the brethren but can not room them. Brother McLeod, wife, mother, and sister always have an open door. I am leaving for Moose Jaw, Regina, and other points. Love to all.

In gospel bonds,

GOMER T. GRIFFITHS.

CALGARY, ALBERTA, September 17, 1912.

Honolulu, Hawaii.

Perhaps a few words from the Islands would be welcomed by some who are watching the growth of the work in this far-away mission. My work has been pleasant in many respects. The experiences one meets with from day to day in laboring in a city of so many different nationalities, serve as an education to a missionary, and help him to develop intellectually and spiritually.

Last December, when the United States cruiser *California* broke the cord and opened the way to Pearl Harbor, Brother G. J. Waller secured invitations for Brother and Sister McConley, Sister Barrett, and myself to accompany him on one of the ships that followed the *California* through the long, narrow channel to the harbor and dry-dock. This will be the largest and best dry-dock in the United States when it is completed. We had a very pleasant trip.

The work is progressing slowly but firmly. Since Brother G. J. Waller returned from the States there have been some additions to the priesthood. Our deacon, Brother John Mahuka, was ordained to the office of teacher, Elder G. J. Waller officiating, assisted by Elder J. B. Barrett. This gives another efficient officer to assist in the teachers' work. We hope he will prove his worth by diligent, successful work. Another young brother, Charles Lee, was ordained to the office of priest by Elder J. B. Barrett, assisted by Elder G. J. Waller. Brother Lee has been in the church but a few months, yet God has seen fit to call him into his work, in which he will be a great help if he remains faithful. There are others we hope to see called and ordained ere long, so that the branch will have a full corps of live, working officers, which is so essential to the growth of every branch of the church.

Brother and Sister McConley are at present on the other side of the island, where it is cooler than here; and if prospects are favorable for missionary work, I may join them soon.

In November of last year Brother McConley and I commenced holding Sunday school and preaching services at Watertown, a small village about two miles from Pearl Harbor. The attendance for a few Sundays was very good,

but soon nearly all stopped coming, and we were almost ready to quit but we did not. Sometimes only four or five children came, and one Sunday when there were only five at Sunday school we decided to have Sunday school only, and then take the early train back to Honolulu, but when we told them there would be no preaching to-day they said, "Please have preaching, for we like to hear you talk. We will all stay and be real still." So we told the gospel story to the five little native girls, and they sat there pleased and delighted, not one of them going home or getting sleepy, although I preached more than forty minutes. Some of the older people are quite interested now. Last Sunday a fine young native man, who has assisted us some, asked to be baptized. We hope his wife will do the same before long, with others who are investigating the work.

How many times I have been made to rejoice when I have seen God's promises verified to his children when they obey his commandments and live near to him. Well do I remember the day when my brother, Edward W. Barrett, and I were baptized by our grandfather, Elder J. P. Dillon, in Brother Joseph Smith's pond, and the promises made to me when confirmed under the hands of Elders Nephi Snively, Samuel Ackerly, and Alexander H. Smith. Brother Snively, speaking under the influence of the Spirit of God, said that if I proved faithful to my covenant the time would come when God would call me into his work, and I would carry the message of the gospel to foreign lands and many, many souls would rejoice because of the work that I would do among them. Last November when I was ordained an elder under the hands of Elders G. J. Waller and M. A. McConley, again came the promise through Brother Waller that if I proved faithful to my trust my sheaves would be many. So, dear Saints, I wish to do my work in a manner that will please him and secure a reward for me in his celestial kingdom.

J. B. BARRETT.

Miscellaneous Department

Convention Minutes.

CENTRAL OKLAHOMA.—District Sunday school convention met at Ripley, Oklahoma, August 22, 1912, Superintendent Alice M. McGeorge in the chair. In the absence of the secretary, Alice M. Case was chosen secretary pro tem. Reports were read from Holdenville, Kingfisher, Teriton, and Ripley; Morrison and Piedmont reported orally; Rock Creek failed to report. Remarks were made by some Sunday school superintendents and others in behalf of nonreporting schools; also those of other districts. Remarks from Sunday-school teachers were next in order. Moved to adjourn to meet at the place of the next district conference, leaving the time to the district superintendent. Carried. C. T. Sheppard, district secretary.

Conference Notices.

Conference of the Kentucky and Tennessee district will convene with the Farmington Branch, October 19, at 10.45 a. m. Please let us have a full report of all the officers, as well as the branches. If you can not come and bring reports, please mail them to S. E. Dickson, clerk, Paris, Tennessee, not later than October 12. J. R. McClain, district president.

The Southern Michigan and Northern Indiana district conference will convene October 26 and 27, with the Coldwater Branch. If possible it is expected that the minister in charge, F. A. Smith, will be present, and it is hoped that as many of the local ministry and Saints of the district as can come will do so. Send all reports to the secretary at 737 Loomis Street, Jackson, Michigan. G. A. Smith, district president; W. P. Buckley, district secretary.

Conference of the Nodaway District will convene in Guilford, Missouri, October 19, 1912, at 10 o'clock a. m. Please send in all reports to secretary prior to the convening of the conference. All come with prayerful hearts and the Spirit of this gospel work. W. B. Torrance, secretary.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:

The Ministry of Love Versus the Ministry of Fear.—Part II - - - - - 945
 The Children's Home - - - - - 946
 Graceland College Collection Day - - - - - 947
 Notes and Comments - - - - - 947

HYMNS AND POEMS

ORIGINAL ARTICLES:

What Must I Do to Be Saved, Sermon by J. W. Rushton - - - - - 948
 "Nauvoo Expositor," by Heman C. Smith - - - - - 952

CANADIAN MIRROR

OF GENERAL INTEREST

MOTHERS' HOME COLUMN

Vida E. Smith. - - - - - 959

LETTER DEPARTMENT

Robert M. Elvin—Francis Earl—F. Bruton—C. J. Hunt—Carl F. Wheeler. - - - - - 962

NEWS FROM MISSIONS

Gomer T. Griffiths—J. B. Barrett. - - - - - 964

MISCELLANEOUS DEPARTMENT

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

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter.

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

The conference of Eastern Maine District will convene at Jonesport, October 12, 13. Hope the district will be well represented. Newman Wilson, secretary.

Spring River conference will be held at Webb City, Missouri, October 25, 26, 27. Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Kansas.

The conference of the Little Sioux District will meet at the Biglers Grove Church, Saturday, October 5, at 10.30 a. m. Send reports to the clerk. James D. Stuart, Magnolia, Iowa.

Semiannual conference of the Southern Indiana District will convene with the Indianapolis Branch at 973 West Twenty-eighth Street, Indianapolis, Indiana, on Saturday, October 19, 1912. All branch reports and communications for the conference should be in the hands of the secretary not later than October 15. A good attendance is hoped for. Those contemplating attending who are not familiar with the city can secure information from Charles H. Fish, district secretary, 645 West Twenty-ninth Street, Indianapolis, Indiana.

Convention Notices.

Convention of the London District Religio Society will be held on Friday, October 11, at 10 a. m. All are cordially invited to attend. George C. Tomlinson, jr., secretary, Saint Marys, Ontario.

Sunday school convention of the Little Sioux District will convene at Biglers Grove, near Woodbine, Iowa, Thursday, October 4, 1912. Esta Stuart, secretary.

Reunion Notice.

Florida district reunion will be held at the Alafloa church, near Dixonville, nine miles south of Brewton, Alabama, beginning 10 a. m., October 19, closing October 27, 1912. We are making a special effort to be prepared at this reunion to conduct it more on reunion principles than they have been conducted heretofore in the Southeast. Therefore all are requested to come prepared to camp on the reunion ground. There will be a boarding tent conducted to accommodate those who can not care for themselves in the way of meals, but we advise where it is possible, come prepared to care for yourselves. The price of meals at this boarding tent will be 10 and 15 cents. We have tried to secure tents for rent, but have failed to get them. We can buy you a good, well-made tent 10 by 12 feet, 10-ounce duck, 3½-foot wall, for about \$7.50, and will have it on the ground for you at this price, but will buy for only those who order them through the undersigned not later than October 6. Don't delay your order, for we will have to place our order by this time to get them in time for the reunion. Those coming by rail to Milton will please notify J. H. Barnes, of Botts, Florida. Those coming by way of Pollard, Alabama, notify J. D. McArthur, Berrydale, Florida. Those coming to Brewton, please notify T. J. Barnes, Dixonville, Alabama, who will meet you and conduct you to the reunion ground. We expect Brethren Ammon White, of the patriarchs, and F. M. Smith, of the

Presidency, besides the missionary force here, as the speakers. We hope that all the Saints will make the necessary sacrifice to attend this reunion, as we feel that you will be rewarded spiritually for so doing. We shall be glad to hear from all who expect to attend at just as early a date as possible. E. N. McCall, secretary of reunion.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT FOR NORTHWESTERN NEBRASKA AND BLACK HILLS DISTRICT.

To the Saints of the Northwestern Nebraska and Black Hills District: Please take notice that upon the resignation of Brother Bert E. Hart, former agent of the Northwestern Nebraska and Black Hills District, and the recommendation of Counselor G. H. Hilliard and vote of Saints in reunion at Gering, Nebraska, Brother Charles W. Prettyman, of Comstock, Nebraska, has been duly appointed bishop's agent in and for said district of the Reorganized Church of Jesus Christ of Latter Day Saints. We hope and trust that the Saints within and for the territory of this district will assist Brother Prettyman in his work and that the financial situation may be built up and the work prosper.

Please remember the address, Elder C. W. Prettyman, Comstock, Nebraska. Trust the Lord may bless each helper and every true worker.

Hastily in the truth,
 E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, MISSOURI, September 25, 1912.

AGENT'S NOTICE.

To the Saints of the Seattle and British Columbia District; Greeting; Dear Saints: I have occasion to make another appeal to you in behalf of this department of the church. In reading this appeal I trust that all will dwell upon it and ask this question, Does this mean me? We will not attempt to overwhelm an objection to this part of the work by an array of scripture. I am persuaded that most of us are familiar with what the Lord has said upon this question. I am also impressed with the thought that it is due to the lack of proper consideration on our part. Let me refer you to what the Lord said to the church in Kirtland in 1831, "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning." I have this to say: Some have done well, and have attested their faith in the work as being what it asserts to be. My brethren and sisters, let us rally to the standard, not only by might, but by mite. Too many look with indifference upon the small offering, but "let us lay by each week that which the Lord hath prospered us." Our responsibilities and our blessings are mutual. Have we faith in our God? Do we value this work at par, or have we discounted it? Oh, no; we can not afford to lose that reward that comes only through obedience. Let me add your name to my list. It is found at 3618 Evanston Avenue, Seattle, Washington.

Your fellow servant,
 WILLIAM JOHNSON.

AGENT'S NOTICE.

To the Saints of the Florida District; Greeting: That the Bishop's work may be conducted in a more systematic way, and the law of tithing may be taught and brought before everyone, thus giving all a fair opportunity to obey the financial teaching of the church, thus laying up for themselves treasures where they will not canker, doubly so, for the church needs the funds that accrue from our paying our tithes and offerings in carrying the gospel to the nations of the earth, and in taking care of the poor, and in other ways furthering the interest of the gospel work, we have concluded to appoint a subagent or helper in each branch of the district. Following out this plan, we have appointed the following to represent the bishop's agent in their respective branches: Fairview Branch, James Cooper; Open Head Branch, S. D. Allen; Cold Water Branch, James H. Barnes; Santa Rosa Branch, W. A. West; Alafloza Branch, T. J. Barnes. We will arrange with these brethren to give a temporary receipt, forward the funds to me immediately, upon receipt of which I will mail you a receipt. We trust that these brethren will be able to assist greatly in securing a more unanimous discharge of duty, as required in the temporal law.

We would be very glad to see more of the Saints begin to pay some amount regularly, even though it may be small; we believe that by paying a certain amount each month or so, you will soon pay off your tithing dues. Many work for a monthly salary and it seems that this plan should appeal strongly to you.

We feel that the Florida District is not doing its duty along this line, and for this reason we make this plea and offer the above plan; so let us not brush this by lightly and plan to do something some time, but let us begin right now.

We have inventory blanks and will arrange to help anyone to make out his inventory, which is also a duty under the law, and one of the first things too, in beginning the paying of tithing.

We have a few tithing payers in our district who are paying tithes regularly each month, and we wish to thank you for the strong support that you have been to us, and also all who have helped in any way, and we trust that others will fall in line ere long.

Each part of the law must be obeyed. Could we be saved without being baptized? Then can we be saved without paying our tithes, when he has commanded us strictly to pay them? We can't see how.

We hope to see our brethren and sisters do their duty, that they may be welcomed in, and told that their work has been well done.

In bonds,

E. N. MCCALL, *Bishop's Agent Florida District.*

DIXONVILLE, ALABAMA, September 23, 1912.

Financial Report of Treasurer of Children's Home.

Receipts for May.—From Minnie B. Nicholson, former treasurer, \$128.01; W. P. Robinson, superintendent, \$41.05; Lucy L. Resseguie secretary, \$1.49; received from board of children, \$24.80; donations, \$167.35. Expenditures for May.—R. Bullard, expense, \$38.50; Oscar Anderson, secretary supplies, \$6; Joseph Roberts, postage and freight, \$2.52; W. P. Robinson, running expense of home, \$260; balance on hand, \$85.68.

Receipts for June.—Balance on hand, \$85.68; received from board of children, \$13; sale of post cards, \$5.75; donations, \$57.47. Expenditures for June.—W. P. Robinson, running expense of home, \$150; balance on hand, \$11.90; amount due and unpaid on running expenses, \$97.62.

Receipts for July.—Balance on hand, \$11.90; received from board of children, \$20; sale of post cards, 25 cents; donations, \$102.61. Expenditures for July.—W. P. Robinson, running expense of home, \$105; balance on hand, \$29.76; amount due and unpaid on running expenses, \$266.99.

Receipts for August.—Balance on hand, \$29.76; received from board of children, \$11; sale of milk, 25 cents; sale of post cards, \$8.60; donations, \$258.73. Expenditures for August.—W. P. Robinson, running expenses of home, \$115; E. H. Needham, moving house, \$40; C. M. Desart, moving house, \$15.75; E. H. Needham, work on foundations, \$10; Herald Publishing House, on electric range, \$25; balance on hand, \$102.59; amount due and unpaid on running expenses, \$360.12.

JOSEPH ROBERTS, *Treasurer.*

Address.

T. U. Thomas, 129½ South Garfield Avenue, Scranton, Pennsylvania.

Notice.

All teachers in Spring River District will please send me your addresses, that you may receive your licenses and report blanks. J. H. JENKINS, *Secretary Teachers' Quorum.*
WEIR CITY, KANSAS.

Be what thou singly art, and personate only thyself. Men do not easily continue a counterfeiting life.—Sir Thomas Browne.

"The Net"

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Please call at my office or write and tell me on what date you can get away, how many there will be in your party, and I will make all arrangements for you and take the details off your mind. L. F. Siltz, Ticket Agent, Burlington Route.

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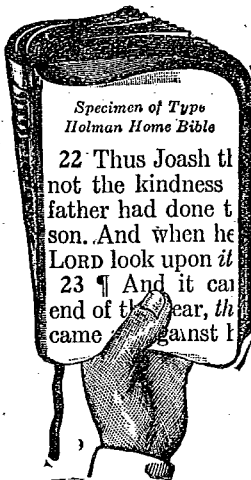
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THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, OCTOBER 9, 1912

NUMBER 41

Editorial

A PLEASANT PIECE OF GENEALOGY.

We give below what will be a pleasant piece of reading for the readers of the HERALD, it being the larger part of a letter written President Joseph Smith by a grandson of Sister Catherine Salisbury, who was the last surviving sister of Joseph Smith the Seer. We do not offer this to the readers of the HERALD as an especial token of family pride, for the reason that we believe rather the closing portion of Washington Irving's comment with regard to hereditary family title, rather than all the heraldic blazonry that asserts in the crests of the families of the past might reveal. Innate worth is a better test of character qualification than titles that may have attached to individuals on account of political place or history.

Dear Cousin: I have been tracing back the Smith-Mack-Salisbury history and have joined the Sons of the American Revolution. I think we all should belong as it shows our patriotism as a family.

Your ancestors, Samuel and Asael Smith, were both captains of Massachusetts companies in the Revolution; marched at the alarm of April 19, 1775, and helped fortify Dorchester Heights in 1776. One of them was a member of a Provincial Congress, chairman of a "Tea Committee," chairman of the Massachusetts Committee of Safety, etc. Solomon Mack was in both the Colonial War and the Revolution.

I have sent to Massachusetts and elsewhere and collected data for a family history and genealogy, which I expect to publish when ready.

We have the "Five Colonial Families": Treman, Mack, Dey, Bvard, and Ayers, which contains genealogy and history of the Mack family down to 1901, and gives history and genealogy of the Smith family. There is a full page picture of you and also one of your father and Uncle Hyrum, and one of Joseph F. They have me down as president of Graceland College. It gives good write ups of yours and your father's careers, and names of all descendants down to 1901. I presume the Herald Office has the two volumes unless they are burned.

If anyone there wishes to join the Daughters or Sons of the American Revolution, or the Colonial Dames, I will fill out the blanks for them if they wish and after one set of each is made out they can copy the data and supply other members.

"The Five Colonial Families" was published by Ebenezer Mack Treman and Professor Murray E. Poole; press of the *Ithaca Democrat*, Ithaca, New York, and probably can not be obtained now. I think you should write to the *Ithaca Democrat* or to Professor Poole.

The Macks were Mc-something in Scotland, but left off the rest to escape religious persecution, history says. Their crest was a boar's head erased. There is some speculation in "Five Colonial Families" as to what the rest of the name was.

The history is inspiring as it shows our ancestors were always progressive, both in civil and religious affairs, and were among leading respectable people in their time.

Washington Irving says in his *Life of Washington*, vol. 1, p. 26, in speaking of the Washington family: "We have shown that, for many generations, and through a variety of eventful scenes, it has maintained an equality of fortune and respectability, and whenever brought to the test has acquitted itself with honor and loyalty. Hereditary rank may be an illusion, but hereditary virtue gives a patent of innate nobleness beyond all the blazonry of the Herald's College."

Yours truly,

HERBERT S. SALISBURY.

THE SAINTS AS VOTERS.

"Let no man think that he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counseleth or sitteth upon the judgment seat. Let no man break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. . . . Behold, here is wisdom."—Doctrine and Covenants 58:5.

We have quoted this at the opening of our article as a guide for the thoughts we desire to present to the voters of the church who read the HERALD; and we do not refer to the votes which we may as church members cast in church meetings, but to those which will be cast next November for the purpose of the state and national choice of officials.

There is in this a direct injunction to the Saints to observe the laws of the land, and for the purposes of this article we assume that the term "laws of the land" includes the rules and regulations governing the citizens of the Republic in the exercise of the elective franchise prescribed by the several States. It is not our purpose to enter into the discussion of the various functions of the department of state, the legislative, the executive, and the judicial. We assume that the readers of the HERALD already understand why elections are held, and the rules and regulations prescribed to aid the citizen in casting his vote, and the purposes and men for which and whom the votes are to be cast.

One point in this quotation is clear with regard to the duty of the Saints in their treatment of those

who are placed upon the judgment seat. No man should assume in and of himself that he is ruler and he should have due respect to him who is chosen or appointed to act in the capacity of judge.

In connection with this quotation used, and what we have stated in regard to it, we add:

And now, verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these cometh of evil. I, the Lord God, maketh you free; therefore, ye are free indeed; and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."—Doctrine and Covenants 95: 2.

We think it safe to gather from this quotation that the Lord in the declaration of his will concerning the conduct of the Saints has intended to signify his approval of the existent laws of the Government, and especially to signify his approval of the Constitution of the United States under which the state and national laws are made. More especially is this thought correct when viewed in the light of the statement that God had raised up wise men and endowed them with wisdom, for the very purpose of writing and establishing that Constitution. It is further clear that the laws of the land referred to are those which have been declared by the highest judges appointed under the Government as the judicial body to take into consideration matter appertaining to law, and determine whether such matters are or are not in accordance with the Constitution, and declarative of human rights, and applicable to all men. It is further declared to be the duty of those in the church upon whom the laws of the several States where they are living have conferred the right to exercise the elective franchise to seek diligently for "honest men," "for good men and wise men," and support and sustain such in office. This duty of the Saint begins for them at once in the local affairs of the township in which they live, the county and State of which they are citizens, and a still greater scope of duty to those national matters to which they may be made parties by virtue of their being citizens of the Republic. And with equal truth, these duties which attach to citizens of the Republic necessarily attach to those of the church who may reside in kingdoms or dominions other than the Republic.

But what we are writing is intended by us to apply more specifically to the Saints who are citizens of the United States; for it is at the polls of the respective States of the Republic in the election to

be held November 5 of the present year that county, state, and national officers are to be chosen, supposedly by the free and untrammelled exercise of the will of the voters. It has been suggested by some fortunately not of the Reorganized Church, that the statement, "I, the Lord God, maketh you free," found in the quotation made by us above, gives license to the individual to decide for himself whether existing laws are constitutional or otherwise; but the words, "*And the law also maketh you free,*" define with sufficient clearness that the freedom referred to would be that which was within the province of the law of the land, of which it is distinctly stated in the first quotation at the head of this article, that no man was at liberty to break the laws of the land; and certainly it is not reasonable to suppose that he who gave so strict a specific commandment not to break the law of the land should have given a law either before or after that commandment that would permit, to say nothing of justifying, a disregard of the existent laws under the Constitution, as defined by the judicial tribunals instituted of God by the hands of wise men for the governmental purposes of the great Republic.

A specific statement in the Declaration of Independence affirms that men are created equal, endowed with certain rights which are unalienable, and that for the purpose of serving the interests of those for whom governments are instituted laws are enacted, "deriving their powers from the consent of the governed." It is further provided in that instrument that existing laws by which the rights and privileges of the governed are secured should not be exchanged except for the gravest and most strenuous consideration. These provisions laid down by those wise men ordained in the wisdom of God, as we are warranted in believing by the revelations to the church, have served as a part of the great bulwark of safety in the representative government of the people, as expressed at stated periods, under conditions which warrant the just expectation among the people that those things which have obtained under the administration of these principles are to be held sacred and that they are wisely conserved under the judicious administration of honest and wise men, chosen from among the people. The principle had in view is very singularly like the one announced at Sinai when the leading minds of the people and the great people themselves said, "Upon us be visited the curses pronounced in this law, upon us and our children unto the latest generation if we keep not its provisions." These may not be the exact words which were uttered by the multitude at the foot of the mountain, but they clearly state the spirit and sentiment by which the sacredness of the law was publicly recognized.

The evident intention of the Lord in giving the
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commandment to the Saints to observe the laws themselves, and to seek to sustain and uphold honest and wise men for the different offices necessary to the successful administration of law, was that the rights and privileges of citizenship in a great republic could be assured unto all alike, and none be made to suffer by reason of corrupt and evil administrators. We doubt if there has been a period in the history of the Nation since the organization of the thirteen colonies into a Confederation of States when there was greater need of careful consideration and calm judgment in the administration of political affairs than that through which we are now passing. And we are quite assured that there has been no period since we became identified with the movement of the reorganization of the church in which the commandment couched in the quotations which we have made, has been more applicable or more needed than now.

There are two propositions; one in reference to the sentiments and principles involved in the various claims made by the several parties associated in representative affiliation with reference to public administration of affairs, and the other in regard to the men who are to be the leading figures in carrying into execution the departments of operation in the same administration of public affairs.

It is not only necessary that the voters among the Saints should exercise care as to the principles which they propose to support, but it is even more necessary, as we view the field, that the men who are to be regarded as chief standard bearers should pass under the same close scrutiny as should the principles which they may stand for. These men should not only be "sayers" but "doers of the word." Without essaying to point out in this article either of the platforms or their respective standard bearers, we believe it to be essential that those of us who will go to the polls on the 5th of next November for the purpose of depositing the ballot which will express our final opinion as to which platform and which party representatives we shall prefer to administer in the county, state, and national affairs of the Government, shall do so with the direct conviction that that choice is not only the safest and best for our interests as a church and also our interests as individual citizens of the various States and Territories in which we live and in the affairs of which we are integral as well as individual participators in the lawmaking powers of the people under a representative form of government.

We should at once be satisfied that the men and the measures thus presented by our vote come within the clear provision of the specific commandments given unto us through the voice of revelation. It is within our province to advise our brethren who are interested in the issues of the day and who are expecting to give expression to their opinions at

the fall election, and who possibly between now and the date upon which we go to the polls will be reading what may be written by the clamoring politicians and also what may be publicly stated from the forum by the ardent supporters of the different platforms and the different leading minds of the various political parties, that it is not only expedient but it is also very prudent and very wise that in argument among ourselves and our neighbors in regard to the issues and the men, we do not in the heat of discussion say or do that which may hurt or injure the spiritual fellowship which as brethren we hold in the prayer and testimony meeting and at the sacramental service, as well as in the everyday discharge of our several duties as officers and men in the cause of Him who is better than any earthly potentate, whose principality and kingdom will survive when all these fleeting shows of human government shall have passed into the oblivion which awaits all things human and transitory. We can not afford to charge each other with dishonesty of opinion, nor can we afford to belittle the judgment of the brother or sister who may hold to a different platform and a different political exponent of political affairs than our own.

We should be willing to admit that while we may as individuals earnestly hold and strenuously believe that we are right in our political judgment, our brother or our sister is equally entitled to earnestly hold and strenuously advocate his own convictions of political rights.

It may be argued that one may be right and the other may be wrong; and it may also be that neither is absolutely right and both may be wrong. One may be partially right and so may the other, and it would be unwise for us to break the bond of fellowship in Christ to gratify personal ambition by insisting that our individual political views alone are right and our brother's wrong. It is in this sense that we repeat the closing sentence of the first quotation appearing at the head of this article: "Behold, here is wisdom."

Henry George's striking statement, "I am for principles, not men," in its glittering potentiality, must not blind us to the fact that men also should be chosen for their honesty and wisdom as well as the principles which they may choose to set forth, and demand attention therefor. The platforms of the several parties are confessedly prepared and collated for the purpose of attracting the attention of the voters of the Nation as being expressive of what may best strike the attention of the voters and bind them to the support of the men who have been nominated and who shall be voted for at the election, as being not only qualified but worthy to assist in carrying into effect the respective promises made in those platforms. Hence to us the measures and the men should alike be without reproach.

IS IT RIGHT TO WORK?

Is it right to work? That is a peculiar question. But Jesus said:

Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, oh ye of little faith?—Matthew 6: 25-30.

How shall we square these statements with common sense, with the well-known needs of humanity, with the edenic commandment, "In the sweat of thy face shalt thou eat bread," and with the later statement, "The idler shall not eat the bread of the laborer."

Did Jesus mean that all industry should stop?

Did he put a discount on industry and thrift, and a premium on idleness and sloth?

To understand the words of Jesus we must ask ourselves a question that should always be asked when seeking to understand biblical statements: "To whom were these words addressed?" Jesus was not talking to the world at large—to the multitude. He was talking to his disciples—to the ministry, in particular. For it is said, "When he was set, his *disciples* came unto him: and he opened his mouth, and taught *them*."

His ministers were to leave their nets and farms, their tax collecting, and various industries, and forsaking houses and land, wives and children, go out into all the world and preach the gospel. They were literally to take no thought of the morrow. They were to trust God, do their work, forsake business cares, and the God who clothes the lilies and feeds the birds of the air was to care for them. This God has arranged to do in his church in an orderly manner, through the law of tithes, offerings, consecrations, and gifts.

But Jesus was not addressing the world in general. He did not mean that the farmer should sit down in the spring and refuse to sow seed, or neglect to garner the harvest when it was ripe, and then expect God to feed him and his family.

He did not mean that the merchant should close up his shop, the manufacturer his factory, the professional man his practice.

He did not intend that weeds should grow up on all farms and in all orchards, and cloth rot upon all looms, and goods decay in all houses of merchandise, and minerals lie undiscovered in all mines.

That which would be ridiculous and disastrous if given a general application becomes sublime when applied to the ministry.

God wants working men to work. And though this injunction was to the ministry alone, and the commandment to seek first to build up the kingdom was in one sense to them alone, in another sense it is extended to others; and in other scriptures Jesus explains the duty and calling of those not sent out to preach. Men of business who are not of the ministry are not excluded from service; nor are they forbidden to work. They are not to vegetate like the lilies. They are, to the contrary, to get very busy in their particular vocation or calling and consecrate their muscle, brain, and business acumen to the building up of the kingdom. Read the following:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.—Jacob 2: 23, 24.

This gives us a new conception of the real dignity of labor. Orators who have never guided a plow, nor chopped a tree, sawed a stick of wood, nor pitched a ton of hay, talk nobly about the dignity of labor. But here is a conception of the dignity and worth of labor, a new incentive and motive that the world knows nothing of. It makes all laboring and business men everywhere, who will serve God, co-laborers with him in a consecrated service for the redemption of man.

So that to understand the Sermon on the Mount we must give it the proper application and interpret it in connection with other scriptures.

ELBERT A. SMITH.

BISHOP G. H. HILLIARD DEAD.

By telegram from President Joseph Smith we learn that Bishop George H. Hilliard passed away this morning, Tuesday, October 8, 1912, and we get this sad message to the Saints by stopping our presses after having run some five or six hundred of our last form. Our next issue will give particulars.

If there be no nobility of descent, all the more indispensable is it that there should be nobility of ascent—a character in them that bear rule so fine and high and pure that as men come within the circle of its influence they involuntarily pay homage to that which is the one preeminent distinction, the royalty of virtue.—Bishop Henry C. Potter.

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."—PART 35.

BY S. W. L. SCOTT.

TROUBLE IN MISSOURI.

The friction that arose between the Saints and the citizens of Jackson County, Missouri, resulted in the citizens of the county setting forth the cause, or causes, themselves, and they appear as follows:

We, the undersigned citizens of Jackson County, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people that have settled and are still settling in our county, styling themselves Mormons, and intending to rid ourselves, peaceably if we can and forcibly if we must, and believing as we do, that the arm of civil law does not afford us a guarantee, or at least not a sufficient one against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose, which we deem almost superfluous to say is justified as well by the law of nature as by the law of self-preservation.

It is more than two years since the first of these fanatics or knaves, (for one or the other they undoubtedly are), made their first appearance among us; and pretending as they did, and now do, to hold personal communion and converse face to face with the most high God, to receive communications and revelations direct from heaven; to heal the sick by the laying on of hands; and in short, to perform all the wonder-working miracles wrought by the inspired apostles and prophets. We believed them deluded fanatics, or weak and designing knaves, and that they and their pretensions would soon pass away; but in this we were deceived.

The arts of a few designing leaders among them have thus far succeeded in holding them together as a society, and since the arrival of the first of them they have daily increased; and if they had been respectable citizens in society, and thus deluded, they would have been entitled to our pity rather than to our contempt and hatred. But from their appearance; from their manners; and from their conduct, since their coming among us, we have every reason to believe that with but a very few exceptions, they were of the very dregs of that society from which they came; lazy, idle and vicious.

This we conceive is not idle assertion, but a fact susceptible of proof. For with these few exceptions above named, they brought into our county little or no property with them, and left less behind them, and we infer that those only yoked themselves to the Mormon car who had nothing earthly or heavenly to lose by the change; and we fear that if some of the leaders among them had paid the forfeit due to crime, instead of being chosen ambassadors of the Most High, they would have been inmates of solitary cells. But their conduct here stamps their characters in their true color. More than a year it has been ascertained that they have been tampering with our slaves, and endeavoring to sow dissension and raise sedition among them. Of this their Mormon leaders were informed, and they said they would deal with any of their members who should again in like case offend. But how spurious are their appearances. In a late number of the *Star* printed in Independence by the leaders of the sect, there is an article inviting free negroes and mulattoes from other States to become Mormons and move and settle among

us. This exhibits them in still more odious colors. It manifests a desire on the part of their society to inflict on our society an injury that they know would be to us entirely unsupportable, and one of the surest means of driving us from the country; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a caste among us would corrupt our blacks and instigate them to bloodshed.

They openly blaspheme the most high God and cast contempt on his holy religion by pretending to receive revelations direct from heaven; by pretending to speak in unknown tongues by direct inspiration, and by divine pretensions derogatory of God and religion, and to the utter subversion of human reason.

They declare openly that God has given them this county of land; and that sooner or later they must and will have possession of our lands for an inheritance; and in fine, they have conducted themselves on many other occasions in such a manner that we believe it a duty we owe ourselves, to our wives and children, to the cause of public morals, to remove them from among us as we are not prepared to give up our possessions to them, or to receive into the bosom of our families as fit companions for our wives and daughters the degraded and corrupted free negroes and mulattoes that are now invited to settle among us.

Under such a state of things even our beautiful country would cease to be a desirable residence, and our situation intolerable.

We therefore agree that after timely warning, and upon receiving an adequate compensation for what little property they can not take with them, they refuse to leave us in peace as they found us, we agree to use such means as will be sufficient to remove them; and to that end we pledge to each other our bodily powers, our lives, fortunes, and sacred honor.

We will meet at the courthouse in the town of Independence on Saturday next, 20th inst., to consult of ulterior movements.

July 15, 1833.

—Church History, vol. 1, pp. 312-314.

Here is the sum total of offense as set out by the citizens of Jackson County themselves. The reasons herein assigned sustain our contention of political and religious issues being the cause of "ill feeling and persecution." The statement of these citizens in the above document, that "in a late number of the *Star*, printed in Independence, appears an article inviting free negroes and mulattoes from other States to become Mormons and move and settle among us," shows they feared the influence of the church upon their slaves. But in the article referred to there is absolutely nothing of an invitation existing. In that article which is now before me, the Saints counseled "prudence," and "to prevent any misunderstanding among the churches abroad respecting free people of color, who may think of coming to the western boundaries of Missouri as members of the church, we quote the following clauses from the laws of Missouri." The foregoing is the opening paragraph of said article, followed by the clauses. After giving sections 4 and 5 of the laws referred to, they say:

Slaves are real estate in this and other States, and wisdom would dictate great care among the branches of the Church

of Christ on this subject. So long as we have no special rule in the church as to people of color, let prudence guide; and while they as well as we are in the hands of a merciful God, we say: Shun every appearance of evil.

This, then, is the purport of the article that seemed to fire up the citizens, and in the frenzy which reigned they misunderstood its purport, and interpreted it in the light of an invitation.

We desire Elder Traum to note that the foregoing instrument, drawn up by the citizens of Jackson County, wherein their intentions to drive the Saints from their homes which they had *purchased* are set forth and the reasons therefor, do *not charge the Saints with unconstitutional conduct*, and that these "citizens" say: "believing as we do that the arm of civil law does not afford us a *guarantee against the evils inflicted*," etc. In this they claim they had no legal or constitutional right to expel the Saints, or for their intentions. The "law of nature" that moved them to organize, and go forth to "rid our society" of "the said sect," was the same "law of nature" that stirred up Symonds Ryder and the desperate company headed by him, to persecution, and mobocracy in northern Ohio; the same that impelled the Romans to institute a siege of extermination against that which the ancient historian, in the days of old Nero, called "the great evil" introduced by Christ at Jerusalem. This "evil" introduced by the Son of God incorporated the doctrine of communing with God, and "speaking in other tongues," and "they shall lay hands upon the sick and they shall recover."

In the *second statement* of the citizens of Jackson County, in a meeting referred to in the *first statement*, at the courthouse in the town of Independence, Missouri, they state, and be it remembered to their honor:

We do not contend that we have *the least right* under the Constitution, and laws of the country, to expel by force. But we would indeed be blind if we did not foresee that the first blow that is struck at this moment of deep excitement, must, and will speedily involve every individual in a war bearing ruin, woe, and desolation in its course.

Remember, they were able to "foresee" this war of woe, and "desolation," yet they were intending, and willing to strike this "blow," for which they could furnish no guarantee under the law.

Elder Traum miserably garbles section 100 of Doctrine and Covenants, as also quotations from different sources, to sustain the idea of a "military expedition" under the direction of "Baurak Ale" (Joseph Smith, jr.) to "redeem Zion with power."

To overthrow his objection, and dig out the *foundation* of his structure, we give quotations from Church History, volume 1, page 442. While Joseph Smith and others were east raising men and means for the western expedition, there was a meeting assembled at Mr. Alvah Beman's, in Livingston

County, New York. He explained the object of the expedition as follows:

I stated that the object of the conference was to obtain young men and middle-aged to go and assist in the redemption of Zion, according to the commandment; and for the church to gather up their riches, and send them to purchase lands according to the commandment of the Lord; also to devise means, or obtain money for the relief of the brethren in Kirtland, say two thousand dollars, which sum would deliver the church in Kirtland from debt; and also determine the course which the several companies shall pursue, or, the manner they shall journey when they leave this place.

The purpose was, to gather money and purchase the lands; "according to the commandment of the Lord." At the same time negotiations were pending, down in Missouri, between the "citizens" and the church, for one party or the other to purchase the interests of the other. A proposition was made by a committee of the "citizens," to buy out the Mormons, and this committee said, after making this proposition that,

they further propose that the people of Jackson County will sell all their lands, and improvements on public lands in Jackson County to the Mormons,—the valuation to be obtained in the same manner,—the same per cent, in addition to be paid and the time the money is to be paid is the same as above set forth in our propositions to buy, the Mormons to give good security for the payment of the money, and the undersigned will give security that the land will be conveyed to the Mormons.—Church History, vol. 1, p. 495.

The foregoing is but a part of the document of negotiations, covering the ground. It is the part proposing to sell lands to the Saints. It is signed, Samuel C. Owens, Richard Fristoe, and Thomas Hatton, sen. This proposition was presented Monday, June 16, 1834, at the courthouse at Liberty, Missouri. Seven days after this, or on June 23, the committee appointed by the Saints, made the following reply:

We the undersigned committee, having full power and authority to settle and adjust all matters and differences existing between our people or society and the inhabitants of Jackson County, upon honorable and constitutional principles, therefore, if the said inhabitants of Jackson County will not let us return to our lands in peace, we are willing to propose, firstly; that twelve disinterested men, six to be chosen by our people, and six by the inhabitants of Jackson County; and these twelve men shall say what the lands of those men are worth in that county who can not consent to live with us, and they shall receive their money for the same in one year from the time the treaty is made, and none of our people shall enter the county to reside till the money is paid. The said twelve men shall have power also to say what the damages shall be for the injuries we have sustained in the destruction of property and in being driven from our possessions, which amount of damages shall be deducted from the amount for their lands. Our object is peace, and an early answer will be expected.

This proposition was signed by W. W. Phelps, Edward Partridge, Isaac Morley, John Corril, John Whitmer, A. S. Gilbert. (Church History, vol. 1, p. 499.)

We desire to acquaint Elder Traum with these honorable dealings in the matter of negotiation which was at this time in progress. No conquest or imperialistic design in the matter. Simply purchase. Does our critic think that the church in Missouri was expecting an army? Then why make overtures to *buy* lands, as they did? Of course Joseph went with the company to carry relief, and assist them in the work. He says, Church History, volume 1, page 454,

Having gathered, and prepared clothing, and other necessities to carry to our brethren and sisters who had been robbed, and plundered of nearly all their effects; and having provided for ourselves horses, and wagons, and firearms, and all sorts of munitions of war of the most portable kind for self-defense, as our enemies were thick on every hand, I started with the remainder of the company from Kirtland for Missouri, and on the sixth we arrived, and joined our brethren who had gone before, at New Portage, about fifty miles distance.

We append a statement of P. P. Pratt's. As Traum quotes it, it looks thus:

It was now the first of May, 1834, and our mission had resulted in assembling about two hundred men (one hundred more than the Lord's required minimum) at Kirtland, Ohio, with teams, baggage, provisions, arms, etc., for a march of more than a thousand miles, to carry some supplies to the afflicted and persecuted Saints in Missouri, and to reinforce and strengthen them. . . . This little army was led by President Joseph Smith ("Moses," "nobleman," "Baurak Ale") in person. It commenced its march about the first of May.

But as it stands in Church History, it is as follows:

It was now the first of May, 1834, and our mission had resulted in the assembling of about two hundred men at Kirtland, with teams, baggage, provisions, arms, etc., for a march of one thousand miles, for the purpose of carrying some supplies to the afflicted and persecuted Saints in Missouri, and to reinforce and strengthen them; and, if possible, to influence the Governor of the State to call out sufficient additional force to cooperate in restoring them to their rights. This little army was led by President Joseph Smith in person. It commenced its march about the first of May. Passing through Ohio, Indiana, and Illinois, it entered Missouri some time in June.—Church History, vol. 1, p. 456.

The History of the Church, on page 443, says Lyman Wight preached April 13, in Kirtland, on the persecutions in Missouri, and "about seventy volunteered" to go to their relief, and "many donated of their substance." Many like testimonies can be added, but this is sufficient to forever "offset" Traum's basic sandhill, that the revelations, and collateral work of the church was for aggressive purpose, or for forcibly redeeming Zion. The Saints were in accord with the word of God to them, as follows:

Wherefore, I, the Lord, willeth, that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by

blood, otherwise there is none inheritance for you. And if by purchase, behold, you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you; and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.—Doctrine and Covenants 68: 8.

How strange it is that this critic overlooked the above instruction, teaching the very reverse of that which he sets out to prove, and shows the church as obedient in that it prepares to "purchase" the lands. There is no way which we can see that Traum can construe the teaching as a call to arms.

The company, entering Missouri, sent a delegation to Governor Daniel Dunklin, and acquainted him of their purpose there in the State. The following on the point will not be out of place:

Arriving in the Allred settlement, near Salt River, Missouri, where there was a large branch of the church, the camp rested a little, and dispatched Elder Orson Hyde and myself to Jefferson City, to request of his excellency, Governor Daniel Dunklin, a sufficient military force, with orders to reinstate the exiles, and protect them in the possession of their homes in Jackson County.—Autobiography of P. P. Pratt, Church History, vol. 1, p. 471.

The "arms" borne by the company from the East were for "self-defense," as stated. In SAINTS' HERALD for 1887, page 601, in speaking of the advice given by Governor Dunklin to the Saints previously, or June 6, 1834, says:

the Governor notifying them officially, June 6th, 1834, in these words: "Our State Constitution declares that the people's 'right to bear arms, in defense of themselves, and of the State, can not be questioned.' Then it is their constitutional right to arm themselves. Indeed, our military law, makes it the duty of every man not exempted by law, between the ages of eighteen and forty-five to arm himself with a musket, rifle, or some firelock, with a certain quantity of ammunition." Such were the laws of Missouri in those times; and the discipline of the church required the Saints to "obey the laws of the land" and "be subject to the powers that be,"—meaning civil rulers. And in view of this the Saints "armed themselves for military duty and self-defense" (HERALD, 1887, page 601), and those emigrating from the east came "with arms to answer the military law."

It was in view of the terror-inspiring times, caused by proslavery zealots, as well as religious bigots, who gathered their dupes from the scum of society cast upon the shores of the frontier.

Traum manifests a strange disregard for fairness, when referring to section 100 of Doctrine and Covenants. If the publishers of this review care to notice it in comparison with the original reading, all well, but I may surely be excused from calling attention further to such garbling.

FALSE RENDERING.

The Fishing River revelation is also tortured beyond limit, and is falsified both in wording, sense, and punctuation. After disjoining the instruction there given, Traum *adds*, on page 248, the following:

In a single night do we mark the transformation of Baurak

Ale from a warrior bold to a messenger of peace. Equipped for war twice in excess of the amount the Lord wanted, and yet in the first fair show that he had for a fight he begs off, hoping to gain by deception and stealth what he had purposed to take by force. It was not the Lord's will that he should fight, anyway, and, more than that, he antedated "Marks the Lawyer" by acknowledging that he could not be spared, for the simple reason that the Lord wanted to endow him. And more, in a pusillanimous manner he lays the blame on the church, not the first elders; he is politic enough to cultivate their good graces, while they were so glad to get out of the fight that they will accept any excuse. If the Lord had anything to do with the whole damnable institution, it is a pity that he did not strike dead this arch-blasphemer of the nineteenth century. Baurak Ale is a fraud!

Exactly as you have arranged it, Mr. Traum, but remember, in section 98:2, of Doctrine and Covenants (this you omitted, as usual,) the Saints were informed that because of transgression, "they must needs be chastened, and tried, even as Abraham," and Doctrine and Covenants 102:2, (and this you expunged, as usual,) the Lord instructs that "in consequence of the transgression of my people, it is expedient that they should wait for a little season for the redemption of Zion," and in the fifth paragraph he says, "they were brought thus far for a trial of their faith"; and when you assert, Elder Traum, that the conditions were all complied with, upon which the prophecies were based, and yet "fizzled out," you state that which is false to the records. You have mistaken the *character* of the Lord's battles, and the manner of fighting them. "In a single night do we mark the transformation of Baurak Ale from a warrior bold to a messenger of peace," says Traum. In this connection I wish to give him a note of instruction: Joseph Smith's teachings, from the *beginning*, can not be construed as favoring "carnal weapons" in the religious warfare. The great doctrine of *bearing* wrong instead of inflicting wrong, is the entire spirit of his teachings all the way through. That the gospel was not the *shield of his faith*, is safely *challenged* at every juncture, and that God will permit the trial of faith in his people, is a doctrine of both the Old and New Testaments, "that I may prove them whether they walk in my law or no."—Exodus 16:4.

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.—Exodus 8:2.

Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you.—1 Peter 4:12.

The *examples* of Jesus Christ shine out in increasing brilliancy, and in his last *great trial*, as the angry storm cloud enveloped him, when the "Shepherd was about to be smitten, and the sheep scattered," he instructs his weak and weary disciples as follows:

And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then he said unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.—Luke 22:35-38.

What! Lord, are you so soon to change "from a messenger of peace, to a warrior bold"? Have you not taught and exemplified all of your life to "overcome evil with good"? Have you not advised to "pray for those who spitefully use you," and if "smitten on one cheek, turn the other also"? Do you wish now to dash down the eternal principles of heaven to the ground, and adopt the "sword"? Will you use them? Ah, no; you my disciples are to learn *the lesson* of your lives. Follow this instance for a moment:

And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword. Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?—Matthew 26:51-53.

He had advised to "sell garments," to purchase "swords," and when the time came that seemed auspicious for using them he *forbids* it, and directs the attention to Him who can fight the "battles" with "legions of angels." Oh, in *less* than a "single night" shall we mark the transformation of Jesus "from a messenger of peace, to a warrior bold," and *back again*?

The lesson was to be learned. Shall we say, in the language of Traum, Jesus "was equipped for war, and in the first fair show that he had for fight, he begs off, hoping to gain by deception, and stealth, what he had purposed to *take by force*"? Such a pusillanimous conception of the divine economy, such a "crude concept" of the things of God entertained by Traum, is indeed pitiable! He omits from Doctrine and Covenants 100, the following:

Verily I say unto you, my friends, Behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion; being driven and smitten by the hands of mine enemies, on whom I will pour out my wrath without measure in mine own time; for I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full; and that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them.

This would have too plainly shown the falsehood, that the "conditions were complied with."

He also drops the following from section 100:

But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men.

It reveals the consequences of failing to observe the commandments of God, and the following of these consequences would have hastened his fall completely.

(To be continued.)

* * * * *

WHAT SHALL WE DO WITH PARENTS?

By learned college professors, magazine writers, editors of the daily press, preachers in the pulpit, Sunday school officers and teachers, woman's societies of various kinds, social reformers, school-teachers in the public schools, the judge on the bench, and fathers and mothers, the question is being asked, "What shall we do with our boys and girls?"

The Jews made a mistake when they thought the Romans were to blame for all their sorrows and national degradation; Christ laid it at their own door. He said, "In me ye shall find peace; but in the world tribulation." The mob that drove the Saints out of Jackson County in 1833 had no reasons to justify them for the spirit of hatred and revenge that was manifested; but the Lord did not hold the Saints blameless. He said, "I, the Lord, have suffered affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions." The class of people referred to at the beginning of this article, which includes our own people found in their ranks, are making a mistake when they lay the blame at the feet of the young for the excesses, follies, vices, and other sins with which they are charged. What shall we do with parents? is the paramount question that needs answering. When that one is solved the other will be comparatively easy. The criticism that the writer makes of parents is not confined to any one class of people, the learned or the ignorant, the well to do or the poor; the church member falls with the nonbeliever,—all are tainted with the sin. The seed they are scattering is falling on fallow ground, and if it fails to produce a crop of sorrow and remorse it will be because a loving Father has providently interposed his power for some wise purpose.

Paul said one of the great sins of the latter days would be disobedience to parents. The child hears the command, "Children, obey your parents," and sees before them every day living epistles in transgressors of the divine law. They need no magnifying glass to discover these sins; they stand out as

bright and clear as the north star that guides the mariner over the trackless ocean; they can not be mistaken; they see the light, though it is darkness, and follow it and do literally and faithfully obey the command, "Children, obey your parents." The example before them burns it into their souls. The example is the command;—the words spoken are meaningless; they are obsolete; they are without force. So the sins of covetousness, selfishness, dishonesty, and all the sins so common in the world are stamped on their hearts and their moral and spiritual life resembles a cancer, instead of a lily pure and white. The seed so generously sown is bearing fruit. We see in the home disobedient children. In the church the spirit of disobedience is so prominent that with a large percentage of the membership there is nothing to distinguish them from the frivolous and unstable of the world; no sacrifice being made that duties might be performed; no deeds of love and kindness that should distinguish the disciple of Christ from all others.

The next step in the evolution of this product of disobedience is to send the boy to some large university where he becomes a "hoodlum," and respect for law, both human and divine, for the property of others, and common decency, is lost sight of. If it would stop here, we might overlook the follies of youth and cover all with the mantle of charity; but it does not. After four years of such a course, graduating with high honors, in "hoodlumism," he enters the business and professional world; the laws of the State are defied, laws that have been enacted for the good of the people are spurned, and with his ill-gotten wealth he seeks to purchase those who have been, like himself, trained in the school of dishonor. He finds boon companions in dishonorable lawyers and corrupt politicians who have been trained in the same school. As a result of such education and training we have constantly before us an army of law-defying moral reprobates whose sense of justice and honor is so far below the American Indian that the only place that he can be properly listed is among the moral lepers of society. Our prisons contain many such, the number that have escaped justice is one hundred fold more than those that have been caught.

RELIGION AND MORALS.

If we had the statistics to show the number of homes in which the moral and religious training of the young is neglected, we would be shocked; and unless our hearts were hardened with our own sins we would feel like weeping because of the follies of many of our people. How many parents talk to their children of their religious duties, and some time during the week seek a quiet hour to study the Sunday school lesson with them? Do not many leave so many little chores for the Sabbath day that they

either absent themselves from the house of worship or else they have by such labor put themselves so out of harmony with spiritual things that they take no pleasure in them? Is it not folly in the extreme for parents to expect their children to take an interest in spiritual things when they see before them daily an example that the parents take no interest themselves? It is living the precepts of our holy religion that impresses them on the minds of our children. It is wasting precious time to talk it and not live it. We may think that we can hide our hypocrisy from the world, but we can not engage in a more fruitless task than to attempt such a thing with our children. In some things our children may be dull of comprehension, but in detecting hypocrisy they have no superiors; they can find it as easily as the bee can discover sweetness in the beautiful flower. The true character will show itself as readily as the blush on the fair maiden's cheek. Parents, was it your daughter, with the blush of young maidenhood on her cheeks, only a schoolgirl yet, that was seen walking the streets with a young man last night and visiting the cheap shows? Did you hear them at a late hour step on the front porch? They linger; why? We will not say why. You were very foolish at one time in your life and that knowledge ought to help you protect your innocent child.

Do you sometimes wonder why your daughter lags in her studies and complains about her teacher being cranky, and wants to quit school, and when Sunday morning comes you can not get her out of bed because she complains of being tired? What makes her so tired? The latent forces of life are being aroused; they are crowding her like a hot house plant; her strength should be conserved, not wasted, and you are to blame. You should protect your child; you are stewards over her precious life, and some day you will be held responsible for it. Your good-night kiss and the last words of endearment should linger in her mind to lull her to sleep; none others can claim such a holy privilege. We doubt if the angels would be so impolite. Where does your boy spend his evenings? Is it on the street, and in cheap shows? Can you not make home so attractive and your companionship so desirable that he prefers both to the street and undesirable companions? You ask me if I would deny the young pleasure. No; a thousand times no; but pleasures that destroy morality, spirituality, and impair life's physical forces, and unfit your children for life's great duties, have been misnamed; such should be called sinful pleasures. True pleasure conserves life's great forces and helps develop the latent forces of youth. Is your boy a cigarette fiend, a lover of tobacco in any form? Does he indulge in the reading of cheap and trashy books and papers? Has his life been blighted by the vices that destroy the body, paralyze the brain,

and pollute the soul? Has liquor stained his lips? If so, are you free from blame?

EDUCATION.

Many parents neglect the opportunities that our public schools afford for the education of their children, and for trifling causes they are permitted to absent themselves. Boys or girls before the age of twenty are not fitted by experience or knowledge to decide for themselves such an important question, that will affect their entire life. To neglect such an important duty is to sin against the child, the state, and the divine law. When the child feels discouraged and wants to quit, is the time for parents to show their love and wisdom to help them over their difficulties that seem mountain high to their immature minds; and with firmness mingled with the milk of human kindness, hold them steadily in the path of duty. If this is done, parents will see the fruits of their faithfulness in their children's lives; they will be marked by a greater measure of success and usefulness, and the honorable position that they will occupy in society will be ample reward for all the patience and forbearance that they have shown.

COLLEGES.

Parents who send their boys and girls to colleges where infidelity has the ascendancy, and "hoodlumism" is held as an honor among the students and winked at by the faculty, where snobbery and aristocracy separate the students into distinct groups, must not expect their children will escape contamination, and their faith in the lowly Nazarene being shattered. In one of the large universities of the West, when the students issued their "Annual" for the school year, closing June, 1912, it was so suggestive of the vulgar and obscene that the Government would not let it pass through the post office.

WORK.

To work and be engaged in honest labor is to occupy the most honorable position that any person can attain to in this world, and none should despise it. Some parents, and the number is far too many, are careless, thoughtless, and very indifferent to the welfare of their children in regard to the places where they work, whether it is during their school vacation or in selecting an occupation for their future life. Some places of labor where the young have access are so contaminated with immoral atmosphere that if they escape contamination it will partake of the miraculous. In other places the absence of refinement and the higher ideals of life make an environment that will retard the growth of the finer qualities of boys and girls. There are too many of our people like gypsies, constantly on the move, spending their time and money roving around, often isolating themselves from church and

Sunday school privileges, and depriving their children of an education; developing in them the same careless habits.

HELPING SOCIETIES.

I would not knowingly do or say a thing that would injure the various helping societies in the church, who are laboring in behalf of the young, or prejudice those not belonging to them against their work. Our heavenly Father recognizes their work and we should do likewise. If we look into some of the causes that brought them into existence it will help us see more clearly where the trouble lies in regard to our children. Changes in agricultural and industrial conditions have brought about great changes in the social relations of the people. In the early part of the nineteenth century the home was the social center; now it is largely in the factory, mill, and societies of various kinds. The young are not at home much, only to eat and sleep. Because of these changed conditions these various helps became necessary to be able to work together for the good of all. I feel safe in saying that the neglect of the home by parents is the greatest force that has brought about conditions that make the demand for such help imperative. Many boys and girls are brought up in idleness; laziness is more prominent than industry, they are permitted to develop habits of slothfulness; to order, system, and obedience they are strangers. The girls are not taught housekeeping and homemaking. The mother does chores while the boy is idling his time away and the father is whittling sticks on the street corner, trying to save his country from political ruin. Some parents call such conduct being good to their children. Such a course is almost criminal in its nature, because it sends boys and girls out into the world unfit for life's great duties. They are a dead weight to the church and a pest to society. Some mothers would render the greater service to their children, the church, and the State if they would remain at home with their children during the period of their life when only the mother can give the proper care. Their help might be very desirable in some society that is discussing the question of home, but her God-appointed mission is in the home, and she will save more children there in the faithful discharge of duty than in any plan that has been devised by human wisdom. Our heavenly Father has a plan to help save our children, the duty of the priest is to "visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties." Is it not a family duty to see that our children are in school, and taught to work? to be clean in person and habits? to shun evil companions and to avoid such public places as are in their nature tending toward the frivolous and immoral? If the parents neglect these duties the priest of the branch has a lawful

right to advise and urge the faithful performance of these duties. What would be the result if we would try our heavenly Father's plan, give it special prominence, and let all "helps" occupy a secondary place? There would be less cause for sadness and disappointment with the lives of our children.

I feel quite sure that some parents who read this article will say, "We did all that our knowledge, wisdom, and experience suggested to us to do, and yet our children went wrong and have filled our hearts with sorrow." If you have done so and kept within the law of the Lord, your duty is done, and no unfavorable criticism can justly be made, and under such circumstances you ought to feel no condemnation. Lehi and Sariah tried with diligence and patience to keep their children in the narrow way, and the Lord gave them special help, yet we learn that Laman and Lemuel were such wicked and rebellious sons that many thousands of their descendants are still in darkness because of their sins.

THE REMEDY.

It is right and proper for the reader to expect that after the writer has pointed out the defects he should offer some remedy for the evil. When Israel had wandered from the ways of the Lord and delighted in sin, Jeremiah said, "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jeremiah 6: 16.

We need the homely virtues of our parents' and grandparents woven into the activities of our modern life.

The parents and local officers, and the ministry, should get together and seriously consider this very important problem. They should come to a realization and understanding of their respective duties, rights, privileges, and then work together to obtain the end desired. Figuratively speaking, let us stop throwing brick bats at the children, and make the parents, officers, and the ministry the targets for a while, and then, observe results. We may learn that it is the most profitable way to use our time. We ought to make a forward movement in praying, writing, and preaching, that all may come to a realization of their important duties. An earnest, cooperative, and determined effort should be made, and especially in the stakes, to establish places, both agricultural and industrial, where our young people can be free from immoral associations that they are compelled to be in in the world. While we are trying to save the children of parents not of our faith, let us not forget our own. EDWARD RANNIE.

Whatever the sin which holds a man in bondage, the result is the same. But no sin more completely degrades its slaves than drunkenness.—A. E. Dunning.

Mothers' Home Column

EDITED BY FRANCES.

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Blessing of Wakeful Dreams.

"What would we do, in this world of ours,
Were it not for the dreams ahead?
The dreams ahead are what hold us up
Through the strain of a ceaseless fight;
To some 'tis a dream of high estate,
To others a dream of wealth,
To some 'tis a dream of a truce with fate
In a ceaseless search for health.
One sees but a golden shore,
Where the burdened toiler dreams of rest,
Where toil shall be no more.
So, ever it is, in some sweet guise,
Hope hangeth her lantern high;
Oh, the dreams ahead are the golden stars
That help us to live or die."

Age is dreamful. With every added year, after the hair is gray and the infirmities of naturally waning strength creep on, the inclination increases to dream hopefully and longingly of good yet to come. We do not think the old are as likely to dream of wealth for themselves as they are to dream of its bestowal upon their loved ones of younger years. In fact, many of their most ambitious dreams are for those toward whom they yearn with all the holy yearning of parents and grandparents. One of the most pathetic dreams of the aged is that "truce with fate in a ceaseless search for health." How continually the healthy person, calling on an old friend, hears the remark: "Oh, what would I give to look and feel as well as you do!" Said an aged friend to us only yesterday: "Could I but walk across from this chair I am in to that one opposite, how thankful I should be!" But no, the helpless limbs in the relentless grip of rheumatism would not admit of the patient even standing upright for an instant. Yet Hope was lifting her golden lantern; not very high, it is true, yet she was lifting it with some cheer in its rays, because of the remedy said to have done wonders for others, and if for others—the dream had to arise—why not, perhaps, for still another sufferer?

Yet old people are not the only dreamers in this fitful, uncertain world. The verse is not far astray in asserting that the dreams flitting before our mental vision "are what

hold us up through the strain of a ceaseless fight." It is a ceaseless fight, this life of ours, with its failures, its successes, its lights and its shadows, its few victories, its many defeats. A blessed thing it is that hope springs, as it were, immortal in nearly every breast as soon as the conscious struggle with life begins. Nor does it end in most cases except with life itself. What if "Hope told a flattering tale" that over and again has proved illusive, ever and for ever she spurs and helps us on, and her inspiring dreams are in very truth "the stars that help us live or die."

This does not shut out or illuminate the power of faith. They strengthen each other, are two of the chief graces of a well perfected character. Faith stimulates hope. Hope peers into regions, a belief in which has had its birth through faith. "What a man seeth, why doth he yet hope for?" He sees it only in dreams at present; but let us thank God that in dreams we see so much that points to a realization of the heart's fondest desires.

There are many wakeful hours of night when sleep refuses to relieve those who by reason of strength have approached, or perhaps, reached fourscore years. Then it is that "in some sweet guise" it is most helpful and welcome to have Hope hang her lantern high. It was said a moment ago that one of the most pathetic dreams of the old was the bright supposition that vanished health had returned, that lost strength had been restored. Perhaps an equally pathetic phase of advanced years, is the yearning the ardor and the almost weird quest of mind and soul with which the dreams are charged concerning the unseen and the eternal.

Hope casts no uncertain light as to the ultimate goal of a trusting soul, but what about the end of the journey; what about the entrance to those unseen shores; what about that mysterious "future state" that never seemed to present itself as a reality in younger years?

Only one warrantable answer can be given to these unnecessary queries. We do not know. The end of the journey comes as sleep comes. We have seen several persons "drop asleep"—in that last sleep—and it was as natural as the drooping asleep of a tired child at night. Beyond that it is only known that we can not drift beyond the love and care of the eternal God, our refuge. We like to dream over that question asked centuries ago by Milton:

"What if earth be but the shadow of heaven,
And things therein each to the other like,
More than on earth is thought?"

Is it not a warrantable dream, picturing the employments, explorations "going on from glory to glory," midst the many mansions of paradise? Would it not be a charm, a delight, to work with never a worry or pain; to roam through sweet fields dressed in living green with those "loved long since and lost awhile?" Oh, the glory of the reunions of heaven! One could dream and dream of hope's fruition in this direction until it caused pain to cut the sweet dream short and come back to a realization of earth's trammels and realities.

Have patience; it is no mere illusive dream, this picture of eternity's blest lure. We ask again:

"What would we do, in this world of ours,
Were it not for the dreams ahead?"

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."

Why not, "in a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed?"

Or, in wakeful dreams and visions, when Hope peers with the eye of faith into the unseen and eternal?—Selected.

Letter Department

MCKENZIE, ALABAMA, September 23, 1912.

Dear Saints: It has been seven years since I obeyed this angel message, and I haven't regretted the step. I had to leave father and mother, for they are Christians and care but little for our faith. Since I was baptized I have tried to do all my hands find to do, and as I pass along down the stream of life I find more and more to do, for the Lord wants no idlers in his ranks, and I want to do all I can. Since I have entered the work I have been blessed with the Spirit at many times and made to speak under the influence of the Spirit. It is my desire to do all I can for the advancement of the cause in which we are engaged. I want your prayers that I may be able to do my duty in this grand and glorious work. I will strive to remember you in my prayers.

Your brother in Christ,
W. H. DRAKE.

COLLEGE STATION, TEXAS, September 16, 1912.

Dear Editor: I enjoy reading the letters very much. I am a subscriber to both the *HERALD* and *Ensign*, and think every Latter Day Saint ought to at least take one of the church papers. They are a lot of help to me. I am very sorry, but there are people who call themselves Latter Day Saints when there is very little difference, if any, between them and the worldly man. They not only neglect the church papers, but the Bible as well. Many of them have left off family prayer and many other duties are neglected.

Some may say, Brother Spiller, you don't do your duty. No; I do not as I would like to do, but the way I am situated makes it almost impossible, as I live twenty-five miles from the Texas Central Branch, where I hold membership. I am a priest in this branch and know my duty, but I can not visit the members as often as I would like, and when I go I do not have time to visit all of them. I am proud to say there are several faithful Saints at that branch, and I am sure there is some good material among the younger generation. I have just spent a few days with the Saints of that branch. Brother Ammon White is now holding meetings there. I had the pleasure of seeing my brother-in-law, Carl Carson, and five others baptized on Sunday morning.

Dear Saints, let us all try and live in this world that we will not be afraid to meet our God. We do not know just when the Lord will see fit to call us away. The Lord has blessed me and my family very much. We have had lots of sickness, trials, and tribulations, but I count all these things blessings to us for God is going to have a tried and faithful people.

I ask all the Saints to pray for me that I may be faithful until the Lord calls. I am your brother in this great latter day work.

R. L. SPILLER.

VANCOUVER, WASHINGTON, September 18, 1912.

Dear Herald: How eagerly I look for your appearing with refreshing food for the inner man, and testimonies of God's covenanted children. I have been in this work one half of my life, and I am now nearing my forty-first birthday, having been baptized by Elder James Caffall March 20, 1892, and I am fully determined to spend all the rest of my life for the advancement of truth as brought to the earth by the angel mentioned in Revelation 14: 6.

We are a small band of Saints here, but we have a hall rented and hold Sunday school and other services, and God is blessing us. I have received many evidences of the truth of this marvelous work. I am home class superintendent of both Religio and Sunday school and have distributed lots of literature and talked the gospel with a great many people and think if the proper effort is made, there are souls to be

garnered, and if that effort is not made we may be responsible. I take a market basketful of *Ensigns*, *HERALDS*, and *Hopes* as I start down town, and distribute them from house to house on my way, and I also keep tracts handy for agents, who often appear, and tell them I am agent for something which God gives to us free, and then hand them a tract of What We Believe, or Latter Day Saints; Who Are They? or something suitable to the occasion.

Brothers and sisters, let us try it, and we will be surprised at the amount of advertising we can do.

Yours for the truth,
MRS. C. E. WILLIAMS.

CLEVELAND, OHIO, September 28, 1912.

Editors Herald: The following individuals are still holding membership in the Cleveland Branch, and have been absent from the branch for a long time and all trace of them has been lost: J. W. Pickett, J. C. Welch, N. B. Darr, Louis Darr, Eliza Jane Cowen, Lemuel Burt, Oriel D. Gould, Louis Charles Martin, Anna Catherine Martin. If any who may read this can forward the writer any information in regard to the above, such action will be greatly appreciated.

Very truly yours,
E. A. THOMAS, *Secretary*.

8017 MELROSE AVENUE.

OWEN SOUND, ONTARIO, August 26, 1912.

Editor Herald: In the interest of God's cause and kingdom, while full of love and rejoicing, I feel impressed to tell you of the goodness and mercy of God which have been shown to us, in this northern part of his moral vineyard. We feel that we are steadily though slowly advancing toward that high mark of perfection that the Master desires of us. Our two-day meeting held June 29 and 30 was a success in every way. The following speakers were present: Elders Arthur Leverton, F. Gregory, J. T. Thompson, and W. D. Ellis. Preaching throughout was very good. All the ministry enjoyed a splendid portion of the Holy Spirit, and even outsiders were made to exclaim: "They speak as men having authority." Since then there have been others added to our number, testifying that though the witness of men is great, the witness of God is greater.

The branch president, Elder Benson Belrose, preaches every Sunday at 7 p. m. to a large and attentive audience. Bible truths are made plain, and we have in the past and hope to witness in the future the fulfillment of God's word: Cast your bread upon the waters, for thou shalt find it in future days.

Dear Saints, let us be doers of the celestial law, that we may be numbered with those who have done their work, borne their cross, suffered pain, all for God's cause.

We regret to learn of the death of Reuben White, a friend of the church; he had the plan of redemption preached, but because of persecution and the cares of the world he was prevented from obeying in this life, but if the spirit designed we know it will obey. We trust in the living God, who is the Savior of all men, specially of those that believe the restored gospel.

The following items, copied from one of the town papers, the *Advertiser*, are offered: "Not for years has there been so large an attendance at a funeral in Owen Sound as that which yesterday, August 8, followed the body of Rube White to its last resting place. The cortege was fully a quarter of a mile long, and in it were men of all ages and from every walk of life, gathered to pay the last tribute to a brilliant athlete and fine fellow. The many beautiful flowers that covered the coffin spoke eloquently of the high regard in which he was held. Rube had many friends, far more than he knew, who

knew him as a member of the lacrosse team and admired him for his sportsmanlike and gentlemanly demeanor. A short service was conducted at the home of his parents, Brother and Sister A. S. A. White, and at Greenwood Cemetery, by Elder Benson Belrose, head of the local congregation of Latter Day Saints. The Sunday night following, at the Saints' hall a goodly number assembled to hear the young man's funeral sermon, which was instructive and profitable."

To become valuable in God's service and endure trials and the many temptations which confront us, we solicit an interest in the prayers of God's people.

Your brother in the conflict,

BURNEY GALBRAITH.

SEPTEMBER 20, 1912.

Editor Herald: This morning finds me at the home of Brother and Sister C. C. Foster, preaching of nights to small crowds.

This is not a new opening, but only two Saints here. J. T. Davis and J. T. Riley have preached here. I will continue as long as the interest demands.

We are not long since from Enola, Arkansas, where Elder Barlo Martin, of the Christian faith, and Elder Jesse M. Simmons, of our faith, held a discussion. The propositions were the usual church propositions. There were only three Latter Day Saints there, but quite a number of the Christian people.

In the first proposition, when our church was being tried, the Campbellites created quite a stir among themselves, while Elder Martin fed them on the different tales of Mormonism, such as he could find in different books; even the moderator himself cheered loudly with his feet! but the end was not yet.

Martin said that if Brother Simmons didn't disconnect himself from Utah Mormonism, he was going to use the Utah books; so Brother Simmons read the court findings, which show that the laws of the land gave us the right to the church property and also that we are the ones that remained faithful after the death of Joseph Smith the Prophet until his son, the present president of the church, took his place at the head of the church. He showed that the priesthood remained with those who were faithful during the disorganized condition of the church; hence the necessity of reorganizing the forces already extant. And then, to make the distinction more clear, he showed where Brigham Young and his followers rebaptized and reordained their members and officers.

But notwithstanding the clearness of difference as shown to exist between the Reorganized and Utah Church, Martin continued to use Utah Mormon books, and tried to palm them off on the people as our publications. But as it was his first debate with our people, he did not have as much trash as some of the Christian preachers.

After three days the tide turned and Martin's church was placed upon the dissecting table, and for three long days (to the Christian people) Brother Simmons dealt out deathblows to their human creed, the Baptists and others exercising themselves in extreme jocularly. Once the Baptist preacher said, "Hurrah for the little preacher!" (meaning Brother Simmons). Martin tried hard to set up the church on the day of Pentecost, by biblical authority, but as he could find no scripture to sustain his idea, Brother Simmons came to his aid and informed him he would find the desired information in the Christian System, where Alexander Campbell said that the church was set up on the day of Pentecost, and "as the Christian system is a perfect one, it wisely provides for its own perpetuity."—Christian System, p. 84.

Brother Simmons showed that there was a church before Pentecost; that God set in the church, first, apostles (1 Corinthians 12: 28), and that they were ordained and sent out to

preach before Pentecost. (See Mark 3: 13, 14.) And also Christ said (Matthew 18: 17), "Tell it to the church." The church must exist before you can tell it to the church. Also Matthew 23: 13: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." So, the church and kingdom being synonymous, we see that it certainly existed before Pentecost.

But granting that he could set up his church on the day of Pentecost, it would amount to nothing, as it is no more like the church of Jesus Christ than an angel is like a monkey. He contended that he had apostles in his church, but that they were dead and gone to heaven; so Brother Simmons told him that he would have the church upside down, as the apostles were the foundation.

The longer the debate lasted the more triumphant shone the truth. At the close of the discussion two young ladies (not members of any church) came forward and pinned ribbons on each side of Brother Simmons's coat, after which one of the Campbellite brothers tied a ribbon around Elder Martin's neck.

We are well satisfied with our part and feel to commend Brother Jesse M. Simmons to the Saints as an able defender of the angel's message.

We were never before more interested in the work than now, and never felt a greater need of more laborers than now. Calls are coming from all parts, to come over and help us, wailing cries, as it were, from the depths of the prison house. The world is rapidly ripening; let us thrust in our sickle and reap before the grain falls to the ground. Whether sunshine or shadow, whether peace or contention, whether few or many accept the truth, let us earnestly contend for the faith that was once delivered to the Saints, until our Father shall say it is enough.

Yours in the battle,

JAMES M. SMITH.

NORTH DEER ISLE, MAINE.

Editors Herald: Some time ago, while alone and pondering over the past and contemplating that day when I shall or must stand before the Judge of all and give an account of my conduct on this sphere of action, and visibly sensing the enormity of my position against present day happenings, this proposition presented itself to me: What can I do that will bring upon me the smile of God's approval? and what can I accomplish in life for the salvation of my fellows from the yoke of error that has hindered and retarded their development?

The thought came to me to write a letter and give my friends the benefit of my observations. The severest affliction of the human race is crude selfishness; that which is of immorality, pride, and ignorance. This kind kindles the fires of prejudice, hatred, and intolerance against its opponents and is not willing to wait for time to vindicate its position. It diligently seeks out all that is bad in the creeds of its opponents. It detests those who are liberal, patient, and optimistic, and are inclined to look on the right side of things, and would subjugate the minds, souls, and bodies of all to its sordid ends. It is this form of sin that has more than any other charred and crisped the souls of mankind. It is from this malady that I have been made to feel that many of the members of the Church of Latter Day Saints suffer.

But let us be lenient with each other and realize that we are in duty bound to unite as we have never done in the past, to educate one another out of our crudeness; and this we can only do by being as zealous in the future in trying to discover something good in one another, as some have been in trying to discover something wrong.

Though the beauty of the face of the sun is sometimes marred by dark spots which are loathsome to astronomers, yet its influence on the earth is more beneficent than all that exerted by the subluminares and all other planets and elements combined. So it is with the other sects and parties who have not yet attained to the knowledge of the fullness of the gospel. They may be more righteous in some respects than we are. Their tolerance, tenderness, and mercy may in instances soar above ours, and therefore our Father in heaven is more pleased with them than he is with us, if we are possessed with bigotry, intolerance, and unholy selfishness. Let us realize that our souls never can expand and grow white and become perfumed with the flowers of love, tolerance, and mercy in his name and by his mercy and by the grace of his words until we put away from us these things and walk forth as free men and women.

DELMONT C. TORREY.

Southern California District.

Twentieth annual convention of this district was held August 10 to 25, 1912, at Convention Park, Hermosa Beach, California. Convention was called to order at 10 a. m., August 10, by President Nathaniel Carmichael; everything was in readiness, tents all up, with occupants' names on them, cafeteria in operation, with good opening attendance, and general good humor prevailing.

There were present of the General Conference missionary force, Elbert A. Smith, of the First Presidency; F. M. Sheehy, missionary in charge; W. H. Kelley, president of the Twelve; Patriarch E. Keeler; Seventies, H. J. Davison, Paul M. Hanson; high priests, T. W. Williams, A. E. Jones, and Evan A. Davis. Daily order of meetings. Prayer meeting 9 a. m., preaching at 11 a. m. and at 7.30 p. m., Sunday school Sunday mornings, and Religio Sunday evenings. Brethren Elbert A. Smith, F. M. Sheehy, and W. H. Kelley, together with district presidents, were elected presidency of the conference.

The Sunday school and Religio were each assigned one day for their conventions, and an institute session held by the Sunday school was especially instructive and interesting. One evening was devoted to an enjoyable program by the two societies under the direction of the Sunday school.

The regular annual banquet was tendered to the city councilmen and their ladies, together with representatives of the press and the city schools. Address of welcome was made by Brother William Schade; toasts by Brother Evan A. Davis, "The Latter Day Saints, who are they"; Brother F. M. Sheehy, "Our motives"; Brother Elbert A. Smith, "Our institutions"; Brother Frederick Adam, "Our financial system." Responses were made by Mr. T. H. Hanneman, ex-president of the city council; Mr. James G. Cortelyou; Mrs. Gulliver, representing the *Hermosa Beach Review* and the *Los Angeles Times*; Miss Barrett, of the *Hermosa Beach News* and the *Los Angeles Express*; Mr. Lisle, of the *Los Angeles Examiner*; Miss Barrett, assistant principal of the Redodno Beach High School, and Mr. P. B. Guernsey, of the Hermosa Beach city council. All were delivered in a happy spirit of congeniality and friendship, cementing the kindly ties already established and striving for a mutual happiness for and benefit to each other. Brother R. T. Cooper acted as toastmaster. After the banquet all repaired to the large tent, where Brother Paul M. Hanson delivered his interesting and instructive lecture, "A trip through the Holy Land," illustrated by beautiful stereopticon views.

The sudden and unexpected death of Brother E. Keeler cast a feeling of sadness and solemnity over the body, but the sorrow was "not as those who have no hope," for its poignancy was removed by the knowledge of a life well spent and a harvest gathered by the undeviating response to calls

of duty and his own oft-repeated statement that he was "ready and only waiting for the summons"; that he was now occupying on borrowed time. His loving and consistent life in this district has endeared him to all who knew him. Sister Keeler seemed to share this view, although with her seriously impaired eyesight it is exceptionally hard for her to face the future; but she exhibited remarkable fortitude and courage and reliance on Him who doeth all things well. The funeral was preached by Brother Elbert A. Smith at the parlors of Bresee Brothers, the good Spirit being manifest through the discourse and prevailing and pervading the assembly to a marked degree. Brother Keeler had presided at the morning prayer service on the day of his departure.

The placid waters of the Pacific were twice disturbed, six souls being inducted into the fold, Brethren Nathaniel Carmichael, T. W. Williams, and Frederick Adam officiating.

A priest's license was issued to R. M. Dungan by authority of the conference on the recommendation of F. M. Sheehy and Elbert A. Smith, he having been ordained several years ago, but all the records having been burned.

Sister Emma Burton was present with her usual good cheer and quota of encouraging testimonies and reminiscences, tending to strengthen the Saints.

The selecting of a name for the reunion grounds was the occasion for keen interest and much friendly rivalry. About seventy-five names had been submitted in response to the advertising in the *HERALD* and *Ensign*, some coming all the way from Maine and Florida. The matter was referred to the standing reunion committee of eleven men, to which were added the names of Elbert A. Smith, Holmes J. Davison, and Paul M. Hanson, who selected five names, out of which the conference chose the name of CONVENTION PARK as being the best suited, all things considered, and the prize of the three standard books of the church, in morocco binding, was awarded to Brother R. T. Cooper, who immediately gave the books to the district Religio, to be used as they might deem best, or placed in the public libraries of the district.

The reunion committee were reelected for the ensuing year. Nathaniel Carmichael and A. E. Jones were reelected presidents and R. T. Cooper secretary; Frederick Adam treasurer.

The preaching was principally by the General Conference appointees present as named, was of a high character, and strengthened by a manifest portion of the power of the Spirit, and almost entirely harmonious.

The position of the church as understood and held by her leading men on the great economic questions troubling the world to-day, as well as those of a spiritual character, were clearly and unequivocally set forth, showing that the laws given to and accepted by the church constitute the only method by which the ills and woes of mankind can be relieved and permanently remedied, and their temporal needs provided for, as well as the spiritual man become developed. That no social system or plan of men, without God in it, can fill even the temporal needs of the times, but that the celestial laws touching temporalities, as set forth in the laws of tithing, consecration, and surplus, together with the broader field as opened up through the United Order of Enoch, can and do fill and provide for the temporal needs of our social system, according to the ratio in which the people will live up to and honor those laws.

The fact was also pointed out, in a social, friendly discussion between a number of the brethren, that allegiance to some of the politico-social systems being advocated throughout the world as the means to fill all these needs and supply all these demands of mankind are derogatory to us as Latter Day Saints, as evidenced by the lack of names on the Bishop's books.

In addition to the missionary force, there were discourses

by N. Carmichael, A. E. Jones, Frederick Adam, William Schade, George H. Wixom, and R. T. Cooper; also assistance by A. W. Ballard, N. W. Best, Hiram Powell, R. M. Dungan, and various other brethren of the local forces.

R. T. COOPER, *Secretary.*

Northern California and Nevada Reunion.

I beg space to report the best reunion ever held here, to my knowledge. I do this for the general information looked for by the wideawakes, and to the encouragement of the Saints in the Northern California District, all of whom are very dear to me, as their undershepherd.

The reunion was characterized by a spirit of earnest devotion, and of love and unity—a marked freedom from the foolish and frivolous and pleasure-seeking spirit. This condition invited the spirit of devotion, of deep inward peace. The services were all remarkably well attended and enjoyed, and the fruits and manifestations of the Holy Spirit were marked, and at times marvelous. The last prayer meeting began at nine o'clock Monday morning and was so full of interest that it was continued till the dinner hour.

The statistics of the meeting are: Sermons preached, 17; prayer services, 9; conference sessions, 2; conventions, 3; Ladies' Auxiliary, 1; Sunday school sessions, 2; Religio sessions, 2; institute work, 1; entertainment, 1; organization, 1; making a total of forty meetings in the ten days, each and all being heartily supported.

The spirit of complaint and fault-finding was a stranger who sought admission but was providentially barred out—to the Lord be the praise. We had a hard rain on Friday, and our tabernacle leaked, but all were good-natured and no harm was done. Mr. Hersch, the owner of the opera house in Irvington, kindly tendered the use of the house for the entertainment on Friday night. It was filled with well-entertained spectators who responded with a collection of twenty-seven dollars.

The restaurant department of the work was ably managed by Brother C. W. Hawkins, who with Mrs. Churchill as chief cook, aided by his coterie of willing helpers, gave to the many hearty eaters a service that pleased all. We have spoken to Brother Hawkins about next year. See!

The preachers—oh, yes! We don't wish to forget them, for they played a good part in rendering our reunion such a decided success. F. M. Sheehy, W. H. Kelley, J. D. Stead, H. J. Davison, M. Cannon, and C. A. Parkin were the general appointees present who preached; and of the local force, whom we mention with equal importance, were J. A. Saxe, E. Ingham, W. H. Dawson—the writer preaching the closing sermon Monday night from Ecclesiastes 12: 13.

The San Jose church band visited the meeting and gave life by the music which was and is highly appreciated. The general choir music was excellent. H. J. Davison and others were active leaders in this line. The conference took over the business of the reunion and appointed a committee to arrange for another reunion in 1913, composed of J. A. Saxe, C. A. Parkin, J. H. Driver, C. C. Day, and the writer, leaving to the committee the appointing of time and place of next reunion. The new committee organized by choosing the writer as chairman and J. A. Saxe as secretary; C. A. Parkin treasurer. So look out for another still better reunion in 1913, some time in August, at Irvington, California. To this end we are already at work as a committee.

On the 6th F. M. Sheehy, as minister in charge, effected the organization of a quorum of elders to be known as the Pacific Slope Quorum of Elders. Elder C. W. Hawkins, of San Jose, California, 615 Spencer Avenue, was chosen president, who selected J. A. Saxe, of San Francisco, and E. Ingham, of Oakland, as counselors. There were thirteen elders present.

Four were added by baptism during the reunion, Elders W. H. York and C. W. Deuel officiating. Brother Earl Opsal, of Chico, a coming strength to the church, was ordained to the office of priest.

J. M. TERRY.

OAKLAND, CALIFORNIA, 1202 Fourteenth Street.

Jesus Christ; Is He Our Advocate or Adversary?

In Matthew 5: 25 we find these words: "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

I have heard it taught that Christ was our adversary, that he was the one to agree with quickly. I do not believe that Christ could be our adversary and our advocate all at the same time. I understand our adversary to be the Devil, or anyone or anything that is against us or the truth.

As I understand this verse, it is along the temporal line. In the twenty-fourth verse it says, Leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift.

If we have a misunderstanding or trouble with a brother, we should be first reconciled to our brother. We are not in a fit condition to offer our gifts to the Lord, and hold a grudge against our brother; on the other hand, if we have an account with our fellow man and he wants a settlement, we must agree with him; or in other words, have an understanding with him; make a settlement in some way. It tells us in verse twenty-five, to agree, lest the adversary deliver us to the judge, and the judge deliver us to the officer, and we be cast into prison. I can not see how that can have any connection with Christ. If we were to agree with our adversary in all things we could not be true followers of Christ. Christ does not cast men into prison because they do not agree with him. When we die we will be cast into prison, if we do not agree with him; but not in this life.

1 Peter 5: 8 tells us very plainly who our adversary is. Again in Luke 12: 58 it carries the thought that it has reference to worldly affairs, when we go before the magistrate with our adversary. The Lord does not call us before a magistrate here in this life.

In Proverbs 25: 8, 9, you will find this statement: "Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame. Debate thy cause with thy neighbor himself," etc. We should live before the world so that our neighbors will not have a chance to put us to shame. If we should have a misunderstanding with our neighbor, we should go to him in brotherly love and debate our cause with him, and not rush into court with all our troubles.

Christ is not our adversary, but our advocate. Turn to 1 John 2: 1. We find there that we have an advocate with our Father, Jesus Christ the righteous. He came down here into this cold world that we might have a chance to be saved. He was here in the flesh, and he knows what our trials are in this life. So he will plead our cause with our Father in heaven.

Turn to Romans 8: 34. There you will find that he is pleading our case with the Father. If we will obey his commandments, we must do our part. Christ died that mankind might be saved. So, if we do as he has commanded, then we will receive his help. He will plead our cause with the Father. If he does that he can not be our adversary.

In 1 Timothy 2: 5 we find words that go to prove what I have been writing about.

Hebrews 7: 25 shows that the office work of Christ is after his resurrection. It is to make intercession for all that come to God. But we must come to him in his own way. We have

a record of his word in the Bible; let us all search the book and find out for ourselves what his law is, then come to him in his own way.

ROY LAND.

NUTANA, SASKATCHEWAN.

Reunion at Blue Rapids, Kansas.

The Northeastern Kansas District convened in conference and reunion capacity in Blue Rapids, Kansas, August 30, 1912. Friday, the first day, was occupied in getting settled in camp.

After a prayer service Saturday at 9 a. m., the business of the district was attended to in the usual manner, followed by preaching service at night. A refreshing rain fell during the night, but the Lord's day dawned bright and beautiful, suggestive to us of the more abundant life supplied by the draught that comes from the heavens above, of which draught the world has been invited to drink and live. The work of the day was begun by prayer service at 8 a. m., Sunday school at 9.30 in charge of our efficient field worker and district superintendent, Sister Flo. McNichols, and the officers of the Blue Rapids school. Preaching service at 10.45, sacrament at 2.30, and preaching again at night.

Monday, September 2, after the regular morning prayer service, we convened to organize the reunion. District president, Frank G. Hedrick, in chair. Apostle Peter Anderson and Frank G. Hedrick were chosen to preside. Fred A. Cool secretary and Flo. McNichols chorister. The committees necessary for the running of a reunion were then provided for.

Brother Anderson was the speaker in the following service, giving counsel relative to meetings which was observed with good results. Most all the Saints in attendance camped on the grounds, adding to the pleasantness and benefits of the occasion, and withal the meetings were well supported, especially the morning prayer service.

The afternoon of each day during the week was tendered to the auxiliaries, the work being in charge of Sister Flo. McNichols, field worker and district Sunday school superintendent, and Fred A. Cool, president district Religio.

Thirty minutes each day were devoted to the "Little Hopes" in primary work in charge of Sisters Ruth Lewis and Cecil Bivans.

Brother William Lewis, of the patriarchs, was with us, and thirty-four of the Saints received their blessings under his hands.

Our district missionary force, in the persons of Brethren Walters, Brooner, and Showers, were also there. Most all present bore witness to the presence of God's Spirit in our midst throughout, and the Lord was pleased to manifest himself and extend the arm of power to some who were afflicted.

By vote we decided to hold another reunion at Blue Rapids in 1913, and invite the Northwestern Kansas District to join with us in it.

Sunday, September 8, was the closing day, and at the close of the evening service we sung, "God be with you till we meet again," and the reunion went into the history of the past.

The park at Blue Rapids is an ideal place for reunions, and we trust that if the Lord wills that we meet there again next year, that it will be after a year of better work and a closer walk with the Master, and it will be even a greater feast than that which is just past.

FRED A. COOL, *Secretary.*

ATCHISON, KANSAS, 314 North Seventh Street.

Echoes from Little Sioux District Reunion.

The reunion of 1912, at Magnolia, was very enjoyable to those privileged to attend; the first service being one of prayer and testimony, Friday, September 6. The opening sermon on the same day was by district president, Sidney Pitt,

sr. Missionary in charge, J. W. Wight, and the district presidency, Brethren Pitt, Lane, and Kibler, were chosen to preside. Sister J. W. Wight and Brother S. B. Kibler were chosen choristers. A large choir, with renderings of duets and solos by talented young people, was very much enjoyed. The Woman's Auxiliary work, Sunday school, and Religio were ably presented by Sister M. A. Etzenhouser. Brother John F. Garver labored for Graceland during the session devoted to its interests. The church publication interests were cared for by Brother O. W. Parker, of Lamoni. The general bishopric was represented by G. H. Hilliard, the patriarchs by Charles Derry. Prayer service was held each day at 9 a. m., and well improved. Preaching was done by J. W. Wight, Heman C. Smith, J. L. Parker, Frederick A. Smith, S. W. L. Scott, R. C. Evans, Charles Derry, G. H. Hilliard, Sidney Pitt, sr., all of whom were well received. There were some eighty-five tents on the grounds and houses rented for the occasion. Two heavy rains made a change in the attendance. The boarding house served meals under the control of the committee and gave excellent satisfaction.

Brother Charles Derry, at eighty-six years, was active, and attended all services. Brother Donald Maule, hale and hearty at ninety-one years and five months, who has lived for sixty-two years on his present farm, was perhaps the oldest. Two sisters present, Sister Julia Shepherd and Sister Angelina Chase Vredenburg were two of Harrison County's first born; the former in 1848.

The park grounds were ideal in drainage and sod; electric lighting, wood and straw free, and good water. Magnolia was again selected for the 1913 reunion by a large majority. Five were baptized; two collections for the Children's Home resulted in \$108.50. The committee extended an invitation to R. C. Evans to return in 1913, which was accepted. Two sisters, Weeks and Huffaker, of Des Moines District, and a goodly number from Gallands Grove District were camped on the grounds. People were present from various States, as far west as Idaho. The Magnolia citizens paid all the expenses of the reunion and had money left. The most numerous family as to relationship present on the grounds at various times was the Gamets, seventy-three of whom were present. A communication of kindly greeting was received from President Joseph Smith and much appreciated. A return message of esteem and confidence was sent him.

"REPORTER."

Irvington Reunion.

The reunion held at Irvington August 31 to September 9, 1912, has passed into history. The attendance was not as large as that of 1911, but it is admitted by all that we enjoyed the most harmonious and spiritual reunion that was ever held on those sacred grounds. This speaks for itself, and indicates that we are moving on a higher plane than formerly, and our aims are to come up still higher. Our prayer and testimony meetings were especially marked by their zeal and spirituality. Our hearts were made glad and we rejoiced to know that our heavenly Father condescended to recognize his people and assure them that his Spirit was with them. His joyful messages were conveyed to us by or through his handmaiden on four different occasions, and three unknown tongues and interpretations followed; also one beautiful hymn, sung in an unknown tongue by Brother Dagner, with the interpretation following. Words can not express our feelings and gratitude to our heavenly Father for his recognition by those messages of cheer, comfort, and admonition.

The word dispensed by the speakers was "not in word only, but by power, the Holy Ghost, and much assurance," and it was remarked by many that the preaching was of a higher order than usual. Among the higher priesthood present were,

Elders Sheehy, Kelley, Saxe, Deuel, Cannon, Ferris, Erle, Ingham, Yorke, Holt, Davison, Stead, Terry, Anthony, and Hintz.

A pleasing and much appreciated feature of the reunion was the free concert tendered to the Saints by the San Jose brass band; composed, mostly, of boys. San Jose can justly be proud of this band, for it is second to none that I have heard.

The church choir, with the aid of brass and stringed instruments, was a drawing card, and was commended by all lovers of good music.

The Sunday school convention, presided over by district superintendent, Sister M. A. Saxe; Religio, by L. H. Dawson, and the Ladies' Aid auxiliaries of the church all had their turns, in showing how they were advancing in their good works along their respective lines.

During the sessions of ten days, four precious souls were placed beneath the watery grave, and rose to newness of life. Four were ordained, and two little ones blessed.

On Friday evening, September 6, the usual entertainment was held in Maple Hall, tendered by the proprietor, free of charge, on account of the heavy rain which made it impossible to hold it out in the tent. A large audience was in attendance and it was remarked by many, "What a lot of bright, intelligent children these Latter Day Saints have," as they performed their parts, some scarcely able to reach the keys or the pedals of the piano. One bright colored girl, the baby nurse of Brother and Sister Hartsough, stepped upon the platform and performed her part *without a blush*—the only indication of embarrassment was in her gestures.

I feel that it will be gratifying to the Saints of the Northern California District to know there is a possibility that the reunion will be permanently located at Irvington. The old obstacle that was in the way of making Irvington a permanent place of meeting is in a fair way to be removed. The Chamber of Commerce has taken it up, and is now circulating a petition to raise funds to secure additional ground upon which to pitch tents, and are meeting with very fair success.

As a rule in all programs of whatever character, the best number is awarded a place near the close, and so it was in this case. In the afternoon of the last day Elder J. D. Stead gave a very instructive talk along gospel lines with the aid of five or six large charts, showing clearly that the Mosaic law was not changed, but entirely done away; some features being incorporated in the new. Each chart represented a lecture, but for lack of time each chart was epitomized into one.

The closing sermon by Elder J. M. Terry was certainly deduced under the influence of the Holy Spirit, as he surprised all by his efforts. He held his congregation spellbound from start to finish. After the benediction all united in singing, "God be with you till we meet again," after which there was much shaking of hands and good-byes. All seemed loath to leave the tent. Thus ended one of the best and most spiritual reunions ever held at Irvington.

E. F. ADAMSON, *Secretary*.

LOWER LAKE, CALIFORNIA, September 15, 1912.

Reunion at Magnolia.

Our reunion passed in a very happy manner, there being naught to interrupt the peace that flowed so gently to every heart. There was some rain, but it caused little discomfort, and no complaint, and we never missed a session.

Elder J. W. Wight was chosen to preside, and chose the district presidency, Sidney Pitt, sr., Joseph Lane, and S. B. Kibler, to assist.

The good people of Magnolia fairly outdid themselves in their efforts to care for the Saints. The visiting ministry were J. W. Wight, Heman C. Smith, R. C. Evans, S. W. L. Scott, and F. A. Smith, while Brother John F. Garver repre-

sented Graceland, and the auxiliary work was in charge of Sister M. A. Etzenhouser. All acquitted themselves well.

While the gifts of tongues and prophecy were not in evidence, yet the gifts of healing, knowledge, wisdom, and discernment were, and many comforting and encouraging testimonies were borne, all showing that the Saints are under renewed obligations to the Master for continued mercies. The Little Sioux reunion of 1912 will long be remembered by those who were privileged to be present. It was decided by a very large majority to hold our reunion in 1913 on the same grounds.

The work in the district is in good condition in nearly all the branches, but a general awakening is needed. There is some complaint about what is thought to be extravagance on the part of some few, as shown by the Bishop's report, which causes a holding back on the part of some. No doubt this could be easily explained, but it is not in my line.

To those of the priesthood in the district who have lost or never received licenses, kindly send your names to Brother James D. Stuart, secretary of the district, Magnolia, Iowa, and you will receive licenses. Please state office, when and by whom ordained.

Our district conference will be held at Biglers Grove, October 5 and 6. We hope to have a full report from all the priesthood as well as from all the branches. Saints of Little Sioux District, the Lord expects much of you, so please come. All come to conference, and may the Master be with you, bless, strengthen, and comfort you, and may you have a time never to be forgotten, is the prayer of your brother.

SIDNEY PITT, Sr., *President*.

PERSIA, IOWA, September 19, 1912.

Eastern Colorado District Reunion.

The Eastern Colorado district reunion was held south of Wray, Colorado, on what is known as Horse Creek. Mr. Stearnes offered the Saints the use of a large pasture for the purpose of holding reunion; also furnished pasture free of charge for all horses, which was gladly accepted by the Saints. The Saints of Wray made a very commendable effort in arranging for the reunion. They furnished not only eatables, but paid all expenses of the reunion.

A. E. Tabor, John W. Rushton, and F. A. Russell were the committee in charge; Sister Gertrude Bullard and F. A. Russell were in charge of the music; Arthur Parson and Walter Willey acted as sergeants-at-arms; L. G. Holloway, secretary; R. S. Salyards had charge of the auxiliary work. The attendance was excellent, considering the scattered condition of the Saints in the eastern part of the district. I am sorry to say, however, that very few were in attendance from the central and western parts of the district.

The preaching was done by John W. Rushton, O. B. Thomas, R. S. Salyards, F. A. Russell, H. E. Winegar, and L. G. Holloway. Several of the local brethren assisted in the meetings.

Besides the regular daily preaching and prayer services, the afternoons were devoted to normal and institute work; also services were held in the interest of the Order of Enoch, social purity work, and Graceland College.

Three were baptized during the reunion and a good spirit prevailed throughout. The general consensus of opinion was that the reunion had been a success, and that another one would be provided for next year.

There were Saints in attendance from Burlington, Vernon, Yuma, Holyoke, Fox, Denver, and from Eustis, Nebraska, besides those living in the vicinity of Wray. Some outside the church also camped on the grounds.

L. G. HOLLOWAY, *Secretary*.

Southern Nebraska Reunion.

Having been invited to attend the reunion of the Southern Nebraska District held at Nebraska City, August 17 to 23, I thought it would only be manifesting to a degree my appreciation of kindness shown me and of blessings received while there, to pen a few lines to our church papers.

I can say truly that I don't think I ever attended a reunion when I enjoyed more of the blessing of the Holy Spirit and witnessed such unanimity of action and feeling of true saint-like love. There was not a large attendance of Saints from abroad, and the forepart of the reunion was broken into with very heavy rains, which made the grounds disagreeably damp.

The grounds were ideal, for the reunion was held in the beautiful Morton Park, and those having the park in charge donated its use to the committee, free of charge. This is a good showing for our Saints at that place, as we never had been permitted before to use those beautiful grounds. It was said by the authorities of the branch at that place, that there were a great many more outsiders in attendance at the services this year than at any previous reunion held at Nebraska City.

The prayer and testimony meetings were exceptionally spiritual. Brother Joshua Carlile said that in the line of his work he never had enjoyed such great spiritual power. A number of blessings were given. Altogether, I feel that my stay with the Saints in reunion at Nebraska City has added to my stature spiritually, and the same will go down in the history of my experiences as one of the bright events of my life.

I trust that I shall ever so walk in life as to merit the confidence of such dear Saints as I find in this State, as well as elsewhere.

May the Lord abundantly bless Israel, I pray.

Your sister in Christ,

LENA MADISON.

News from Missions

England.

As we are having quite a warm time in the outdoor campaign throughout the Manchester District, I feel sure that the Saints who once labored here would be pleased to hear news from the old home. There is on every hand a great demand for laborers, and we can not find one quarter of the laborers required for the harvesting.

We started the campaign under the direction of the one and only fisherman, G. W. Leggott, our district president, and have been called to man the boat under all sorts of conditions, use every kind of bait and hook to catch our fish, and then fry according to the highest code laid down. Brother J. W. Rushton knows what kind of fish is netted by his old friend George.

Brother Chandler is holding out valiantly at Wigan and is having rough times but doing a vast amount of good. Brother Weate is busy at Denton against great odds, as well as supervising Sunday school and Religio work in the district. Brethren James Schofield and W. R. Armstrong are laboring hard and long with a handful of faithful Saints in carrying the glad tidings of great joy to a sin-stained world.

The clergy, theater, picture palace, the press, and the anti-Mormon societies are banded together in trying to down the restored gospel, and the fight is fearfully hard and heavy, because it falls to a mere handful to carry on the work. It appears strange to the writer, how men can take up a cool, indifferent spirit after once feeling the pulsating influence of the Spirit of the Master, and stand by and do nothing but criticize that which is being done.

We started a series of open air meetings in the five branches within easy reach from the center of the city, but interest goes down because we have not brethren to carry on a regular meeting week after week in each branch locality.

Brethren Chandler, Armstrong, and the Brethren Spargo, with the writer, had a rough time in Wigan, engineered by the anti-Mormon society of Liverpool, assisted by some of the clergy. We asked for an opportunity to ask questions, as they kept promising to invite them when they finished the lecture, but instead of giving us the liberty, they abused us, the church, and all connected with it, and called upon the crowd to down us. Brother Chandler and I appealed to the crowd in the spirit of fair play to give us the chance to make our defense before they passed sentence of death. We got the people to listen to the mean, low treatment meted out by the anti-Mormon society to Brother Chandler, and then we offered to pay the expenses of a public debate, but could not get them to sign propositions. At the night service we had an extra dose of insult and abuse, but not the shadow of a chance to defend ourselves; but a minister called upon the crowd to murder every Mormon they came across.

The following week we held forth with great freedom and made very many friends to the latter day work, and only for the awful stigma that is on the name of the church I am sure many would embrace it. If only the membership of the district, which stands at over four hundred, would work, what a marvelous amount could be done! The outlook for the work is brighter than ever, and all that is required is a little courage to break down the spirit of misunderstanding that exists, and the work will succeed.

The writer has had many trying experiences as an outside speaker, but up to the present I have escaped with a whole skin. I have been threatened many times and even cursed on the streets, but I am only more determined to go ahead and do what I can to spread the good tidings to the children of men. May the time speedily come when the laborers required will find their way into the vineyard of the Lord.

The sad news has just come to hand of Brother Robert Willard Smith passing to his reward in the prime of manhood. The brother is well known and respected as a good sample of a Latter Day Saint, and is one whom we will miss very much. May the comforting influence of the Spirit rest with his dear young wife, and their relatives, who are suffering from the severance of the dear ties that bound them together. Ever praying and working for the redemption of Zion.

EDWARD MALONEY.

LONGSIGHT, MANCHESTER, ENGLAND.

Wisdom of a Great Painter.

We always like to know what a great man has said about his work, and how he feels about other things that are of interest to everyone. Fortunately, Meissonier left a record of many of his feelings and opinions, published as his "Conversations." Of all the painters, Rembrandt was his favorite.

Among his sayings were the following:

"Let well enough alone' is the motto of the lazy."

"The man who leaves good work behind adds to the inheritance of the human race."

"The master is an artist whose works never recall those of some other artist."

"I would have drawing made the basis of education in all schools. It is the universal language."

"No artist would ever paint if he knew he was never to show his work, if he felt no human eye would ever rest upon it."

"I never sign a picture until my whole soul is satisfied with my work."

"To will is to do' has been my motto. I have always willed. Oh! how I regret the lost time that can never be made up. As I grow older, I work harder than ever."—From Charles L. Barstow's "Famous Pictures" (Meissonier) in October St. Nicholas.

News from Branches

Saint Louis, Missouri.

Our sacrament service the first Sunday of the month was presided over by our pastor, Brother R. Archibald, assisted by Brother S. A. Burgess. Brethren A. W. Smith and George Reeves administered the emblems. Timely remarks were made by Brother Archibald.

The regular priesthood meeting was held, their study being from Brother Kelley's book on The Life of Christ.

District conference convened in Belleville, Illinois, September 21 and 22. A very large attendance was reported. An active prayer meeting, presided over by Brethren Jenkins and Dowker, is said to have been enjoyed.

A very successful all day service was held at O'Fallon, Illinois, September 1, all attendants bringing their lunch baskets and enjoying a spiritual feast as well.

On August 25 two of our Sunday school scholars were baptized by Brother T. J. Elliott. They were Marie Swartz and Luella Watkins; and since last report four sweet little babes were blessed. Mr. and Sister Schaffer's little boy was given the name of Philip; Mr. and Sister Graham's babe named Russell Thomas, and little Grace Marian and William Harold, children of Brother Joseph E. Swift and wife. Sister Graham was formerly Daisy Thomas, and Sister Schaffer was Isabel Parker. Brother and Sister W. R. Cowlishaw are the happy parents of a fine baby boy. May these little buds of promise honor the Master's cause with righteous lives.

On the evening of September 10, Brother S. A. Burgess pronounced the words which joined in holy matrimony Sister Sybilia Burgess and Brother Gomer L. Evans.

Our Sunday school and Religio are still alive. Now that vacations are over we expect a better attendance. Interest is manifest in the normal classes of both auxiliaries.

ELIZABETH PATTERSON.

2739 GREER AVENUE.

Miscellaneous Department

Conference Minutes.

NORTHERN CALIFORNIA.—District conference convened at Irvington, California, September 2, 1912, at 10 a. m. F. M. Sheehy, minister in charge, presided, J. M. Terry, district president, and William H. Kelley, associates. Report of credential committee showed a good representation from the various branches of the district. Statistical reports were received from the following branches: San Francisco, Oakland, San Jose, Sacramento, Ceres, Tulare, Ukiah, Stockton, Santa Rosa, Chico, Lower Lake, Irvington, and Fresno,—one branch, Mountain Home, not reporting. C. A. Parkin, treasurer of reunion committee, presented a report showing a balance of \$50.70 on hand. The matter of supporting the district tent was discussed at length, resulting in the adoption of a resolution authorizing the district treasurer to solicit regular contributions from every branch in the district for a fund to defray the expenses of the district missionary tent. The ordinations of C. J. Cady to office of elder, and E. A. Opsal to office of priest were ordered by vote of conference. As per resolution adopted at last conference, reunion business was taken up in conference. In response to a request, J. M. Terry, chairman of reunion committee, made a statement of work done to date. H. D. Simpson of the committee also made a statement. A committee of five was elected to provide for the next reunion, as follows: J. M. Terry, C. A. Parkin, John Driver, J. A. Saxe, and C. C. Day. The committee, together with the missionary in charge, was given power to fix time and place of next reunion. It was decided by vote to hold the next conference at Chico, the time being left to district presidency. John A. Lawn, secretary.

KEWANEE.—District conference met with the Dahinda Branch, at Dahinda, Illinois, June 21 and 22. Apostle F. A. Smith was present, and together with Elder O. E. Sade,

district president, presided over the meetings. Mary E. Gillin assisted by Mira Cady acted as secretary. Branch statistical reports were as follows: Kewanee 139, Millersburg 127, Joy 95, Twin City 94, Buffalo Prairie 69, Dahinda 62, Peoria 47; Canton, Media, no report. The largest number of baptisms was reported by Dahinda Branch, they having baptized eight since last report. Total membership of the district about 720; total baptisms since last report, 21; total loss by death, 3. The request of the Joy Branch that J. W. Bean be ordained to the office of elder was favorably received and a motion to provide for the ordination unanimously prevailed. The following were elected delegates to the General Conference to convene at Lamoni, Iowa, April 6, 1913: Fred A. Smith, O. E. Sade, Joseph Arber, Reuben Elvin, Charles M. Gillin, Mary E. Gillin, Carrie Holmes, J. L. Terry, Alfred Needham, J. W. Bean, Charles L. Holmes, Harlan Cady, Jacob Lorence, Riley Duncan, Nellie Elvin, Mira Cady, William Norris, Flora B. Norris, M. D. Murdock, W. V. Holmes, Laura Sade, William Willetts, George Sackfield, Della Sackfield, Glen Holmes, Willard McNeil, David S. Holmes, James Dawson, Maud Dawson. There were held eight sessions in all; two business meetings, two prayer meetings, and four preaching meetings. Preaching was by F. A. Smith, O. E. Sade, and Joseph Arber. It was decided to hold the next conference at Mathersville, the first Saturday and Sunday in June, 1913. The attendance at the conference was very small; of the 720 Saints enrolled in the Kewanee District, there were only 20 in attendance at the Dahinda conference, other than those residing there. Seven were baptized and several children blessed. Official strength of the conference was 1 of the Twelve, 2 of the seventies, 4 elders, 2 priests, and 2 teachers. Two collections were taken to defray expenses and amounted to \$16.98. A motion that, "the district presidency appoint an auditing committee to audit the bishop's agent's books, and report to next conference" prevailed. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

Conference Notices.

The Clinton, Missouri, district conference will convene at Mapleton, Kansas, October 19 and 20, 1912. This being the first conference held at this place, let us all make a special effort to make it a good one. Send all reports to secretary not later than October 17, or bring them with you. John W. Noyes, secretary, 1029 North Ash Street, Nevada, Missouri.

The conference of the Central Illinois District will be held at Pana, Illinois, October 12 and 13. Walter Daykin, district secretary.

The conference of Chatham, Ontario, District will be held with the Saints of the Stevenson Branch, October 19 and 20, 1912. It is expected that trains will stop at Stevenson to let off passengers on Saturday, and on Monday to take them up again. Further notice will be sent to the different branches. Anthony R. Hewitt, secretary, 50 Elizabeth Street, Chatham, Ontario.

Conference of the Lamoni Stake will be held at Lucas, Iowa, October 26 and 27, beginning with prayer meeting at 9 a. m., on the 26th, and business meeting at 10 o'clock. Branch reports should be sent so as to reach me not later than the 24th. All branches should be not only reported to this conference, but represented by some one or more of your members. C. I. Carpenter, stake secretary.

Convention Notices.

Sunday school and Religio conventions of the Lamoni Stake will convene at Lucas, Iowa, October 25, beginning with business session at 9 a. m. Afternoon and evening sessions will be devoted to institute work. All workers should be there. A. L. Keen, stake Sunday school superintendent; C. I. Carpenter, stake Religio president.

Quorum Organization.

Elders of the Toronto, London, and Chatham districts are requested to meet with the London conference at London, October 12 and 13, for the purpose of organizing a quorum of elders; also teachers and deacons of the London District. The priests of the London and Chatham districts will please meet with the Chatham conference at Stevenson, Ontario, October 19 and 20; also the teachers and deacons of the Chatham District. Those who can not be present please send your name and items so they can be enrolled with the others in the quorums. Those reporting to London, send names to

CONTENTS

EDITORIAL:
 A Pleasant Piece of Genealogy - - - - 969
 The Saints as Voters - - - - 969
 Is It Right to Work - - - - 972

ORIGINAL ARTICLES:
 A Review of Mormonism Against Itself, Part 35, by S. W. L. Scott - - - - 973
 What Shall We Do with Parents, by Edward Rannie - - - - 977
 MOTHERS' HOME COLUMN - - - - 980

LETTER DEPARTMENT - - - - 981
 W. H. Drake—Mrs. C. E. Williams—E. A. Thomas—Burney Galbraith—James M. Smith—Delmont C. Torry—R. T. Cooper—J. M. Terry—Roy Land—Fred A. Cool—"Reporter"—E. F. Adamson—Sidney Pitt, Sr.—L. G. Holloway—Lena Madison.

NEWS FROM MISSIONS - - - - 987
 Edward Maloney.

NEWS FROM BRANCHES - - - - 988
 Elizabeth Patterson.

MISCELLANEOUS DEPARTMENT - - - - 988

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me at 728 King Street, London, Ontario. Those who report to the Chatham conference, send names to me at 416 Queen Street, Chatham, Ontario.

FREDERICK A. SMITH, Minister in Charge.

Sanitarium Nurse Graduation.

TUESDAY EVENING, OCTOBER 1.

The exercises were held in the nurses' classroom on the second floor of the Sanitarium. The meeting opened by a statement of its purpose, after which prayer was offered by Elder G. E. Harrington, who at the solicitation of the head nurse, Miss Weise, took charge. Following the prayer a violin duet by Miss Maud Guinand, and Mr. Orland Nace, was rendered and enjoyed by all present. Afterwards Bishop E. L. Kelley made an address upon the value to society of the achievement in the science of nursing by Miss Cockerton. This was followed by a quartet in which Doctor Frank Criley, Mr. Roy Morgan, Mrs. Myra Brackenbury, and Miss Emma Criley participated; then Elder J. W. Rushton delivered an address on the beautiful service of nursing, giving a brief historical sketch of the beginning of scientific nursing, emphasizing its value. Another song was rendered by the quartet before mentioned, a few remarks by Sister Mary Weise; prayer by Bishop E. L. Kelley, followed by congratulations to Miss Ina Cockerton, the first graduated nurse of the institution. Orangeade was served by the nurses, and exchange of thought in social good feeling closed the evening's entertainment.

G. E. HARRINGTON.

INDEPENDENCE, MISSOURI, October 2, 1912.

Died.

STAMM.—Near Kingston, Iowa, September 25, 1912, Nicholas Stamm passed away quite suddenly. He had started to drive to Runnells. Born at South Province, Holland, December 11, 1826; baptized at Stockton, California, by Nathaniel Booth; ordained an elder at Sacramento, California, July 6, 1871, by W. W. Blair and M. B. Oliver. At time of death he was 85 years, 9 months, and 14 days of age. The funeral was held at Liberty Home, Lamoni, September 27, sermon by Robert M. Elvin, assisted by W. N. Ray, and interment at Rose Hill. A good and faithful man has gone to rest.

HARRISON.—At Cainsville, Missouri, September 26, 1912, Henry A. Harrison, after a life of severe suffering. He was born at Johnsonville, Bracken County, Kentucky, June 26, 1843, and was baptized August 1, 1912, by Robert M. Elvin, confirmed by Robert M. Elvin and Asa S. Cochran; the funeral service held at Fairview chapel, September 28, 1912, sermon by Robert M. Elvin, assisted by Asa S. Cochran; his life span was 69 years, and 3 months. Interment in the Fairview cemetery. He leaves one son, one daughter, and four sisters, with many other relatives; both of his children are members of the church; death was a release from suffering, and a blessing.

LULL.—Sister Lull was born in Washington County, Kansas, September 10, 1872; was baptized by H. P. Curtis in

1893. Married to Doctor Sherman Lull. To this union were born three children, Thelma, John, and Helen. The father and children, one brother Mr. F. C. Wilson, of Pray, Montana, and one sister Mrs. H. Neitzel, of Concordia, Kansas, still survive. Sister Lull died in Bozeman, September 19, 1912, and was buried in the Bozeman cemetery September 21. Another Saint gone to be with Christ.

WHEATON.—Maranda Wheaton was born March 19, 1840, in Monroe County, Ohio. Married to Isaac Anderson in 1855. In 1856 they moved to Richland County, Wisconsin. In 1879 she removed to Crawford County, where on September 15, 1912, she died. Sister Anderson had been a member of the church for more than twenty-four years, and always lived a humble, faithful, Christlike life. She was the mother of eight children, five of whom have gone on before. Those remaining are John Anderson, of Excelsior, Wisconsin; Calland Anderson, of Livingston, Wisconsin; and Mrs. Bell Rounds, of Bell Center, Wisconsin. Burial in the beautiful cemetery near Excelsior. Funeral remarks by E. J. Good-enough.

Remarkable Tests for Admission to College.

The first step toward true reform will be the abandonment of the certification plan of admitting to college. This plan, as it works out under our system, makes college matriculation at once too easy and too difficult. It is too easy for those who are drawn up, cog by cog, through twelve years of school attendance marked by the performance of no really difficult intellectual feats but only an infinity of "small jobs." It is too difficult for those who, though abundantly able and eager, have the misfortune to be obliged to walk part way instead of holding their seats in the educational car.

By substituting for the present plan an examination whose object, like that of the new Harvard examination, is not alone to test the candidate's acquirements in a minimum number of prerequisite studies, but especially to find out the quality of his mind, we would correct both these evils at one stroke. Such an examination should be mainly but not wholly oral; it should be conducted by a committee of say three persons who vary sufficiently in their points of view to make the test a fair one. This committee should secure in advance as complete a description of the candidate as possible from the school he has been attending, or from other sources. Should this prove favorable on all points—his moral character, intellectual habits, the studies he has pursued and the degree of proficiency attained in them—a very short examination would suffice. More doubtful cases would require correspondingly minuter treatment, until, with the man who should present himself an entire stranger, with meager credentials, the process would become very searching.—From "Who should go to college and why," by Joseph Schafer, in the American Review of Reviews for October.

The heart has its memory like the mind,
 And in it are enshrined
 The precious keepsakes, into which are wrought
 The giver's loving thought.—Henry W. Longfellow.

A Psychological Study of Religion.

The origin, function, and future of religion is the real subject of A Psychological Study of Religion, by James H. Leuba, professor of psychology in Bryn Mawr. Professor Leuba has written a great many articles upon the psychology of religion, and this book in which he sums up his previous thought giving a systematic presentation of the nature of religion as a type of human behavior, of the origin and development of magic and religion, of the relation of religion to mythology, metaphysics, morality, and psychology, should find many eager readers. The work is divided into four parts, considering respectively the nature of religion, the origin of magic and of religion, religion in its relation to morality, mythology, metaphysics, and psychology, and the latest forms and the future of religion. Under these the following main heads are taken up: Religion as a type of rational behavior, constructive criticisms of current conceptions of religion, the mental requirements of the appearance of magic and religion, the origin of the idea of impersonal powers, the several origins of the ideas of unseen personal beings, the making of gods and the essential characteristics of a divinity, the emotions in religious life, the origin of magical and religious practices, corollaries regarding the respective nature of magic and religion in their relations to each other, morality and religion, mythology and religion, metaphysics and religion, theology and psychology, the latest forms of religion and the future of religion.

A Study of Jesus' Life.

The Historical and The Legendary Jesus—these are the two main parts into which Doctor Gilbert, who is well known as the author of a number of religious books, particularly The Interpretation of the Bible and The Student's Life of Paul, divides his discussion in his new book, Jesus. Under The Historical Jesus are considered Jesus' origin and birth, Jesus' entrance on a public career, what Jesus thought of himself, the ideal of Jesus for his people, and the public career of Jesus. Under The Legendary Jesus one chapter is devoted to legends of the birth and infancy of Jesus, one to legends of Jesus' public ministry, and one to the legend of a material resurrection.

American City Government.

Professor Charles A. Beard's American City Government; A Survey of Newer Tendencies, which The Century Company will issue in October, aims to cover, in fairly-balanced fashion, the whole field of city government, but lays chief emphasis on the city's social functions: budget making, municipal ownership, children's courts, tenement house reforms, the social center movement, etc.

In vain we call old notions fudge,
And lend our conscience to our dealing
The ten commandments will not budge;
And stealing will continue stealing.
—James Russell Lowell.

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has just been issued, entitled

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You may have questioned some of the statements you have heard about the wonderful crop yields obtained by Wyoming farmers—particularly those in the Big Horn Basin, but if you will visit that country and talk with some of the farmers from Illinois, Iowa, and Missouri who have settled there, you will readily understand why they feel so optimistic.

A former Iowa man recently wrote me as follows:

"I believe there is no better location in the West than just where I am, and I heartily advise my friends to look over the fine irrigated land that is open to entry on the Shell Creek Tract, if they are interested in acquiring a home in a progressive, rapidly-developing locality. I have planted an apple orchard on part of my land and shall enlarge it considerably this next spring; during this past season I received returns that were more than satisfactory from quite an area which I truck farmed, in spite of the fact that this was the first year the land had been cultivated."

What this man has done is not at all unusual. There is no good reason why you can't do it too, provided you get your place picked out before all the good land is taken up.

In order to make it easy for you to look the basin over without too much expense, the Burlington Route will run special Homeseekers' Excursions from Omaha on October 15th and November 5th. Can't you go with me and see for yourself just what the opportunities are in this section?

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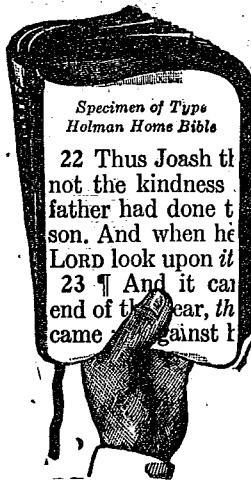
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THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

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NUMBER 42

Editorial

BISHOP GEORGE H. HILLIARD.

Was born at Senecaville, Guernsey County, Ohio, November 7, 1838, and departed this life October 8, 1912, age 73 years, 11 months, and 1 day. He became a member of the Reorganized Church in Wayne County, Illinois, in the twenty-ninth year of his age, Elder Mark Forscutt officiating. Shortly after his baptism into the church he was ordained to the office of elder and became an active worker from that time. In a few years he was ordained to the office of seventy, and later, April 14, 1891, during the General Conference at Kirtland, Ohio, was called and ordained to the office of counselor to the Presiding Bishop of the church, Elders Mark H. Forscutt, Alexander H. Smith, and E. L. Kelley officiating in his ordination.

Bishop Hilliard entered upon his work as counselor in the Bishop's office at once and gave his earnest, able, and faithful help in the same for 21 years, 5 months, 24 days, or until the time of his death.

July 25, 1858, George H. Hilliard was married to Miss Elizabeth Green, Jeffersonville, Illinois, and to this union were born twelve children, nine sons and three daughters, nine of whom survive the parents, namely: Mrs. Mary Francis Williams, Huron, Indiana; Doctor T. J. Hilliard, Fairfield, Illinois; Mrs. Sarah B. Miller, Jeffersonville, Illinois; Joseph M. Hilliard, Kansas City, Missouri; Doctor D. A. Hilliard, Jeffersonville, Illinois; Charles A. Hilliard, Omaha, Illinois; Frank B. Hilliard, Loraine, Ohio; Mrs. Clara M. Dickey, Lamoni, Iowa; James A. Hilliard, Independence, Missouri.

The wife and mother passed over on the other side May 13, 1881, at Jeffersonville, Illinois. November, 1883, he was married to Mrs. Rebecca O'Brien, Jeffersonville, Illinois, who departed this life April, 1906. Later Bishop Hilliard was married to Miss Frances Williamson, Independence, Missouri, who with his children are specially called to mourn his departure. His residence has been Independence, Missouri, for the past fourteen years.

Bishop Hilliard in his life work has been one of

the active, earnest men of the world; energetic in his home and business life, and energetic in his church and spiritual duties.

In his early life he did not have the opportunities for training and development that so many young men at the present time have offered to them, but through industry and labor in the field and workshop, as well as at his desk as a minister, he made himself efficient and helpful, so that his life was a life of usefulness and worth to those among whom he lived and wrought, and in a good degree to the world. It was the type of life that reflected good in his earnest efforts, while in the world, and which brought good to all who had occasion to gather therefrom during his life, and which is deserving of a great reward upon the other side.

Funeral services at three o'clock p. m., from the Stone Church, Independence, Missouri, under the supervision of the stake presidency, President Fred M. Smith in immediate charge, and E. L. Kelley preaching the sermon. The remains were laid to rest in Mound Grove Cemetery. One of the largest congregations ever assembled on a week day attended the services.

THE GENERAL CHOIR MOVEMENT.

One of the most pleasing features of the last General Conference was the happy and well-rendered music by our various soloists and large choruses; in fact, it has been conceded by many to be the most inspirational endeavor yet attempted along musical lines, and it showed real work by the committee to arrange for the genuine treat that regularly greeted our hearing, and no doubt, all feel amply repaid for their part of the program by the interest displayed in the various performances. There is too much to write concerning the subject in hand to personally mention those who made this part of the General Conference program a study, but their concentrated, as well as consecrated effort is worth more than a passing mention.

I will not dwell at length upon the influence of music at this time, but its power as a working factor in the church has long since been recognized, and the thought of a general organized effort, promoting

this cause to a higher plane of action would make many rejoice who have felt that their one talent lay along the lines of musical endeavor. While we were aware that many were interested, surprise was manifested in the numbers that responded to President F. M. Smith's invitation to discuss measures looking to some kind of cooperation which would result in the formation of large choruses for General Conference work, and wider cooperation among those interested and engaged in musical work. The meeting was interesting from every standpoint, much enthusiasm was displayed, and all felt that good would result therefrom. The writer was appointed as general director for the conference year, and it is his duty to arrange for the massing of the conference chorus, soloists, etc., also outlining the program for study by local and district choirs, or individuals who have a knowledge and ability in music that may possibly be isolated, and who desire to take part in the chorus work.

By special arrangement with the Theodore Preser Music Publishers, of Philadelphia, Pennsylvania, the anthems selected for general as well as conference use are being made up in book form containing seventeen anthems of tried worth, appropriately bound. They are now on the press and will be ready in ten days or less. This special edition is limited to two hundred and fifty copies, and if the demand is great enough we will arrange for a second edition. Let us know your needs at your earliest convenience, and whenever possible kindly include remittance with your order. All money orders or checks made payable to the undersigned.

I will endeavor to answer through the columns of the HERALD, questions of general interest pertaining to this movement which may be directed to me. Items of news concerning district choir movements, their leaders and soloists, will be gratefully received. We are also pleased to announce that Sister Bertha Anderson, of the Independence choir, has accepted the responsibility of assistant chorister.

Let us awake, my talented brothers and sisters, to our great and wonderful possibilities along these lines. We want at least two hundred and fifty willing singers for our first attempt at the Lamoni conference in 1913. Let us make the songs of Zion ring with good cheer, that the sorrowing will rejoice and the burdened will be refreshed, and that all who hear or participate when home again will remember again and again the wonderful occasions when the glad singers of Zion, in mighty chorus, paid homage to their God and King. In those happy days to come we will more fully appreciate that expression of the Psalmist, "Oh, sing unto the Lord a new song; sing unto the Lord, all the earth." Let us remember this and go happily to our work.

ALBERT N. HOXIE, Jr.

NORTH PHILADELPHIA, PA., 1512 West Allegheny Ave.

NOTES AND COMMENTS.

FROM INDIA.—We recently received a request from B. C. H. Mission, Bahraich, U. P., India, as follows: "We are missionaries in a lonely and neglected part of north India. The good papers we get are few and far between, and we wondered if it would be possible for you to send us your paper. It would be appreciated very, very much.

"Yours in His service,

"W. K. NORTON."

The HERALD will be sent to them.

Few things matter more to us than the entry of choice ideas into our outlooks. Let the "practical" man condemn them if he will; those minute and delicate powers give the tinge to our thoughts, the bias to our theories, that determine our whole attitude towards life and shape the destiny of nations.—George Bourne.

Cultivation to the mind is as necessary as food to the body.—Cicero.

Hymns and Poems Selected and Original

Life.

It is not all of life, to live,
To eat, and toil, and sleep,
Or strive for gold, or human lore,
Or earthly fame to seek.

But this is life, to die to self,
And seek your brother's gain
If he's in need, and you can help
Alleviate his pain.

Except a corn of wheat shall fall
Into the ground and die;
It must abide alone, withal,
And fruitlessly stand by.

But if it die, it bringeth forth
By a power not its own,
Abundantly of precious fruit,
It can't abide alone.

For he that loveth his own life
Shall lose it, said the Lord,
But he that loseth it, for Christ,
Eternal life is his reward.

Upon love's living altar, then,
May each one of us bring
Our sacrifice, for fellow men,
As an offering to our King.

Our inmost soul with love will burn
Like unto his, who gave
His life upon the cruel tree,
The race of man to save.

PHILEMON PEMENT.

¹John 12: 24, 25.

Original Articles

THE UNITED ORDER OF ENOCH.

That the writer might help others to a better understanding of the purposes and what the "order" is doing in its lawfully appointed mission, is the purpose of this article. Being one of its charter members, and knowing of its work and purposes, it is a pleasant task to try and tell of its efforts for good. Part of this communication will be in the form of questions and answers, because in that way some of the things that are misunderstood may be made clearer.

Question. Where is the law authorizing such an organization?

Answer. In Doctrine and Covenants, sections 77, 81, 101, and 128, and by act of the General Conference passed in April, 1909, in harmony with the instructions given in section 128: 9.

Question. When and by whom was it organized?

Answer. The preliminary meeting was held in October, 1909, and the final one to complete the organization, January 12, 1910. The persons who took part were Ellis Short, I. N. White, W. H. Garrett, M. H. Bond, W. E. LaRue, G. E. Harrington, H. R. Mills, Joseph Smith, Roderick May, A. H. Parsons, David T. Reese, G. H. Hilliard, D. J. Krahl, W. R. Dexter, F. M. Smith, Elbert A. Smith, E. L. Kelley, J. T. Curtis, J. Mather, W. E. Messenger, W. B. Kelley, Edward Rannie. Among that number we find three of the Presidency, one apostle, three bishops, four bishops' counselors, three of the Independence Stake presidency, several elders, and a number of professional and business men of Independence.

Question. What is the purpose of the "order"?

Answer. The following taken from the Articles of Association will best answer the question: "The United Order of Enoch is a helping and benevolent association, organized for the benefit of the poor and needy, dispensing its charities by furnishing equal opportunities to the needy, upright, and industrious in a financial, educational, and social way, with those who are more fortunate, and the supplying of stewardships and homes or inheritances to the worthy who may lack."

ARTICLE 3, OBJECT IN OUTLINE.

"The purpose of this corporation shall be to aid and assist the worthy needy and poor in obtaining employment and homes, help the sick and afflicted and unfortunate in times of need, promote temperance, morality, and equality, and provide against the evils of selfishness, covetousness, anarchy, and crime of every description, and thus conserve, to a degree, the good of the community, and the good of the State, by a voluntary cooperation in the use, application, and distribution of wealth, for the objects

named, of those who may be members of the association, and who shall contribute for the purpose, and of the means which is gained by the association in its legitimate work and business, and also the application of that which may be voluntarily contributed or consecrated for these benevolent purposes by those who do not hold membership in the organization."

Question. Why can not the church do the same kind of business that the "order" purposes to do?

Answer. The law of Missouri and other States will not permit the church to own any more real estate than is needful for its legitimate church work, or to engage in the business of buying and selling real estate. The law of Missouri is more rigid than that of some other States.

Question. Do you think those laws were made purposely to annoy Latter Day Saints?

Answer. No; I do not. The laws came because of the great wrongs done to the common people by the churches during the Reformation and subsequent thereto. The possession of great wealth by the churches gave them great power and it was used to oppress the poor. The founders of the Government, inspired by God (see Doctrine and Covenants 98: 10) made it a basic principle of our laws that the churches should be deprived of such power, and of any interference in the administration of the civil law.

Question. What authority has the church over the order?

Answer. None, directly; the law of Missouri will not permit of it; its power and authority is indirectly exercised.

Question. How does the church exercise indirect control over the order?

Answer. It authorized those that the law points out as the proper ones to organize, to do so, and the General Conference received their report. The law of the order provides for an annual report to be made to the church. (See Articles of Association, 8-E.)

Question. In what way may the church have influence over the order?

Answer. By every member of the church, who is not a minor, joining the order.

Question. How may persons become members of the order?

Answer. After they have complied with the law of Christ, both spiritual and temporal, they will be admitted upon their application. In the Articles of Association we have the following that governs in the matter: "Article 7. Membership in the order requires as a prerequisite a full compliance with the law of Christ, both to duties known as spiritual, and those referred to under the law as temporal; that is, the precepts and ordinances of the gospel having been fulfilled through acceptance and obedience to

the same as set out in the Holy Scriptures, also, the following specific duties set forth in the law of equality, to wit:

"A. To render a just and true account of the condition and business of his or her stewardship annually, setting forth the amount, or value, with the loss or gain of the same for the period named, together with a faithful estimate of the necessities, and the amount required for repairs of stewardship, or the enlarging or extension of the same when proper, for the succeeding year.

"B. Stated or annual settlements as provided under the law by turning into the treasury or storehouse any surplus or talents remaining after a due fulfillment of the law as before set forth.

"C. In case of a lack or shortage, after a faithful and attested performance of duty in his or her stewardship for a time, or a year, such steward to receive from said treasury or storehouse, such a proper and just supply as the law directs according to 'his needs and wants, inasmuch as his wants are just.'

"D. That in all labor and association each and everyone shall seek the interest or good of his neighbor, 'Doing all things to the glory of God.'

"E. In case of withdrawal, or transgression and expulsion, such person or persons shall retain that which has been set apart or deeded to him or her or them for a home or inheritance, but shall have no further claim upon the common treasury and shall not be entitled to any withdrawal benefits or interests in the common fund or storehouse, whatever."

Question. Can persons not members of the church become members of the order?

Answer. Yes; after they have fully complied with the law of Christ as set forth in the Holy Scriptures.

Question. Do the present members of the order fully comply with the provisions set forth under "Membership"?

Answer. Yes; and no. We have complied with it to the extent possible under the present development of the church. We can not fully comply with what is provided for in paragraphs A, B, C, in the article on membership, because the church has not yet assigned stewardships or allotted inheritances.

Question. When will the church assign stewardships and allot inheritances?

Answer. When there is a sufficient number in the church who have attained to that degree of spirituality, and righteousness, and are living within the limits of a stake, so that it will be practical to fully carry out the law of Christ.

Question. Who will assign stewardships and allot inheritances?

Answer. The law imposes that duty on the bishopric, and the first presidency, and the high coun-

cil in an advisory manner. (See Doctrine and Covenants 48: 2; 51: 1; 58: 11; 122: 6.)

Question. What is meant by a person's stewardship?

Answer. It is his business or his occupation; his means of livelihood.

Question. What is meant by inheritance?

Answer. It generally means a person's home. Under some circumstances a family's stewardship and inheritance may be combined, as in the case of a farmer or a fruit grower.

Question. Why should the church be concerned about the temporal affairs of the members?

Answer. Because the law of God makes it a duty to do so (see Doctrine and Covenants 51: 1; 42: 8, 9; 82: 2), and it has ever been so when he had a people on earth. With Moses and the Israelites, the early Christians, and the Nephites, such laws existed, and when lived up to no poor was found among them. The civil law will not permit the church to be engaged in buying and selling real estate, which is necessary to be able to carry out the purposes of the law of the church. And the revelation, (Doctrine and Covenants 128: 7) in which direction was given to organize, says it must be done in harmony with the civil law.

Question. Was the Order of Enoch organized under the civil law?

Answer. Yes; after the Articles of Association were drafted and approved by the members forming the association they were submitted to the court of Jackson County in session in Kansas City, and after hearing the arguments of Bishop E. L. Kelley for them, and by the attorneys of our opponents against them, the court granted a charter and it was afterward approved by the secretary of state for the State of Missouri.

Question. How will the order obtain its money and other property to carry on its work?

Answer. By donations from the Saints and all others who may be interested in so worthy a work, and also by the bishop from the general funds of the church.

Question. How and in what manner will the order help the members of the church?

Answer. The law of the church contemplates that in building up Zion all worthy Saints shall have a home and an honest, honorable way of earning a livelihood; and when the order helps the Saints, who need help, to obtain a stewardship or an inheritance, it is the same as if the church did it, because the order is composed of members of the church and its work will be done under the advice of the bishopric; in fact, they are members of the order. The order will sell to those who can buy, and under the advice and direction of the bishopric give to such as can not buy, such as a widow, a missionary, or to

those who because of old age or physical disability are incapacitated.

Question. What advantage has the order over the private individual in purchasing land?

Answer. It can purchase in large tracts and at better prices and sell at a very small margin of profit sufficient to cover the expenses of taxes, improvements, and interest on deferred payments. The prices will be such as are legitimate in honorable business and not speculative ones, and the fear of foreclosure will not hang as a nightmare over the purchaser, and no undue advantage will be taken because of misfortune and financial reverses.

Question. Will you give an example of what has been done?

Answer. In 1910 the order purchased 80 acres in the south part of Independence. It is a beautiful location for homes. The northwest corner is about three blocks from the South Side Church, about fourteen blocks south of the courthouse square, and two blocks west of the street car line that runs through the business part of Independence. There are about three hundred lots, the greater number being fifty by one hundred and thirty-eight feet; some a half acre, and some one or more acres. About three acres are reserved for a park, on which is a fair sized grove of trees. Also several lots are reserved for a church building, and an offer is made to the city to select a site for a public school, and at the northeast corner a tract for the erection of factories at a very small cost, either by lease or sale. At the time of writing this paper about fifty lots have been sold and a few cottages erected. This land cost the order twenty-four thousand dollars, and if purchased this year at the same price as adjoining property farther out it would have cost fifty-six thousand dollars. The order has spent several thousand dollars in improvements, in grading streets and for taxes and interest on deferred payments. For building lots the prices are \$150, \$200, \$225, and a few for \$275, and the larger tracts for less rate, but with a higher cost per lot, because they are larger, being suitable for gardening, poultry, and fruit.

Question. Does the order intend to buy other than city property?

Answer. Yes; as soon as it is financially able it will buy land suitable for general farming and for the more special lines of fruit growing, poultry, and gardening.

Question. Does the order help only its members?

Answer. It helps any worthy member of the church who needs help. It does not look upon the poor as paupers, but as brethren and sisters of the household of faith who need that kind of help that will help them to help themselves work out their own temporal salvation. We are seeking to remove

the barriers that separate the people on account of wealth and social position by helping to remove covetousness and selfishness from among them, and lifting the less fortunate up to a condition where poverty will not be a menace to their spiritual and moral development.

Question. Is there any opportunity for the well-to-do to rob the poor and enrich themselves?

Answer. Not unless the majority of its members become so corrupt, immoral, and dishonest as to be unworthy to be members of the church, or to associate with respectable people. Each member has a vote in the business meetings, and the wealth of the member or the amount of money given to the order by any individual does not give him any special privileges over the others. All money or property belonging to the order is held "in common," it can only be given to those who have need, and that will be determined by the board of directors. If it fails to perform its duties the State of Missouri can intervene and annul its charter, on the proper presentation of the matter before a proper court of the county and State.

Question. If the order should be dissolved by its members of the State of Missouri what would become of the property?

Answer. It would be sold and the money turned over to the bishop of the church to be distributed to the poor according to the law of the church. (See Articles of Association, article 10.)

Question. Why did the order make provision for dissolution? was it anticipating failure?

Answer. There is no law that compels an individual or corporation to remain in business, and when a corporation is dissolved voluntarily or by action of the State the law provides an orderly method for it to be done and for the disposition of the property. We have no fear concerning the success of the order; we tried to honor God's law and the law of the State, and the work was done by those who have shown in the past their love for God's work. They have been so far honored in the past that the heavens have spoken calling them to positions of honor and responsibility; and believing that the Lord could trust them, we feel that we can.

Question. Why does not the order buy land in some locality where it can be bought cheaper?

Answer. The revelations to the church make Independence and Jackson County the initial point for the building up of Zion, the extension to a larger area to come with the spiritual and numerical growth of the church. (See Doctrine and Covenants 57: 1; 98: 4 and 9; 122: 6.) We feel more sure of success to buy high priced land and obey God's commands than to buy cheap land and disobey him. The Lord told the church where to buy the land, and that command is still in force, no command ever

having been given to abrogate it. Our people failed in 1833 because of disobedience (Doctrine and Covenants 98:3; 102:2; 127:7), and were driven out. The Lord has told us to return and build up the "waste places of Zion" (Doctrine and Covenants 98:4). We do not expect to do this great work through human wisdom; our effort shall be to be faithful to our trust, and the Lord will help as he has promised (Doctrine and Covenants 100:3).

Question. Will you suggest what a member of the church can do to help the order?

Answer. Pay your tithes and offerings, special consecrations, and surplus to the church, and then make a special effort, a sacrifice, to pay something to the order. Many of our missionaries have no homes. They have spent the best part of their lives in the service of the church. Buy a lot and tell the order to give it to a worthy and needy missionary. He is not a pauper. He is your brother. While he worked in the great missionary field and sacrificed the pleasures of home and his opportunity to make money, you were accumulating wealth. Share your prosperity with him; and while you are blessing him your heart shall be made glad in the joy of giving, and God's Spirit will bear testimony with your spirit that you have pleased your heavenly Father. Jesus said, "I do always those things that please my heavenly Father." "By this shall all men know that ye are my disciples, if ye have love one toward another." When our love does not extend beyond our own family we have not been fully converted to the Christ and the way he would have us live.

Question. I have thought that my duty was done when I paid my tithing and helped the missionary when he came to my home. Was I right?

Answer. You have thought wrong, and have not read God's word correctly. As long as you have power and opportunity, and money to spare to help in the Lord's work, your task is not done; you are only "a steward over your own property," and the Lord will hold you responsible for it in time and eternity. (See Doctrine and Covenants 42:9; 72:1.) The Lord does not want what you *need* in your family and business. He does not want your help because he is so poor that he can not get along without it; he knows that wealth that you should give him is polluting your soul and destroying it like a cancer does the body; and if we can not be trusted to make good use of earthly things, our Father in heaven will not trust us with spiritual things. (See Luke 16:11; Doctrine and Covenants 102:2.)

Question. Why should those outside of the stakes be concerned about the building up of Zion?

Answer. The Lord has said, "He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow

him; and also a reward in the world to come."— Doctrine and Covenants 68:13. You may receive a command some day to go to Zion; others have (Doctrine and Covenants 72:5); or you may find it necessary to "flee to Zion for safety" (Doctrine and Covenants 45:13). The children of the Saints driven out of Jackson County in 1833 have been returning to build up the "waste places of Zion" in fulfillment of God's promises (Doctrine and Covenants 98:4), and it is the duty and ought to be a pleasure for those remote and in the regions round about to help in so glorious and worthy a work. There is no resting place until the work is done. Those among our people who have in the past, and who continue at present, to seek to increase their wealth by speculating in mining stock and other doubtful investments, would do well to invest in Zion either for themselves or for the church, that the work that has been intrusted to all might be accomplished. They would realize that the spiritual and temporal blessings promised because of obedience would be theirs to enjoy.

Question. How is the order going to prevent the Saints from speculating on their homes?

Answer. The contract and deed will contain a provision that if the owner wants to sell it prior to 1930 he must first make a tender of it to the order at an increase of six per cent per annum, on the cost price, and payment of all the improvements, and should the order refuse to buy it they are at liberty to sell it to others.

Question. Why is it that so many of the Saints are indifferent to the work of the order?

Answer. Many are ignorant of its purposes, and as a result lack interest. Some have been incorrectly informed of the nature of its work. In some cases the order has been misrepresented. Some will not work with others unless they have their own way, and if they can not have their way they refuse to work at all. Others say the order is trying to do too much, and a few say it does not enough. Everyone who does not want to help finds an excuse that may seem all right to him. If it is acceptable to God will be a question that he will answer in the future. It is possible that an evil power that has ever been an enemy of God's work whispers soft and low, and, like with a silken cord, leads some unconsciously to frame excuses that will be to their own condemnation.

The following are the names of the present board of directors: E. L. Kelley, R. Bullard, Ellis Short, B. J. Scott, M. H. Siegfried, G. E. Harrington, D. J. Krahl, A. H. Parsons, W. R. Dexter, J. T. Curtis, W. B. Kelley, G. H. Hilliard. These men are not up to the tricks of trade in high finance; they are not running a board of trade gambling house, or looking for victims to rob of their wealth. Some of

them now, as for many years in the past, are rendering faithful service to the church; and some are in the business world and have the confidence and good will of their brethren. We should all be interested in the order because it is part of God's divine plan to accomplish the building up of Zion. It will help those who need help; it will not rob the poor to make the rich richer. The words of one of the First Presidency, and associate editor of the HERALD, who was present at the preliminary meeting of the organization, are a fitting close to this article:

"Herewith we reproduce the text of the Articles of Association of the United Order of Enoch. The document was read before a meeting of the First Presidency, the Presiding Bishopric, the presidency and the bishopric of the Independence Stake, and others of the church who were present, at a meeting held in Independence, Missouri, October 26, at 10 a. m. The meeting again convened at 3 p. m., at which time the articles were signed by the persons named in the document. Directors were elected, and those directors proceeded to elect their officers. The names of the directors and officers appear in the body of the document. Those present fully sensed the importance of the step being taken and felt that the favor of God was with them in the meetings, according to the promise made in the revelation given at the late General Conference.—E. A. S."

The writer of this article is solely responsible for it; no person or society having solicited him to write it. If the reader thinks that my reasonings and conclusions are incorrect in whole or in part, let him write the general Bishop of the church for further light, and should the Bishop of the church or the order believe that I have not properly stated the law or the purpose of the order, then I ask for a public correction, so that it may be read as widely as this article.

EDWARD RANNIE.

INDEPENDENCE, MISSOURI, 709 South Fuller Avenue.

♦ ♦ ♦ ♦

A REVIEW OF "MORMONISM AGAINST ITSELF."---PART 36.

BY S. W. L. SCOTT.

NO HOSTILITY TO MISSOURIANS.

To still further show that Joseph and the church meant no hostility to the Missourians, and that nothing more than *peaceable*, honorable settlement by "*purchase*" was intended, we present the following from the History of the Church; the sheriff of Clay County, Missouri, visited the camp of the Saints June 22, 1834, just after the delegation visited Governor Dunklin, and he made the statement appended:

Being a citizen of Clay County, and knowing that there is considerable excitement amongst the people thereof; and also

knowing that different reports are arriving almost hourly: and being requested by the Honorable J. F. Ryland, to meet the Mormons under arms, and obtain from the leaders thereof the correctness of the various reports in circulation—the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and Jackson County—I did, in company with other gentlemen, call upon the said leaders of the Mormons, at their camp in Clay County; and now give to the people of Clay County their written statement, containing the substance of what passed between us. (Signed)

CORNELIUS GILLIUM.

PROPOSITIONS, &C., OF THE "MORMONS."

Being called upon by the above named gentlemen, at our camp, in Clay County, to ascertain from the leaders of our men, our intentions, views, and designs, in approaching this county in the manner that we have: we therefore, the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, and who are disposed for peace and an amicable adjustment of the difficulties existing between us and the people of Jackson County. The reports of our intentions are various, and have gone abroad in a light calculated to arouse the feelings of almost every man. For instance, one report is, that we intend to demolish the printing office in Liberty; another report is, that we intend crossing the Missouri River on Sunday next, and falling upon women and children, and slaying them; another is, that our men were employed to perform this expedition, being taken from manufacturing establishments in the East that had closed business; also, that we carried a flag bearing "PEACE" on one side and "WAR AND BLOOD" on the other; and various others too numerous to mention. All of which, a plain declaration of our intentions, from under our own hands, will show are not correct. In the first place, it is not our intention to commit hostilities against any man or set of men. It is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen, who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in Jackson County, by order of the Executive of the State, if possible. We have brought our arms with us for the purpose of self-defense, as it is well known to almost every man of the State that we have every reason to put ourselves in an attitude of defense, considering the abuse we have suffered in Jackson County. We are anxious for a settlement of the difficulties existing between us, upon honorable and constitutional principles. We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who can not live with us in the county; and they shall have their money in one year; and none of the Mormons shall enter that county to reside until the money is paid. The damages that we have sustained in consequence of being driven away, shall also be left to the above twelve men. Or they may all live in the county, if they choose, and we will never molest them if they will let us alone and permit us to enjoy our rights. We want to live in peace with all men, and equal rights is all we ask. We wish to become permanent citizens of this State, and wish to bear our proportion in support of the Government, and to be protected by its laws. If the above proposals are complied with, we are willing to give security on our part; and we shall want the same of the people of Jackson County for the performance of this agreement. We do not wish to settle down in a body, except where we can purchase the lands with money: for to take possession by conquest or the shedding of blood, is entirely foreign to our feelings. The shedding of blood we shall not be guilty of, until all just and honorable

means among men prove insufficient to restore peace.—Church History, vol. 1, pp. 473-475.

The above is signed, Joseph Smith, jr., F. G. Williams, Lyman Wight, Roger Orton, Orson Hyde, J. S. Carter. Just see how much humiliation Traum and his fellows would have been saved from, had he returned from his investigation, with the *facts* in hand!

TRAUM ON BLAIR.

Taking a forward step, and passing from the Missouri episode, Traum attacks the evidences of the prophetic mission of Joseph Smith as used by Elder Blair, in Joseph the Seer. But he strikes a very soft pedal, in referring to the *strong bulwark* built up by Elder Blair on the subject. The reason is, no doubt, that he must make a *feint* at all hazards as he rapidly traverses the ground. The first criticism of any note is found on page 255, quoting Elder Blair's reference to Doctrine and Covenants 4: 3, he himself gives evidence of the ease with which copyists can *add to*, and make mistakes even in transcribing printed matter, for Traum adds the word *not*, in the phrase, "and their testimony shall also go forth unto the condemnation of this generation, if they harden (not) their hearts against them. The word *not* is added by Traum. Elder Blair's statement is as follows:

In May, 1829, he predicted that the church he was about to found and organize, would become "a great and marvelous work among the children of men."—Doctrine and Covenants 11: 1. Such is its history already, though it has but fairly begun its work. In March of the same year he predicted the coming of the cholera "scourge"; and that it would continue its ravages among the nations, from time to time, till the earth became "empty."—Doctrine and Covenants 4: 3. The first case cholera in Western Europe occurred in 1831; in Great Britain in 1832; and in North America, in the summer of the same year; though it had existed in some parts of Asia for many years before this. The most eminent physicians pronounce it a "dreadful scourge," and state that its "essential character, and true origin are yet entirely unknown."—Joseph the Seer, p. 178, Plano edition.

Elder Traum says that the phrase "*desolating scourge*," is "not in the revelation at all," as it appears in the Book of Commandments, from one end to the other." On page 256 he thus expatiates:

This is that famous section which we know was "doctored" to make way for Joseph's larger pretensions, for, having been told in the first instance that he should "pretend to no other gift," he very adroitly manipulated the "revised version" to read "until my purpose is fulfilled in this." And common sense would argue that if he were capable of changing the revelation of heaven to mean something entirely different from what it originally said, it would not be difficult to vindicate his "marvelous and wonderful mission" as a prophet by the same means, especially as he was so sure to have at least one fulfillment to his many predictions. This is answer number two.

Elder Traum should remember, that he offers no proof that Joseph Smith changed the revelations, and had he "returned from the investigation of

Mormonism," laden with *facts*, he would have known that which we have offered in another part of this review, that the Book of Commandments was *faulty* by means of typographical and transcriptive errors, and by means of the destruction of the printing press by the mob, in Missouri, resulting in the issue being incomplete, unfinished, and scattered in the streets. Also that "comparisons" were had with "original copies, and the needed corrections made." That the Book of Commandments was never adopted by any quorum, or quorums of the church, nor by the church, nor any leading man, or men of the church. But the Doctrine and Covenants, as we now have it, was adopted by the church, and a part of the committee who compared with the original copies of revelations, and gave the needed correction, was Oliver Cowdery, a member of both the first and second committees. We present the following items from church records, and submit the affair:

"The Assembly being duly organized, and after transacting certain business of the church, proceeded to appoint a committee to arrange the items of doctrine of Jesus Christ, for the government of the Church of Latter Day Saints, which church was organized and commenced its rise on the 6th of April, 1830. These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to said church up to this date, or shall be until such arrangement is made."

Oliver Cowdery was one of the committee appointed in May, 1832, whose duty was to "review and prepare" the revelations, etc.; he was one of the clerks at the meeting of September 24, 1834, and was one of the committee then appointed to "arrange the items of doctrine," etc., from the Bible, Book of Mormon, and the revelations then given, and those that might be given during the time that the committee were doing their work. See *Messenger and Advocate*, vol. 1, no. 11, also *Times and Seasons*, vol. 5, no. 16, p. 625.

Those who are disturbing themselves and others treat of the Book of Commandments of 1833, as if it were of a more sacred and infallible character than the Doctrine and Covenants of 1835. That the men engaged in the work of preparing the matter and publishing both books did not think so is clear. In the eighth number of the *Messenger and Advocate*, for May, 1835, Oliver Cowdery himself being the editor, there appears the following editorial in regard to the then forthcoming book:

"These lectures [Lectures on Faith—Ed.] are being compiled and arranged with other documents of instruction and regulation for the church, titled 'Doctrine and Covenants of the Church of Latter Day Saints,' &c. It may be well, for the information of the churches abroad, to say, that this book will contain the important revelations on doctrine and church government now extant, and will, we trust, give them a perfect understanding of the doctrine believed by this society. Such a work has long been called for, and if we are prospered a few weeks, shall have this volume ready for distribution. A full detail of its contents will be given hereafter."

In the reprint of the *Evening and Morning Star*, published at Kirtland, Ohio, and of which Oliver Cowdery was editor, in the first number of volume two, page 196, prefacing an extract from the Book of Mormon, the editor says:

"We have again inserted the articles and covenants according to our promise in a previous number, for the benefit of our brethren abroad who have not the first number of the first volume. As there were some errors which got into them by

transcribing, we have since obtained the original copy and made the necessary corrections."

No one could know whether there were errors in the first publication of the Commandments better than Oliver Cowdery who was a member of both the first and the second committees on their preparation and compilation.

In the Prospectus for the second volume of the *Evening and Morning Star* it is stated in reference to the revelations and commandments as given in the *Star* before:

"It is also proper for us to say, that in the first fourteen numbers, in the revelations, are many errors, typographical, and others, occasioned by transcribing manuscript; but as we shall have access to originals, we shall endeavor to make proper corrections."

On August 17, 1835, two years after the destruction of the press, at Independence, and one after the appointment of the compiling committee of which we have given the names, the church met at Kirtland, to hear and act upon the report of the committee.

John Whitmer, Oliver Cowdery, and W. W. Phelps, all of the members of the first committee were present, Oliver Cowdery and Sidney Rigdon presiding, W. W. Phelps and John Whitmer, acting as presidents of the High Council.

After the assembly was organized and had met after the noon recess, the committee, through Oliver Cowdery made their report, and the compilation of Articles of Faith, revelations and commandments, under the title of the "Book of Doctrine and Covenants" was introduced for consideration, acceptance or rejection.

Joseph Smith and F. G. Williams were absent, and Sidney Rigdon for the committee stated the manner in which it was proposed to "obtain the voice of the assembly for or against said book."

W. W. Phelps, the man who printed the Book of Commandments in 1833, at Independence, was the first one to testify that the book was true; John Whitmer, one of the first committee, was the second one that testified that the book was true; thus verifying the action of the last appointed committee in making the corrections, which so much has been said about. The book as an entirety, and as presented to the assembly by Oliver Cowdery, on the part of the committee, was then properly voted upon and unanimously adopted and ordered printed. The articles on Marriage and Governments, were then presented and also adopted by the unanimous vote of the assembly, and also ordered to be printed in the Book of Covenants.

It will be noticed that Joseph Smith and F. G. Williams, two of the last committee on preparation and compilation were not present, but all of the first committee were; and all had a first and prominent part in setting the completed compilation, with the corrections made in the unfinished Book of Commandments of 1833 in it, before the people; Oliver Cowdery presenting it, W. W. Phelps and John Whitmer both testifying that it was true.—SAINTS' HERALD, *January 23, 1892.*

"DESOLATING SCOURGE."

Of Joseph prophesying the visitation of this "desolating scourge," our critic says, page 256, "It was not a difficult matter for the prophet to enhance his reputation as a prophet, by prophesying something which history, 'that faithful chronicler,' had already declared had come to pass."

Not so fast, Elder Traum, there have been *seven visitations of cholera* on the Eastern and Western Continents, since 1830, two of which were confined to

the Eastern Continent, and *five* ravishing both the East and West. The first one confined to Asia, gave the "boy" at Palmyra, New York, no ground on which to base the prophecy. We doubt his ever knowing it, as it started from India, and went eastward around the coast to Japan, and then westward through Persia into Arabia, on one hand, and northward to the confines of Russia on the other. But how did he know of the terrible outbursts in 1842, 1848, 1865, 1871, 1873? These dates we copy from charts published by the *Chicago Tribune*, and the routes taken by the "scourge" in its death traffic from land to land, and "from time to time," we omit because of length. But the pathway of the dreadful epidemic is the usual commercial lines. Again we ask, How did Joseph *know* of these visitations, "since," Traum says, "The change was affected in the revelation," and which have come since Joseph Smith's departure from earth life? I suppose that Jesus Christ did not "enhance his reputation as a prophet," by prophesying "wars and earthquakes and commotions," which history, "that faithful chronicler," had already declared had come to pass. Who couldn't make objection, and criticize on such grounds, and what prophet of God will it *not* strike? Such as Traum adopts, and his followers indorse, is indeed very superficial.

WAR OF THE REBELLION.

Elder Traum proceeds to attack the prophecy on the rebellion in true Hun and Vandal style. The revelation reads:

Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place: for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations.

And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war.

And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies.

Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen.

Concerning this prophecy Elder Traum writes as follows:

Blair claims for this prophecy a date as early as 1851, when it was published in the *Pearl of Great Price* in Liverpool, England. He says also that John Hyde used it in a work published in 1857, citing the events in it to show that Joseph was a *false prophet*. Blair then specifies the particulars in which the prophecy was fulfilled. With this prophecy the author we are following closes his case until he comes to the question of the marvelous work that was done by his prophet in the founding of the church. Of the revelation itself there is claimed a date as early as Christmas, 1832.

We now have two questions to ask. First, why was not this revelation published in 1833 in the Book of Commandments? and, second, was there any occasion for this revelation to have been spoken in the precise form that was given it in 1832? Taking these in reverse order, we glean the following:

The presidential election of 1832 was conducted in the midst of an excitement, and in that election South Carolina cast her eleven votes for candidates of her own. Already opposed to a high tariff, she was further incensed by the increase of tariff in 1832. South Carolina, believing in the doctrine of state sovereignty, felt that she could secede or stay in the Union as she saw fit. She loved the Union, but she also believed in her own sovereignty, hence called a convention late in 1832 to declare the tariff law null and void. The President, although opposed to the tariff law, had sworn to uphold it and intended to enforce the law at all hazards. South Carolina then "suspended" her nullification act, until after the adjournment of Congress. In 1833 there was enacted a "compromise tariff," under which, until 1842, duties should be gradually diminished. This afforded the occasion for Smith to make his prophecy that the war should begin in South Carolina. And this answers the other question concerning the nonpublication of the revelation in 1833 or in 1835; the storm cloud had passed away, and Smith was afraid to risk his prophetship on the revelation. He meant that war should begin in 1832, or near that time, not being able to see how South Carolina could back down from her position, especially when there was a President as determined as was that State. Instead, then, of it being a prophecy of the rebellion, it was a prophecy of war right then.

Yes, the revelation published by Hyde is in full accord with the prophecies of Joseph, given *earlier*. One given in January, 1831, gives intimation, as we read in Doctrine and Covenants 38:6, thus:

Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. I tell you these things because of your prayers; wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness, in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth; but if ye are prepared, ye shall not fear.

The people in that early day were educated to the belief that the millennium was soon to be ushered in through the joint effort of the "press and missionary work," so far as "Columbia the gem of the ocean" was concerned. The Disciples especially were enthusiastic in this belief, see Hayden's History, pp. 184, 185, in northern Ohio. If wars were imminent, the old country, foreign lands, were the fomenting elements, and passing through changes from the old to the new, the battles of re-

publicanism were to be fought out on *eastern soil*. Joseph bids them come nearer home ere God spoke with "a voice that would shake the earth."

The second prophetic statement was given March 7, 1831, and recorded in Doctrine and Covenants 45:11, as follows:

Ye hear of wars in foreign lands, but, behold, I say unto you, They are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands.

"Foreign lands" echoing the dreadful war fiend, did not erect a barrier to its encroachment in "your own land." In 1843 the same thought is repeated, and John Hyde, jr., who attacked the church in a work issued in 1857, records the prophecy as one militating *against* the prophetic character of Joseph Smith. He actually thought he had a case against Joseph, and would cite the prophecy as a signal failure. The statement of April 6, 1843, reads in Hyde's work:

I prophesy in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed, previous to the coming of the Son of Man, will be in South Carolina (it probably may arise through the slave question); this a voice declared to me, while I was praying earnestly on the subject, December 25, 1832.

In 1833 Joseph wrote to N. E. Seaton, editor of a newspaper in Rochester, New York, under date of January 4, 1833:

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away, *before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation*; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation; therefore "fear God and give glory to him for the hour of his judgment is come."—Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. Remember these things; call upon the Lord while he is near, and seek him while he may be found, is the exhortation of your unworthy servant,
JOSEPH SMITH, Jr.

—*Times and Seasons*, vol. 5, p. 707.

This fixes the responsibility, we believe, for the revelation touching the rebellion.

All must admit that at the time these statements were made and put in print, war had not occurred, the revelation in question bearing date of December 25, 1832. That "the presidential election of 1832 was conducted in the midst of excitement," as Traum says, we are prepared to admit, but not one half so much so, as other presidential elections *since*. Traum

must remember "the alarm bell of secession did not toll until thirty years later." Edward S. Ellis, A. M., in the History of Our Country, vol. 3, p. 746. He should remember that the nullification ordinance was not the disunion convention. The tariff of 1828 and 1832 agreed in the matter that no duties on imports were to be paid within the State after February 1, 1832. The ordinance of nullification contained the provision that "no appeal to the Supreme Court of the United States against its own validity should be permitted," and our critic is doubtless aware of the historic fact that General Jackson's proclamation, with Henry Clay's "compromise," caused South Carolina to abandon the Ordinance of Nullification in 1833, and the Encyclopedia Universal, by Johnson, says "the heresy of nullification *slept until 1860.*" It was during this sweet, peaceful, "sleeping" time of the "ordinance," that existing probabilities, were *against*, not in favor of the fulfillment of this prophecy, for the prophecy was first given in 1832, not after "1833, and until 1842" as Traum says. And to say that Smith "meant that war should *begin*" at that date, "1832," as this critic asserts, is to falsify the reading of the prophecy itself. The letter to Seaton says, "Not many years shall pass away *before* the United States shall present," etc. The prophecy before us says, "Concerning the wars that will shortly come to pass, *beginning* at the rebellion of South Carolina." He then predicts that "war will be poured out on *all nations beginning at that place.*" He then prophetically assigns the *reason* for "*war beginning at that place,*" not "the tariff," but something affecting South Carolina's interest in chattelhood, i. e., "slavery." At the time the prophecy was given, no doubt Joseph Smith was exercised in mind in common with other people, over the attitude of South Carolina claiming the right to nullify the act of Congress, and to withdraw from the Union, but other men, called *great*, arrived at opposite conclusions from those Mr. Smith put forth, and the "storm cloud" was much closer to them. As proof, I could mention Henry Ward Beecher, who preached in the Centenary Methodist Episcopal Church, Chicago, Illinois, July 24, 1883, and whose sermon was published and read in the papers the day following, and this is, in part, what he said: "About thirty years ago I delivered a peace address in which I prophesied that there would be no more wars among Christian Nations; that the differences between countries would be arbitrated; but since then, *five* of the most terrific wars on record have occurred, and I have quit prophesying. The European nations are armed to the teeth. The spirit of war was never so rife as now."

"Thirty years" from the time he delivered the above words would take him to 1853, just *seven years*

previous to the dreadful conflict, beginning at the rebellion of South Carolina. How came this giant, statesmanlike mind, only *seven* years before the war, to arrive at such an opposite conclusion as he prophesied in that peace address, to the conclusion Joseph formed, and prophesied *thirty years* before the war, if no inspiration was involved? Just which man prophesied *truly* we leave Elder Traum and his coterie to determine. They must have concluded to admit that it was fulfilled, for they treat it as a "guess." But it wasn't. It was a clear, *unequivocal* prophecy.

The final move which involved South Carolina in rebellion occurred *twenty-eight years* after the prophecy was given, and is historically recorded as follows:

On October 25, 1860, a meeting of the prominent political leaders of the State, including its members of Congress, was held at the house of Ex-Governor Hammond, and it was unanimously resolved that South Carolina should at once secede from the Union in the event of Mr. Lincoln's election. Governor Gist called the legislature together in extra session by proclamation on November 5, the day after the presidential election, ostensibly to choose electors, but really as his message shows, to take measures for immediate secession. The legislature ordered an election for a convention and appointed December 17, 1860, as the opening day. It met on that day at Columbia, but adjourned to Charleston, and on December 25, 1860, passed the ordinance of secession by a unanimous vote of 169 yeas.—Johnson's Universal Encyclopedia, art. Secession.

All the leading features of the revelation were fulfilled subsequent to this act, and scoffs and jeers will not affect it. The wisdom and craft on the part of the southern leaders was manifest in choosing the interval between the November election of 1860, and the inauguration of President Lincoln, as the opportune moment for the dissolution. The move of South Carolina was contagious. Disunion spread like insanity among the southern people. By February 1, six other States gave themselves wholly to the cause of dissolution, and the statement of the revelation that "the Southern States shall be divided against the Northern States," was an accomplished fact. The inevitable end came, the triumph of right over wrong, of justice over injustice, and the rebellion fell in utter wreck with a resounding crash heard by all nations. The great cause of the Union, with spotless robe, shining face, and majestic form, came forth to meet and receive the surrender of her gallant though unfortunate foe. From murky battlefield, and cloud, from the stifling pens of slavery, the dark spirit of secession and slavery emerged in garments stained with blood, her brow in gloom, and the lust and pride of empire glittering in her eyes, and prostrating herself in that majestic presence, capitulated, herself the guilty cause of that irrepressible conflict.

(To be continued.)

Canadian Mirror

HISTORICAL SKETCH OF THE GOSPEL IN BRITISH COLUMBIA.

(No. 1 of Canadian Writers' Series.)

NOTE.—*This is the first of a series of articles by Canadian writers on a variety of subjects that especially concern Canada and Canadians. Elder McMullen is a pioneer in the work in British Columbia and is still a diligent worker in the capacity of president of Vancouver Branch. Articles to follow this will be by such writers as Mrs. Charlotte Pearson, Saint Thomas, Ontario, on "Church leaders from Canada"; Mrs. Floralice Miller, Dunnville, Ontario, on "Religion among the Canadian Indians"; P. H. Philippin, London, Ontario, answering the question, "Men and brethren, what shall we do?" These will be followed by a dozen or more other interesting articles.*—R. J. F.

Address communications for this department to R. J. Farthing, Box 191, Lamoni, Iowa.

About the year 1894, a Latter Day Saint, with his family, left Des Moines, Iowa, having been directed to go to the Pacific coast, and especially to Vancouver, and to take a boat which he had seen in vision sometime before, which would land him in a coal mining town on Vancouver Island. By the efforts of this family the work was started in British Columbia.

From the time they landed in Nanaimo the family gathered around the table every Sunday and had their Sunday school; and while our brother worked in the coalpit and out of it he was warning his neighbors; but their hearts seemed as hard as the coal they were digging.

Finally, after persistent writing to those in authority, Elder Daniel Macgregor was appointed to labor in British Columbia; and in July, 1899, he arrived in Vancouver, thence to Nanaimo. He held one meeting, but conditions did not warrant his staying there.

Leaving Nanaimo, he found his way to Chilliwack, without money or friends, except one, Alex McMullen, of Arthur, Ontario. They at once found a schoolhouse and preached the first gospel sermon in the mighty Fraser Valley. The first sermon aroused the ire of the Christian Adventists, who, fearing for their craft, sent for their great general by the name of Hunt, of Mormon-eating fame, and, as the Irishman would say, the fight commenced. For seven nights it raged, but he could not stand the fierce attacks of the clan Macgregor. When the smoke had cleared away and the water had become clear, four or five of his best soldiers enlisted with the Latter Day Saint regulars. During that summer and fall, about thirty were baptized, and upon the arrival of R. C. Evans in British Columbia a branch was organized; with Henry Stady as presiding elder, Alex McMullen priest, and John Stady teacher. This was the first branch of Latter Day Saints in British Columbia.

From this branch some moved to Vancouver,

among whom were the writer and his wife, and later Elder Magregor and wife. We labored as best we could with a large tent, on almost every prominent corner in the city, also in New Westminster, with but little results. There we found J. S. Rainey and wife, also Sister Rainey's father and mother and the rest of the family lived at Sunburry, some few miles away. With these and Vancouver Saints and a few baptized, a branch was organized. J. S. Rainey was elected president; A. McMullen, priest.

The next summer Alex was ordained an elder. He and Brother Dan labored together, covering a good deal of territory. They met with much opposition and finally gave up and returned to the East.

About the next year we were transferred from the Canada Mission to the Pacific Slope Mission, since which time we have had the following workers: T. J. Bell, J. W. Roberts, G. Thorburn, J. Davis, J. D. Stead, Plumb, and William Johnson the pioneer Saint of British Columbia. We have had visits from President Joseph Smith, F. A. Smith, and G. T. Griffiths.

By the efforts of Brethren Johnson and G. T. Griffiths, a few noble Saints were raised up in Nanaimo and a branch organized, since disorganized by the removal to Seattle of Elder Johnson, who is now president of the district.

Upon the death of J. S. Rainey, I was elected president of New Westminster Branch, having prior to his death been called to the eldership, and I am at present ably assisted by Brother Samuel Pope, he looking after the work in New Westminster, and your humble servant laboring in Vancouver.

In Vancouver we have a nice hall at 2422 Scott Street. We have been assisted very much the last two years by Elder Ammon White, who sojourned with us about eight months, also by Brother J. A. Kettlewell, of Longwood Branch, Ontario, and Sister Mabel Clark, who have helped us in many ways.

At present we are distributing one thousand bills each Sunday morning, and the pioneer elder, Daniel Macgregor, tells them the good old story. He also preaches at New Westminster every Sunday evening; and at Chilliwack, his old battle ground, five nights of the week. Chilliwack is eighty miles away, but he has baptized some there already. There are some very near the kingdom here also. Much more could be told regarding the work here, but time forbids.

Ever praying for the spread of the gospel in all the world, I am your coworker in gospel bonds,

ISAAC S. McMULLEN.

VANCOUVER, BRITISH COLUMBIA, 328 Eighth Avenue East.

The best advice that can be given to a young man who is trying to make a mark for himself is, "Stay out of the saloons."—*Daily Tribune.*

A Step Toward Church Union.

Church union, in the sense that it is generally understood, may be still far distant, but practical churchmen are not waiting for the final consummation to take some of the first steps. A striking example of this has been worked out at Montreal and, very rightly, has been regarded as an advance towards that greater measure of unity which seems bound to come in Canada.

Until this year there have been four theological colleges located just on the border of McGill University grounds in Montreal. Each of them had a separate building, a complete staff of teachers, and conducted its affairs quite as if the others did not exist.

During the year, however, clear-sighted men from each of these colleges came together and decided that there was a waste of labor that did no credit to the churches and that only served to emphasize denominational differences. The proposal was made that the staffs of the four colleges—Anglican, Presbyterian, Methodist, and Congregational—be consolidated as far as teaching was concerned and that the classes for the different professors be likewise consolidated. This has been done and each of the separate colleges now has available a staff of between fifty and sixty teachers. These teachers, in turn, have fewer subjects to teach, so that they are able to specialize and to do more hand-to-hand work among the men under their charge. The consolidation, without affecting in any way the really distinctive character of the church teaching, will not fail to give a broader tone to the whole instruction and result in a wider feeling of unity among the men themselves.

And, after all, perhaps no more important result will come than the new feeling that these men will take into their work after graduation. If college professors can thus agree on doctrinal points, there is little likelihood of the church memberships having very serious differences.—Editorial in *London Free Press*.

Letter Department

UNIOPOLIS, OHIO, September 22, 1912.

Dear Herald: It gives me pleasure to see the young men of the church coming forward as we note in the late issue of the HERALD. It is surely a pleasure to the retiring ones to see the church going into the hands of able young men like I. A. Smith and Brother Burgess.

I have a sister-in-law living in Spokane, Washington, who says she would be glad to mingle with the Saints. She is not acquainted with the work. Will not some of the Saints there give her a saintly call? Take a Cheweny and Medical Lake car and get off at Wrietmire station; go south to the first new house.

We have a nice little branch here, with room to be nicer. We organized a Religio some time ago, with the writer as president. The question was asked him, Who baptized John the Baptist? The answer was, Jesus. Note closely the language: "Then cometh Jesus from Galilee to be baptized of him (first demand for baptism), then John said, I have need to be baptized of thee" (second demand for baptism). This was done in the water before the whole congregation. Note how precise John was as to who should baptize him: "I have need to be baptized of thee." John had not been baptized as yet, and there was no one to do it but Jesus. Do you think Jesus ran off and would not do it? Then tell the people that except a man be born of water and of the Spirit he can not enter the kingdom of God? Do any of you elders believe you could refuse to baptize a proper candidate for baptism? If you could not, how do you think Jesus could? When and

where did Jesus ever refuse to administer to any coming to him properly? Was poor John fooled in him? Did not John have the spirit of discernment, and this not weakened by the fact that "after this I baptized Oliver, then he baptized me, for we were so commanded"?

I hope this will be of some benefit.

Earnestly contending for the faith,

JOHN W. GROSS.

BELLEVILLE, ILLINOIS, September 28, 1912.

Dear Readers: Possibly a word from these parts will not be amiss. As for the Sunday school work, it is on the onward and upward list, and at the present I am holding forth in the branch, known as the O'Fallon Branch, recently organized, where less than two years ago a Sunday school was organized, and at present has an enrollment of about seventy-five.

It was here on September 1, that a field day was enjoyed by a happy crowd of Sunday school workers, who held the regular session at 10 a. m., after which Brother T. J. Elliott delivered an interesting discourse. He being the assistant superintendent of the district, seemed alive to the duties devolving upon him. After the sermon a bounteous feast was spread under the trees in the yard and all partook with satisfaction, after which, at 2.30, the preaching service was in charge of Brother Elliott, and as a rally day song was composed by the writer, it was rendered as a trio by Brethren Wilds, Elliott, and myself, after which the writer was the speaker, when again supper was spread, after which a spiritual prayer meeting was enjoyed, and so the day closed with God's recognition.

J. A. DOWKER.

Dots and Dashes from Southern Missouri.

We wish to inform your many readers that we are still pushing the battle to the front. The month of September was a busy one for the work in southern Missouri. The writer held an eight session debate with the "Missionary Baptist Church of Jesus Christ," beginning September 1, and lasting four days, two sessions per day. Three propositions were discussed, number 1, Book of Mormon, and Joseph Smith. Number 2, Reorganized Church of Jesus Christ of Latter Day Saints. Number 3, "Missionary Baptist Church of Jesus Christ." Say, that sounds the least bit new, doesn't it? This debate was held near Ellington Missouri, a new place for our work. Brother R. H. Counts was the first one of our elders to open the work there. Like many other new openings, the religious element had thought it a small thing to "put the Mormons out of business." Elation was high over a supposed "victory." It was said that, "The Saints would not get through with the first proposition." But we just waded in with our gloves off, and made out to stay with them the full four days. And on my closing speech of the debate I took ten minutes of my time in extending an invitation to all that were convinced, and converted to the great angel message of these last days, that I had been defending through that debate, to come and give me their hand for baptism. And say, Mr. Editor, I only got *seven* fine men and women for the waters of regeneration. "Hallelujah."

There were many little things of interest which came up during the debate. Stale criticisms were the only "stock in trade" of our opponent. He flew to the statement in the Book of Mormon where it said that Christ was born at Jerusalem. He tried to make it read "in" instead of "at." But when I made him read it just as it was, and then drew Webster on him and read, "at," "near to; in; by; on; with; towards," I seemed to get the people to see that it was Reverend Howard that was wrong, and the book right. When

he got in the lead on his proposition, he was "going to show how the Baptist had come all the way down from Christ." But I gave him a reminder, that when he started out of that canyon for Jerusalem, with his church, I would show him a rocky road of travel, and that before that proposition ended that I would show to that people that the Baptist Church looked no more like the church of Jesus Christ described in the New Testament than a chicken roost looked like the portals of glory.

At the close of the debate one Baptist lady fell into a spell and said to her husband, "Oh, Bill, the Mormons has got the victory, and gone with it, and I never can stand it, and I am not going to try to stand it; I will wade blood to my neck."

Brother Counts and I had to sing them down a time or two before the sessions would begin, as they would get so loud with their spitting fire and smoke at "the Mormons." This was a great effort for our work in this new place, and has been the means of getting the restored gospel before many who otherwise would not have heard it. We left many warm friends there; and some that were warm, but not so friendly. From there we made our way to Ironton, Missouri, where Brother Albert Richardson had billed us for a meeting. Brother Counts went to Mill Springs, Missouri, where he is to hold a meeting.

I opened up the work in Pilot Knob, Missouri, with a ten-day meeting. Pilot Knob is one mile from Ironton, Missouri, and is where the Blue and the Gray fought a bloody battle in the sixties. At the close of my efforts here I got four names for baptism, and right close to "Fort Davidson," right on the battle grounds, in a bright little stream of water, I led those four dear souls through the waters of regeneration. One brother whose wife was a Catholic gave us an interesting time, when Brother John gave her to know that he was ready for the waters of baptism at the hands of that Latter Day Saint elder. Brother John had to start for the water without any "hat." Couldn't find it. And say, it so turned out, that the lady gave me to understand, more fully, what it meant for one to cross the line of the Catholic religion. Think of one demanding of their companion to stay out of all other churches, "as long as I live, unless you can join mine."

The Utah elders had given this town quite a little stay, but when I got there and gave the people to know that Utah Mormons had no lawful right to claim that they were "true Latter Day Saints," and when I gave the difference between the two churches it all seemed to be plain to the people. This is a fine new opening for the restored gospel. Brother Counts writes me that he has baptized two more at Mill Springs, and more are near the water. Brother George Edwards writes me from McComb, Missouri, "Baptized two more, and others almost persuaded." Brother J. F. Cunningham, Thayer, Missouri, "Baptized two dear souls here last Sunday and am wanting to get out in the field."

I suppose that I must have overworked myself a little the last month, as I had a hard chill yesterday. I only made and preached thirty-eight speeches and sermons, baptized eleven, opened two new places, and did other work connected with my office.

"Big red apples" are selling here now for ten cents per bushel.

J. T. DAVIS.

WEST PLAINS, MISSOURI, Box 4.

Kirtland Reunion.

The joint reunion of the Pittsburg, West Virginia, Kirtland, and Ohio districts convened at Kirtland, Ohio, August 15 to 25, 1912. Apostle R. C. Russell, R. Baldwin, J. C. McConaughy, S. Brown, and N. L. Booker were chosen to preside. The prayer services were unusually good. The gifts of

the Spirit were made manifest at almost every meeting. The preaching services were very edifying and interesting. Bishop R. C. Evans, of Toronto, Ontario, was present and gave us some excellent sermons.

Summer school work was conducted by Brother Charles Fry, and kindergarten work by Sister Griffiths.

The reunion was not so largely attended as on previous years, but I believe that all present were edified and built up spiritually, and went away feeling that it is truly good to meet in the house of the Lord.

It was unanimously decided to hold another reunion next year. Time and place for such was left with the committee, which consists of C. Ed. Miller, J. A. Becker, N. L. Booker, Gard Kirkendall, R. Baldwin, L. F. P. Curry, J. C. McConaughy, and the missionary in charge.

FRANCES C. BOOKER, *Secretary of Reunion.*

The Gospel Makes Men Free.

The divine Master declared, "The truth shall make you free." Freedom is the central chord of the gospel, for without it life would not be worth the living.

It is the acceptance of truth, and the applying of it to the acts of life that brightens the intellect, quickens the perception, and liberates the soul; yea more, it purifies the heart, stimulates the thoughts, modifies the temper, makes serene the life, uplifts and ennoble the character of man, and thus fits him for the duties of life, enables him to transmute the base metals of selfish, slavish lust into the unalloyed gold of pure love and true service.

Freedom! What is it? Let us not mistake the term. Some have thought that freedom meant the right to indulge in selfish gratification, to use the things of this world for selfish purposes, or to do that which seemed to momentarily satisfy the carnal mind; all of which has a tendency to captivate and enslave.

Freedom in the mind of the writer implies the right use of everything, the bringing of one's self into harmonious relationship with the overruling powers of the universe, the acquiring of a proper understanding, a willingness to get right, proceed right, and remain right all the time; the cultivating of a properly poised life, and the imbibing of that confidence, love, and serenity that will remove every doubt, dispel every fear, and transform the soul from a state of fear, discord, doubt, and sin, to one of happiness, tranquility, harmony, courage, assurance, liberty, and love. "Fear hath torment," says the beloved disciple, and it is true—for as long as fears predominate in the thoughts and lives of men, so long will they remain in bondage, so long will they be enslaved to the bestial passions of the flesh, and so long will they be captivated by the powers of wealth and popularity.

Freedom can and will only come to the individual who is willing and ready to meet life manfully, who is willing to accept truth wherever it may be found, and to for ever abandon preconceived ideas, notions, or traditions, and place his feet squarely and firmly upon the rock of truth, thus looking the whole world in the face, possessing no doubt, because truth can never falter or change; knowing no fear, because there is nothing to avoid or shun; because truth "maketh manifest" and "whatsoever maketh manifest is light and truth." Therefore, if one walk in the light he need entertain no fear, because his vision is clear, his step certain, and his course is easily discerned,—he is free because his life is harmonious; there are no discordant notes in it, he is not biased in mind, but is fully developed mentally, morally, socially, and spiritually; he can see the good in all, and attracts to himself all that is good in others, and never ceases to draw from the infinite source that ever-flowing stream of "perfect love" which the beloved disciple declares "casteth

out all fear," and when fear is dispelled freedom is enthroned, but when fears are entertained bondage ensues.

When love actuates and predominates the thoughts, peace is the inevitable result, and where peace reigns freedom is enthroned, the soul is liberated and set free by the sloughing off of the old man, with his doubts and fears, and the putting on of the new man (Christ) which is renewed daily in power and in love by the workings of his Spirit in us, which is the power by which freedom and fullness of life are given unto the children of men.

Our freedom, then, consists in bringing ourselves into that condition of at-one-ment with God,—in learning what the truth is, and by living and abiding in it.

To the degree then that I accept truth, will I receive freedom; and to the degree that I hold to my idols, be they whatsoever they may, I am brought into bondage, and to that degree am I cutting off the avenues of life, for life can only come to those who are willing to receive; therefore, to be able to enter upon the possibilities of real life one must of necessity become conscious of the fact that apart from the divine life there can be no freedom, and if, therefore, we have entered into the infinite, by the accepting of the whole truth, so that the divine may enter into us, we will be able to know the real meaning and possibilities of life, being made free by the operation of the divine life manifesting itself in and through us, to the glory of our God and the blessing of our fellow men.

"If the Son shall make you free, ye shall be free indeed." The Son can only make us free when we are willing to make ourselves free, i. e., when we are willing to part company with our idols, and think on the things that will make us free; when we are ready to give up our selfish longings and look on the good of our fellow men; when we are willing to use the means within our reach and develop thereby; when we are ready to heed the voice of inspiration, "to study all good books"; then and not until then can we be made free to enjoy the complete life and contentment of a Saint of God.

Hopefully,

J. E. VANDERWOOD.

OCTOBER 4, 1912.

Kirtland Reunion.

As the Kirtland reunion is now a matter of history, and I have failed to see a mention of it in the church papers, I thought a few lines from some source relative to it might not be amiss.

The attendance was not so large as last year, which may be accounted for in this way; the committee thought last year we would give the people at least two years in which to visit the historic spot and view the Temple of the Lord and worship within its sacred walls. A great many availed themselves of the opportunity last year and those who could not, apparently made every effort to come this year, and most of them succeeded, as well as some who were there last year and returned this time.

As Kirtland is almost in one corner of the four districts represented by the reunion, we have as a committee almost come to the conclusion that a more central place will be sought next year.

I have during my mission labors visited quite a number of good reunions, but I make no mistake nor cast reflection on any of the past when I say that for spirituality this one exceeded any of the others. We were several times spoken to in the auricular manifestations of the Spirit, and at no time was there a rebuke offered, but from what we could glean from the various gifts the Lord recognized in his people an honest endeavor to be humble and full of love. Personal reference was made to several in the gifts, and they were instructed what to do and encouraged for what they had

already accomplished. A Mr. Householder, the leader of a large choir in one of the popular churches of Pittsburg, Pennsylvania, who came to visit us for a couple of days last year, took his vacation this summer so he could attend the entire reunion, and doing so he offered his services freely, which it is needless to say were gladly accepted and very much appreciated by all. The Lord, recognizing his integrity, spoke very encouraging words to him, which would lead us to infer that he is like one of old, "very near the kingdom." He testifies that though he has often sung the hymn called "The Temple of God," yet he never in any other building felt the peculiar, pleasing sensation thrill his being that he has experienced while singing it in the Kirtland Temple.

The only specially invited guest from a distance was Bishop R. C. Evans, accompanied by Sister Evans. They enjoyed themselves quite like at home, though they were on foreign soil, and even R. C., who has in the past attended so many reunions in a great many parts of the world, was not backward in stating that it was the best he ever attended, speaking of the spiritual conditions. Many were made glad when they heard our venerable patriarch, John H. Lake, speak in an unknown tongue to Bishop Evans, and listened to the interpretation by Sister Hattie Griffiths in her dispassionate manner. The following were the words as given to me by one present:

"Verily, verily, thus saith the Spirit unto you, my servant Richard C. Evans, I have heard thy prayers and seen thy tears. Be thou of good cheer, for I will be with thee in the future as I have been with thee in the past. Behold, thou hast accomplished a great work in the past, and there is much more to be performed by thee in the future, in the building up of my kingdom. Thy brethren have criticized thy work which I the Lord hath called thee to do, for behold thou hast been called to do a peculiar work, yea, that which is not plain unto men, hence thou hast been misunderstood; but if thou shalt strive to perform the work which I, the Lord, will from time to time require at thy hands, thou shalt rejoice and be exceeding glad, for thou art called a son of God."

One of the most pathetic scenes, and one which caused tears to well up in the eyes of many, was at the afternoon service at which Bishop Evans was the speaker and his "father in the gospel," Patriarch Lake, had charge. At the close of the speaker's discourse Brother Lake took R. C. by the hand, calling him his "boy Richard," and said about as follows: "I realize that, by the inevitable course of nature, this may be the last time I will have the privilege of having charge of a service of which my boy Richard will be the speaker, and I want to say in the presence of this congregation, the holy angels, and the God of heaven, that, though slight differences may have arisen in the past in which we did not see just eye to eye, yet that has all been banished, and thank God we are as good friends as ever before, and the evil power that sought to divide us has been thwarted in his designs." He then drew Richard to his bosom and they affectionately kissed each other.

The young in particular seemed to benefit by the reunion in general, and it would do any person good to hear the many lovely prayers and testimonies offered by them. The Spirit spoke very encouragingly to them upon several occasions.

While I can not attempt to mention the work done by the many individual workers and the excellent sermons delivered, yet I think I would fail in one of the chief objects to be accomplished by the writing of this article if I were to pass by without special mention of the good accomplished by the representative of the publishing houses of the church—Elder John F. Garver, of Lamoni, Iowa.

While he was always ready to do sales business for the publications; yet he did not burden the people, and when it came to his lecture on the college he was all that those

sending him on that special mission could ask, for he took up the advantages as well as the disadvantages and weighed them fairly in the balance, and in the opinion of the writer, the college lost no friends.

But chief of all his accomplishments was his lecture on social purity. It seemed to be the very thing that was up to that time lacking in our course of varied discourses, and when he had concluded his lecture, I am satisfied, there was not a man or woman in the Temple but felt to a greater degree than ever his or her responsibility to both God and humanity, and had covenanted within their soul to be more careful of their demeanor toward the opposite sex.

I believe it would be well to have such lectures at all such gatherings, as well as more frequently in the home branches.

While the reunion was not perhaps as great a financial success as some might have wished, yet the dining hall in charge of committeemen Elders Becker and Booker, spared no pains to satisfy the most epicurean at the small fee charged, and certainly did themselves credit. The tents and cots were carefully looked after by the ever hustling C. Ed. Miller, which was a guarantee all was well.

Brother Charles Fry and Sister Griffiths ably conducted the summer school, while Elders Baldwin and Russell saw that the people got to and from the reunion.

Respectfully,

R. C. RUSSELL.

Extracts from Letters.

Sister Abbie A. Horton, October 8, Independence, Missouri: "The Saints are called to mourn the the departure of our dearly beloved brother in the gospel, Elder G. H. Hilliard. He passed away Tuesday morning, about nine o'clock and our hearts are made sad with the realization of a great loss to us who have been ministered to by so noble, loving, and godly a character who was ever ready with kind word and generous deed toward those with whom he has been associated in church affiliation."

Brother Ben F. Parks, San Francisco, writes that he has brought four into the fold this year and has a number on the threshold.

News from Missions

Jerusalem, Palestine.

On the 29th of last month we had our first picnic of the Sunday school and the Religio Society of the Jerusalem Branch joined together at Solomon's Pools, about three miles south of Bethlehem, on the road to Hebron. It was enjoyed very much by all, fourteen children, from one to seventy-nine years of age. Half of the party rode on donkeys and the other half in a large carriage. We passed on the road to Bethlehem the beautifully located Convent of Elias and the Tomb of Rachael, which the Jews especially regard with reverence.

We of the donkey party, after having sent our little driver home, made all sorts of efforts to bring our long-eared friends into more speed. Our dear Brother Jenkins was a funny sight, with face backward, laboring upon his donkey, which was altogether very lazy and taking good (or bad) advantage of the fact that the regular driver, whose voice would have been sufficient to stir his lagging feet, was absent. But we failed altogether, and reached our destination in a disarranged order of battle only an hour or so later than our more favored carriage party, who, having gathered some thorns, the only material to be found around, were already beginning to warm the previously prepared meal. Unlike Europe or America, where you may easily find some nice green meadow or shadowing grove, we had to sit down upon the natural rock and so have some shade,

near the wall of a large ruined building which it is said one Sultan Soliman erected for military purposes.

The hot Palestinian sun going on his way, we were obliged, after having enjoyed a nicely served dinner, to march around the great building with the whole caravan, donkeys, saddles, and cooking utensils, with the purpose of finding some shade; but, not like the Israelite of old, to have the high walls fall down, because in such a way we would have robbed ourselves of that which we were seeking for. After indulging in some fun we visited the three Pools of Solomon and found some of our boys had just taken a bath in one of them, not knowing that, as a native afterward informed us, there are many poisonous snakes in it, which not long ago killed a man seeking the same pleasure. As our boys escaped from this great danger without harm I was reminded of the accident of the Apostle Paul in Melita, when he also was not injured in any way by the viper. If we are in the spirit of obedience, we have the promise that no poison unknowingly or accidentally taken will do us any harm.

Afterwards we descended with the nearly eighty-year-old Sister Brown upon dark steps to the well from which all the inhabitants of Jerusalem are having pure spring water, which is mostly appreciated in a country where such water very seldom is to be found. After having taken a good cold supper we left the picnic place, and, coming to Bethlehem, visited the Church of the Birth of Christ and saw the place where, it is said, the manger stood in which our Savior was laid, and which is marked by a big silver star upon a fine polished plate of stone with the inscription: "Of the Virgin Mary Jesus Christ was born." It is a strange thing that Turkish soldiers have to take care of the place because of the bitter animosities exhibited between the so-called Christian denominations, notwithstanding the holy environment.

On the return journey the donkeys made better time. On reaching Jerusalem we were met at the Jaffa Gate by the regular driver, and his voice put life into our donkeys, so we came home from there in a splendid gallop. We were all happy to have spent a pleasant last time with a dear family who will leave us very soon, Sister Carr, having come only three years ago to the Holy Land from California and having been baptized into the church with two of her children and her husband whom she lost some weeks ago, after a long and painful sickness, will depart from us for Independence, with her three children. She will be missed in our little branch very much. Circumstances not allowing her to remain in the Holy City as she would desire, we wish her a very hearty godspeed, a safe voyage over the great deep, and a friendly welcome to her children in the city of Zion.

Your brother in the truth,

SEPTEMBER 6, 1912.

FR. ROOS.

England.

They have had rough times in Wigan, Lancashire, during the recent months. The Anti-Mormon people have visited the above-named town. They came from Liverpool and are out to tear down both the Utah body and ours. They appear to be working in conjunction with a theatrical company which represents apostate Mormonism on the stage. However, Elder W. H. Chandler, of Warrington, has worked manfully against them, and he has been supported by the Wigan Saints and occasional help from Manchester.

A fortnight ago we had outdoor services there in the afternoon and evening. At the latter service Elder Chandler addressed them lengthily and had question time at the close. We then essayed to leave for the station, when through the contemptible conduct of an Adventist, an uproar was created, which resulted in two of our brethren, Elder William Spargo, our branch president, and Brother Entwistle, being assaulted.

The matter is receiving the attention of the chief constable of Wigan.

The work still goes on. Outdoor work is being prosecuted in other places under the direction of Elder G. W. Leggott.

Gospel love to all,

W. R. ARMSTRONG.

MANCHESTER, ENGLAND, September 18, 1912.

Ohio.

Since the weather has turned too cool for tent work I have been summing up our summer's work, and trying to ascertain causes of success and reasons for failure. I have learned some lessons this summer which I expect to follow in the future, and I have made some mistakes which I expect to profit by.

About the time I entered the field last spring I heard a cry, "Come over and help me," from one who needed help at once—one who does not know defeat, R. C. Russell. He had gone into a little village near Wellston, Ohio, expecting to hold a series of meetings in a schoolhouse which was promised him in the winter, but as the old story goes, the house was refused him, and for a while it seemed that it was defeat that time. My wife and I, who have been operating a tent in this district for three seasons, were then at Hamden, a short distance away, getting ready to start a series of tent meetings there.

Brother Russell came over with such an urgent plea that we consented to move the tent to the country and try it there, though to me it seemed an unwise thing to do. We found an ideal camping ground in a grove three miles from Wellston, in a thickly settled community, and begun the battle, and battle it was, as we were in a stronghold of the United Brethren Church and the Christian Order people. It was here that the old lady, Christian Order, gave birth to the child, Independent Christian, or at least that division which claims Mr. Lot Wills as its founder.

The battle begun and continued; the crowd came and increased until our tent would not accommodate the people, so an old veteran in the gospel, Brother A. W. Kriebel, came to our rescue and provided a number of seats for the outside, and in this way we could seat about two hundred and fifty people, possibly more. The seats were well filled at almost every service.

We continued there for ten weeks and the last night the crowd was as large as the average of any week. We would have stayed there longer had we not been members of the reunion committee and duty called us to Kirtland to make arrangements for the reunion which begun August 15 and continued ten days.

We left the tent standing while we were away, for the Saints to use. After reunion we returned and held meetings for a while. The result of the efforts at this place is that thirty of the best people there were baptized, and as many more are very much interested, and I believe will accept the gospel. They now have in operation a branch with full set of officers, a Sunday school with an attendance of fifty or sixty, a Religio with about forty-five members. All the officers of branch, Sunday school, and Religio are of the new members, with but one exception.

The Sunday school is presided over by Brother Fred Shelton, a young man with a promising future, who if he makes a mistake or a blunder is more determined to try again. The Religio president is a babe in the gospel, but is a fine character and will make good if he continues as he has started out.

The Saints at this place are expecting to build a church this fall, as it is getting too cool to use the tent much longer.

I shall recommend tent work first, last, and all the time,

and also suggest that a missionary take his wife along if possible. She will be a great help in many ways. I can not begin to tell how much benefit a woman is in camp. One must try it before knowing.

Sister Booker was quite a help to us in furnishing music and singing, which are very essential in tent work. She also conducted a summer school in the tent part of the time, and we are sorry she did not carry it out more extensively. She had sixty-seven children enrolled. We expect to try it again next summer if we are in tent work. So we learned a few things this summer which we hope to keep in memory. One of the things that we learned is, when we go into a place and get an interest to stay with it and work it out if it takes all year to do it. We want to remember the motto of the postage stamp, "Stick to it till you get there."

Bishop J. A. Becker, Elder J. W. Metcalf, my wife and I opened up here in a new place last week. Held meeting in a hall four nights, but as the old story goes, the doors were closed against us, so we are occupying in a private home. Have quite a number who attend every night and all seem very much interested.

It is more interesting to me to have a good interest manifested in my meetings than to have bodily comfort and bugless beds and Saints to wait on me and care for my every little need. My prayer is that God will give me souls for hire and not nice beds and Saints for servants.

N. L. BOOKER.

CREOLA, OHIO.

Iowa.

The ministerial work this conference year has in many respects been very pleasant, yet we have been made painfully aware that prejudice, indifference, and all manner of iniquity abounds, and its effects are plainly seen in the church in that the love of many has become cold.

Only the few are willing to take time to attend services, no matter how pleasant and convenient the place for service is made, or however ably the truth is presented. One of the very pleasant features of the tent services at Boone was that the Saints had at quite an expense had the tent lighted with electricity. The Saints as a rule seconded the efforts of Brother Turpen and myself there in every way that we could ask. Eight were received by baptism, and the membership of the branch was otherwise enlarged by letters of removal and certificates of baptism, until should all the members there attend the little chapel would be too limited in capacity. However, if the Saints there are faithful and united it will not be long till a new chapel will be erected, it being much needed now.

The reunion at Colo, Iowa, was certainly a success in many ways; in fact from nearly every point of view. The few Saints living there made every sacrifice that it seemed possible for anyone to make. God was present, but by the Spirit we were given to know that we could have enjoyed more bountifully of the heavenly gifts had a greater degree of thoughtfulness and devotion been exercised.

The Saints at Perry are occupying their little chapel, and but for an indebtedness on it they would be indeed happy in its occupancy. Anyone wishing to increase their happiness can do so by sending me what they desire to give. Especially is this made to the Saints of the Des Moines District, yet we would be thankful to receive from others. I was called to that place last Tuesday to preach a funeral sermon at the request of the relatives of William H. Isenhardt, one of the honorable men of the earth, who had died the Sunday previous of paralysis. His wife and family are Saints indeed, and he never discouraged them in their faith.

The tent work at Rhodes conducted by Brethren Turpen

and Reiste resulted in awakening an interest on the part of some, but the enjoyment of the service was somewhat marred by sickness in the homes of Brethren C. M. Richeson and Charles Nirk, but at the last account the sick were improving.

Brother Turpen was called home on account of the illness of his wife. Brother Reiste was expected at Sandyville last Sunday, where there are a few Saints who are making a noble effort to keep the ensign of gospel liberty floating.

I spent near two weeks at Vandalia, where some interest was awakened last year by Brother E. A. Davis. This interest has been kept alive by the services of the local brethren at Runnells, whose efforts are highly commendable. While none were baptized at this place, yet some are believing, and are rejoicing in the added light that has come to them.

The need of ministerial help in the city of Des Moines is having most of my time and attention at the present. The Spirit of God is more fully manifest among the Saints, and with commendable unity are the officials of the branch ministering, and God is blessing them. A few are being added to our numbers every few weeks, as a result of seed sown previously.

The third annual Home Coming Day exercises will be held here on the 13th, when we are anticipating the pleasure of hearing the Church Historian.

It is with pleasure that I can inform the Saints, so many of whom know of the severe and continued illness of my companion, that in many respects she is better, and we have cause for hoping that with proper care she will be in better health than for years. I feel very grateful for the interest and prayers that have been extended by many of the Saints for her welfare and recovery, and the patience they have shown me while I have tried to labor under these adverse conditions.

Conditions throughout the district are more favorable to spiritual growth, and the elimination of evil from the church.

The strike among some of the teamsters, and activity among the unions in this city are bringing serious problems to be met by the Saints. Those who desire to be free in the gospel; and under bondage to no man or organization, are almost compelled to do as some man or men say, or have the source of their livelihood taken away. Threats are indulged in to that effect. How much we can see the need of a place to which to flee for safety, and how few are satisfactorily interesting themselves in preparing such a place. The desire to do gospel work is frustrated by selfishness, or by being under obligations to carry out some agreement entered into in these worldly institutions. Pure religion is not exemplified. While the visiting of the sick and the needy may be done, yet it is not done to freely assist such ones in many instances. Some of the visiting of the needy is for the purpose of making a dollar rather than to give one; and it is to some extent the same when in visiting the sick and help is rendered, it is for the purpose of remuneration rather than to render unselfish aid. I wonder sometimes how the growth of unselfishness can be secured amidst such selfish surroundings. Dear Saints, let us do good to all, but especially to the household of faith, and not forget that we are "one body," where if one member suffer all the members suffer.

The variegated appearance of the foliage as it appears from my window plainly indicates that winter is near, so the conditions of society as plainly tell us that the time when no man can work is here, but the results of our work will be rendered to each.

With hope I labor on, seeking to finish the work given me to do.

J. F. MINTUN.

DES MOINES, IOWA, October 3, 1912.

Missouri.

While I was only gone three months from home, laboring in the interest of the cause I love, I was glad to return to our humble home and enjoy the pleasant surroundings and take a needed rest. By request of the missionary in charge, Brother Peter Anderson, I attended the Southern Illinois reunion, held near Cisne, the account of which has been reported in your columns. I visited the Saint Louis Branch, held six meetings, and did other work. In consultation with Brother Russell Archibald, president of the branch and district, it was decided to do some labor in all the branches, but I was not able to do so, for the lack of time, as I was expected to attend the Southern Illinois, Stewartsville, Missouri, and Blue Rapids, Kansas, reunions.

I preached in Cheltenham, Oak Hill, Alton, Lansdowne, O'Fallon, Troy, and Belleville branches, which are in the Saint Louis District. I found the work in good hands, and there is a bright prospect for the same. I was informed that about two hundred have been baptized in the last twelve months in that district. One feature that is very commendable, the local brethren are moving out into new fields, and are doing a good work, and I am pleased to see so many strong, active laborers in the district. There are also a large number of young men that are a credit to the church, from whom we shall hear good results in the near future. May wisdom, unity, peace, and push continue, and the harvest will be great.

To those branches that we failed to call upon, I wish to say, that possibly I shall be able to do so ere the conference year closes, and renew our labors in some of the branches already visited, if thought advisable by those in charge.

By request of Brother Curtis, missionary in charge, I called on the Saints at Taylorville, in Central Illinois District; preached six times; several have been added by baptism through the labors of Brethren Curtis and Paxton. The branch and district is in charge of Brother Frank Izatt, a safe man. I would like to have complied with the suggestion of Brother Izatt and called on the Saints in that district, but the time to meet with the reunion was at hand. In my labors at Taylorville, as well as in the Saint Louis District, I had good liberty in presenting the word, and in the conferring of blessings. This was my first visit to those parts and here, as well as in other fields, an experience that can only be had in the full sense in gospel work was enjoyed, namely, although nearly all were comparative strangers to me, I felt as though I had known them all my life, and with the poet I could say, "Blest be the tie that binds, our hearts in Christian love."

Report of the Southern Illinois and Stewartsville reunions has appeared in your columns, and possibly that of the Blue Rapids will later on, as a press committee was appointed. I will say, however, that the Blue Rapids reunion was very fortunate in having Sister Flo McNichols, president of the home department of the General Sunday School Association. She had charge of the Sunday school and Religio work, and was also chosen chorister; the singing was excellent. At all the services she was prompt and faithful. Surely, the Sunday school and Religio are doing a good work and should be encouraged. They are the nursery from which valuable material is taken to build up the work.

While at the Blue Rapids reunion, September 2, my daughter Ruth met with a painful little accident. A crochet hook went through one of her fingers, right near the knuckle; it stuck out on either side about three inches. But she is now, September 25, able to take up her stenographic work, and those that have not received their copies of the patriarchal blessings will understand one reason for the delay. However, all will have them within thirty days.

I believe it will not be out of place to say a word relative to the work and expense of the stenographer. All understand that a certain line of patriarchal work requires a competent stenographer. Experience of some of the patriarchs is that all are not competent to take down what is given, notwithstanding the stenographer may be considered an expert in business affairs. It has not been satisfactory to depend upon persons who are not accustomed to church work. Several have expressed dissatisfaction with the copies because some items of importance were omitted. One of the patriarchs gave twenty blessings that the stenographer was unable to produce correct copies of, so the work had to be done again, and a competent stenographer secured. There are four copies to each blessing; first the shorthand; then three copies on the typewriter; two carbons and the original. The original is given to the person, one of the carbons is sent to the presiding patriarch, which is placed in the vault at the Herald Office; one copy is retained by the patriarch. There are, on an average, three sheets of paper, the top sheet and the cover, also envelope and neat little brass fasteners to each original copy, and six sheets to the carbon copies, so to each blessing there are nine or ten sheets, cover, envelope, and fasteners. This will give an idea of the work and also the expense of stationery. This expense, with the traveling and personal, is supposed to be met by voluntary donations, by those receiving copies from the stenographer; the stenographer has no set price for her services. The reason for this is that all may feel that they can have their blessings free, when not able to help bear the expenses, trusting that those that can afford will make up what may be lacking. The service of the patriarch is free; his expense is supposed to be met the same as the missionary, but quite often he has to ask the stenographer to help bear his expenses, which does injustice to the stenographer. To my knowledge, the stenographer has refused to accept any donations from the worthy poor, which is commendable. After nearly three years of willing, faithful service, my stenographer will have to decline her further service for she can not make ends meet and trust to donations. I regret that circumstances are such that I can not urge her to continue. I wish that satisfactory arrangements could be made to retain her, for my work will be crippled without a stenographer.

W. LEWIS.

CAMERON, MISSOURI, September 25, 1912.

Missouri.

It has been some time since I have asked for a little space in your columns, but I have not been asleep nor idle all of the time. This conference year so far I have been laboring in the branches, and among the scattered Saints of the district.

On the first day of September, we closed another one of our good reunions at Rich Hill. Five were baptized.

Brethren Macrae and Higdon took the district tent from there to Star, south of Butler, and held meetings over one Sunday, then Brother Macrae had to go home on account of sickness of his wife, so I joined Brother Higdon and we held over two Sundays, with fair crowds. Three were baptized. There are about thirty-six Saints there, and we have arranged for the organization of a branch as soon as Brother Curtis can get there. They have a live Sunday school there.

I came here last Thursday, and have preached three times to the Saints and a goodly number of nonmembers, and Sunday, the 29th of September, at 3 p. m., at the home of Elder W. E. Reynolds, near Coal Hill Chapel, I united in marriage Brother Joseph H. Davidson, and Sister Mabel I. Reynolds (the only child of W. E. and Jennie Reynolds). There were ninety invited relatives and friends present, and there were

fifty-one beautiful and useful presents. This young couple are earnest workers in all departments of church work, and the Coal Hill Branch will miss them, but the Rich Hill Branch will have their help, as they will be at their home in Horton, Missouri, after Thursday, October 3, where Brother Davidson will hold forth as village blacksmith. Brother and Sister Davidson expect to attend Sunday services at Rich Hill, though it will cost one dollar each round trip.

We are having fine weather here, and I am pleased to say that the work in the district is gradually advancing. Thursday I go to Lewis Station, where there is a bunch of Saints, and some earnest workers. They too have a good Sunday school. From Lewis I go home to help Sister Moler prepare for winter, then off to district conference at Mapleton, Kansas, October 19, 20.

Hopefully in the race,

JAMES MOLER.

ELDORADO SPRINGS, MISSOURI, October 1, 1912.

Washington.

August 9 to 18 I was at Centralia, Washington, enjoying the reunion of the Portland and Seattle and British Columbia districts. The attendance was fair, and a spirit of good will and brotherly love prevailed. A few of the children of the Saints were baptized.

Including the Sunday school and Religio assemblies, there were about thirty-five meetings held, and withal there was that degree of satisfaction that a vote prevailed to hold another reunion next year.

Of the missionary force William Johnson, G. W. Thorburn, P. W. Premo, P. T. Plumb, and the writer were present; S. P. Cox, William Chapman, of the local elders, and several young men holding the office of priest, also assisted in the work. There was present a band of noble young people, from whose work in the church I predict good reports will be heard from time to time.

The interest seemed to justify further effort to get the latter day work before the people of Centralia, so Brother G. W. Thorburn and the writer remained and held meetings for a week following the reunion, closing on the night of August 25, with about the largest crowd of the two weeks' meetings. Some, we feel sure, were benefited.

Monday, the 26th, I went to Seattle and remained over night, and on the next day, in company with Brethren Johnson and Thorburn, I went to Burlington, and in the evening commenced a ten-night debate with Elder S. G. ShROUT, a representative of "The International Bible Student's Association," or Millennial Dawn people. I affirmed the harmony, in organization, doctrine, and practice, of the church with the Bible; he affirmed the same for the above-named "association." No objection was made by Mr. ShROUT to any officer in the church except the apostle. This he would not have; all other officers, including "prophets," were left uncriticized.

On the first night he very boldly attacked my position on Mark 16:15, 16. He said all scholars were agreed that the sixteenth chapter of Mark, from verse nine to the close, was spurious. He spelled it out, s-p-u-r-i-o-u-s; then asked, "What does that spell?" and one of his brethren answered, "Spurious." Then with quite a flourish of words he announced that that was "settled," and that I would never be able to meet it.

In my next speech (the first speech on the succeeding night), I think I convinced most of the audience, if not all of them, that if Mark 16 was spurious, and the doctrine of spiritual gifts was therefore untrue, then 1 Corinthians 12; Ephesians 4; James 5; and a number of other passages were spurious too, for the same doctrine of signs following believers is taught in these passages, showing that it was

genuine apostolic teaching, whoever was the author of Mark's sixteenth chapter. I also read a note inserted after the eighth verse of this chapter in the translation by Reverend G. R. Noyes, as follows: "The remaining twelve verses, according to Tischendorf and others, made originally no part of Mark's gospel. As the passage was added very early, however, since it is referred to by Irenæus in the latter part of the second century, it is here given as an appendix." If Irenæus "referred" to it in the latter part of the second century, it must have been in existence at that early date, and this was about one hundred and fifty years earlier than the oldest manuscript now known. The omission of the latter part of Mark's gospel by these old manuscripts does not prove that it was spurious, as the reference to it by Irenæus shows that it was contained in some other manuscript to which he had access, but now lost to the world.

Again; Irenæus was a disciple of Polycarp, and Polycarp was a disciple of Saint John the apostle. Thus, if Irenæus did not associate with the apostle, he was only one generation removed, and so was in as good if not better position to decide as to what was or was not spurious scripture than any who are removed by at least eighteen centuries.

So far as the debate was concerned, it was now "settled" as Mr. Shroud had never a word more to say about it.

My opponent's main effort was to convince his hearers that man is wholly mortal, repeatedly claiming that "all the damnable heresies since the world began" are traceable to a belief in the doctrine that man is possessed of immortality."

When asked to explain how it was that the Sadducees, who did not believe in immortality, were equally condemned with the Pharisees, as "hypocrites" (Matthew 16:1, 3); also as a "wicked and adulterous generation," and why the Lord warned his disciples to "beware of the doctrine of the . . . Sadducees," as well as of the Pharisees (verse 12), if all the heresies originated with the believers in immortality, my opponent was "as a sheep before her shearers,"—dumb. He opened not his mouth.

Mr. Shout is gentlemanly and fair in debate. No mud slinging was indulged in, nor was there a discourteous reference to Joseph Smith, the Book of Mormon, or the church.

The discussion was earnest, but there was the best of feeling between the speakers, and so far as I could judge, among the people also.

The Millennial Dawn people are like the Saints in one respect; that is, they are unpopular; so the attendance was not large. This was partly due to the fact that the ministers of the town, following the custom of our federal judges, issued an "injunction," restraining their members from attending the debate. A few, however, disobeyed the injunction and heard the discussion.

As to results? We are hopeful. The great day of awards must make final revelations.

In fond anticipation,

T. C. KELLEY.

ELLENSBURG, WASHINGTON, September 28, 1912.

Illinois.

In May I left home for my field, which is the Saint Louis District, and upon my arrival found much to do. On the 24th of June commenced an effort in the new tent at Saint Charles, Missouri, continuing until July 27, when, on the following night, I began a series of sermons at Belleville, Illinois.

Three were baptized at Saint Charles, and all seemed to enjoy the services. Continued at Belleville until September 19, when I closed with ten more added to the fold. However,

we met with considerable opposition from the Free Methodists and Baptists, but of course you can hardly blame them, as I baptized twelve or fifteen of their number in the last year, while others are near the kingdom at present. Why do the heathen rage and the people imagine strange things?

My services at Belleville were practically due to an effort made by the Baptist minister in their church, in which he exposed Mormonism in the old familiar way, by scouring the country like a buzzard and picking up all the rot he could find, depositing it for his nestlings to feed upon. But happily some refused, including his worthy deacon and wife, to be fed on such. About two weeks later we pitched the tent within three blocks of his church and opened fire, and though different means were employed to get us to move, none were successful, so we stayed about six weeks and succeeded in baptizing about eight of their number, including the above-named deacon and his wife; and as we confirmed him we indeed felt that he was one who had detected in our voice the voice of the Good Shepherd.

Closing our effort the district conference convened at Belleville, the 21st and 22d of September, at which over four hundred Saints gathered and enjoyed a spiritual feast. After this I came to Booster, a mining neighborhood a short distance from Belleville, where I am holding forth to fair crowds and good interest, and will continue here a week longer at least. This is where Brother Sawley opened the work two years ago, and a branch is now organized with thirty-three members.

It was here the Sunday school rally was held on September 1, at which a joyful crowd of Sunday school workers gathered. After Sunday school at 10 o'clock a. m., Brother T. J. Elliott, assistant district superintendent, delivered an interesting and instructive sermon on Sunday school work, after which a bounteous feast of good things was spread, and all partook, when at 2.30 o'clock the writer was the speaker. The services were in charge of Brother Elliott. A trio composed by the writer was sung by Brethren Elliott, Wilds, and self.

Ever hopeful for Zion's final triumph, I am,

Your brother and coworker in Christ,

J. A. DOWKER.

BELLEVILLE, ILLINOIS, September 29, 1912.

Miscellaneous Department

Conference Minutes.

MASSACHUSETTS.—District conference convened at Somerville, Massachusetts, October 5, 6, 1912, under the presidency of U. W. Greene, C. H. Rich, G. W. Robley, and H. W. Howlett. W. A. Sinclair and R. B. Kimball were chosen clerks. Credentials were received from all branches but one. Entitled to 166 delegates. Ministerial reports were received from C. H. Rich, G. W. Robley, H. W. Howlett, H. O. Smith, J. E. Rogerson, William Bradbury, G. W. York, B. W. Leland, I. B. Ames, A. B. Phillips, R. W. Farrell, E. L. Baker, G. H. A. Gates, W. A. Sinclair, N. R. Nickerson, J. C. Hoxie, S. F. Cushman, C. H. Coombs, D. T. Shaw, F. W. Roberts, A. N. Baker. The treasurer reported an income of \$81.48; expenditures, \$91.63; leaving a deficit of \$10.15. Statistical reports were read from Attleboro 112, gain 46; Boston 202, gain 8; Brockton 51, gain 8; Dennisport 62; Fall River 141, loss 12; Haverhill 31, loss 1; Little Compton 18, loss 1; New Bedford 56, gain 2; Plymouth 41, gain 2; Providence 271, gain 10; Cranston last report 33. Total membership 1,018; gain 76. The Nineteenth Quorum of Teachers reported. Recommendations for ordination were received from Providence Branch. Approved by the committee of elders, and George F. Robley was ordained a priest, Arthur R. Richardson a teacher, and Fred Robley a deacon. A request was received from the national chorister Albert N. Hoxie, jr., for the appointment of a district chorister. Thomas Fielding was chosen. By motion the conference requested the district Religio society hereafter to furnish a report of their work.

The reunion treasurer reported that, contrary to what was reported at reunion, they were not in advance of former years as reported, but that all told they had a deficit of about \$200. Three candidates were baptized during the conference, and a general good time was had, both spiritually and socially. The conference adjourned to meet with the Fall River Saints, February 1, 2, 1913. W. A. Sinclair, M. D., clerk.

WEST VIRGINIA.—District met in conference with the Clarksburg Branch August 31, 1912, with the district president, Samuel Brown, presiding, with the association of James H. McConnaughy and B. Beall. The following officers were elected for the conference: F. L. Shinn, secretary; Joseph Biggs, chorister; Mosie Shinn, organist; H. G. Johnson and B. E. Wadsworth ushers; Joseph Biggs, B. E. Wadsworth, and Katie Ross, auditing committee; D. L. Shinn, W. E. Rush, and B. Beall, administering committee. On motion all visiting Saints were accorded the privilege of taking part in the deliberations of the conference. The rest of the morning session was taken up by short talks upon important issues concerning the work and conditions of the district, etc. Those taking part in these discussions were Samuel Brown, James H. McConnaughy, B. Beall, F. L. Shinn, D. L. Shinn, Sisters B. Beall, Carpenter, Scott, Katie Ross, Mabel Ross, and Willa Ross. At the afternoon session the reports from the various branches were read and approved. The report of the treasurer was read and accepted after corrections were made. The report of the bishop's agent was read and referred to the auditing committee, after which it was received; likewise the report of the secretary was read and accepted. The reports of the labors of the following local elders were presented: Joseph Biggs, Francis L. Shinn, W. E. Winegar; of the missionaries, Samuel Brown and James McConnaughy. The following officers were elected for the ensuing year: James H. McConnaughy, president; Joseph Biggs, first vice president; B. Beall, second vice president; Francis L. Shinn, secretary; Sister B. Beall, treasurer. Brother Beall presented his resignation as bishop's agent and the same was accepted with a vote of thanks for his faithful services. Francis L. Shinn was elected for recommendation to the Bishop to succeed Brother Beall. A vote of thanks was tendered our past president, Samuel Brown, for his faithful services in our district. James McConnaughy and Samuel Brown were elected to represent the district at the next General Conference, and were given power to cast the majority and minority vote. The conference adjourned to meet next with the Mount Zion Branch at Goose Creek. The conference was pronounced by all to have been the most peaceable and elevating in its character of any held for years, and all expressed having enjoyed and received great help by reason of having attended. The Spirit was manifested in our presence, and the Spirit speaking through Brother Brown spoke words of comfort and cheer to Sister Florence Williams and Brother Harry Johnson, and called Brother Boyed E. Wadsworth to occupy in the Aaronic priesthood. Francis L. Shinn, secretary.

Conference Notices.

Eastern Michigan district conference will be held at Flint, Michigan, November 9 and 10. Brother F. A. Smith expects to be with us. William M. Grice, Otto Fetting, district presidency.

Chatham, Ontario, district conference will be held at Stevenson, Ontario, October 19 and 20, 1912. Arrangements have been made to have the trains of Saturday stopped at Stevenson for letting off the passengers and on Monday for taking them up. Passengers from the west purchase tickets to Glenwood and those from the east and north purchase tickets to Coatsworth. Anthony R. Hewitt, secretary of district, 50 Elizabeth Street, Chatham, Ontario.

Conference of the Western Maine District will convene with Mountville Branch November 15, 16. Let all the Saints come and enjoy a feast of good things. The Sunday school association will render a program. F. J. Ebeling, district president and superintendent.

Central Michigan District will meet at Saginaw, Michigan, October 26, at 10 a. m. Meetings will be held at 213 South Hamilton Street. Saints coming by the Michigan Central Railway will meet committee at depot; if you come on the Pere Marquette the committee will meet you at Pattee Street depot; those coming on the Grand Trunk will be met at the Washington Street depot. All bring well-filled baskets, and those who can, bring bedding. Branch secretaries please send reports to Sister Elsie O. Janson; Rose City, Michigan, as soon as possible. George W. Burt, district president; Elsie Janson, secretary.

Convention Notices.

Southern Michigan and Northern Indiana Sunday school association will meet with Coldwater Branch, October 25, 1912. We expect a good time. Be sure and come, as it will be an election of officers. Mrs. J. W. McKnight, secretary.

Central Michigan district Sunday school association will meet in convention at Saginaw, October 25, at 2 p. m. Will local secretaries please send in reports promptly? Cora Janson, secretary.

Convention Minutes.

EASTERN COLORADO.—District Sunday school convention met at the Saints' chapel in Denver, September 13, at 2 p. m. Seven of the nine schools in the district reported. The business sessions were harmonious, and the programs were interesting and helpful. The institute work, under the direction of Brother Salyards, was especially instructive and thoroughly interesting. Five dollars was voted by the district to the Book of Mormon Translation Fund, and twenty dollars for library work in the district. Adjourned to meet at the same place and at 2 p. m., Friday, prior to the next district conference. Mrs. M. E. Everett, district secretary, 129 South Logan Street, Denver, Colorado.

Request for Prayer.

Brother Benjamin Morris, a member of the Honolulu Branch, requests that the Saints remember his daughter Maude in their prayers. She is now insane, but he hopes that it may be God's will that she be restored again to her right mind and obey the gospel.

The Bishopric.

AGENT'S NOTICE.

To the Saints of the West Virginia District; Greeting: Having been appointed to act as bishop's agent for the West Virginia District, I take this means of acquainting you with my address and calling your attention to the needs of our district in carrying on the work of the Lord. You will find recorded in the seventeenth chapter of Exodus an account of a battle between the Israelites and the Amalekites, and so long as Moses held up his rod the army of Israel prevailed; but Moses' arm became tired, and he was then assisted by Aaron and Hur, and so long as they held up the arm of Moses the Lord was with Joshua and his forces. So it is with us; if we expect the blessings of God to rest upon us and sustain us, we as Saints of the most high God must uphold his work by contributing of our means as the Lord has blessed us, and we believe this to be a good time of the year to look around and take stock of how the Lord has blessed the earth with the abundance of fruits, products, etc. Shall we turn over to the Lord his share, or shall we rob God by withholding from him that which he requires at our hands? The Lord has said to us as his Saints, "This is a day of sacrifice, and the tithing of my people." Notice that he says "my people," no other. Then if we are truly his people, we will sacrifice that his work may roll on until it shall fill the measure of which it was prophesied, that it should fill the whole earth. Unlike any other church in the land to-day, that draw their support from those outside of the church. The Lord calls upon his people to try him and see if he will not pour out a blessing upon them that they can not contain. There are a great many Saints in our district whose names are not on the bishop's books, and there are some whose names are on that have not contributed anything for years. Why is this? Have we become tired of service in the army of the Lord? We can not think this, because we know by our own experience that "the Lord is good, and kind are all his ways," and there is no investment that will pay as great returns as an investment to the building up of the kingdom of God.

Have we forgotten that when we shall stand before God to be judged, that the books will be opened, and out of the things therein written shall we be judged? Therefore, if your name is not upon the books, you should seek to get it there as soon as possible. Dear Saints, while we are laying our plans, let us not forget God, for we can not afford to do so; for we have his word that a mother may forget her child but God will never forsake his children.

Therefore I would say in conclusion, Let us fear God and

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:

Bishop George H. Hilliard - - - - 993

General Church Choir Movement - - - 993

Notes and Comments - - - - - 994

ORIGINAL ARTICLES:

The United Order of Enoch, by Edward Rannie - 995

A Review of Mormonism Against Itself, Part 36, by S. W. L. Scott - - - - - 999

CANADIAN MIRROR - - - - - 1004

LETTER DEPARTMENT - - - - - 1005

John W. Gross—J. A. Dowker—J. T. Davis—Frances C. Booker—J. E. Vanderwood—R. C. Russell—Extracts from Letters. - - - - - 1008

NEWS FROM MISSIONS - - - - - 1008

Fr. Roos—W. R. Armstrong—N. L. Booker—J. F. Mintun—W. Lewis—James Moler—T. C. Kelley—J. A. Dowker. - - - - - 1012

MISCELLANEOUS DEPARTMENT - - - - - 1012

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

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give glory to him, for the hour of our redemption draweth nigh.

My address is:
FRANCIS L. SHINN, 404 Stealey Avenue, Clarksburg, West Virginia.

Notice.

After due consultation with the missionaries in charge of northwestern Canada, Brother Wardell Christy has been appointed to that field, with Edmonton, Alberta, objective point.

THE FIRST PRESIDENCY.
Frederick M. Smith, Secretary.

INDEPENDENCE, MISSOURI, October 4, 1912.

Notice of Change in Appointment.

Because of the release of Brother F. M. Cooper from Burlington, and the consequent need of supplying that appointment, Brother O. R. Miller is hereby authorized to make Burlington an objective point and is hereby recommended to the Saints of that city.

G. T. GRIFFITHS,
J. W. WIGHT, Missionaries in Charge.

The above is concurred in by the First Presidency.
FREDERICK M. SMITH, Secretary.

INDEPENDENCE, MISSOURI, October 4, 1912.

Notice to Second Quorum of Priests.

All members of the Second Quorum of Priests are requested to be present at the stake conference to be held at Lucas, Iowa, October 26 and 27, for the purpose of holding a quorum meeting.

JAMES J. JOHNSON, Secretary of Quorum.

Born.

STEELE.—In Sacramento, California, September 1, 1912, to Elizabeth Eunice and George P. Steele, a son. He is a grandson of Augusta M. and James William Steele, of Independence, Missouri.

Died.

GRIFFITHS.—Brother Evan Griffiths was born November 10, 1887, at Huntsville, Missouri; died October 2, 1912, from injuries received in a mine. He was baptized December 25, 1898, at Higbee, Missouri, by R. M. Elvin. The funeral sermon was preached by J. W. Paxton; assisted by Frank Izatt. The floral offerings were beautiful and the church would not hold all those who attended. The Religio, Sunday school, and the Taylorville Branch keenly feel the loss of our dear brother.

VANCE.—Maria Mosely Vance was born in Mercer County, Illinois, December 23, 1850; died October 3, 1912, at Joy, Illinois. She was married to Joshua Vance September 30, 1868 to which union four children were born, one daughter having preceded her to the better land in infancy. She

united with the church May 12, 1872, and was always a consistent member. She was a great sufferer, but endured her many afflictions patiently, and was ready and glad to go to the rest prepared for God's people. Funeral was held in the Methodist Episcopal church in Joy, Illinois. O. E. Sade officiated and Reverend George D. Adamson assisted.

RUST.—Rachel M. Ward was born June 27, 1843, at Gladstone, Illinois; united in marriage with Jacob L. Rust September 3, 1861; to this union were born nine children, three of them having preceded their mother in death. She united with the church and was a faithful Saint. She was a great sufferer from cancer, but bore patiently. Services were held from the United Presbyterian church in Gladstone, Illinois; O. E. Sade officiating, assisted by Reverend French.

WHALLEY.—Brother William Whalley was born July 8, 1838, at Tarleton, Lancaster, England; died September 19, 1912; united with the church at Little Compton, May 25, 1884, ordained to the office of deacon March 24, 1886. He was highly respected where he lived, and was ever a loyal member of the church, laboring in his official capacity until incapacitated by the sickness preceding his death. He was ready and willing to go. A faithful wife and four grown-up daughters survive. Funeral services at the Little Compton chapel, in charge of H. O. Smith; sermon by H. W. Howlett; interment at Oak Grove Cemetery, Fall River, Massachusetts.

CLOTHIER.—Sister Agnes Helen Clothier was gathered home on Sunday, September 29, 1912, from the Merritt Hospital in Oakland, California, at the age of 79 years, 10 months, 17 days. She was a sister of Elder Gordon E. Deuel, of historic note. She was baptized at Nauvoo in early childhood by the Prophet, and was received on that baptism into the Reorganization by the Oakland Branch. She leaves three children as chief mourners. The services were simple, yet solemn and appropriate. Elder E. J. Clark made the prayer and the sermon was by Elder J. M. Terry.

HOVERSON.—Andrew H. Hoverson was born May 17, 1881. For a number of years he worked for Chittenden & Eastman, manufacturers of furniture. A member of the firm informed us that he was one of their best men. He united with the church in his boyhood days and so far as I have learned lived an upright, godly life. His spirit took its flight to a brighter and better sphere Friday morning, September 27, 1912. He leaves behind to mourn, but not without hope, his wife Alvena, two daughters, Neona Ruth, aged 5, and Pearl Elsie aged 3. Also his mother and three brothers, his father having died August, 1881, less than four months after the birth of his youngest son, Andrew, whose remains lie before me in this casket.

SMITH.—Effie Reynolds Smith, died September 28, 1912, at her home near Woodbine, Iowa. She was born May 12, 1884; was baptized in 1902 by Elder Fred A. Fry; married to Elder C. R. Smith April 24, 1908. Her life was one of truth and devotion to duty. She was an earnest worker, valiant and faithful, and when her feet touched the icy waters of death she had no fear, and exhorted her brethren and sisters to be faithful to the covenant. She was loved by all. She leaves husband, mother, three brothers, and two sisters. Funeral in charge of Elder J. A. Donaldson; song service in charge of Elder S. B. Kibler; sermon by Elder Sidney Pitt, sr.

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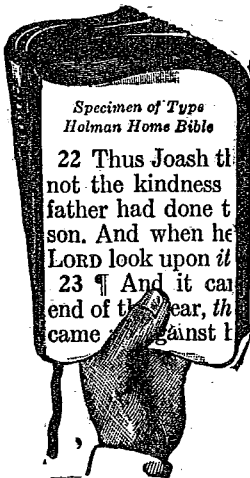
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THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, OCTOBER 23, 1912

NUMBER 43

Editorial

AT THE PLOW.

No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.—Jesus.

The Master, desiring to admonish quitters, made use of a very striking illustration. Almost anyone who has followed a plow, or watched others plow, can understand its significance.

The farmer, as he prepares to strike his initial furrow, erects or selects some landmark at the further side of the field, usually a pole or staff bearing some sort of a flag or ensign. He keeps his eyes steadily upon this landmark and drives directly toward it, and thus he secures a straight furrow.

CROOKED FURROWS.

But if he begins to look back over his shoulder every few seconds, and perhaps repent that he ever started, his furrow will be crooked. And if the first furrow is crooked all succeeding ones will be crooked. And these crooked furrows sometimes may be seen even after the grain is sown and has grown up. Sometimes they can be discerned even after the harvest. The only way to obliterate them is to do the work all over and do it right.

Thus with the crooked furrows that we make in life. Unless they are corrected, and our "first works" are done over again, they will be seen all our lives and may even appear after the harvest, on the other side of the resurrection, as a monument to the folly of those who have attempted to follow Jesus while looking back at the world.

In passing, we might note that in order to strike a true furrow the farmer must select a stable and reliable landmark. We have heard of one who tried to strike his furrow by an old white horse that was feeding on the further side of the field. But the horse did not stand still. He kept moving, and the result may be imagined. The world is full of crooked furrows made by those who are following changeable and uncertain guides—following the world with its fickle and passing fashions that change with every changing moon, or following human guides with their whims and notions. We have but to scan the history of the church during the "dark and cloudy

day" to see the results of following the erratic wanderings of irresponsible or corrupt leaders. But our God has set up an ensign, fixed, and unchangeable, by which we can shape our course.

KEEP OUT! DO NOT TRESPASS!

What did Jesus mean by the term "looking back"? Evidently we are not forbidden to look back over our past experiences, for sometimes that can be done with profit. The poet has said:

The joys we share to-day, when they have flown
Into the past upon their shining wings,
Are not from out our power wholly gone,

But shall refresh us like deep hidden springs.—D. H. Smith.

But there are those who make the mistake of trying to live in the past to the exclusion of activity and blessing in the present. It is impossible for us to reconstruct the past. The writer looks back to his boyhood days and sometimes wishes that he might live one of them over again. But it can not be. We may sing,

"Backward, turn backward, oh Time in thy flight,
Make me a boy again, just for to-night,"

until we are gray-haired, but time will not turn backward a single moment. Even if we could become young again, past scenes are for ever closed. The writer lived as a boy out on the free prairies. He could take his pony and ride all day over the virgin sod, out of sight of human habitation. But now the prairies are all broken up. Men have fenced them off into fields, and if he goes back to those old haunts he sees everywhere signs, "Keep out! No trespassing allowed."

As a boy, the good Lord unrolled before him the beautiful, flower-bedecked plains, and said, "Come in!" But now men have partitioned that fair domain, and fenced it, and put up their notices, "Keep out!"

Before everyone born into the world God opens the bright avenues of youth, and says, "Come in!" But when we reach manhood's estate and try to wander back again, we come to an impassable barrier, where it is written, "Keep out."

It is an impressive thought that we can not actually reconstruct and live over a single day of the past.

We can not reenact a single event just as it occurred. The past is for ever closed, except to the spirit-like excursions of memory. We must live to-day, and use to-day. We are journeying toward the future, not toward the past.

THE HAPPY SAINTS ARE THE BUSY SAINTS.

So we feel that those Saints are in error who lament the present and talk all the time about the good times they used to have fifty years ago, or twenty years ago, or perhaps only five years ago. They say that they do not have as good times as they used to have. They do not have such spiritual prayer meetings. They do not have such good sermons, nor such wonderful blessings. What is the trouble? Others are having a good time now! Others are having spiritual meetings! Others are enjoying the preaching services! God is blessing others with healing and many marvelous manifestations! What is the trouble?

Those people who are having a good time in the church now are at work now. Those people who are not having a good time are, as a rule, not at work. They used to be active. And in those days they had their good times. What is the moral? Get busy! If we would be happy we must be active. If we will not be active we must pay the penalty and be miserable. It is a clear proposition. Why hesitate about the choice? Get to work and press forward. Live now. Do not live in the past. God is willing to bless now. Meet him half way.

SUGGESTION AND AUTOSUGGESTION.

Some people are victims of suggestion or auto-suggestion. Human nature is ever ready to respond to suggestion. Half way up the mountainside you come upon a man who is toiling upward, with a pack upon his back. He is doing well, and will reach the summit, if no one interferes with him. You look him over dubiously, and say, "My dear sir, you are about all in. Your face is flushed as though you might be threatened with apoplexy. Your heart is pounding—are you not afraid of heart failure? You will never reach the summit. It is a long, hard climb, and not worth while."

Sure enough, he does have heart failure. He looks at the summit, and it appears to be away up in the clouds. He sits down on his pack and holds his head in his hands for a while, then gets up and starts down hill—down and out. What did it? Your suggestion.

It is that way in the church, with some people, they are either discouraging others or being discouraged by others.

Why not reverse. Try this plan. You meet this man toiling up the mountain, and you say, "Well, you are getting along all right. Take it by short

stages, within your strength, and you will make it all right. Others have reached the summit, who were no stronger than you, and you can do what others have done." And he goes on with renewed courage. That is the divine plan in gospel life as well:

Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet lest that which is lame be turned out of the way.—Hebrews 12: 12.

Autosuggestion is simply a suggestion originating in one's own mind. Suppose you are the one who is climbing the mountain. You are getting along very well, until you begin to grumble, and say, "I am sorry that I ever started. I am not cut out for hill climbing. I feel awfully tired. I am sure I will never, never reach the summit."

And you do not reach the summit.

But if you keep a stout heart, and say, "Others have been over worse roads than this. I can make it all right. I will go by short stages. One step at a time does the work. Presently I shall reach the summit"; if you do this, the chances are that you will get through all right, especially if you have a strong friend along to help you.

In spiritual work, Jesus has promised to be such a friend. He has said that he will never leave or forsake us. Paul catches the import of that promise, and declares: "If God be for us, who can be against us?"

PAUL'S POLICY.

So Paul resolved that he would not sigh and lament. He would not try to live in the past. He would not look back. He tells us:

This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Philippians 4: 13, 14.

How much better this is than the policy that is sometimes pursued. When Moses came down out of Midian, he found the Israelites slaves. They were scourged to their heavy toil all day long, and so poorly fed that they had not vitality enough to resist. He led them out of bondage and struck a course toward the promised land. But they were scarcely out of sight of Egypt before they began to lament and look back. They reproached Moses for having brought them out into the desert to die, and said: "We remember the fish, which we did eat in Egypt freely; the cucumbers, and melons, and the leeks, and the onions, and the garlic."

At the very time when they should have looked forward, they were looking backward. Do we as Latter Day Saints ever make that mistake? God has set us free under the gospel law, under the rule, "Ye shall know the truth, and the truth shall make you free." Do we press forward in the redemption of Zion? or do we pause and lament?

This was what Jesus had in mind. He was speaking about those who start out to serve him, put their hand to the plow, as he expressed it, and soon repent of their choice, or become discouraged, and begin to look back. Such, he says, are not worthy of the kingdom of God. Let us not make this mistake. Let us take fresh courage and press on, our eyes upon the standard, and then our furrows will be straight and our work acceptable.

ELBERT A. SMITH.

NOTES AND COMMENTS.

NEWSPAPER NOTICE.—We have received copies of the *Burlington (Iowa) Daily Gazette* containing favorable notice of the efforts of Brother O. R. Miller at that place. The brother has also been successful in getting a number of columns in these issues. This is good publicity.

Brother Joseph Arber had a lengthy statement in a late issue of the *Peoria (Illinois) Journal*, in which he set out the claims of the Reorganization in an able manner.

Brother Richard Baldwin's work in Cleveland during the summer was well received and noticed by Cleveland papers, as shown by copies and clippings sent to our office.

The Public Press, New Albany, Indiana, for October 1, contains a splendid editorial concerning the Reorganized Church, its history, work, etc. This comes from the field in which Brother John Zahnd is so active, along with others, and gives evidence of good work.

HUNT-SPRINGER.—Bishop C. J. Hunt has issued an open letter to Reverend G. L. Springer, pastor of the Evangelical Church, Harlan, Iowa, in which Brother Hunt analyzes the methods of Reverend Springer's attack on the Reorganized Church, and challenges him to debate a series of five propositions submitted, at Harlan. We await developments with interest.

Hymns and Poems

Selected and Original

I'd Rather Be---

I'd rather be a Could Be,
If I can not be an Are;
For a Could Be is a May Be,
With a chance of touching Par.

I'd rather be a Has Been
Than a Might Have Been by far;
For a Might Be is a Hasn't Been,
But a Has was once an Are.

Also an Are is Is and Am,
A Was was all of these;
So I'd rather be a Has Been
Than a Hasn't, if you please.

—Anonymous.

Nothing is in Vain.

Nothing is in vain—
Not a flower blooms to die
'Neath the shade or open sky,
But is found by some lone eye;
It will bloom again;
For the thoughts of God shall be
Lasting as eternity.

Not a sweet-voiced bird
Lives and sings and flies away
But some heart is gladdened; nay,
Not the music of a day
Passes all unheard,
Still there is an ear that hears
All the music of the years.

Not a kindly deed
That a loving hand has wrought,
Not a soul-born word, to naught
By the cankering years is brought;
Not a truthful creed
In forgetfulness long lies,
It must grow where falsehood dies.

—Columbian.

Be Strong.

Be strong to hope, O Heart!
Though the day is bright,
The stars can only shine
In the dark night.
Be strong, O Heart of mine,
Look towards the light!

Be strong to bear, O Heart!
Nothing is vain;
Strive not, for life is care,
And God sends pain;
Heaven is above, and there
Rest will remain.

Be strong to love, O Heart!
Love knows not wrong;
Didst thou love—creatures even,
Life were not long;
Didst thou love God in heaven,
Thou wouldst be strong!

—Adelaide A. Proctor.

Improve the Time.

Be wise to-day; to-morrow's sun
In brilliant splendor may arise,
And find thee with thy work undone,
With lifeless, cold, unseeing eyes;
Neglect no duty in the way,
Be wise to-day! Be wise to-day!

Be true to-day; the crooked mind
A labyrinth of mischief makes;
When lost therein, 'tis hard to find
The path of rectitude, when wakes
The outraged sleeper, Conscience. Nay,
Be true to-day. Be true to-day!

Be kind to-day; the flying years
Shall bear dear ones to homes above;
For late may be to-morrow's tears,
To-morrow's tardy words of love;
The moments pass so swift away,
Be kind to-day! Be kind to-day!

—Selected.

Original Articles

ABOUT THE KIRTLAND TEMPLE.

Just a little sketch of the temple and some phases of the work of the attendant.

The building has often been described, and possibly some exaggeration indulged in regarding its dedication and preservation. But there are some remarkable things about the old structure. Naturally, because of its sturdy construction, the building should stand a couple of centuries after its erection; but so should have the Nauvoo Temple, and where is it? In returning from General Conference in the spring, I stopped at Nauvoo, and took in the "sights." Where that \$1,000,000 structure once stood, now there is a vineyard, not one stone in the place where the builders originally laid it; so some protection may have been over the Kirtland edifice, but the Lord has not protected it from natural decay. I believe it has been ordained that it shall go the way of all the earth; it shall change and decay and eventually pass away; but I believe the Lord has decreed it shall not, by the violent, unhallowed hand of man for ever perish from the earth. Thousands of dollars have been spent in repairing the building at various times. After the exodus of the Saints from Kirtland, the temple practically stood open, apparently protected by no one, and so it became the prey of the relic hunter. The pulpits were pillaged, the communion tables rent from their places and broken up, much ornamental woodwork pried off and carried away, and the seats on the second floor torn up and thrown in the basement, so there would be more room for the unhallowed dancer of the town!

Vulcan has skillfully and repeatedly forged his bolts of destructive light, and with unerring aim, hurled them at the temple's tower, where they have crushed and rent asunder the towering timber, but He who stilled the wild winds and waves seems to have commanded heaven's artillery, "Thus far shalt thou go and no further," so to-day the pinnacle of the temple still points as the finger of God to the heavens.

One time, so a tradition informs us, man, in his bigotry and sinfulness, in the dead of night, forced a fiery fagot into the temple's sacred side, but the angels of God, who never sleep, aroused a sleeper, and the torch was plucked from the wound and the wound healed. So on Kirtland's verdant hill stand these sacred, sturdy, stately walls, magnificent monuments of the skill, sacrifice, and devotion of a people of the past, whose bodies have crumbled to dust, but whose pioneer efforts have borne abundant fruit, and to-day the gospel is firmly established in the hearts and minds of tens of thousands.

The lettering on the west pulpits is as follows:

"P. E. M." on the apron of first tier, which apron can be raised and is the communion table. These letters signify "Presiding Elder of the Melchisedec Priesthood." Next tier, "M. H. P.," Melchisedec High Priest. "P. M. H.," Presiding Melchisedec High Priest. "M. P. C.," Melchisedec Priest Council. The next the last tier, marked "P. M. H.," is where the Presidency sat, and it was on the breast-work of this pulpit where Christ appeared, also Elijah. As Christ stood there, he uttered this prophecy, "The fame of this house shall spread to foreign lands." No such prediction was ever made of the Nauvoo edifice, and it was of a much more imposing appearance. This temple had to stand to fulfill that prediction! The visitors to the building are requested to register their names and where they are from, before they are escorted through the structure. There are six of these books here in the register room, dating from 1866 to the present time. These six books are six witnesses to the unqualified truthfulness of that Christ prophecy, for many lands have sent visitors to see the temple, and post cards of various parts of the building are sent everywhere by visitors. The first name on the oldest register, of 1866, was that of our Joseph Smith, but some one has cut it out; is so stated on the fly leaf of the register. The next name is that of the late W. W. Blair, counselor to President Joseph Smith. Elijah Banta, I believe a member of the Bishopric while living, follows. The work of the Reorganization has been to build up the waste places of Zion, so six years after the Reorganization began its heaven ordained work, the leaders of the church manifested their interest in the neglected old house of the Lord by visiting it, and to-day it has been largely restored to its original plan, and is carefully guarded.

Some interesting notes have been made by visitors, in the registers. Here is one: "June 14, 1878. Horace Benton, graduated from the Western Reserve Teachers' Seminary, taught by Dr. A. D. Lord, in this temple, 1845."

As the late President James A. Garfield's home was at Mentor, three miles from Kirtland, of course his name is in one of the registers. A lady member of the Utah Church was here a few days ago to visit the building. She said her grandfather, who was a fine cabinet maker, did most of the work on the pulpits. He would do the carving at night and during the winter months. She was entirely ignorant of the claims of the Reorganization, and I had an interesting conversation with her, before a number of other visitors. She emphatically stated that she did not believe in polygamy! Many Utah elders are visitors. Last October, the Tabernacle choir, two hundred strong, on their way to New York, were visitors. *The Deseret News*, official organ of the Utah Church, had about a column and a

half in description of the visit. As a result of the courteous treatment we gave them, here are a few quotations from the *News*. "Impressive visit to Kirtland. Reorganized Church gives a kindly welcome. When Evan Stephens raised his baton and the members of the choir joined in singing the grand old hymn (We Thank Thee, oh God, for a Prophet,) many were overcome with emotion, and tears flowed freely. At the time of the arrival of the visitors, from Utah, services were being conducted by the Reorganized Church, which is now in possession of the building and grounds, but the service was temporarily suspended to permit the visitors to enter and take seats in the temple. Elder C. E. Miller, presiding elder of the Kirtland District, was in the pulpit, and he took occasion to welcome the Utah visitors. He told some of the history of the building. . . . When asked if he objected to them singing, replied, 'We would object if you didn't sing.' The temple is in a fair state of preservation, and is maintained by the Josephite Church. The people are very choice of the building, and seem to revere the spot where Joseph Smith proclaimed many of the most remarkable doctrines of modern times. Elder Miller said that while there were points upon which the Reorganization differed from the Utah Church, yet he said, there were many points upon which they are united, and he preferred to dwell upon these points."

Here are a few extracts from the *Cleveland Leader* regarding the choir's visit. "Mormons revisit scenes of defeat. Two hundred members of big choir spend afternoon at Kirtland; dissenting branch of sect give up edifice for day to Smith's followers. Reverend C. E. Miller, the present pastor, gave an address of welcome, in which he said he preferred to dwell on the points of union rather than those of difference between the branches of the church. Then he gave them permission to sing." When the temple was completed, rules were adopted to govern those who were in it and those having charge of it. Provision was then made to conduct visitors through the building. One of the rules was that no one should be permitted to enter the pulpits except those holding the priesthood. I have tape across the entrances to the pulpits, and almost invariably the Utah elders wish to enter the sacred desks, and ask why they can not, and when I reply that only those holding the priesthood are permitted according to the original rules adopted, it has a peculiar effect on some of them!

The Bishop had three coats of paint applied to the outside woodwork last fall; it should be painted inside also, which I suppose will be done when the church is able.

Mr. Rockefeller has been here I believe the tenth time this season. Mr. Dooley said to Mr. Hennesy:

"Hennesy, what would you do if you had Rockefeller's money? Mr. Hennesy replied, "I would start a little laundry." But Mr. Rockefeller has anticipated Mr. Hennesy, as he does not believe in tainted money and invariably makes an offering of a new dollar bill! All the money he carries is apparently just from the mint. C. EDWARD MILLER.

WILLOUGHBY, OHIO, September 16, 1912.

A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 37.

BY S. W. L. SCOTT.

NO ANALOGY.

Questioning the genuineness of the revelation, Mr. Traum says, pages 259, 260:

The Josephites doubt the genuineness of the revelation on polygamy because of the lapse of time between its being issued and when it was publicly announced. How is it that they can strain at the gnat and swallow the camel?

Why, bless you! We see no parallel in the two cases at all. The one a revelation containing the expressed sentiments of Joseph, and uttered at intervals over *his signature*, and the other, a purported authorization of the establishment of an institution of "*polygamy*, utterly at variance with his *teachings*, and repugnant to the *law* which was given through him for the conduct of the church. Reasons are *cogent* for the *suspensions* we have, of the authenticity of the polygamous document, and the *genuineness* of the prophecy foreshadowing the rebellion.

WAR PROPHECY.

Continuing at the bottom of page 260, Traum philosophizes thus:

Taking the prophecy as descriptive of the Civil War, it did, as a matter of fact, begin in South Carolina, but it required neither a prophet nor the son of a prophet to forecast such a contingency. That the South should be arrayed against the North was inevitable from the community of interests. That the South should solicit aid from England was in the nature of things to be expected, for the South furnished the raw material for English mills. But that war was poured out on *all nations*; that the Saints should stand in holy places and *not be moved*; that God should make a *full end of all nations*; that *Great Britain* should call upon other nations to defend her; that *slaves* should rise up against their masters—have neither circumstantially nor particularly come about.

The "prophets and sons of prophets" were directly opposite of the "contingency." Political sagacity looked the other way. They prophesied "peace," while the inspiration of God pictured the horizon aglow with consuming wrath.

"The community of interest" between the North and South *yet exist*, and from that simple consideration no one is *now* prophesying conflict. The brigadier generals in the Confederate Army made fortunes as lawyers in northern cities. The rivers of the South *now* turn the mills of New England capitalists. The old lions of war,—Forts Sumter, Moul-

trie, Pickens, and Hamilton, *now* sleep on their iron paws. Instead of raising money to keep enemies out of New York harbor, raising it among the southern people to erect Bartholdi's "Liberty enlightening the world," on Bedloe's Island. "The community of interest," *now*, affords no one the grounds to prophesy a conflict.

Elder Traum concedes the effort of the Southern Confederacy to obtain recognition of "Great Britain," "the acknowledgment of the Confederacy as *legal*" through the commissioners which the leaders of the South appointed,—"William L. Yancy, and afterward Mason and Slidell."—History of Civil War, page 198. This prophecy plainly foretells, and the critic could not deny this without throwing himself back upon his schoolmates as a perverter of facts. He continues: "But that war was poured out on all nations"; the prophecy does not intimate that at the time Traum wrote his book that war "*was* poured out on all nations," but the prophecy says: "the days will come that war will be poured out on all nations *beginning* at that place," from that time forward war would be a visitor to all nations. Elder Traum failed to open his common-school books, and history when penning this line. "In 1862 to 1864, France and Mexico were at war." "Prussia and Denmark engaged in the Schleswig-Holstein War 1863." In 1864, Austria joined Prussia in that war, and "Austria was compelled to withdraw (1866) from the Confederation." In 1870; 1871, war between France and Germany. War was concluded between Abyssinia and Egypt, 1876. Guatemala and San Salvador, 1875, 1876. In 1877, civil war in Morocco, Russian-Turkish War 1878, English-Afghan War 1877-1879. War between Chili and Bolivia, 1878 to 1880. Civil war in Spain, 1878 to 1880. In 1866 war between Spain and Chili in South America. Revolution in Uruguay in 1868, followed by another in 1875. War between Brazil and Paraguay in 1862, followed by another in 1868. The Spanish-American War in 1898,—the Cuban invasion and "Filipino" conquest. The destruction of the Boer Republic in South Africa, by the English Army, the Russo-Japanese conflict, the latter three within Elder Traum's memory, with the terrible battles now, 1911, on in Mexico, and many more which we will not pause to transcribe. We glean the foregoing from our common school history, public press, and the History of the World, by Lardner, LL. D., 1885. More than vindicated are the terms of the prophecy, and war *continues* to be "poured out" in the very face of prophecies to the contrary on the part of our critics. The sentiments of the times are against prophecies of continued war, yet Joseph Smith prophesied in 1831, "I the Lord . . . willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand,

when peace shall be taken from the earth."—Doctrine and Covenants 1: 6.

Political seers and church statesmen have prophesied just the reverse of this. In 1889 Doctor Thomas, of Chicago, prophesied as follows: "The sixteenth century saw the greatest artists, the seventeenth the greatest writers; the eighteenth the greatest reasoners, the nineteenth has given, and will give great seers and prophets; but in the twentieth century wars will be dead; the gallows dead; men will be one to another; the life of the Spirit will reign; you shall be my brother, and, God my Father." See *Inter-Ocean*, 1889. Elder Traum is aware that Prince Albert's peace conference and exposition in London, when that world-metropolis was illuminated for the purpose, just after the Crimean War, was the crystallization of the *world's* peace sentiments, and was *followed* in a few years by the crushing of Denmark, by the slaughter at Sadowa, and by the Franco-German War, wherein all records of quick destruction were surpassed, and the Hague conference itself was shortly followed by the wanton destruction of the Boer Republic, and the Russo-Japanese conflict was brought on through the aggression of the almost boundless empire whose czar had called the peacemakers together; yet over against the *official cry* of "peace, peace, peace," twice, or thrice, on the part of the International Parliamentary Peace Union, the revelations of this so-called "ignorant man" go marching on to fulfillment. Traum continues: "that the Saints should stand in holy places, and not be moved." It does not so read. "Wherefore stand ye in holy places, and be not moved until the day of the Lord come"; is the proper reading. It is a *command*, and entreaty, wherefore, for this reason, or in view of all the trouble in the foregoing, be firm in the faith, is the sense of the statement, and whether the Saints obeyed, or disobeyed the command, affects not the prophecy. In 1 Thessalonians 4: 18, after the notable prophecy of Saint Paul on the second coming of Christ, and the translation and resurrection of Saints, he entreats them, "Wherefore comfort one another with these words." Whether they did so, or not, does not affect the prophecy nor its fulfillment.

Traum continues: "that God should make a full end of all nations"; the prophecy does not read that way. "And *thus* with sword and by bloodshed, the inhabitants of the earth shall *mourn*; and with *famine*, and *plague*, and earthquakes, and the thunder of heaven, and the fierce and vivid lightnings also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, UNTIL the *consumption decreed* hath made a full end of all nations," is the proper reading. A continued manifestation of these

divine judgments is contemplated *until* the "consuming" process makes a full end of the nations. The prophecy of Isaiah with reference to the establishment of the latter day work,—the Lord performing his "strange act" says:

For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a *consumption*, even determined upon the whole earth.—Isaiah 28: 21, 22.

Traum's criticism sweeps Isaiah's prophecy off the map, for the decreed "consumption" has not yet made an end; that is, has not "particularly come about." Traum persists in misrepresenting, thus: "that Great Britain should call upon other nations to defend her." The prophecy does not read that way. "The Southern States will call on other nations, even the nation of Great Britain, as it is called, and *they* shall also call upon other nations in order to defend *themselves* against other nations," is the proper reading. Traum has it, "that Great Britain should call upon other nations to defend *her*." In the first place, Great Britain is not "they." Traum must look at his grammar. The rule governing says, "A pronoun must agree with its antecedent in gender, number, and case." The antecedent of *they* can not be Great Britain. He changes *themselves* to *her*. But the Southern States *did* call upon other nations. We have cited the historic statement, that "Yancy, Mason, and Slidell were sent by the Southern Confederacy to foreign nations, and we can now cite the following:

At the end of the first year of the war the Confederate States had been recognized by the leading governments of Europe as a belligerent power. This continued unchanged to the close. Mr. Mason became our representative in London, Mr. Slidell in Paris, Mr. Rost in Spain, and Mr. Mann in Belgium. They performed with energy and skill the positions, but were unsuccessful in obtaining our recognition as an independent power. . . .—The Rise and Fall of the Confederate Government, by Jefferson Davis, p. 367.

The prophecy does not warrant the conclusion that "war poured out on all nations beginning at the rebellion of South Carolina," shall *flow out* of the war with the States, or be the direct results of that affair; but that the terrible conflicts of war would not terminate with this civil war.

Traum breathes out as follows: "that *slaves* should rise up against their masters." The revelation does not read that way. "And it shall come to pass after many days slaves shall rise up against their masters, who shall be marshaled, and disciplined for war," is the correct reading. But he continues, "have neither circumstantially, nor particularly come about. Now, had he added "that I know of," would it not have been a chain of gold, as an ornament around his theory, instead of a *noose* which

will *strangle* him, and his theory, metaphorically speaking?

Slaves *did* "rise up *against* their masters." They were "*marshaled and disciplined for war.*" Lardner's History of the World, page 641, says: "Before the close of the year, (1863) serious inroads had been made into Confederate territory. Over fifty thousand negroes had enlisted in Union armies, and behaved well." "Fifty thousand" negroes had joined the Union armies, against their Confederate masters, before the war was half concluded.

Booker T. Washington says: "When the long and memorable struggle came between union and separation, when the negro knew that victory of the Union army meant freedom, and defeat his continued enslavement, although *enlisting by thousands*, as opportunity presented itself, to fight in honorable combat *for the cause of the Union and liberty*, yet when the suggestion came to burn, or massacre, he chose the better part."—The Future of the American Negro, by Booker T. Washington, p. 129.

Other evidence could be cited, but this lets Mr. Traum down and out, in relation to the summarized points. I must, however, say, that his attack is like a parenthesis; it may be read in a low tone of voice, or altogether omitted without injuring the sense.

Elder Traum says of the word *remnant*, page 261:

As to the word *remnants*, no one knows what that means; but allowing that it means "the Lamanites," the Indians, there was no change in Indian habits and methods of warfare.

The document doesn't say anything concerning the "change in Indian habits and methods of warfare." It says, "the remnants who are left of the land shall marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation." Elder Traum has been a very partial student of his country's history, if he has not seen the accomplishment of this feature of the prophecy in the savage outbreaks of the American Indian. So long embittered against the Government on account of mistreatment by officers, that they scarcely remained true to the conferences and treaties made with them. But as Traum attacks Elder Blair's argument by omitting his evidence, here is what he said:

And "the remnants who are left of the land, [the Indians], will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation." This is precisely what has been done. The Indians *did* "marshal themselves" against the whites as early as in August, 1862, and they have been waging war against them from time to time until the present. The massacre in Minnesota, which took place August, 1862, was a terribly cruel and heart-rending affair. Two thousand persons were barbarously slaughtered in a few hours. Nameless outrages were perpetrated; and the losses sustained, pecuniarily, by the Government and by individuals, amounted to over \$25,000,000. A writer has graphically said:

"From the landing of the Pilgrim Fathers on the rockbound

coast of New England, in the winter of 1620, until their descendants had passed the center of the continent, and reached the lovely plains of Minnesota, no exhibition of Indian character had so afflicted and appalled the soul of humanity, as the fearful and deliberate massacre perpetrated by them in August, 1862. . . . The blow fell like a storm of thunderbolts from the clear, bright heavens. The storm of fierce, savage murder, in its most horrid and frightful forms, rolled on. Day passed and night came, until the sad catalogue reached the fearful number of *two thousand* human victims, from the gray-haired sire to the helpless infant of a day, who lay mangled and dead on the ensanguined field. . . . In two days the whole work of murder was done, with here and there exceptional cases in different settlements. And, during these two days, a population of *thirty thousand*, scattered over some eight counties, on the western borders of the State, on foot, on horseback, with teams of oxen and horses, under the momentum of the panic thus created, were rushing wildly and frantically over the prairies to places of safety."—Indian Massacres.

The Indians "marshaled themselves" as foreshown in the prophecy,—no whites having a hand in that matter. The bad treatment which they had received from the whites—the Indian agents and traders in particular—had much to do in causing these outrages,—it made them "exceeding angry,"—yet, as said before, the whites had nothing to do in *marshaling* them, or directing them in their sanguinary work.

These Indian wars are *costly* as well as cruel; and hence, in more ways than one, are they "a sore vexation" to our tax-burdened nation. It has been reported that for every Indian captured and killed during some of the Indian wars since 1862, it has cost the whites the lives of nine white men, and \$5,000,000 in money. This may be a slight exaggeration, yet it is probably not far from the truth. The enormous expense, with the loss of human life, and the various perplexities connected with these wars, and the whole Indian question, are sources of "sore vexation" to the whites, and from which there are no prospects of speedy and permanent relief.—Joseph the Seer, pp. 183, 184, Plano edition.

Elder Traum is mute concerning that part of the prophecy which says, "that the cry of the Saints, and the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth." He knows where that was delivered, the blood of the Saints had not been shed, and he also knows that it was fulfilled in the cruel massacre of Haun's Mill, and Carthage, Illinois, when the blood of innocent men, women, yea, and little, prattling babes, cried from the earth to the Lord of Sabaoth, and Jesus says: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"—Luke 18:7. When justice can be found nowhere else, who is the court of last resort?

A DAMAGING STATEMENT.

Elder Traum, quoting Elder Blair's statement touching Brigham Young's foreseen leadership of the church says:

It requires just a little stretching of the imagination to think of a prophecy in the *subjunctive mood*. The "if" in that so-called "prophecy" forbids calling it a prophecy, and even "if" it were justly entitled to such recognition, we can find Mormon authority for believing that Brigham Young was the one power that enabled Mormonism to survive those perilous days following Nauvoo.

If Elder Traum condemns prophecy because of the subjunctive mode, or "if" being attached then away goes the great volume of prophecies in the Bible. Isn't he sweeping in his moral deductions? The Antis stand with him here also. Let him try Moses' prophecy in the twenty-sixth chapter of Leviticus with this mighty tester. He will find *nine* "ifs" in that chapter. In the twenty-eighth chapter of Deuteronomy Israel's temporal doom is sealed by *two* "ifs." *If* thou shalt hearken diligently, etc., "I will set thee on high, above all nations. *If* not, thou shalt be the tail and not the head." Isaiah and Jeremiah and replete with the sign of the subjunctive. In the New Testament it is met with frequently in the prophecies. Jesus says: "*If* I depart, I will send him (the Comforter) unto you."—John 16:7. Again, "*If* ye love me, keep my commandments, and I will pray the Father and he shall give you another comforter," etc., 14, 15, 16. Again, "*If* I go and prepare a place for you, I will come again and receive you unto myself."—Verse 3. Of these blessings he says: "And now have I told you before it come to pass, that when it come to pass, ye might believe."—Verse 29. Does the "*if*" forbid calling these statements prophecies? Hard pushed, indeed, for criticisms.

RESTORATION OF ISRAEL.

On pages 261, 262, Traum soliloquizes thus:

"He also," says Blair, "by the Book of Mormon and direct revelation, proclaimed that soon after that book came forth the Lord would speedily prepare the way among the nations for the restoration of Israel and Judah to their lands," which has not been recorded by history, "that faithful chronicler," unless by the same kind of Mormon proof it can be shown that the "unspeakable Turk" is of Israel or Judah, for the Turk still holds Canaan.

"Joseph predicted," continues Blair, "that his seed, his posterity, would be called to fill his office, and plead the cause of injured innocence," and, using Joseph's words, says: "While water runs and grass grows; while virtue is lovely and vice hateful, and while a stone points the sacred spot where a fragment of American liberty once was, I, or *my posterity* will plead the cause of injured innocence until Missouri makes atonement for all her sins—or sinks disgraced," etc. This *et cetera* in the "revelation" reads "degraded and damned to hell, 'where the worm dieth not, and the fire is not quenched.'" The words of "my posterity" are italicized by Blair as if he were conscious that "I" had not done his part to fulfill this dire prophecy, and he fails to show where "my posterity" has plead the cause of injured innocence on Missouri soil. Surely "my posterity" has done nothing from the year 1844 to 1860, and there is no record where this son of the eloquent prophet has ever beseeched either the Federal Government or the State of Missouri in the interests of "injured innocence." Until this is done, or Missouri is "degraded and damned to hell," "the faithful chronicler" will not attest the glowing success of the would-be prophet. And yet this prophecy is as true as any that the "prophet" ever uttered. The silence of "my posterity," and the survival of Missouri as a State, which to date has escaped the terrible end threatened by this vindictive prophet, unite in pronouncing the prophecy an empty boast, and the prophet a fraud.

The reckless—shall I say it? “gall” displayed in these feints, is remarkable. Please indulge me, and I will tell the readers who Traum, and his fellow invaders, remind me of:

I once heard of a man who by ways that were devious and by tricks that were vain became indebted to almost every person in the community and then made an assignment, with no visible assets to discharge his obligations. His outraged and incensed creditors met and in their anger and desperation determined to cut up his body and parcel it out among themselves as a punishment and in part payment of his debts. At this juncture a man stepped forward and said, “Gentlemen, as his largest creditor, I demand his gall.”

Our friendly critic surely owes a large apology for the courage he manifests, and the independent mind exhibited in bracing himself against facts so patent and well authenticated. “History, that faithful chronicler of events,” *does record the fact of Israel's returning to the land of their fathers, and in so doing bears incontestable witness to the truth of the Book of Mormon, translated by Joseph the Seer. The following from the Pittsburg, Pennsylvania, Dispatch, and from a correspondent, appearing in that journal, is confirmatory of progress in the Holy Land:*

JERUSALEM, July 12, 1889.

Thirty thousand out of the forty thousand people in Jerusalem are Jews. The Turkish Government, which has for ages prohibited them from living longer than three weeks at a time in the Holy Land, is, under the influence of foreign governments, relaxing its restrictions; and at present the Jews are coming here by the hundred. They are engaging in business, and they now control a great part of the trade of Jerusalem. Some of them feel that the day when the prophecy of the Bible that they shall again inhabit their land shall be fulfilled is at hand; and one curious tribe from southern Arabia claims to have received a revelation that they must leave their desert country and come back to Palestine. These Jews have lived in Yemen Arabia for the past 2,500 years. They are of the tribe of Gad, and they left Palestine 700 years before Christ was born. They are bringing with them many valuable documents which prove their origin, and are engaging in agriculture near Jerusalem. The persecution of the Jews in Russia and Austria is driving many of them here, and there are also large numbers of Polish and Spanish Jews in Jerusalem. The time of Jews remaining in Palestine has been extended, and the restrictions upon their residence in Jerusalem have been practically removed. A half century ago there were only 32 Jewish families in all Jerusalem, and the number in all Palestine was only 3,000. Now there are nearly 50,000 in the Holy Land, and three fourths of the population of Jerusalem is made up of them.

“The young man” of Zechariah 2:1-4 was commissioned by the angel to announce, “Jerusalem shall be inhabited as towns (plural) without walls for the multitude of men, and cattle therein.” So it is noted that the Spanish Jew, and Polish Jew, and other nationalities of the Jews, dwell in different parts of the city, thus constituting Jerusalem a city of towns, “without walls.”

An act of the British Parliament in 1830, for the emancipation of Israel from Gentile restrictions,

favoring their redemption from social ostracism and political proscription, was the *first* ray of light darting above their horizon since they signed the death warrant of their Messiah. When the earth quaked, and the sun was veiled in darkness, their nation shaken to its center, and the constellation of their political existence was hurled from the firmament, they have had to their lips the cup of the wrath of God poured out without mixture until the beginning of the end in 1830, when the Book of Mormon made its appearance, announcing the *preparation among the nations* for their redemption. Since that time, almost the entire collection of settled governments of the earth, have recognized the citizenship of the Jew. In 1851, the homesickness of the Jew began to turn him toward the father land, as the following shows:

The late projects of two eminent European Jews, Rothschild and Sir Moses Montefiore, the first to purchase Jerusalem and its environs, as a refuge and home to all Jews, wishing to return to a land consecrated by a thousand sacred associations; and the other to secure by a sort of lease, the possession of several towns and villages, held sacred by the Jews, for the purpose of colonizing there the children of Israel, may indicate one means by which Israel may be reinstated into more than his original civil privileges. Sir Moses is at this time on a mission to Saint Petersburg, to negotiate with the great Autocrat of the North, that the Jews of Russia, against whom a barbarous edict had been issued, should be permitted peaceably to emigrate. Sir Moses writes that “he has been graciously received by the Emperor,” who has favored his wishes to visit his brethren of the dispersion in Russia, and consented to the emigration of ten thousand to Palestine, or some other settlement which Sir Moses may fix upon. The British Government recently appointed a consular agent to be stationed at Jerusalem, with instructions that he should, to the utmost of his power, afford protection to the Jews. The Emperor of Austria has recently issued two ordinances in favor of the Israelites, conferring on them unwonted privileges.—Hand of God in History, Hollis Read, M. A., pp. 335, 336.

(To be continued.)

♦ ♦ ♦ ♦

THE BEST BOOKS AND HOW TO STUDY THEM.

There are many advantages to be gained by the proper reading and study of good books. The person who does not read has not learned to think properly of things past nor of things at a distance from him.

In order to get a clear understanding of just what the writer or author is writing about, it is necessary that the reader should have a clear head, a sympathetic heart, and a lively fancy. His mind should no longer be absorbed with things immediately surrounding him. He pictures before him the scenes of the writer.

WHAT SHALL WE READ?

Answer, one or two of the standard works in each department of literature; after that choose the

books that best suit your bent of mind. In so doing you may know something of many things. By knowing the best standard writers much time and study will be saved. In English literature, study Shakespeare, Bacon, Milton, Gibbons, Burns, Scott, Carlyle, and Emerson. If you haven't time to read and study all, read at least one of these authors. Study his works well. Confine your attention to that which best suits your capacity. Choose books that are interesting, those that make you to think; those that fit you for everyday duties; that cause you to act as well as to think.

History teaches high examples for your imitation. A good poem will refine and elevate your taste and fill your mind with beautiful forms. A good book may make you more cheerful, sympathetic, and more appreciative of what is beautiful and what is good and noble to follow.

HOW SHOULD WE READ BOOKS?

Learn something about the author; locate him. Read the preface. Take a comprehensive view of the table of contents, as it maps out your route of travel. Give your whole attention to what you read; it represents the author's best thoughts. Follow him closely, understand him clearly, enter into all his feelings. Some can understand a book best by hearing it read aloud. Be sure to note the most important thoughts as you read. Keep a notebook and write down your most important thoughts. If you own the book you may make notes with a pencil on the margin.

Nearly all great scholars have been note takers. Write out in your own language what you have learned. Save your best thoughts before they leave you. Writing your thoughts will help fix them on your memory. Talking over what you read also will help you to remember what you have read. Apply the results of your reading to everyday duties. Imitate the author's manner of thinking. Apply the qualifications that were required to gain success. This is the reward of studiously reading good books.

Skimming over gossipy literature without some method in view is like sifting dust heaps for pearls.

THE READER.

Mankind has a desire to know what others are doing. If they can not see they like to imagine what others are doing. They want a narrative or story. History and biography should satisfy, but they do not always do so. History treats too much of great political events and biography of great geniuses, and not enough about the common people, and what they are doing. How interesting is the story of the prodigal son.

Books to please the children must be very simple and also wonderful. The good people very good, the

bad very bad; later all their books must contain an adventure; later they must be more devotional and talk of beauty, love, and deliverance.

Some love the detective story because of its activities and excitements. Some now begin to feel that the real world is stranger than fiction, and begin the study of man, or human character. How noble is God's creature. In this we learn not only our duty to God, but to ourselves and to others. Here the Holy Scriptures are our highest authority.

We may read histories, biographies, and about everyday people, like ourselves, tempted as we are who may be models or warnings to us. The youth wants to read a moving picture story of this bustling, work-a-day world, with its interesting scenes and incidents, a variety of characters, all playing their appropriate parts. He studies their motives, also the results. He observes vice and virtue, like wheat and tares growing side by side, also selfishness and benevolence and their rewards. Sooner or later he will become acquainted with the dark side of wrong doings, and those who deceive.

The tired laborer often reads for recreation, which should not only rest but educate, and nerve us up for the duties of life. Think how much happiness one good book may give to mankind. A good writer in love with his subject will picture his characters so plainly they will put one in memory of similar persons.

Humor is a good tonic and will also be used in good books occasionally. If we would teach, we must also please.

History gives us the motives, actions, and manners of men of other ages. It deals with the most striking and lifelike characters of great men, along with a few ordinary mortals. The true historian passes along among the dry bones and makes them live. You do not soon forget their activities.

Read only the best histories. The human mind is not a bag to be filled with knowledge.

Nothing is better for the imaginary minds of the young boys and girls than to read the life descriptions and deeds of our noble men and women. Read the thrilling incidents in history and the striking characters in biography. If the teacher would only explain the plan of the book and then graphically, vividly, and even dramatically describe the principal characters to our boys and girls, they would no longer feed on thistles (novels). If boys and girls are allowed to become idle they soon become morbid and read trashy books that lead to unreal thinking and to scandalous deeds. Parents should see that their children have a variety of suitable books and magazines.

Keep busy, have something always to do. There is no one in the world but what can find some kind of work that they can learn to do.

BIOGRAPHY.

If a boy was compelled to live entirely alone, without any chance of education, he would soon become as wild as a monkey in the woods. From infancy we are surrounded with kind friends whom we see and hear and from whom we learn things that will be of practical use to us in after life. We should not only inherit the wisdom of our ancestors, but also the accumulated wisdom of the whole human race. This to a very great extent may be done by studying the biographies of great men, the representative men; yet some people go astray, like a flock of sheep, by following the wrong leader. How can we distinguish between true and false greatness? Success does not always mean greatness. Napoleon was a sham, yet he ruled nations.

Noise is often mistaken for greatness, especially in political meetings, and the daily newspaper prolongs the sound from day to day. Such a man has a ready tongue and an unspeakable belief in himself; this constitutes his whole stock in trade. He attends to everything except his own business; he imagine his mouth to be the head of public opinion. Angels weep.

REAL GREATNESS.

What is real greatness? A great man is a large man,—large in soul. He is one who can go forth among men and unite them to himself by that wonderful power called sympathy. It is sympathy that makes a man great. A small man has no sympathy. His soul seems confined within himself. The great person is one who not only studies the needs of self but studies the whole universe and loves and sympathizes with all of God's creation.

By means of reading and observation he places himself in the circumstances of other human beings. He sympathizes with the people of the present in all countries as well as with those of the past in all ages. He feels for the lower animals, and studies and understands plants and the wonderful things of creation. He tries to be in sympathy with his Maker and strives to know and appreciate the wonderful laws by which he rules the world. This living, active sympathy is the very essence of greatness. He does unto others as he would that they should do for him. He is like the good Samaritan; he loves his neighbor as himself. The small man is not so; he can only think of himself.

THE GREATEST OF MEN.

About two thousand years ago there appeared at Jerusalem the greatest of men. He was the chief corner stone, the bright and morning star, the chief among ten thousand, and the one altogether lovely. He was a poor man, born of an obscure woman, in an obscure village. He traveled about the country,

and had no place to lay his head. He did not seek earthly power or pomp, yet he was the greatest of men. He was full and running over with living, active sympathy; sympathy that filled his heart for all mankind. His voice spake as never man spake before. His whole being was given up for the benefit of others. His love was like the sunshine, that warmed all alike. He sympathized with all classes, rich and poor, saint and sinner,—neither did he forget the little children, but said, "Let the little children come unto me." He drew lessons from the fields, from animals, birds, flowers, stones, lilies, mountains, and people. He communed whole nights with his heavenly Father, that his divine will might be carried out.

Sympathy is the cause of success in every great achievement. The speaker who is in sympathy with his hearers makes a success in speaking. The same can be said of every other worker, but when one is not in sympathy with others, but little is accomplished.

Martin Luther was conscious that he was speaking not only for himself, but for all Christendom when he spoke to Catholic priests at the Diet of Worms. This divine sympathy may not be fully developed in every individual, but if it is only developed in a strong, healthy manner in only one direction it still has a claim to the title of greatness. Great men have this sympathy for all mankind and have lighted up the dark vista of the past. They shine like the fixed stars that have gathered the light of their generation and sent it forth to cheer and guide us on our way.

When biography treats of such a man of large sympathy, who felt and worked for his fellow creatures, we should be benefited by the study of such a life.

How shall we study their biographies? Man is a sealed book, and may remain so until some severe test comes to his character. We should live by him; associate with him; notice his dress, appearance, and habits; listen to all his sayings; place ourselves in his circumstances; look at things from his point of view; visit the places he has lived; make inquiries; peruse his writings; read his books; take into account the influences which surrounded him.

What do we gain by the study of biography? The study of the lives of great men will cure us all of littleness and conceit,—selfishness. When we study the lives of great men we will cease to think much about ourselves and will act more naturally. The study of biography leads us to imitate the grandest models of the human race. We all belong to the family of imitators and we imitate each other from the cradle to the grave. If we read of a great man our first impulse is to imitate him. In the study of the biographies of great men we get the accumu-

lated wisdom of the past, a knowledge of history. Incidents in history are strung like pearls on the golden thread of their lives. If you want a good account of the old Greeks and Romans, read Plutarch's Lives of those great men. If you would know about Scotland, read the lives of Wallace and Bruce. If you would know the truth about the true church and kingdom of God restored in these last days, read the lives of Joseph Smith the Prophet, and of his son, the President of the church. Also the lives of those associated with them in this marvelous work and a wonder. The study of the biography of such men, if properly made, should increase our faith in God's providence.

When we see how degraded, selfish, sensual, and sometimes devilish, many of our fellow creatures are, our faith in God's providence is apt to be shaken. We become discouraged and see but little progress in the human race. One remedy for this despair is the contemplation of the great men whose memory lives in biography. These men are not gods to be worshiped, but are more or less like what he wishes us to be in truthfulness, sympathy, long-suffering, and goodness. Read the lives of Socrates, Saint Paul, John Howard, David Livingston, and such men, and we will find that this world is not God-forsaken after all. They shine out like planets that receive their light from the sun, and when it is night all around, and the sun remains unseen, they reflect his light and shed down comfort, hope, faith, assurance, and guidance upon the dim and dangerous paths of groping humanity.

W. D. MCKNIGHT.

It is plain that if mankind thus acted and suffered during all these generations, they hoped some benefit, some ease, some well being for themselves and their descendants; that if they supported law and order, it was to secure fair play for all.—Robert Louis Stevenson.

“Occasionally one comes across a first-rate receipt for living—one that never fails, no matter under what condition it is tried. Here is one that can be recommended: ‘Have enough strength to be sweet, and enough sweetness to be strong, and too much of both to be queer.’”

Although all the world ranged themselves in one line to tell “This is wrong,” be your own faithful vassal and the ambassador of God—throw down the glove and answer, “This is right.”—Robert Louis Stevenson.

May God give us grace and faith and courage and ambition always to be ready to pass on and up to higher kinds of life, to new kingdoms of heaven as he shall open them to us for ever.—Phillips Brooks.

Mothers' Home Column

EDITED BY FRANCES.

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Home and Child Welfare Department---November Reading.

THE YOUNG MAN.—CONTINUED.

If the young man is not a replica of father or mother, let us be thankful that we have at least given to the world a new personality. At the best a boy is better than his father, but some of them are not so good. Then their shortcomings must be borne as gracefully as possible, and the old hearts keep true to love for the young and untamed ones, without grudge or bitterness.

Do you suppose the woman listening, listening in the still nighttime for the step of her boy is ignorant always of the mistakes he is making, because she does not publish her son's guilt from the housetop? Nay; she hopes on and loves for ever—if she is a faithful representative of her sex—she may even know intuitively when he lies to her (and God help her if she does), but will she not love at any cost the boy she carried for months near her own heart, and spent weary years rearing?—not to this—no; always a mother has an ideal; for sleepless nights and toilsome days it is like a constant, burning star.

Oh, the dear, dear boys that are so bad that the neighbors pity the parents for loving them and keeping them in the home. Pray tell me where else may the bad boy go and expect to find charity and loving forbearance? Unless he go where hearts are baser than his own, he must be unhouseed if he leave his home. There was a man whose burning words of love to his children are repeated to this day in Christian homes with admiration and delight, and he was an atheist. He told his children to go where they would; sink as low and be as vile as they might; though sin and wickedness and folly may have done its worst, they could still find a place in his heart, a share in his house and bread. Yet he was not a Christian. I know men who have been as true as this to their wayward sons and daughters. No key was ever turned on them; open house and loving heart. Do you remember the story of Flora Campbell in that little volume of Ian Mac-laren's, known in every home, *Beside the Bonny Brier Bush*? Go read it, you severe but loving souls. There may be Flora Campbells near you sometime; let not love for them come too

late. My heart just leaps when she says to the good woman's friend:

"It ees a peety you hef not the Gaelic; it ees the best of all languages for loving. There are fifty words for darling, and my father would be calling me every one that night I came home."

And the prayer of the father when he found himself facing a very ill daughter:

"Take her not until she has seen that I love her. . . Give me time to do her kindness for the past when I oppressed her. . . Oh turn away thy judgment on my hardness and let not the child suffer for her father's sins."

How many, like this hard old Scotchman, could melt toward the wayward enough to plead forgiveness for hardness in his conduct?

How the girl-woman loved his loving, and how his love ran over his heart onto all God's creatures; not alone his own wayward girls, but the willful and wayward of all parents. And before you lay down Ian Maclare's little book, read the story of the student and mark you the intimacy between this young man and his mother. Sitting with his face to the Valley of Death, his heart afire with ambition and love, this young man learned many things. One day the village comforter (?) came to console the student's calm, steady mother, and her fears were all of the traditional sort. How grandly the mother defended the Lord, and yet she went to the young man in pity that he must hear this woman's fearsome harangue. And the sick man smiled. How he had enjoyed his mother's defense of the "Maister." Then he told her how he had learned long ago, when a small boy, to trust in the Lord; had learned it one night from her, his mother. As she stood by him and soothed his childish fears, with sane, sweet reasoning, and on it was built a faith that never faltered even when he folded his "scholar's silken hood," closed his beloved books, smiled into his mother's eyes, and went down into the shadow.

Oh, read it, mothers and boys and fathers. I like that story; and you will, too. And don't forget the love names. There are enough to go round and girls like father to call them such sweet things as just seem to fit. *Boys like it, too; on the sly.*

There is another problem for all; that is the apparent self-righteousness of parents. The man or woman of unviolated goodness. A dear, sweet-faced mother came to me one day: "I am puzzled. I don't know how to tell it, either. You see it's this way. When I was a girl I never could tell mother anything. It was not because she was not kind and good; oh, no; she was so good it seemed she was shocked at such little things. They seemed so awful to her. It seemed as if mother had never done a foolish thing or met some of the things that we girls heard and saw, and we never could tell her these things. Now I don't want my boys and my girl to think that I am not good and pure-minded, but I want them to feel free to tell me things that bother them or that please the fancy of their fun-loving souls. I wonder if I might not tell them some of the things we did when young that were mistakes, but will make them feel as though they were licensed to do those things because I did, in my ignorance? Oh, I did nothing sinful; just frivolous and daring and silly things that all the young folks did. Oh, I do want to do right."

She was such a dear woman; her chastity unmarred, her sense of life's responsibilities so keen and fine. We concluded we would tell our children of some of our jolly times, and from our own mistakes draw for them lessons in propriety and cultured pleasures; and afterwards my children grew and I learned that no one can live close to their young people without some exchange of confidence, and the nature

of the confidences change as the years grow into the home and make men of our boys, and if confidence is not established by that time it is a sad, sad pity. Ah, how sad! Now I do not think it necessary to lay bare all one's life; but forget not some of the things that will be good to tell. One authority says this is a hard problem, and advises us to wait until they seek advice and confidence, but to have such a position built up that our young people can come for these things. Oh, the tact we need, and how can a young man love and seek the company of a parent who meets him with sternness always, with the tables of the law between them, even the shadow of the pillar of fire, although he reveres both, can bring him so close as a little while on the shores of a certain sea where a carpenter walked with fishermen and boiled for them fish while he waited for them. Ah, if he loved men into good works for thousands of years, shall parents fail with the young men given to them?

Let me tell a little story of some high school boys—"near men"—I call them:

In a western town, recently a neighbor put her head up close to the window where Mrs. Turner sat sewing, and said: "Do you know where our boys are? Up at that miserable barber shop. Mrs. Green just told me she saw them there."

"That seems queer," replied the other; "my boys know the place, of all others, is forbidden. They stayed to work up the gymnasium work and I—"

"Yes; and when you once let up on boys they will run into something mean. I've got work waiting for Ted and I need him."

Mrs. Turner had folded her work and was unpinning her apron. "I'll go and see; will you come, too, Mrs. Porter?"

"I go to that shop? No; indeed. Why there's a regular gambling den in there, and those men loafing around there talk too vile for anything; even about women passing. My husband told me about it. No; I'll not go; it's no fit place for a woman to stop."

"Well, if it's not fit for a woman it's a poor place for boys, and I abhor loafing," and Mrs. Turner took her handbag and started for town. As she turned into the main business street she saw a group of young men entering "The Emporium," a men's furnishing house. She recognized the tall form of her son, Fred, and she, too, went in. As she moved toward the counter she met the younger boy's eyes. She smiled at him. Both boys were moving toward the door. She called, "Don't you want to wait, boys, and walk home with me?" The boys looked confused, but waited while she made a small purchase. As they turned into the home street Fred began, "Mother, Professor Snow told us to meet him at the barber shop, and we would settle about lockers and things for the gym; and we waited awfully long. I know you hate loafing and I felt ashamed there. Some men talked filthy while we stood there. Mrs. Green told you we were there, didn't she? Glad you found us in the Emporium. We had to go there to see Ferd Peters about the room rent, so we could fix the tax." And so the lad rattled on, and the other boy said, "What made you think of dad's overcoat buttons to-day?" and they all laughed a little. The next day the professor had a note from Mrs. Turner, inviting him to use her library (which meant the one spare room in her house) for any meeting he might want to have with the boys at the high school. The professor came at once to visit the Turners and apologized for leading the boys to such questionable quarters. Mrs. Turner had tried to be tactful, but—the boys knew their mother, and yet appreciated her consideration of their feelings.

Sometimes a young man's loafing habits will lead him from a truly careful, clean life, to low and trifling walks and ways.

If possible, habits of thrift and a love for active employment should be instilled and stimulated and always leveled straight at the loafing habit. Mrs. Turner was a busy woman and her boys were busy. But would you do as she did? Boys hate anything like a spy, but the law laid lovingly down in that home was, "No street loafing here." Boys certainly should not be spied on, but parents are entitled to know where they spend their time; and if they do know, they will not be quite so uneasy about the young man when he begins against all former rule and habit to come home at late hours. One man was counseled to turn his key on the boy; a young man who remained out late. The rule of the house was: "No key turned here on absentees," and it never was changed. Bolts and bars can not keep a boy good and honorable and trusting.

Standing face to face with the situation, and trying to adjust our well-settled lives to this splendid being here in our home, a wave of tenderness or regret sweeps over us. He swings easily out of the groove of his life habit. He is irritated by rules and regulations. He has learned that law and order are splendid requirements, but sometimes the old spirit of love for the untried possesses him. He is like the little child who feels that if he keeps all rules inviolate for a length of time, then he may be entitled to all the joys of naughtiness for a while. He says, if I am good for a whole week in heaven, may I go to hell Saturday evening and play with the bad little boys? In other words, it often happens that a young boy suddenly veers from an exemplary life, and in the language of another, "has his fling," and tears or prayers or scowls or pleadings do not avail. Parents and friends must bear patiently and prayerfully what is almost a crucifixion of the hopes and plans of a lifetime, until they return. I know of one good man whose whole family gave up faith, but the one sister—she saved him by her trust in him.

You know the weakness that holds us in the face of death, and the fate of our boys seems, sometimes, more appalling than death. It is the erring and wayward who need us most; but they will not admit it, and we do not know the road to their hearts. Yet we must stay always with them. I do not think it is always possible to instill into a child love or hatred for the ideals that you have and the things that you despise, but I do think that the chances are in your favor and it is your duty to keep lofty ideals, live towards them, and in serene and steadfast spirit spurn the low and ignoble. I could not compromise my ideals, nor would it be necessary to do it in order to be tolerant and gentle. Not always is the parent right, and when talking to his young man son, nobody is fooled when sometimes everybody but the parent is still. "A man's a man for a' that and a' that."

I heard a woman lament that her brother's boys were reading books criticizing Christian belief and faith. "It is ruinous," she cried. "Men of mature years have lost the way reading the scientific works on infidelity." But the father said, "Let them read. I'm loaded; when the time comes we will try the other side of the question. I'm talking with them. I went that way alone, but now I am going with my boys and show them the way while they are here where I can show them. I'm glad they are looking up these things."

In one home the children had reached maturity and were all people of strong personality. The father fretted at the frequent differences of opinion. But the mother said, "There is no great calamity awaiting us. We are just a family of grown-ups in the childhood nest. We will get tolerant of each other's opinions soon. We will learn to treat the hobbies and ideals of each as we would those of a guest, and make of little sharp sayings just little jokes."

But it is hard to feel that the boy to whom you have always given the menial little talks, and treated with condescension,

is a man, and to him as another man you show respect. You don't have to do it, in a sense, and yet your own manhood dictates that you do have to do it. Of course the young man who has received unstinted courtesy in the home and has seen it daily in his elders must in necessity absorb some of it, if nothing more. If father treats mother and the girls with courteous gallantry, the young man of the home ought to fulfill expectations and do likewise.

While we are expecting our young man to meet these demands of ours, and lamenting in our souls all his so-called failures, we, too, are being "weighed in the balance." A young man wrote to his friends a laughable account of his first effort to serve a fowl at his own table. The "beast" was supposedly dead, but it utterly refused to be carved, lying on the platter. To his mother the young benedict wrote: "Mother, why didn't you *make* me learn to carve?" She had heard that cry before when simple advice had been unheeded, and the boy had met the consequences. "Why didn't you *make* me do it?" Why, indeed, must we insist upon our own judgment ruling so much of the lives of our boys? Why, but to escape this very cry, prompted by more serious damages to the life of the boy? While we hesitate to insist on the performance of unpleasant duties because of the few hours of disagreement between the boy and ourselves, we are cowards. Of course I believe in giving reasons for the insistence; but many parents fail in getting obedience from children because they do not use their own will in the telling. The child, if highly sensitized, feels any laxity or impotency of will in a parent. So I say, if you ask a child to do a thing, you must ask in faith, believing that he is going to do it. Put enough of yourself into it to beget the confidence that you know what you want and why.

I have heard parents say, "Now you go right straight into the house," when it really sounded like they expected them to stay out. You must have faith in the young. One young girl said, "Mother, I did what you told me to do, but I could not see why you wanted me to do it until afterward." "Why didn't you ask me? You had opportunity." "Oh, I thought you thought I knew enough about it, so I waited to ask."

If a young man in the home could share father's business burdens, what a help it would be to him when he became a householder. To know the value of buying with understanding, when to buy coal and wood to best advantage; what kinds were best, and how to look after taxes and see to the painting, plumbing, gardening, and lawn. To watch the chimney and look after the cellar and cow and horse, or help scrub and wash and sweep, and meet the issues of daily life that fret and wear the young provider into an old man.

The young girl must learn housekeeping at father's expense, and mother's strength of endurance. She must sew and clean and cook like mother does, but the young man about to be married knows nothing of his share in the proposed partnership, and the young girl—she must learn all about the intimacies and mysteries of the new social relation awaiting her and this young man whose father "never could talk to the kid about such things." Isn't it strange, this shyness between father and son on a subject which men as a rule feel no timidity in discussing with brother men? How many fathers talk long and deeply and earnestly with the young man son on these matters? There are some I know and there have been young men favored with mothers to whom they could come with vital questions at such times. Mothers with whom they were so intimate that they had long talks on relations that she made to them hallowed and sacred, and those talks were sacred memories. How often these matters are subjects for coarse jokes and brutal ridicule by their elders; so how can a respectable

young man expose his ignorance or innocence to such a possible vulgarity? Oh, the shame of it, that men of our fatherhood are so low! The never-ending shame of it!

True, there are books, excellent books; but what number of books can take the place of a living oracle in the form of a pure-minded, loving father? A well-known author blames much of the marital unhappiness to the fact that many men enter the marriage relation with no other knowledge but that gained from the practices of immoral characters. If this is true, the remedy lies almost entirely with parents, and it is a great responsibility.

We once read in the HERALD a splendid letter from a father to a son who was about to be married. I wondered then why more of these letters, written lovingly to the individual, might not in some way be made to reach the unloved masses. I know a young father whose boy tells many a happy story about the games and trips and discoveries of "papa and me; yes, sir; we!" The father never knew a father's companionship. His boy has all he can give. He goes with the boy and then he says: "Son, I must work; come with me." It is not enough to get the boy's confidence; he must feel that he has yours. Then the young man of the family will not seem so much of a stranger. In fact, if father and son are really intimate and chummy, there will be two young men in the family, and if they are far apart mother must be the chum, for if she isn't the young man in the house will be a stranger.

Yes; intimacy is one of my hobbies. At least, I believe in its efficacy between parents and child. The young man needs our encouragement in noble and inspiring dreams. He needs to feel his power in the work of life; that he is a personage in this great conflict for social uplift. He needs praise and honor whenever due, and he needs it from his elders. What if he has self-conceit? the world will spoil that; encourage the good in him.

VIDA E. SMITH.

Letter Department

EVERETT, WASHINGTON, September 27, 1912.

Editor Herald: I have taken the HERALD for about twenty years, and it has always been a welcome visitor at my house. I have lived a little over three years in Everett, and it was about six months before I could find any Saints here. I finally found Sister Milligan, after which we found them one by one until there were six of us, when we organized our mite society. We have striven hard to get means to help pay tent expenses when the tent was at Everett.

In July, 1911, Brother William Johnson came over from Seattle and organized our Sunday school. Later Brother Plumb came and preached a few sermons, and two blessed souls were baptized. Now we have a nice little school. This summer, in June, Brethren George Thorburn and P. T. Plumb were here with the tent, and we had some grand sermons, and the Spirit of the Master was with us.

On September 8 Brother William Johnson made us another welcome visit, and preached two lovely sermons; he organized our Religio, and we all feel to rejoice in the gospel of these latter days.

I have been a member of the church for about twenty years and the way seems brighter every day. I see the necessity of living closer to the law and realize the responsibility that rests upon us. Many times I feel my weakness, but God's grace has been sufficient when I have humbled myself and allowed the Holy Spirit to lead.

I ever pray for the time when we will be gathered home, and Zion prospered.

Your sister,

MRS. E. O. BURNETT.

2109 CEDAR STREET.

KNOX, INDIANA, September 6, 1912.

Dear Herald: We have enjoyed great blessings since the conference in June. Brother C. F. Ellis has been doing a great work with the aid of the good Spirit, at this place. He and Brother J. W. McKnight came from conference to Knox. Brother McKnight was with us only a few days, then went to Grand Rapids. Brother Ellis has been with us (until last Friday) since the conference. One week ago to-day, August 30, we took our Sunday school scholars to Bass Lake for a picnic. Brother Ellis was at Ora, but joined us at the lake. A brother and sister from near Brems, a little town five miles west of Knox, who have heard the gospel at different times but did not decide to join in until after having heard Brother Ellis a week, came prepared to be baptized. They were baptized about two o'clock in the afternoon, and confirmed immediately after. Baptism and confirmation were both lovely, and we were made to feel the influence of the Spirit. The names of the brother and sister were Sammy and Effie Chance.

When Brother Ellis first came to Knox he was with us two weeks; in that time we learned much concerning the work, and our duties as Saints, and felt the Comforter was indeed with us. Brother Reed, of Hibbard, was with us one night, and after meeting, while talking with Brother Ellis, told him of one Sister Shoemaker who lived at Ora. He said he believed he could get an opening there and that he was sure the sister would give him a home. In a day or two Brother Ellis went to Brother Reed's, and after staying all night with him, the two went to Ora. The sister did give Brother Ellis a home, and he was able to get the use of the Christian church in which to hold services the same day. Then he, not wishing to lose any time, went about from house to house and announced meeting for that night. The result was eight people the first night, and about fifty the next. From then there were fifty or more at each service. Many seemed to be interested, and the Spirit was with him in great power. After laboring four weeks he was rewarded by having three names given him for baptism. The three were Emma Bennett, her daughter-in-law, Jessie Bennett, and her granddaughter, Gladys Bennett, aged twelve. The date of the baptism was July 14. A number of the Saints of Knox were present and rejoiced to see the pretty sight—the three generations—as they stepped into the waters. I never knew a song to sound more beautiful than when we sang, "Trying to walk in the steps of the Savior." Grandma Bennett reminds us a great deal of Grandma Corless, of Coldwater, Michigan. Sister Jessie was a member of the Christian Church eight years, and testifies of never having been as well satisfied as at the present time.

After talking another week, Brother Ellis baptized another, Sister Eva Smith, on July 21. A number of the Saints and friends from Knox were present. We remained for the evening service, bringing Brother Ellis home with us. After talking one week here he baptized Florence Peterson and Irene Humphrey, two of our faithful Sunday school and Religio scholars. The two had long been interested, and we were glad when we learned they had at last accepted the gospel in its truthfulness and purity. I feel that the sermons preached that week were the means of their acceptance when they did.

On Monday Brother Ellis went to Burkett and tried to get an opening, but failed. He preached on the street that night and returned to Knox the next day. Brother McKnight came, and they talked to the Saints the remainder of the week. We received much good advice and counsel, which has since been a help to us. We felt that week that the Comforter was indeed with us, and so we felt all the time, but we felt it more then.

The next week Brother McKnight went to preach in a grove four miles west of town, and Brother Ellis went to preach in a schoolhouse four miles east of town. Brother McKnight found but little interest where he went, and not being in very good health, returned home to Galien. Brother Ellis had a good interest and would have liked to have stayed longer, but as it was a very busy time, he thought best not to stay. He returned to Ora, and on August 18 baptized a middle-aged couple, Isaiah and Alice Overmyer.

We feel that all who have been baptized will make strong, steady members. I had a dream some time before conference, in which I saw Brother Ellis baptizing eighteen new members, and while I could not see it all, it was plainly impressed on my mind that there were eighteen. It was also shown to me that the time was not far off when I should see that dream come true. As ten have since taken up their crosses and others are taking a great interest, I realize that the time can not be far distant for the fulfillment of the dream.

I feel that I can never do enough or be thankful enough for the mercy and love that the Father bestowed upon me when he led me from the crooked path into the straight and narrow way that leads to life. Dear readers, I can truly testify to the truthfulness of this work, and can say that I know it is of God. For many times have I felt and seen the workings of the Spirit. I would ask the Saints to pray for me that I might ever be faithful to the covenant I made at the water's edge. Also that I might have strength to overcome and shun every appearance of evil. Remember our branch, that we may grow both in strength and in numbers.

As ever a sister who desires to see the work move ever onward.

PEARL MALOTT.

PARIS, TEXAS, October 6, 1912.

Editor Herald: I am a little girl fourteen years old. I was baptized about two months ago along with Sister Virga and Brother Hilliard, by Brother E. A. Erwin. I am glad I am a Latter Day Saint. I know I am right and want the Saints to know it. I have had many testimonies, one a dream which I will relate: I dreamed that we were sitting in the house reading the HERALD, when I heard a house clicking, and I looked out of the window and saw an awful smoke coming. The world seemed to be coming to an end. Papa knelt down and prayed, and said he knew what it was, but the people of the world didn't. I laid down on a pallet and said if I knew I was right I wouldn't mind dying. A bright star came and stood over my head; then I knew I was right. When I looked again the smoke was all gone.

Pray for me.

Your sister,

LILLIE M. COX.

LANSING, MICHIGAN.

Editors Herald: Most of us in the Capital City Branch are getting along quite well, with two or three exceptions. Sister Lon Larkin, Sister Brand's little babe, and myself, are not feeling very well, but I am getting better under the medical direction of Sister Miller. She has done me more good than any doctor.

The work is doing quite well, but I can see where, if we had more time, we could visit more among the Saints and sometimes answer the requests of others who attend our meetings; but we are unable to do very much along this line. We see many opportunities to work around here, but it seems that we are tied down with worldly or temporal cares. It makes us think that the harvest is great but the laborers few. We were made to realize that we were not forgotten, and the work we are trying to do is appreciated by the Saints here. On last Wednesday evening we were surprised to have about two hundred and fifty of the Saints come in and spend the

evening. We all had a good time singing hymns and visiting. There seemed to beam from their faces that pleasure that is manifested in the children of God. After they had apparently had a good time, Brother S. A. Barss, with a few well-chosen words, presented wife and me with a beautiful gift, a nice purse, besides sugar, flour, and groceries of nearly all kinds that are needed in the home. It made us feel keenly that the Savior's statement is true: "It is more blessed to give than to receive."

We are trying to keep the banner open to the breeze, so the world can know we are still standing for the restored gospel. Brethren Barss, Morrow, Smith, and others, are here, and doing what they can, but, like myself, they are hampered from doing very much to assist on account of temporal work. I often feel there is manifest here a much better spirit of unity of love than we have had for a long time; at least it is so on my part. I am trying to build up the work as well as I can.

We have our meetings regularly on Sunday; the order of services is Sunday school at 10.30, preaching at 11.45, except the first Sunday in the month, when we have sacrament, preaching at 7.30. We have Religio on Tuesday evening, prayer meeting on Thursday evening, choir meeting on Friday evening. We have a busy week. The Sunday school is doing well; it is superintended by our worthy priest, Albert Barss. The Religio has our deacon, Brother R. E. Smith, at the helm, and his work is well appreciated, for at the election of officers he was chosen to succeed himself as president.

I don't think our church lawsuit will be tried this fall. Our lawyers forgot to have the case put on the calendar. I suppose it will not be tried at this term of court. When the end will come I do not know. For some reason it drags along in spite of all we can do. Why the lawyers could think of all the other cases but ours is a queer thing, but it leaves us powerless to do anything to relieve the situation. Our lawyer said we could go on with the case if the opponents were willing. I understand they said they were not ready, so we will have to wait, that is all.

While there are many things to hamper the work now, as in the days of Paul, still, I feel to thank God for his great blessings, and when I see the fulfillment of his word, I believe it confirms me in the angel's message. There are many strikes and confusion of all kinds in the world; almost every paper brings more and more of it. The labor troubles, the mine disasters, storms, tempest, and the flames of devouring fire, all go to speak to me that the great judgments of the Lord are upon us. Dear Saints and readers, let us lift up our heads and rejoice, for God's words are having their fulfillment. Words will not express my thankfulness to the different branches who have so kindly given us a helping hand in this extreme time of need, for it has been a great help to us. May God greatly multiply your blessings. I am still in the ranks of the army of the Lord.

Your brother,

JOSEPH DEXTER.

GALIEN, MICHIGAN, October 16, 1912.

Editors Herald: The news of the death of Brother George H. Hilliard came as a sudden shock to all, although it was known that he had been in ill health for several months. In his death we are called to mourn the loss of a noble man and an active and earnest worker in the cause of Christ. Although this great soldier of the church has laid off his mantle of activity in this life, the earnest and unselfish work that he did still lives, and his forceful pleading to the people to do their full duty toward God comes to us to-day with added emphasis since his voice is now silent. He has traveled extensively in this country, and from ocean to ocean his

voice has been heard in earnest pleading to the Saints to do that which was asked of them by the Master, to assist in the upbuilding of his work and carrying his truth to the world. He was a faithful, conscientious and consistent believer in God and his promises, and of all those who had the privilege of knowing him, not one can doubt but that he has gone to reap a greater reward and engage in a broader activity. Would it not be well, now that his lips are silent, for us to think deeply upon the wise counsel that he gave in his stirring pleadings to us while in life and give of our substance to the storehouse of the Lord for the carrying forward of the work, that much righteousness might be made manifest in the hearts of the children of men, and the Saints prepared to accomplish the work intrusted to them?

Our brother will be remembered for his noble, Christian life, for his wise counsel, for his earnest pleading for truth, and for his wonderful faith in the promises of the Lord. Though his voice is now still, his forceful pleadings of former years come with added emphasis, prompting the Saints to remember the church with their substance in this the hour of its need. Who will profit by the lesson of his life and the teaching of his lips?

In bonds of truth,

E. A. BLAKESLEE.

SAINT JOSEPH, MISSOURI, October 5, 1912.

Editors Herald: We have a desire to "let our light shine" not only where we are privileged to work in the Master's cause, but to let those of the covenant hear of the work being done at the Wyatt Park Mission, 2904½ Pattee Street, Saint Joseph, Missouri. This mission was organized two years ago this month, and the Lord has blessed us wonderfully since that time in the efforts being put forth in this part of his vineyard. We have a Sunday school of which we are justly proud, having something like thirty-seven or thirty-eight enrollment, and on one or two occasions as high as forty-four attendance. The school consists of children of our own faith, but who did not attend regularly before the mission was organized, and a few outsiders who did not attend any Sunday school before the mission was established; and we feel more and more, as the days go by, the great opportunities that are before us for a large school in this neighborhood. Also a grand opportunity for the spreading of the gospel, as have been demonstrated from the attendance we have had from time to time. Brother C. Archibald is in charge of the mission, also superintendent of the Sunday school, having served us well in both capacities.

We were privileged to hold a two-day meeting September 28, 29 in charge of Brethren C. Householder and D. E. Powell. Much good was accomplished, all being well repaid for the effort put forth, and our meeting together under such favorable circumstances. All services were held at the mission except the sacrament, of which we partake at the First Branch the first Sunday in each month. Tuesday evening we hold a teachers' and officers' meeting, to study the lesson for the coming Sunday. Before this session we have song services. We enjoy these meetings very much. Thursday evening we have our prayer and testimony meeting, also Sunday evening at 6.30 we hold a prayer meeting. All these meetings are well attended. Friday evening the Religio Society meets. This society has just been organized, and from the attendance of the meetings since its organization and the interest displayed, the outlook is very encouraging indeed. New members are taken in every meeting night.

It would take up quite a lot of space to tell of all the many blessings we are enjoying in this mission. All connected with the mission have but one object in view, and that is to do good, live exemplary lives, live in harmony with our

brothers and sisters, do all we can for one another; in other words, each one striving to "let our light so shine" that our neighbors and friends may know and see that we as a people are good to be associated with.

Dear Saints, pray that we may still continue steadfast and true to our covenant, and that we may be able to accomplish much more good in this part of the Master's vineyard than we have done in the past. We are always glad to have the missionaries and Saints visit us. We will see that they are taken care of and sent on their way rejoicing.

Ever praying for the upbuilding of the church and the spreading of the gospel, I beg to remain,

Yours in gospel bonds,

R. L. HENRY.

2844 OLIVE STREET.

DETROIT, MICHIGAN, October 9, 1912.

Editor Herald: The rising of the sun on October 5 caused joy to enter the hearts of the Marlette Saints; for it was the occasion of our church opening and two-day meeting. It was the time which had been looked forward to for over a year, which had caused them to make much sacrifice while they labored diligently to erect it, either working on the building itself, or for the money to help it on. Brother James Mead, the branch president, has worked early and late, seeing that things were kept advancing properly. We must also mention Brethren Westover, Fostoria, and others, all of whom have worked earnestly.

Did the sisters do anything? Have you ever seen the time when they did not? Yes; by word and deed they helped wonderfully. The church is twenty-seven by forty feet, of very neat design, with a basement, which may be used for a Sunday school department.

All the sessions of the two-day meeting were profitable. During the prayer services several remarkable cases of healing and divine assistance were narrated. The blessings of God were seen in the cases of one or two individuals, even during the meetings.

The Religio session, which is getting to be a regular thing at all of our two-day meetings, was good. Sister Goldie E. Grant gave a fine talk along general lines. Also Brethren Otto Fetting, James Mead, H. Harriman, and C. Burtch gave excellent pointers. Brother Kenneth Green, who had charge, is proving a diligent worker.

Preaching was done by J. J. Bailey and William Grice, on "signs of the times." If signs are of any use they would indicate a good interest in this discourse; Otto Fetting, "The law of temporal things," was a practical talk, which awakened the minds of many along this line; H. E. C. Muir, "The thief on the cross." He got him to paradise.

Valley Center had a fine representation there, as well as did the Cashers, Rush Lakers, Otter Lakers, and others. But no fish were to be seen this time in Marlette, in spite of all the money and water.

WILLIAM F. SAGE, *Secretary Publicity Committee.*

1303 THIRD STREET.

HONOR, MICHIGAN, September 18, 1912.

Dear Saints: Mrs. Williams, a neighbor of ours, was in very poor health all last winter, and in April got so weak she could hardly walk across the room without fainting. She had a very bad cough, and could not sleep at night, and her digestion was very bad. She was actually starving to death, could eat but very little, and could not keep that down. She knew nothing about Latter Day Saints, and had never heard a sermon, but during the winter we called for Elder W. D. Ellis to come and administer to me and she wished to be administered to. She felt better and her cough was stopped for

two weeks. Elder Ellis preached while there, and oh, how many times that winter and spring she would say, I wish one of your elders would come. Her husband was away from home at work, and in March her baby, two years old, was taken sick, had a high fever, and scarcely noticed anything, when one night Mrs. Williams had a dream or vision. She thought we had a prayer meeting, and we all took part, she with us, and seemed to make the child the burden of our prayer; and in the morning the child was better and the next day was down playing.

But Mrs. Williams continued to get weaker, and on the 18th of May was confined. Her babe weighed five and one quarter pounds. The doctor had them put it on the bottle, but gave them no hopes for Mrs. Williams's life. He said she had no blood, and she would probably grow weaker and weaker and pass away in a few days. Said he had never had a case like hers get well, and he is an old physician.

The babe was born on the 18th and the 22d about noon her girls came running down to our house with a note from the nurse for us to come up as she could live but a little while. When we got there she could not speak aloud and looked like a corpse. About four o'clock she asked Brother Dunshee to pray for her. He said afterwards he just felt like it was praying for the dead. But we knelt in prayer and in a short time after we could see quite an improvement; could hear her talk in the other room.

She had been asking for an elder, but we had no way of getting one. But she insisted so much that Brother Dunshee started out to try to phone and find one. He spent over a day trying to get one, and at last got a promise of word being taken to Elder Peter Price, and he would probably get there the 24th. The Lord heard and answered our prayers and she had so much faith that you could see her getting better. Brother Price tried to get there, but could not find the way, so had to go back home after driving his team half a day.

About five o'clock on the 24th she took a sinking spell. She bade her husband good-bye and told him she could not stay; God wanted her. But how her heart clung to her little ones. She has seven children. "Oh," she said, "I hate to leave my little ones." She was now very low, but made it known she wanted Brother Dunshee to pray for her again. Her breath was almost gone. But our heavenly Father heard and answered prayer in her behalf, and her life was still spared. On Saturday night her mother and brother came, not expecting to find her alive, but on Sunday Elder Price came and administered, and when the doctor came he was surprised at the change, but still gave no hopes for her. I had sent her request in to the HERALD, and Elder Davis saw it, and I think it was Tuesday he came and went up and administered. He administered five times.

The doctor now said she could not get out of bed under six or eight weeks, and must not do any work all summer if she lived. But in five weeks she was up and rode four or five miles to be baptized, and has been doing a good share of her work all summer. To God be all the praise. The doctor says he did all he could, but he says it was not him that raised her up.

September 1 her two girls, fifteen and thirteen years old, were baptized. I write this to encourage other Saints, for I know God does hear and answer prayer.

MRS. MARY DUNSHEE.

DOLORS, COLORADO.

Editors Herald: If the members of the church are interested in buying curiosities found in the Cliff and Mesa dwellings, I have for sale for the first time curiosities that can not be found that will call the attention of the world to the subject if only seen.

One of the curiosities is an idol, the image of a man, ten inches high. It stands erect, as if addressing a people in its presence on some subject that takes great effect on its own spirit and body. While its mouth is open, its visage looks strange, as if life did truly exist. It has one arm and is a great curiosity.

Respectfully,

D. L. REES.

My First Year at Graceland.

While reading over the many interesting columns of this welcome paper, I have frequently thought I would write a few lines, although I have felt unworthy to do so.

As I feel more than grateful for what Graceland has done for me, and desiring to ever remain a "booster," I decided to write upon this subject. Only by personal experience can I do justice to what I am going to say in these few lines. As we all understand the ways of this world to-day are of a very uncalm nature, and God in his wisdom saw the effects the world has upon his people, therefore he saw it was necessary that a place of preparation should be established, for the benefit of his people;—therefore, to my knowledge, that's why Graceland College was erected.

We young people, who have not had the privilege of being associated with the youth of the church, all of our lives, know what the associates of the world are like. If we have not had the opportunity to know the beauty and grandeur there are in the associations of the youth of the church, we can not realize, to any extent, what we are missing. Before I was blessed with the opportunity of attending Graceland, while I did not patronize shows, I did not consider them as being very harmful. Neither did I consider the folly of public roller skating or dancing, etc., so earnestly. But after becoming acquainted with the faculty and a number of the pure and noble characters, and by learning their ways, I can truthfully say that the "bright side" of life showed up brighter than ever before in my mind.

When I recall the many happy evenings we spent in college prayer meetings, my heart yearns to return and mingle with their voices. I can not express my thoughts in words, as to the strength I gained by attending Graceland.

While an education along temporal lines is grand, yet life holds much more for us, if we seek an education along spiritual lines also. My prayer is, "Long may Graceland live, and blessed may be her sacred walls."

And now to the youth of the church, as one of our "boosters" has written it, I will also write the statement:

"Then, dear friends, when you consider
Some good school, where you may eat
Luscious fruit from wisdom's garden,
Come to Graceland, she's a peach."

PORT HURON, MICHIGAN.

E. B. L.

Extracts from Letters.

Sister Edna J. Cochran, Vanleave, Mississippi: "A few days ago I received a card from a brother in Alpena, Michigan, requesting the names of the branch secretaries in the district. Unfortunately the brother's name was covered with a postmark, so that I am unable to make it out. I should like to furnish him with the list of names, so I am sending you the names, and if you think best you will please publish them for his benefit, or you might request the brother to send me his address again." (See miscellany column.)

Suffering becomes beautiful when any one bears great calamities with cheerfulness, not through insensibility, but through greatness of mind.—Aristotle.

News from Missions

Ohio.

I attended the reunion held at the old historical spot, Kirtland. It passed off in a very pleasant way, and was a spiritual feast to many, and one to be remembered as one of the best reunions held in this part of the mission, for its spirituality. The gifts of the gospel were poured out in divers ways. There seems to be a sacredness about the old house of the Lord. Seventy-eight years has it stood the storm and tempest, and it looks good for several centuries yet, for it is in a good state of preservation; yet it is wonderful how it has been preserved to this present. There are many people come to visit it during the year, especially during the summer season. They come from all parts of the United States, and all manner of questions are asked by the visitor. It gives the one in charge a good opportunity to tell our story, also to show the difference between us and the Salt Lakers. They are a class of people you can not get out to preaching in a hall or church. They are mostly pleasure seekers, and are quite wealthy; some of them very liberal with their means; others are not so much. John D. Rockefeller is a frequent visitor, and brings an auto load with him every time.

I have wondered in passing through it of how the curtains were fixed. I can not see through it. It surely is a wonderful structure. The Saints must have labored very hard to accomplish what they did; to erect a building of that kind.

After the reunion I went to Clarksburg, West Virginia, to attend the district conference. There was a good attendance from over the district, and the business of the conference passed off very pleasantly. There seemed to be a peaceful feeling throughout the entire session. Several remarked about it. Brother James McConnaughy was elected president; Brother F. L. Shinn, secretary and bishop's agent. Brother B. Beall, who had served the district for twenty years, wished to be released, and had served in a very good way. I trust Brother F. L. Shinn will bring the district up to the standard in common with other districts, and West Virginia will be able to sustain several missionaries. They can do it if they take hold of it, and success will be theirs to enjoy. The preaching was done by Brethren McConnaughy, Craig, and myself.

So bidding good-bye to the many friends whom I had become acquainted with during my sojourn for three years in the Virginias, I came to Shinnston, West Virginia, held several meetings there, then came to Wheeling, making my stay at the home of Brother and Sister Tary, held two meetings there, not many attending. But the meetings held were of a spiritual character, good being done. There are some young men of promise there and will eventually do a work for the Master, in the own due time of the Lord, if faithful.

From there I came to New Philadelphia, Ohio, making my abode at the home of Brother and Sister James Carlisle. Brother Carlisle was born in good old Scotland. He is president of the branch, and he does it in a workmanlike manner. The branch is in good condition. The Saints are very attentive to the meetings, their Sunday school is one among the best. One thing they lacked of having it perfect, and that was they did not have the *Hopes*. I took the liberty to explain the good the *Hopes* were to a Sunday school, and they gave me their order for three dozen; so I wrote the Herald Office to send them at once. So within the week the *Hopes* were there. Who says the Herald Publishing House can not do business in a hurry? The Sunday school is in charge of Brother Dennis Benbow, a young man of twenty-one summers, and who is full of energy with his work. All said and done, the branch is in a good, healthy condition.

From there I came to Canton by request, and when I got there my man had left the city and his whereabouts no one knew; so not having the address of any others I came on to Akron, and in a few days the Canton paper came out with a news item concerning the departure of the Saints' leader which was very detrimental to the progress of our work. We can only trust for better in the future. It was a hard blow on the Saints of Canton. The only way is to live it down.

I commenced to hold a series of meetings in this place, Akron. Held meetings including two Sundays, and during the week, with good interest, and enjoyed a goodly degree of the Spirit of the Master in the dispensing of the word, and was kindly cared for by the Saints and friends. Brother Manchester is the president of the branch, and the Saints made no mistake when they elected him. He is a man that tries to do his duty and helps others to do theirs. He is assisted by Brethren McCoy, Neville, Roades, Romic, and Harts; a good staff of workers. It would not be fair not to make mention of the sisters who have done a great work in helping carry on the work in this place. From what I hear the sisters' aid have paid off the burden of the debt in quilting, making suppers, and a host of other things that they have done. It is well said by the Master, it was not good for man to be alone, and the brethren of this place know it. It is about three years since they commenced to get a lot on which to build a church, and they have a church on it thirty by fifty feet, of gothic roof, with about ten foot walls, with a basement under it, with a kitchen, two toilets, a baptismal font, and a large room which they use for a dining room and quilting; also a furnace in a room by itself. It is lighted with gas. The cost, as near as I can learn, is about \$2,200.00. It is a very neat building, and is a credit to the Saints of Akron. The work is onward in this part of the vineyard.

During my stay I was kindly cared for at the home of Brother and Sister Manchester, and I feel grateful for their kindness; also that of all the Saints. From here I go to Toledo, to do what I can to build up the Master's kingdom, which is of great interest to all Latter Day Saints.

Still laboring for the upbuilding of Zion's cause, I am your brother and colaborer for the redemption,

AKRON, OHIO.

SAMUEL BROWN.

Australia.

News from the land of the sunny south has been rather meager, so we mention a few items. Throughout the past year our missionaries have been working to the best advantage; Brethren A. C. Barmore and W. J. Haworth (after his return from America) doing duty in our capital city, Sydney, holding missions and doing much to advance the church interests, in conjunction with the Balmain and Leichhardt branches. The former branch has been presided over by Elder A. Seaberg, who ranks among the converts of the early seventies, but who has now stepped aside to allow younger blood, in the person of Elder A. J. Corbett, to take over the responsibility; while the Leichhardt Branch has also another of our young men at its head, viz, Elder W. H. Broadway. These two branches have a membership of about two hundred and fifty, the majority being spiritually alive and working for Zion's redemption.

About one hundred miles north by train will land one in Newcastle, the Coalopolis of the State, and here we have three branches: West Wallsend, Wallsend, and Hamilton. The first named branch is only young and has a membership of ten in its record. Missionary B. H. Longfield is helping the little band to shine forth, tracting, visiting, and inviting all to come to Christ. Priest C. McIntyre is president, and with Teacher H. Ley, has kept the branch together.

The Wallsend Branch is the eldest branch of this district,

and has a membership of eighty-five. It is presided over by Elder E. J. Haworth. Bishop Lewis hold membership here and assists as requested. The Hamilton Branch was organized in 1886 with nine members, and now has an enrollment of one hundred and twenty-two, officiated by young men: Elder Nat Williams, who not long ago attained his majority, has for his assistants Priest E. A. Davis, Teacher J. H. Williams, and Deacon James Dickson. Still going north sixty miles, we reach Bulladellah, where we find another branch with a rising membership of seventy. The members of this branch are well known for their hospitality. President W. Maybury and his band make the elders very welcome and rally around for street services whenever opportunity presents itself.

The next place of call is Tuncurry, with a membership of one hundred and sixteen, among whom we have the well-known Wright family, J. R. Taylor, and our worthy district recorder, C. S. McLaren.

Going still further north we visit Laurieton, where Priest H. Bird cares for the welfare of twenty-six members. High Priest J. Jones occasionally visits this little branch and his services are gratefully acknowledged.

The last branch we visit is at Argents Hill, presided over by Elder G. T. Mallard, and here again our young folk are in evidence and make the gospel hymns resound. As a whole the district is on the upward trend. Elder E. F. Roberts has been through the whole district and has done much good labor.

The auxiliary work is well cared for; nine Sunday schools and one home class with an enrollment of four hundred and fifty-five pupils, and prospects of new schools being organized in the future. The Religio work has its share in the development of the spiritual life of the young. Our district conference convenes at Balmain, Sydney, in October, and we are looking forward to a spiritual refreshing.

Trusting that the work may be prospered and Zion shortly redeemed.

"THE BOY."

POKALBIN ROAD, HAMILTON WEST, NEW SOUTH WALES.

Southern Nebraska.

The time of our conference was set for September 21, at Wilber. The weather was fine and the Saints were all feeling well, and the good Spirit was with us from the start. The indications were that a good conference was at hand and the indications came true. Brother White, the branch president, was on hand to welcome the visiting Saints with his kind, genial way. Brother Porter was there also, ready to greet all with a smile of welcome. This was the beginning of a very useful conference.

Sister Wyckoff and Sister Andrews were there to take charge of the Sunday school and Religio work. The Sunday school lessons were very instructive and all seemed to be anxious to take part. At the close a district association of the Religio was formed, with Brother Guy Munsell as president. There are four local organizations in the district, and we believe the work will be well cared for under the supervision of Brother Munsell. Brother H. A. Higgins, and Sister Blanch Andrews of Lincoln. Our conference sessions were very peaceful and harmony flamed in every heart. The preaching was done by H. A. Higgins, Brother Rannie, and Guy Munsell. These brethren, under the power of the Holy Spirit, gave us a feast of the best quality. The Saints were well paid for the sacrifice made, for the Holy Spirit spoke peace to all.

This conference goes down in the history of the district as one of the best ever held in Southern Nebraska District. Our next conference will be held in Nebraska City, in January, 1913.

WM. SELF, *District President.*

New York.

Perhaps a word from this part of the vineyard may be of interest to your many readers, as this district includes the place of the beginning of this great latter day work. Palmyra, Manchester, and other points of great interest to the Latter Day Saints, and still farther south, just over the line into Pennsylvania, such places as Great Bend, Susquehanna, etc.—how it makes the heart of a child of God beat with emotion and gratitude to stand upon what to us is ancient soil, trodden by those who suffered the cruel persecutions of those opposing the truth and God's plan for the redemption of man. One's soul is made sad to meet the conditions that are to be found in many places, through the State, where the gospel has been preached in years ago. The people care not for a renewal of the work, and tell us they are satisfied with what they have. Their very countenances show that they have rejected the counsel of God, and they glory in making the following statement, while offering their prayers, "O God, no man or men need argue with us regarding thee; for *we know thee*"; while the very actions that follow prove the very opposite. Those who labor here need the prayers of God's people.

Our summer campaign is at an end, and the missionary force are gathering to Buffalo for the district conference, to be held October 12, 13. It is expected there will be present Elder U. W. Greene, missionary in charge, Elder Alma Booker, Elder Samuel Tomlinson, Elder R. Etzenhouser. A good time is expected, and all are invited to attend who can find it convenient from the standpoint of distance.

Yours in the conflict,

A. E. STONE.

BUFFALO, NEW YORK, 36 Tremont Avenue.

News from Branches

Cleveland, Ohio.

Perhaps a few words from Cleveland might encourage some who might be feeling discouraged in this the greatest work on earth, the gospel work of our Lord Jesus Christ.

We have been very fortunate in having the able assistance of Brother R. Baldwin during the summer months, and hope to have much more good from his labors during the balance of the conference year. The work here is in a very good condition, and our park services and street preaching, in charge of Brother Baldwin, have been well attended, and not a few are very much interested. We are unable to see any direct result of the work, so far as the membership being increased is concerned, but we are absolutely positive that none of the efforts along this line have been wasted. Brother Baldwin has had very large and attentive audiences, and has been favorably considered by the press at times, but perhaps Brother Baldwin will write more concerning this phase of the work later.

Our membership here is increasing rapidly. During the last year has risen to 125 from 108. The majority of these have been enrolled during the last six months. We trust this growth will be continued.

Several improvements have been made on the church building, such as electric light, new furnace, and heating system, laying of the basement in cement, and many general repairs, so that we have much indeed to encourage us, and we look forward to the future with an assurance and determination to do more for the Master than we have in the past. Brother Topping has made an able and energetic president, and the harmony and general condition of the priesthood has enabled him to do many things for the good of the branch. All the branch officers are to be congratulated upon the willing spirit they have manifested and work performed.

Although the regular church services have not been as largely attended, on account of scattered conditions of the Saints, as we would like, there have been some very spiritual meetings, and some very nice experiences.

The Herald is a welcome visitor to our home, and is very much enjoyed because it strengthens and encourages us very much indeed.

Looking forward to the future with a firm determination and desire to work in this glorious cause,

I am your humble servant,

E. A. THOMAS.

CLEVELAND, OHIO, 8017 Melrose Avenue.

Miscellaneous Department

Conference Minutes.

POTTAWATTAMIE.—District conference met at Hazel Dell, Iowa, September 28 and 29, 1912. Apostle J. W. Wight, assisted by Elder J. A. Hansen, presided; J. Charles Jensen, secretary. A report on credentials prepared by the secretary was approved and delegates seated. Courtesy of the floor was granted visitors. Reports were read from all branches: Boomer 65, loss 1; Carson 43; Council Bluffs 336, loss 4; Crescent 151, gain 1; Hazel Dell 65, gain 1; Fontanelle 35; North Star 137, gain 4; Wheeler 43. The secretary reported a total branch enrollment of 875, with an absence of about 250; he presented a bill of expenses of \$3.23, which was allowed. District treasurer reported balance on hand last report, \$3.31; received from conference collection, \$4.50; total, \$7.81; paid district secretary, \$1.20; balance on hand, \$6.61; report approved. The bishop's agent, J. A. Hansen, reported: Balance on hand last report, \$555.32; received since, \$950.65; total received, \$1,505.97; paid out, E. L. Kelley, \$200; G. H. Hilliard, \$235.50; ministry, \$69.85; families of ministry, \$290; aid, \$75; total paid out, \$810.35; balance on hand, \$635.62. Report approved. P. T. Anderson, Hans Petersen, and Joshua Carlile appointed to audit the bishop's agent's accounts for 1912. A communication from C. J. Hunt informed the conference that it has been "moved and supported that the Western Iowa and Eastern Nebraska Reunion Association extend a cordial invitation to the districts which comprise said territory; namely, Northern and Southern districts in Nebraska, Little Sioux, Gallands Grove, Pottawattamie, and Fremont districts in Iowa, and that all of the said districts named above that have not already joined said reunion association, we ask of them to do so and meet with us in reunion in 1913 to be held at Missouri Valley, Iowa." It was moved that as a district we unite with the Northern Nebraska and Gallands Grove districts in holding a reunion at Missouri Valley in the year 1913. Elder J. A. Hansen was appointed committeeman to represent Pottawattamie District in said reunion. The priests of the Aaronic order were called together and organized as the Pottawattamie and Fremont Quorum of Priests; they choosing J. P. Chrestensen as president, and on his nomination D. E. Butler and C. C. Larson counselors; A. C. Riley was chosen as clerk, and the organization ratified by the conference. At prayer meeting Sunday morning James P. Chrestensen was ordained by J. W. Wight, Joshua Carlile, and N. V. Sheldon; D. E. Butler first counselor by N. V. Sheldon, J. W. Wight, and Joshua Carlile; C. C. Larson second counselor by Joshua Carlile, N. V. Sheldon, and J. W. Wight. Sermons were by N. V. Sheldon, J. W. Wight, on Sunday morning and afternoon. Adjourned to meet at Council Bluffs on the first Saturday in February, 1913, at 10.30 o'clock a. m.

LITTLE SIOUX.—The business session convened at 10.45 a. m., October 5, Brethren J. W. Wight and Sidney Pitt, sr., in charge, services being held in the Saints' chapel at Biglers Grove. The district clerk was made clerk of the conference. The minutes of last conference were read and stood approved. President Pitt had visited nearly all the branches in the district and found no reason for discouragement; spiritual advancement had been made, but there was much need for labor by the local officers, especially in visiting with the membership. Reports were received from seven of the twelve branches, showing but a small part of the labors performed. These reported 164 sermons, assisted 393 times, services attended 997, baptized 2, confirmed 4, 1 ordained, sick calls 204, children blessed 6, marriages solemnized 2. All branches held regular services and all but one branch maintained both

Religio and Sunday school. Statistical reports showed a total membership in the district of 2,022, a gain of 25 during the quarter. A gain of 21 by baptism, 12 by letter, 2 by correction of records; lost 6 by letter, 1 by expulsion, and 3 by death; gain over loss, 25; 6 marriages. No changes in branch officers during the quarter. Bishop's agent, A. M. Fyrando, reported: Cash on hand June 1, \$221.15; received since in tithes and offerings, \$1,133.37; total cash, \$1,354.52; paid for aid and to elders' families, \$393.98; remitted Bishop Kelley, \$600; balance cash on hand October 1, \$180.27. The spiritual condition of the branches in the district, as reported by branch officers, were good with one exception. A communication was received from the consolidated reunions inviting attendance at the 1913 reunion and affiliation with them. It was resolved, that whereas, the district conference is not authorized to act for the Little Sioux district reunion, and for the further reason that said reunion has already voted in favor of holding a district reunion in 1913, at Magnolia, we can not act on the request. As individuals, however, we extend our moral support and urge attendance on all that can go. Moorhead invited the conference to meet with them and the invitation was unanimously accepted; the first Saturday and Sunday in February was appointed as the time. The district secretary was ordered to visit each branch, for the purpose of getting corrected records, and the branches visited to bear the expense. The speakers at the conference were J. W. Wight, Sidney Pitt, sr., and J. L. Parker. All services were harmonious and the Spirit was present in a marked degree in all the services. James D. Stuart, district clerk.

CENTRAL OKLAHOMA.—District met in conference August 23, 1912, at Ripley, Oklahoma. Meeting was called to order by J. E. Yates. Moved that J. E. Yates act as presiding officer of the conference, with power to choose his assistants. Carried. He chose Brethren E. D. Bailey and R. M. Maloney. Moved that Deicie Bly act as secretary in the absence of the district secretary. Motion carried. Moved that all Saints present be permitted to participate in the conference. Carried. Reports were read from Holdenville, Oak Grove, Ripley, and Piedmont branches. Approved as read. Moved that the matter pertaining to ordaining Brethren Moore and Davis be referred to the missionary in charge and district officers for investigation. Motion carried. Oral reports were received from Brethren Ed Dillon, Orrel Carter, T. N. Berry, and E. D. Bailey. Written reports were received from J. E. Yates, Hubert Case, J. S. Meyer, R. L. Herring, R. M. Maloney, E. E. Yates, Joseph Jeans, and B. R. Hixon. Moved that the Central Oklahoma District hold a reunion next year. Moved as a substitute that we defer action on the reunion until the following day. Substitute carried. Brother E. D. Bailey was chosen president of district; T. L. McGeorge, assistant president; C. T. Sheppard, secretary. August 24.—It was moved that we have a reunion next year. Carried. Moved that it be left to the missionary in charge and district officers as to the time and place of the next reunion. Carried. Moved that we accept the invitation of Holdenville Branch to hold our conference there Friday or on before the full moon in February. Carried. Motion to adjourn as per resolution carried. Deicie Bly, secretary pro tem.

MONTANA.—Conference convened at Deer Lodge, Montana, October 5, at 10.30 a. m., district presidency presiding over the conference. William J. Murray was chosen secretary of conference; George W. Thorburn, chorister, and Maggie Reese organist. Bishop's agent's report read, and by motion the president appointed a committee of Brethren L. E. Hills, G. W. Thorburn, and T. E. Fitzwater to audit report. Reports were read and approved from the following branches: Deer Lodge, Warm Springs, and Bozeman. Following resolution was passed: Be it resolved, That the ordinations of William J. Murray and Floyd R. Brown to office of priest, authorized by vote of Bozeman Branch, be ratified by this district conference, because the rules of the district were not in hand and a knowledge of them not had by the Bozeman branch officers. By motion the district secretary was authorized to have a sufficient number of the rules and regulations of the district printed, and a copy mailed to all holding the priesthood. Reports from the following were read: High priest, A. J. Moore. Elders: L. E. Hills, W. P. Bootman, J. P. Wyckoff, Thomas Reese, and John Eliason. Priest T. E. Fitzwater. Also a spiritual report from Bozeman Branch. Notice was given by L. E. Hills and J. P. Wyckoff that motion would be made to change some of the rules of the district at next district conference. Officers elected for the ensuing year as follows: President, A. J. Moore; first vice president, Frank Christofferson; second vice president, J. P. Wyckoff; secretary,

Maggie J. Reese; assistant secretary, J. P. Wyckoff; Thomas Reese sustained as treasurer. Motion made that we, as the Montana district conference, appoint district president to make an investigation of the trouble at Coyote, Montana, and if necessary appoint an elders' court. At close of the afternoon session on Saturday Sister L. E. Hills spoke briefly on the "Woman's Auxiliary," and formed a district organization. At sacrament service Sunday afternoon T. E. Fitzwater was ordained to the office of elder. Preaching on Saturday evening by George W. Thorburn; Sunday at 11 a. m., preaching by A. J. Moore; Sunday evening preaching by L. E. Hills. At close of the service the auditing committee of bishop's agent's accounts reported the account correct; committee discharged. By motion the conference extended to Deer Lodge Branch a vote of thanks for kindness and hospitality. Adjourned to meet at Bozeman first Saturday and Sunday in March. William J. Murray, secretary pro tem.

INDEPENDENCE.—Conference of the Independence Stake was held at Holden, Missouri September 14, 15, 1912. The stake presidency was made the presidency of the conference, L. H. Haas, stake secretary, was made the secretary, with power to choose his assistants. Choristers and organists were also elected, and the local deacons acted as ushers. W. H. Deam was appointed the press committee. The minutes of last conference were read and approved. The stake presidency reported; stake bishopric reported; Bishop Bullard made a personal report; the stake secretary furnished a written report; a communication was received from President F. M. Smith. Summary reports were received from the following quorums: First Quorum of Elders, First Quorum of Priests; First Quorum of Teachers, Seventh Quorum of Priests. Miscellaneous reports were received from high priests, elders, priests, teachers and deacons, and the Fourth Quorum of Teachers reported. Statistical reports were received from branches as follows: Independence, Second Independence, First Kansas City, Second Kansas City, Fourth Kansas City, Bennington Heights, Malvern Hill, Argentine, Armstrong, Chelsea Park, Quindaro, Lees Summit, Holden, Post Oak, Knobnoster, Warrensburg, Lexington, and Mount Washington, showing a total membership of 5,182. The following brethren were recommended for ordination to the office of elder: C. A. Selbe, Charles Barron, C. L. Munroe, Clifton Resch, and L. H. Haas. These recommendations were referred to the stake presidency and missionary in charge, with power to act. A recommendation from the stake presidency for branch organization at Grandview was referred to themselves and the missionary in charge, with power to act. James Moler and Alexander McCallum were dropped from membership of the stake high council, because of inability to serve, and D. J. Krahl and W. H. Deam were indorsed to fill the vacancy. The stake president, the stake bishop, and the stake secretary were made a committee to secure a typewriter for the stake secretary's office. At 7.45 Saturday evening a general question meeting was held, in charge of the stake presidency. Sunday services were as follows: 8 o'clock prayer service; Sunday school 9.30; 11 o'clock preaching by A. H. Parsons; 2.30 preaching by Richard Bullard; 7.45 preaching by J. A. Tanner. A vote of thanks was extended to the Holden Saints for their hospitality, and conference adjourned to meet at Independence Branch the second Saturday and Sunday in March, 1913. L. H. Haas, stake secretary.

EASTERN COLORADO.—District convened at the Saints' chapel, Speer Boulevard and Logan Street, Denver, Colorado, September 14, 1912, at 10 a. m., District President E. F. Shupe presiding. Statistical reports were read from the following branches: Wray 137, gain 4; Colorado Springs 117, loss 2; Durango 63, loss 5; Alva 7, loss 1; Highlands 23, no change; Delta 42, organized July 18, 1912; Denver 253, loss 1; Trinidad 54, gain 4; Rocky Mountain Branch disorganized. Bishop's Agent Charles E. Everett reported receipts from tithes and offerings, \$550.57; cash on hand January 1, 1912, \$46.79; notes on hand, \$97.50; total, \$694.86; expenditures, \$564.75; amount due church, \$130.11. Delta Branch recommended the following ordinations: Brother M. L. Schmidt to the office of elder, and Brother W. E. Boyd to the office of deacon. Wray Branch recommended the ordination of W. E. Wolfe to office of deacon. Denver recommended the ordination of E. J. Williams to the office of elder, and William Cowan to the office of deacon. All these petitions were acted upon favorably by the conference, and the ordinations ordered provided for. The election of officers resulted in the selection of Brother Samuel Twombly for district president; A. E. Tabor, first vice president; E. J. Clarke, second vice president; E. J.

Williams, secretary. It was decided to hold the next district conference in Denver on the first Saturday in March, 1913. E. J. Williams, district secretary, 1210 South High Street, Denver, Colorado.

Convention Minutes.

SOUTHERN NEBRASKA.—District Sunday school association met in convention at Wilber, Nebraska, September 19, at 8 p. m. The program as prepared was largely carried out in all the sessions, and a very pleasant and profitable time was enjoyed by a goodly number of delegates and visitors. The necessary routine business was transacted, and the following resolution was carried: "Moved, That this convention instruct its officers to prepare programs for the next convention as soon as the time and place is known, and that they be printed and ready for distribution as early as possible." Convention adjourned to meet two days prior to the district conference, at the same place and at 7.30 p. m. Mrs. Blanche I. Andrews, 3228 R Street, Lincoln, Nebraska.

Convention Notices.

Religio convention of the Central Michigan District will convene at 213 South Hamilton, Saginaw, Michigan, October 25, at 10 a. m. E. O. Janson, secretary, Beaverton, Michigan.

The Religio and Sunday school convention of Eastern Michigan will be a joint affair at Flint. We want the biggest and finest convention ever had. Order of services are, 8.45 a. m., social meeting; institute work, 10 a. m.; Religio and Sunday school business, 1.45 p. m.; 4.30, round table; 7.30, institute. The proposition of holding the conventions separate from the conference will come up. Also the advisability of taking up the delegate system in Religio. Remember the election of officers. Come prepared to consider these questions. Come Nov. 7, so as to be on time for Friday morning meetings. The Ladies' Auxiliary will be represented by their field worker, Mrs. Paul Belleisle. Wm. F. Sage, president Zion's Religio-Literary Society; Cora M. Anderson, secretary Sunday school.

The Bishopric.

AGENT'S NOTICE.

To the Saints of the Northwestern Nebraska and Black Hills District: Having been appointed bishop's agent in and for said territory, I appeal to all the Saints in this mission to come up to the help of the Lord with your tithes and offerings, that the work of the Lord may not be hindered, and that you may not be found out of harmony with the laws of God at the coming of Christ. For "verily it is a day of sacrifice, and a day of tithing of my people; for he that is tithed shall not be burned (at his coming)." See Doctrine and Covenants 64: 5.

The voice of the Lord to his people is to "come up higher." That means to put on the whole armor of God and keep all his commandments. Please read Luke 11: 42, and Doctrine and Covenants 106: 1, 2; also 2 John 9, and take timely warning, and thus become the children of God in very deed. Please send money by bank draft.

As ever your in the one faith,

C. W. PRETTYMAN.

AGENT'S NOTICE.

To the Saints of the Portland District: As bishop's agent I appeal to you again through the columns of the HERALD to send in your tithing if you can possibly spare some. Don't wait till all your personal needs are provided for. Remember we have good, true men who are sacrificing their home comforts to better the condition of their fellow men by preaching the gospel to them. While they are making this sacrifice, are we doing our duty? The Lord has said we should be laborers together for the accomplishment of the work intrusted to all. Now if our brethren who have sufficient talent to go out and represent our Lord and Master, say good-bye to wife and little ones for months and years on condition that the church pay the family a small consideration, which in many instances is not over one third of what the father could earn, are willing to do this, we ought to be willing to work together to make a little sacrifice and pay tithing, as God's work requires this of all. Then we will be able to send the needy their portion in time to relieve them of unnecessary worry. I just received a letter from a sister

CONTENTS

EDITORIAL:
 At the Plow - - - - - 1017
 Notes and Comments - - - - - 1019
 HYMNS AND POEMS - - - - - 1019
 ORIGINAL ARTICLES:
 About the Kirtland Temple, by C. Edward Miller
 A Review of Mormonism Against Itself, Part
 37, by S. W. L. Scott - - - - - 1021
 The Best Books and How to Read Them, by
 W. D. McKnight - - - - - 1025
 MOTHERS' HOME COLUMN - - - - - 1028
 Vida E. Smith.
 LETTER DEPARTMENT - - - - - 1031
 Mrs. E. O. Burnett—Pearl Malott—Lillie M.
 Cox—Joseph Dexter—E. A. Blakeslee—R. L.
 Henry—William F. Sage—Mrs. Mary Dun-
 shee—D. L. Rees—E. B. L.—Extracts from
 Letters.
 NEWS FROM MISSIONS - - - - - 1035
 Samuel Brown—"The Boy"—William Self—A.
 E. Stone.
 NEWS FROM BRANCHES - - - - - 1036
 E. A. Thomas.
 MISCELLANEOUS DEPARTMENT - - - - - 1037

THE SAINTS' HERALD

ESTABLISHED 1860.

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

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

Nothing makes us richer that does not make us more thankful.

whose husband is sick and she said she would have to sell their home to pay up their store bill if they did not get help soon.

Saints, I beg of you to send in your tithes so those conditions, with others, may be relieved. Remember Hood River, Wasco, Sherman, and Gilliam counties in Oregon were annexed to the Portland District. Don't wait until you get all of your tithing at once, but send in what you have each month. Address L. Stover, 406 West Twenty-first Street, Vancouver, Washington, and you will promptly receive a receipt.

Michigan Quorum of Elders.

The Michigan Quorum of Elders will meet at Flint, Michigan, on November 10, at 7.30 a. m. All elders in Michigan and Northern Indiana District are requested to attend. If you can not attend and wish to be enrolled, submit your application in time so it can have consideration. Many have already applied by letter. Please give all items of birth, baptism, confirmation, and ordinations. Possibly a session will be held on Saturday, November 9, as well.

W. L. BENNETT, *Secretary-Treasurer.*

DETROIT, MICHIGAN, 1107 Sixteenth Street.

Mobile District.

Callie Marr Dixon, secretary Bay Minette Branch, Bay Minette, Alabama, box 102.

W. W. Long, secretary Theodore Branch, Theodore, Alabama.

Edna Cochran, secretary Bluff Creek Branch, Vancleave, Mississippi.

G. W. Sherman, president Three Rivers, secretary not known, Escatawpa, Mississippi.

Notice and Request.

Anyone who may know of the present address of Brother George W. Johnson, formerly of Los Angeles, California, will please send the same at once to Fred Chandler, Station A, East Des Moines, Iowa. Important. J. F. MINTUN.

Died.

SMITH.—Robert Willetts Smith died at his home, 83 Queens Road, Harpurhey, Manchester, England, Sept. 15, 1912, in his thirty ninth year, after a long and painful illness, borne with Christian fortitude and patience. All that could be done for him was done, by a loving and dutiful wife, and kind relatives and friends. He was born April 27, 1873, at Stafford, England; baptized November 4, 1897, at Manchester, by Henry Greenwood, confirmed by Joseph Dewsnup, sr., T. Mills, and W. H. Greenwood; ordained a priest April 30, 1905, by John Bailey and E. Nixon. In his beautiful life all the Christian graces were made manifest, and he died the death of the righteous—his end was peace.

MCPEEK.—Near Pawnee, Missouri, September 26, 1912, Sister Sarah J. McPeek. She was born in Noble County, Ohio, October 18, 1846; married Price McPeek November, 1865. To this union six children were born, four sons and two daughters. She was baptized by C. Scott, June 18, 1874, in the Southern Indiana District. Funeral sermon preached by T. J. Bell, at Lone Rock, assisted by C. H. Jones. The attendance was evidence that she had many friends who will miss her help in times of sickness and her many deeds of kindness. Interment in the Lone Rock cemetery.

LEASK.—At Emo, Ontario, August 30, 1912, Sister Jane Leask. Born at Dundee, Scotland, October 1, 1852. United in marriage to Magnus Leask, who came to this country while they were both young people. The people of Emo were shocked to learn of her sudden death. She had many friends who loved and admired her for her loving qualities. She and her husband were among the early settlers in Rainy River, and have toiled faithfully and raised a large family. She was baptized June 7, 1903, by George Hampshire. She was a faithful and devoted wife and left a husband and family and friends to mourn.

REEDER.—Elder Jesse Reeder, sr., passed away in Pensacola, Florida. He supposed he was a hundred years old. He was confined to his bed one week when he passed away on November 11, 1911. He was a good Latter Day Saint. He left five daughters and one son to mourn.

BERGSTROM.—Emil A., was born in Litchfield, Minnesota, December 21, 1833; died at Burlington, Washington, September 29, 1912, aged 29 years, 10 months, 8 days, from the shock resulting from the amputation of the left limb, the operation caused from an injury. Funeral sermon by Parley Plumb; interment in the cemetery at Burlington, Washington.

Conversation.

The commonest errors which degrade the art of conversation are talking too little and talking too much. And talking too much is a more serious error than talking too little. Mary Greer Conklin, who is about to publish *Conversation; What to Say and How to Say It*, through the Funk & Wagnalls Company, has some very interesting things to say about talking in general. "Many," she says, "talk as heedlessly as if the swift exercise of the organs of speech were the great end and aim of life. The fire-plug of their utterance drawn, they inundate everybody 'round them. The person who talks all the time loses the mental stimulus which comes from an exchange of ideas with his fellows. To show manifest appreciation of what others say is more a criterion of good conversation than to talk well oneself. For one person in any society who wishes to listen to us, there are three who prefer that we should listen to them." There is much interesting material in Miss Conklin's new book.

Our tears are round to remind us that God loves the whole world.

Got Your Homestead Yet?

Everybody entitled to a homestead wants one, of course, but until the recent law was passed, a homesteader was required to live continuously on the land for five years before the Government would turn it over to him to be his very own. Now it is altogether different, and irrigated farms in the Big Horn Basin of Wyoming and Yellowstone Valley of Montana, Mondell 320-acre free homesteads in Wyoming and 640-acre unirrigated free Kinkaid homesteads in Nebraska, can be taken up on a new and liberal plan. You can prove up and get title in three years' time, and will be permitted to leave your homestead five months each year, so that you can go home and earn money with which to buy stock and get your homestead farm going. This is very important and opens up a splendid opportunity to men, young and old, to get well fixed.

Write me what kind of land you are interested in, and I will write you all about the new law and the lands that the Government will grant you.

You can buy a railroad ticket from Omaha to Thermopolis and return for \$32.50—proportionate rates from other points, on the first and third Tuesdays of each month, good for 25 days. You can see the 640-acre homesteads in Nebraska, the Mondell lands in Wyoming, the Yellowstone Valley lands at Huntley and Billings, Montana, the irrigated lands in the Big Horn Basin and spend a few days at Thermopolis, where the benefits to be derived from the waters of the Hot Springs are wonderful. Think what a grand trip this would be!

Perhaps you could arrange to go with me on one of the above excursions, or know some one who would like to go.

I have no land for sale—the Burlington merely employs me to give information and assist anyone interested in this wonderful country, without charge. Let me know from what point you will start and on what date you wish to go. I will send you information about the lands and tell you just how and where to meet me in Omaha. D. Clem Deaver, Immigration Agent, Burlington Route, 336 Q Building, Omaha, Nebraska.

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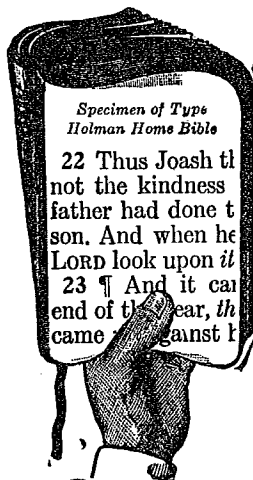
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THE SAINTS' HERALD

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

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



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

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NUMBER 44

Editorial

THE PRESIDENT OF THE HIGH PRIESTHOOD A SEER.

A QUESTION ANSWERED.

And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.—Doctrine and Covenants 104:42.

We have received a letter from a brother in Connecticut who desires to know about the action of the late General Conference in sustaining President Joseph Smith as a prophet, seer, and revelator, and asking if it is absolutely necessary that one shall have the Urim and Thummim in order to be a seer.

Joseph Smith the Martyr is quoted as saying:

"He [Moroni] also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book."—Church History, vol. 1, p. 13.

We frankly admit that one might draw the conclusion from this statement that one must absolutely be in possession of the Urim and Thummim at all times in order to be a seer, and that no one not in such possession could properly be called a seer. A very elaborate argument might be built up on such a construction of the language. In fact this is the sole evidence that might be used to support such a theory, as there is not a particle of evidence in either of the three standard books to sustain such a position, while there are passages that are squarely opposed to it.

It is our privilege to seek to harmonize statements that are supposed to be authoritative or scriptural, rather than to seek to discover conflict. Where it can consistently be done it is much better to place a construction on any such particular statement that

will harmonize it with other similar statements; rather than by a rigid and tenacious interpretation of the text to bring it into conflict with such other statements. For instance, it will be noted that Joseph Smith says of these stones, that, "God had prepared them for the purpose of translating the book." A rigid adherence to the language used might lead us to argue that the only purpose of the Urim and Thummim in all the ages of eternity was merely to translate the Book of Mormon. And we might go on to argue that for that reason Joseph Smith was the only man who had ever used them, and the only one that could ever be called a seer. But we would collide with scriptural facts if we were to pursue such a course, so we wisely choose another that avoids such conflict.

It will be noted that this is a historical statement. It was not given as a revelation to the church, or as a law. Joseph Smith did not give the exact language of the angel. He merely gave a free rendition of the ideas that the angel advanced. It may be admitted that possibly in some particulars he was unfortunate in his choice of words to express those ideas. We do not think, however, that there is any serious obstacle in the way of an understanding.

While it is said that the possession and use of the Urim and Thummim in ages past constituted one a seer, it is not said that no one could be constituted a seer in any other way. Graduation from a homeopathic school of medicine, and possession of a license constitutes one a physician, we might say; but that does not say that a man *must* graduate from a homeopathic school in order to be a physician.

The evident intent of the language of Joseph Smith is that in ancient times the man who had and used these stones was called a seer; but it does not follow that there were not seers who did not have and use them.

Of the Urim and Thummim we read in the Book of Mormon:

"And whosoever is commanded to look in them, the same is called seer."—Book of Mosiah 5:74, Authorized Version.

"And whosoever has these things, is called seer, after the manner of old times."—Book of Mosiah 12:21, Authorized Version.

Here we learn that those who had these things were called seers. But to suppose that it would be impossible for one to be a seer and not have them would be to deny later revelations.

In January, 1841, the Lord said to Joseph Smith: "I give unto you my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer, and a prophet."—*Doctrine and Covenants* 107: 39.

Joseph Smith had long before that surrendered the Urim and Thummim to the angel's care, yet he was a seer, if we trust God's word.

At the same time the Lord said to Hyrum Smith: "I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph."—*Doctrine and Covenants* 107: 29.

Here Hyrum Smith was designated as a seer, and there is no evidence that he ever at any time had or used the Urim and Thummim. And here were to be two seers on earth at the same time, a thing which some have thought impossible.

Our construction placed upon the historical statement made by Joseph Smith does not conflict with these statements found in a revelation from God that has been accepted by the church as a law unto the church; but the theory that we must have the Urim and Thummim to be a seer is in hopeless conflict.

Furthermore, we read: "And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church."—*Doctrine and Covenants* 104: 42.

From this we judge that the late General Conference did not go far wrong when it sustained the present president of the high priesthood as a prophet, seer, and revelator. All of these functions center in that office. Some of them may be exercised all of the time, while others may be exercised only as occasion may require. But the right and ability to perform the functions of a president, prophet, seer, and revelator are there all of the time, and will be used as God may direct and occasion require. That, at least, is our conclusion from our personal understanding of the law of God as he has expressed it and as the church has adopted it.

The only logical evasion of that conclusion is made by those who, like David Whitmer, reject the revelations of Joseph Smith after a certain date, and do not consider themselves bound by the later revelations that we have quoted. We are not prepared to take such a position, and for very good reasons refrain from so doing.

The action of the late General Conference was as follows: "A substitute was moved, to sustain President Joseph Smith as prophet, seer, and revelator to the church."—*Minutes of the General Conference*, p. 1632.

This was in harmony with the action taken over fifty years ago at Amboy, Illinois, April 6, 1860, of which the record says:

"On motion of Isaac Sheen it was 'resolved, That Brother Joseph Smith be chosen prophet, seer, and revelator of the Church of Jesus Christ, and the successor of his father.'"—*Church History*, vol. 3, p. 250.

ELBERT A. SMITH.

NOTES AND COMMENTS.

STOCKTON "RECORD."—Brother H. J. Davison recently got the following communication in the *Stockton Daily Evening Record*, Stockton, California, which may be of interest, especially so because of the very frank statement by the *Record* editor at the close of the letter.

TWO JOSEPH SMITHS AND TWO LATTER DAY SAINTS.

Editor Record: When the illustrious poet sprung the query, "What's in a name?" it is quite evident that he did not have in mind the fact that at the present time there exist two churches holding views on many vital points entirely opposed to each other, yet bearing names quite similar, and presided over by men whose names are almost identical.

Neither did he sense the feelings of those who are from time to time placed in an unenviable light by a misunderstanding sometimes caused by a slight mistake made by publishers.

An instance of this kind occurred recently which affects a number of citizens of Stockton.

In the late issue of the *Record* reference was made to President Joseph Smith, of the Church of Jesus Christ of Latter Day Saints, commonly known as the Mormon Church, and his attitude toward one of the candidates for the office of President of the United States.

This reference made may not misrepresent the church nor Mr. Smith, if it is understood to mean Joseph F. Smith, of Salt Lake City; but if it is understood to mean Joseph Smith (minus the F.) who presides over the Reorganized Church of Jesus Christ of Latter Day Saints, whose headquarters are in Lamoni, Iowa—a branch organization of which worship in a church on Sutter Street, between Clay and Jackson—then it does most seriously misrepresent both him and the body. For it is a fact that the whole church, including Mr. Smith, is strenuously opposed to ecclesiastical dominance of any kind, especially in matters of political import.

There is absolutely no condition existing in this church that will permit any officer or quorum of officers to exercise any official influence over the members relating to their choice in civic and national elections. In fact, the church officers are never thought of in connection with such matters.

It would seem that under these conditions it would be no more than right and due to the members of this church that attention should be called to the above-mentioned distinction between the two churches.

Joseph F. Smith, of Salt Lake, may get revelations to influence his church to vote a certain way, Joseph Smith, of the Reorganized Church, never.

H. J. DAVISON, *Pastor*.

[The article in the *Record* referred to Joseph F. Smith, of Salt Lake City, and not to Joseph Smith, of Independence, Missouri, nor to the "Josephite" Church. The Joseph Smith of the Reorganized Church is a fine old gentleman and a citizen highly respected by all classes of people.—*EDITOR RECORD*.]

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 38.

BY S. W. L. SCOTT.

RESTORATION OF ISRAEL.

Since 1886, the gathering of Israel has assumed colossal proportions. But previous to the year 1886, as early as 1878, societies were organized among the nations for colonizing Palestine with its scattered children. The Alliance Israelitish Universelle, of Paris, was presented by the Turkish Government, with six hundred and seventeen acres of land, near Jaffa, on the road to Jerusalem. The same year (1878), several Jews of Jerusalem purchased 767 acres from Selim Kassar, an Arab of Jaffa. In 1887, Baron de Rothschild bought some of the vacated land. In 1903 the population of Jerusalem consisted of 29,000 Jews. In 1904 the Jewish colonization society, of London, headed by Baron de Rothschild, had sent 27 colonies to Palestine distributed as follows:

In the land of Judah, 9 colonies occupy 9,254 acres.

In Samaria, 8 colonies occupy 16,129 acres.

Upper Galilee, 8 colonies occupy 19,047 acres.

Trans-Jordan—Damascus, different societies own, and control 16,507 acres.—Jewish Encyclopedia, vol. 1, p. 246.

This work was prepared by four hundred Jewish scholars, and specialists. Dated 1904. This authority continues:

Some of the colonists grow wheat, others culture silkworms. Another industry to which they give attention is floriculture. This began with the planting of the geranium, and led to the building by Baron de Rothschild of a perfume distillery. The population of this one settlement, Rish le Zion, was 802 persons in 1898.

Of the Jewish settlements in and around Jerusalem, the encyclopedia referred to says:

It was impossible to find room for all in the old Jewish quarters, between the traditional Zion and the temple mount. New portions were built up north and west of the city by building societies. In 1891, there were 18 such societies owning 400 houses in front of Jaffa and Damascus gates, and 15 houses on the Mount of Olives. Other societies were founded to enable Jews to acquire landed property.—Ibid., p. 142.

The edition of 1900 says under article Jerusalem:

Up to 1837, the population of Jews in the holy city was very small, but since the persecution in Russia it has increased—from 3,000 in 1837 to 29,000 in 1903.

We could transcribe evidence, *now* before us, for *days* in vindicating the prophecy, but why humiliate the Anti-Mormon Society more? Ah! The Book of Mormon mildly moves in the advance. The burden of its prophecies antedate the facts. Israel swarms with modern civilization in the Holy Land. The "lifting up of the ensign" after the dispersion of Judah A. D. 65 to 70, is followed by their return "from the ends of the earth." The dismal days of "blindness" and bondage are rapidly receding be-

fore the matchless splendor of the light arising since 1830. Israel has journeyed on through more than eighteen hundred years while their "house was desolated." But they now view the "star of Jacob." They are coming, amid tears and blood and death, and have preserved a distinct nationality. Empires have come and gone, but they remain distinct. They have spoken all languages, sojourned in all climes as exiles, but now they *lead* governments, control orders for wealth (money and collaterals) miraculous in quantity, and almighty in power, backed by law! Of the preparations as early as 1851, twenty-one years after the Book of Mormon had delivered the prophecy to the English speaking world, Hollis Read, M. A., recorded the following:

We may, then, well credit the preacher in a Jewish synagogue in London, who recently said: "We are happily emerging from the darkness into which persecutions of unparalleled intensity and duration, had banished us. Our domestic, social, and political life is assuming a brightness, which we feel assured will become more and more cheering." Or, Lord Ashley, who in a late meeting of the Jews' Society in London, said: "At no time has the horizon been so bright for the Jewish people. At no time prophecy so near its fulfillment. A year ago no imagination was lively enough to conceive one tenth of what we have heard this day." The late Prussian ambassador at the court of Rome, declared that "throughout the vast dominions of Germany and Poland, there is a general movement of inquiry, and a longing expectation abroad, that something will take place to restore them to the land of their fathers." Reverend T. Grimshaw says: "A vast number of Jews are preparing to emigrate from Germany and Poland to settle in Palestine; while throughout the whole of Europe and Asia, a general expectation is raised among them that the time of their deliverance is drawing near. Throughout Italy, the same uneasiness and expectation may be observed."—Hand of God in History, pp. 341, 342.

Will Elder Traum deny that the same God who planted this "longing expectation" to be "restored to the land of their fathers," in the bosom of the Jew, did not inspire the prophecy in the Book of Mormon and its *translation*, pointing to the *time* when these expectations should be realized? Since that time, his objections must yield to the logic of events—the force of logic, and the logic of force. The restoration of rains in their season, the more than 145,000 Israelites in Canaan, who till the soil, and whose commercial power is so keenly felt over the globe; the *Hebrews* who have returned from among the Gentiles, and now cultivate the arts of peace and industry; who grow millions of vines among the peaceful hills of Palestine, and who deal only with Egypt, Great Britain, the German Empire, France, and the United States, must for ever stand as sword points at the gateway of the arsenal, carving the trival criticisms into an *innocuous desuetude!* Subjoining two quotations from the Bible on this point, we leave it:

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they

shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith the Lord thy God.—Amos 9: 14, 15.

Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.—Joel 2: 21-26.

Yet Traum says the restoration predicted in the Book of Mormon "has not been recorded by history." We leave him to "tussle" with the ironclad facts, as he "runs up" against both Bible and history in the following from the pen of Frank G. Carpenter, entitled "How the Israelites are to-day retaking the Holy City," published in the *Omaha Bee*, October 30, 1910, also in the *Kansas City Journal* of the same date. In part the article is as follows:

JERUSALEM.—(Special Correspondence of *The Bee*).—The Jews are rapidly coming into their own. This holy city now contains more than 60,000 of them, and they form over two thirds of its whole population. By the new constitution of Turkey they have acquired the right to own land in Palestine, and they can come and go as they please. This has not been the case until now. Jewish immigration has been prohibited, and such Jews as bought real estate have had to purchase and hold it under other names. This was so not only here, but all over the country. But, notwithstanding they acquired land, and I am told that some of the best farming properties of the plains of Sharon are in their lands, and that they own the most valuable business sites of Jerusalem. The new constitution gives them other advantages, and it is probable that they will rapidly increase in number and wealth.

The Jews of Palestine are not like those of America. They have a costume of their own, and come from so many different localities that it is not always possible to tell who they are. Among them are Persians, Spaniards, Russians, Bohemians, Poles, and Germans. There are many Algerians and Moors, and I have seen some from Abyssinia and Egypt.

They speak forty different languages, and there are many whom the others can not understand. In the main there are just three different classes. First is the Ashkenazim, made up of Jews from Russia, Poland, Austria, and Germany. These people are much like the lower class Jews of America, and their common language is Yiddish. The second class is of the Sephardim. They are Spanish Jews, descendants of those who came here centuries ago. These Jews speak a mixture of Spanish and Jewish. The third class is the eastern Jews, made up of Israelites from Syria, Persia, Arabia, and central Asia. They speak Arabic and look much like Moslems.

As to the American Jews, they are comparatively few, and it is seldom that you meet one that has been born in America. Those who claim to be such are chiefly natives, who have gone to the United States to get their naturalization papers, and then return here to live. Many of the latter

are frauds, and our consul believes that some of them have bought their naturalization papers, and have never been out of the country. American citizenship is a valuable badge of protection in the lands of the sultan; and for this reason naturalization papers have been sold by returned Jews who have again left this country.

As far as I can learn the American Israelite does not stand high among his fellows of Jerusalem. The most of the Jews here pride themselves on their piety. They think themselves above the Jew who has suffered long contamination by mixing with foreigners and they especially despise the American. Meeting one on the street they may slap him on the stomach and sneeringly ask how much pork he ate when he was in the United States. In this I refer to the fanatics, who are composed more especially of the Spaniards and the members of the Ashkenazim. These people have inner circles of religious aristocrats, some of whom are supposed to have magic powers of healing. Among them are many men of education and culture, men who know the Bible from beginning to end, and who speak several languages.—*Saints' Herald*, November 16, 1910.

This is evidence in Hebrew itself, but it seems that Elder Traum, with all of his lore can not "translate." Well, Deity is not contingent on the ability of Elder Traum, or his fellows, in the success of his purposes. These purposes go right on, mocking the impotence of man.

THE CALHOUN INCIDENT.

On page 162, Traum continues his criticisms by attacking Elder Blair's quotation from Joseph's letter to John C. Calhoun, Joseph the Seer, revised edition, page 195, thus:

"He also," says Blair, "by the Book of Mormon and direct revelation, proclaimed that soon after that book came forth the Lord would speedily prepare the way among the nations for the restoration of Israel and Judah to their lands," which has not been recorded by history, "that faithful chronicler," unless by the same kind of Mormon proof it can be shown that the "unspeakable Turk" is of Israel or Judah, for the Turk still holds Canaan.

"Joseph predicted," continues Blair, "that his seed, his posterity, would be called to fill his office, and plead the cause of injured innocence," and, using Joseph's words, says: "While water runs and grass grows; while virtue is lovely and vice hateful, and while a stone points the sacred spot where a fragment of American liberty once was, I, or my posterity will plead the cause of injured innocence until Missouri makes atonement for all her sins—or sinks disgraced," etc. This *et cetera* in the "revelation" reads "degraded and damned to hell, where the worm dieth not, and the fire is not quenched." The words of "my posterity" are italicized by Blair as if he were conscious that "I" had not done his part to fulfill this dire prophecy, and he fails to show where "my posterity" has plead the cause of injured innocence on Missouri soil. Surely "my posterity" has done nothing from the year 1844 to 1860, and there is no record where this son of the eloquent prophet has ever beseeched either the Federal Government or the State of Missouri in the interests of this cause of "injured innocence." Until this is done, or Missouri is "degraded and damned to hell," "the faithful chronicler" will not attest the glowing success of the would-be prophet. And yet this prophecy is as true as any that the "prophet" ever uttered. The silence of "my posterity," and the survival of Missouri as a State, which to date has escaped the terrible end threatened by this vindictive

prophet, unite in pronouncing the prophecy an empty boast, and the prophet a fraud.

In order to a correct understanding of this, it is necessary to call his attention to the facts in the case which he *fails* to do (as usual).

It was understood that Calhoun was aspiring to the office of President of the United States. Joseph had, previous to this, conversed with him on the topic of the persecutions and robbery the Saints had undergone, in a visit to Washington, and after his return, and during the question of candidacy, Joseph writes him to know what his rule of action would be relative to the Saints who had been plundered, and robbed of their rights and property in Missouri. Mr. Calhoun wrote as follows:

Candor compels me to repeat, what I said to you at Washington; that according to my views the case does not come within the jurisdiction of the Federal Government, which is one of limited and specific powers.

Responding to this, Joseph replied, in part:

If the general Government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people! A real "bull beggar" upheld by sycophants; and, although you may wink to the priests to stigmatize; wheedle the drunkards to swear, and raise the hue and cry of *impostor false prophet*, . . . yet remember, if the Latter Day Saints are not restored to all their rights, and paid for all their losses, according to the known rules of justice and judgment, reciprocity and common honesty among men, that God will come out of his hiding place and vex this nation with a sore vexation—yea, the consuming wrath of an offended God shall smoke through the Nation, with as much distress and woe, as independence has blazed through with pleasure and delight. Where is the strength of government? Where is the patriotism of a Washington, a Warren, an Adams? and where is a spark from the watch fire of '76, by which one candle might be lit, that would glimmer upon the confines of democracy? Well may it be said that one man is not a State; nor one State the Nation. In the days of General Jackson, when France refused the first instalment for spoiliations, there was power, force, honor enough to resent injustice and insult, and the money came: and shall Missouri, filled with negro drivers, and white men stealers, go "unwhipped of justice," for ten fold greater sins than France? No! verily no! While I have powers of body and mind; while water runs and grass grows; while virtue is lovely, and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins—or sinks disgraced, degraded and damned to hell—"where the worm dieth not and the fire is not quenched."
—*Times and Seasons*, vol. 5, page 395.

The Government did not reinstate the Saints who had been expelled, and can Elder Traum be blinded to the fact that in a few years after this, "distress and woe," marched through the land, as independence had blazed through with pleasure and delight"? Any schoolboy knows how our national life oscillated like the pendulum of a clock in dangerous uncertainty, and during the fratricidal struggle, Missouri was a battle ground, and partaker of the distress and woe predicted, and since that time the

physical elements in "storm, cyclone and tornado, have visited it with distress," and as for the "disgrace," of Missouri, the border hostilities developed such *lawlessness*, such bands of desperadoes, that some of the *very counties* in which the Saints had been *wronged* were scenes of slaughter, havoc, and ruin. Here are a few quotations that show the spirit of lawlessness and mobocracy reigning in the localities where the Saints were causelessly maltreated. This as late as 1854. "Citizens" are the ones. Robinson's "Kansas Conflict" quotes from the *Platte (Missouri) Argus*:

Citizens of the West, of the South, and Illinois! Stake out your claims [in Kansas], and woe be to the Abolitionist or Mormon who shall intrude upon it, or within reach of your long and true rifles, or within point-blank shot of your revolvers.

At a meeting held at Independence, Missouri, the citizens expressed their sentiment as follows:

That we, the South, be permitted peaceably to possess Kansas, while the North, on the same privilege, be permitted to possess Nebraska Territory.—Page 77.

Thus citizens of a town in Missouri are *dictating* by whom *foreign* territories should be settled. The same spirit, and the same town had a few years previously dictated to the Saints after a similar fashion, and enforced their will by firing the public mind with slanderous stories, and following that with violence, rapine, and murder. But listen to one or two more which "disgrace" Missouri.

On the day of the election [November, 1854] and before, they [of the border counties in Missouri] invaded Kansas like an army of occupation for the purpose of voting and voting only. They were residents of Missouri, and did not pretend to be bona fide residents of Kansas, or intend to become such. This army was recruited and paid as mercenaries to trample down the rights of the people of Kansas and pollute their ballot boxes. On the other hand, no Free-State men were recruited except to become bona fide settlers, and they received no pay whatever.—Page 96.

Such conduct upon the part of the "residents of Missouri," of course, is denounced as fit for intolerant persecutors and fanatical mobocrats, but just a few years before the Saints were robbed of their rights by the residents of Missouri. But what occurred next year, 1855? This:

At length came election day, the 30th of March, and with it an invading horde from Missouri. They came with great ostentation, with arms of every description, including cannon. They were detailed to every district in sufficient force to secure every member of the Legislature should their votes be counted. They paid little attention to formality, and less to legality. So open, unblushing, and overwhelming was the demonstration, that it defeated itself. It required no search for testimony to prove its illegality in a contest, as the invaders brought the proof with them and proclaimed it to all the world. This was very satisfactory to the Free-State men, and most of them looked on without effort to prevent the illegal voting, except in a formal way by entering protest before the judges of election.—Pages 103, 104.

A people guilty of the foregoing evils were capable

of mobbing the Saints without just cause, a few years before. Of this election the *Independence (Missouri) Messenger* came out in notes of exultation over such villainy in these words:

On the 30th ult., [March,] the second political battle between Slavery and Abolitionism was fought, and Abolitionism driven to the bush. The victory of the Pro-Slavery party was complete, and it is to be hoped that the question is now settled for ever in that Territory.—Page 113.

Does not Elder Traum concede that a people so lost to justice and equal rights, to the most common instincts of manhood and honorable citizenship, were cruel enough to mob and traduce Christian men, and women, who had the inalienable right to choose both their politics and religion? But once more we quote "resolutions" of the citizens at Parkville, Missouri, in May, 1855:

Resolved, 1. That the Parkville *Industrial Luminary* [a paper that criticized the unlawful doings of Missourians in Kansas] is a nuisance which has been endured too long, and should now be abated.

Just what the mob said when they destroyed the *Star*:

2. That the editors, to wit, G. S. Parks and W. J. Patterson, are traitors to the State and country in which they live, and should be dealt with as such.

The Missouri mobbers hurled this charge at Joseph Smith and others, a few years before.

3. That we meet here again this day three weeks, and if we find G. S. Parks and W. J. Patterson in this town then, or at any subsequent time, we will throw them into the Missouri River, and if they go to Kansas to reside, we pledge our honor as men to follow and hang them wherever we can take them.

4. That at the suggestion of our Parkville friends, we will attend to some other Free-Soilers not far off.

5. That we will suffer no person belonging to the Northern Methodist Church to preach in Platte County after this date, under penalty of tar and feathers for the first offense, and hemp rope for the second.

6. That we earnestly call upon our sister counties throughout the State to rise in their might and clean themselves of Free-Soilism.

A popular writer said in 1892, when contrasting the unlawful deeds of 1833, 1839, with those of border ruffianism in Missouri, 1853-55:

History here repeats itself. These wretched beginnings had their fruitage speedily in deeds of violence, for there soon followed outrage upon outrage till much of that portion of Kansas bordering upon Missouri was plunged into the horrors of a war that stands a burning disgrace to the United States and a withering reproach upon the civilization of the nineteenth century. And had it not been that back of the Free-Soilers of Kansas there were the Constitution and laws of our Nation, the sentiment of all the free States of our Union and that also of the civilized world, the war would have been prolonged on her borders. But as it was, Missouri mobocracy was in the end forced to the wall. But this was not the end of it, for when the war of the Rebellion like a pitiless storm swept down on our Nation, a large proportion of that same element in the border counties which had been so active in mobbing the Latter Day Saints in Missouri and Free-State men and women in Kansas, rallied to the standard

of those whose hands were raised in violence against the laws and life of our Nation and continued in the strife till heaven gave them captive to those who fought in defense of liberty and equal rights for all mankind.

By reference to the History of Caldwell and Livingston Counties, Missouri, published in 1888, it will be seen that "citizens" had to flee from their homes, and suffer the destruction of their property in some of the *same* localities from whence the Saints had been driven before, and this under a "general order" from General Ewing, dated, "Headquarters, District of the Border, Kansas City, Missouri, August 25, 1863." Under this "Order number 11," "all persons living in Cass, Jackson, and Bates counties, Missouri, and a part of Vernon," with few exceptions, were "ordered to remove from their present places of residence, within fifteen days from the date thereof." This order carried with it the wilderness of complications into which those localities had plunged themselves. On February 28, 1839, the Democratic Association of Quincy, Illinois, adopted the following resolutions touching the point of Missouri "disgrace."

Resolved, That we regard the rights of conscience as natural and inalienable, and the most sacred guaranteed by the Constitution of our free Government.

Resolved, That we regard the acts of all mobs as flagrant violations of the law, and those who compose them, individually responsible, both to the laws of God or man for every depredation committed upon the property, rights, or life of any citizen.

Resolved, That the inhabitants upon the Western Frontier of the State of Missouri in their late persecutions of the class of people denominated Mormons, have violated the sacred rights of conscience, and every law of justice and humanity.

Resolved, That the Governor of Missouri in refusing protection to this class of people when pressed upon by an heartless mob, and turning upon them a band of unprincipled militia, with orders encouraging their extermination, has brought a lasting disgrace upon the State over which he presides.—Persecution of the Saints, pp. 190, 191.

Nor did it end with that association. *The Western Messenger*, of Cincinnati, Ohio, in 1840 spoke out in no uncertain tones, like this:

Reader! Let not the word *Mormon* repel you! Think not that you have no interest in the cruelties perpetrated on this poor people! Read, we pray you, the history of this persecuted community; examine the detailed facts of these atrocities; reflect upon the hallowed principles and usages trampled under foot by ruffians; bring before your mind the violations of all law, human and divine, of all right, natural and civil, of all ties of society and humanity, of all duties of justice, honor, honesty, and mercy, committed by so-called freemen and Christians—and then speak out, speak out for prostrate law, for liberty disgraced, for outraged man, for heaven insulted;

"Loud as a summer's thunderbolt shall waken
A people's voice."

We speak strongly, for we feel strongly; and we wish to attract attention to a tragedy of almost unequaled horror, which has been unblushingly enacted in a State of this Union. Its history should be trumpeted abroad until the indignant rebuke of the whole land compels the authors, abettors and

tolerators of these wrongs, to make the small return now in their power, for their aggravated injustice. Life can not be restored to the murdered, nor health to the broken down in body and soul, nor peace to the bereaved; but the spoils on which robbers are now fattening, can be repaid; the loss of the destitute can be made up; the captive can be freed, and, until by legislative acts she makes redress—*Missouri is disgraced!*

The cause for which the Saints suffered and plead in that day has been and is now plead by Joseph Smith, present President, with his associates of the Reorganization. That cause has been plead until the Reorganization is now honored by the heads of States and nations. And even in Missouri, "the waste places" are being rebuilt, and thousands of Latter Day Saints are there, and by upright lives are honoring and being honored, as they represent that cause.

(The end.)



LEAVES FROM LIFE.

A BRIEF BIOGRAPHY OF LOOMIS T. SCOVIL.

BY J. F. MINTUN.

The subject of this sketch, Mr. Loomis T. Scovil, was born in Madison County, New York, August 18, 1821, near the time of the great religious excitement which affected the central part of New York, and spread over much of the eastern part of the United States.

Just previous to the time of his birth, Joseph Smith and his father's family had been moved by the religious wave, and a vision had been received by Joseph Smith as a result of it. His interest in religious matters had led him to conclude that all churches could not be right because of the differences that existed between them, and he concluded that God knew best which one was right, and it was that one he desired to unite with. Because he was instructed by the personality that appeared to him to unite with none of the existing church organizations, the whole religious world became affected, and the part of the State of New York where Mr. Scovil's parents lived was particularly affected, by reason of its close proximity to the place where the vision was received. His father's family were among the first to receive the heavenly message that was delivered in the restoration of what was termed primitive gospel truth, and became members of the church organized under the command of God soon after its organization; but just what year they were baptized is not known.

The circumstances of his father's family were such that it was necessary that all who were able should be employed. He continued to labor at home and attend school till he was about sixteen years of age, when he engaged as a teamster with a man who was going to Cleveland, Ohio, the man who

employed him promising to see that he returned to his home after making the trip in safety. The man proved untrue to his agreement with the boy and his parents. The boy concluded not to return home but to go west, and stopped on his way at Kirtland, Ohio, where resided some of the Saints, and, boy-like, climbed to the top of the temple, then completed at that place, the memory of which he oftentimes recalled in his conversation with and before his family.

He continued his journey westward on foot, most of the time alone, through western Ohio, Indiana, Illinois, and on to Fort Leavenworth, Kansas, a distance of about one thousand two hundred miles, his route leading him through a dense forest for about four hundred miles. When he found no other place to stop for the night, he built a camp fire and refreshed himself on fruit and game that he could secure near by.

After he arrived at Fort Leavenworth he engaged himself as a teamster to the Government for the sum of fifteen dollars per month and rations. The Kickapoo Indians had a reservation not far from the fort, and when he was not otherwise employed he visited with them and studied their habits and language, and became quite conversant with both. Of this experience the writer has heard him converse quite often in western Iowa, where he lived neighbor to my father's family. He took great delight in after years in making use of their language when conversing with his friends, and relating his experiences while in their camp. They showed him great friendship, and oftentimes invited him to share their hospitality. At one time he accepted their invitation to share their hospitality, and the squaw that was preparing the meal sought to show her neatness by cleaning off some dirt that had in some way gotten on the knife she was using by wiping the knife on her moccasin. He relates that at one time while in camp with them he was taken very sick, the Indians caring for him and doctoring him till he was well before they would permit him to return to his stopping place.

He remained at Fort Leavenworth for about three years, and from that place journeyed to Nauvoo, Illinois, stopping for a short time at Far West, Missouri. Soon after arriving at Nauvoo he was baptized, having become interested in the gospel some time previous to this, but being young he procrastinated the day of obedience till by experience he was constrained to obey without further delay.

About the same time, or shortly after his baptism, he was married to Miss Elizabeth Cole. They remained at this place till the exodus of the church after the death of Joseph and Hyrum Smith. He journeyed as far as Council Bluffs, then Kanessville, and while he was urged to join the handcart brigade, yet he had in some way become apprised that po-

lygamy was being secretly practiced, and he refused to go further with this people; but he still retained his faith in the gospel, knowing that it condemned this evil and those who practiced it, with every other evil that was associated with it. He waited to be associated with those who remained faithful to the principles of righteousness contained in the gospel as previously advocated by the church during the lifetime of Joseph Smith.

Instead of going further west or returning to the East he moved with his family to Harrison County, near Magnolia, in Raglan Township, where he engaged in farming. He had been there but a short time when Elder Edmund C. Briggs came through there proclaiming the reorganization of the church and calling Israel out of darkness and confusion, and in 1862 he was rebaptized by Elder Briggs and rejoiced in his association with God's people again, and remained a devoted member, although at times he was isolated from the Saints. In 1868 he removed with his family to Woodbury County, near Sargent's Bluffs, where he spent the remaining days of his earthly career, which was closed by death from old age, April 10, 1910.

He was the father of eleven children, ten of whom are still living, one having died some years past from the effects of disease contracted while in the army. His companion preceded him to the spirit realm October 9, 1886, he making his home with some of the children from that time.

He was a man of a very cheerful temperament, and of strong physical vitality. He continued to follow his profession, farming, till about two years before his death. He could work for others more successfully than for himself, often saying, as the writer has heard him say several times, "I can work for anybody else better than for 'Lum' Scovil." I never knew him to complain or to become very much irritated, and when others would become irritated in his presence he would seek to quiet them by a jesting remark.

On account of the reproach that the iniquity introduced by Brigham Young and his associates who went to Utah brought upon the name of the church, which caused the faith to be misunderstood and evilly talked about, only one of his children have as yet accepted the gospel, although I know of none but what are friendly to their father's belief. When his family were young and they were living near where there was a local organization of the church there was not so much of an effort made to interest the young of the Saints in church work as there has been of later years, as the writer remembers to his own loss; and living in the same neighborhood and under the same influences can say that there was but little in a spiritual way to draw the young to the service of God.

Our brother was ordained a teacher during his early experiences in the Reorganization, but on account of his absence from branch privileges after 1868, and clerks of branches not being very careful to keep a record of items at that time, and those ordaining not being so careful about giving the items of ordination to the clerks of branches as they should, the items of this ordination are not available for use in this article.

While our brother has not left a record as brilliant as some, yet his record is one which will cause no blush of shame to come to the cheeks of any who may peruse it. He was faithful to his covenant with God, refusing to be led into evil even by those who professed good, and had previously taught it, remaining faithful to the wife of his youth, a peace-maker among his neighbors and brothers and sisters in the church, an honored citizen of the United States, his patriotism shown in having given one of his sons in defense of his country and to the preservation of her liberty. He was one whose company the young enjoyed; he delighted in entertaining them. His influence has been for good to the world and the church.

Canadian Mirror

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NOTES ON SCATTERED SUBJECTS.

NO REAL CALL TO THE MINISTRY.

Reverend Doctor Manning, field secretary for home missions, in his report to Methodist general board of mission at Brantford, Ontario, on October 6, speaks of young men who resign from the ministry or refuse to enter it for financial reasons, in this language:

"The secret of so many resignations from the ministry seems to us to lie in the spiritual life of the individual or in a mistake in having chosen the ministry as a life work. Men called to be prophets and realizing in their hearts that they have a commission from God to stand in the place of power and preach the gospel are not driven from the ministry on account of inadequate financial support. At the same time it is a reproach to our wealthy church to allow any of her ministers to suffer the embarrassment which an insufficient income occasions."

MORMON TEMPLE IN ALBERTA.

Considerable interest has been aroused by the announcement of Joseph F. Smith at a recent conference that the Mormon Church would build a temple in Alberta, Canada, probably in or near Raymond. It is intended that the temple shall be used for endowment and other ceremonies.

MEN AND BRETHREN, WHAT SHALL WE DO?

(No. 2 of Canadian Writers' Series.)

NOTE.—*The author of this article is a member of the London, Canada, Branch and is a priest. During the past three years he has been secretary of London District. He is an earnest worker and intensely interested in the welfare and progress of the restored gospel, as the sentiments of this article will show. Brother Philippin was born of Swiss and French parentage and spent his early life in London, England, where he spoke French at home and English at school. He crossed the briny to Nova Scotia as a young man and there heard and accepted the gospel. Later he moved to Ontario.*

—R. J. F.

“MEN AND BRETHREN, WHAT SHALL WE DO?”

This question, recorded in Acts 2:37, was undoubtedly prompted by the powerful preaching of Peter, the apostle, on the day of Pentecost, in the early days of the Christian church. The people asking the question at that time were outside the kingdom and had at best little if any more than a three-year privilege of hearing the gospel and witnessing some of the wonderful things which made up the everyday experience of the children of the kingdom. The question was consistent and pertinent, and received prompt and intelligent attention. The answer was clear and decisive—easy to be understood; and so far as we have any record, was implicitly obeyed by at least three thousand souls.

To-day this question is still being asked, but the circumstances are entirely different. The people asking this question to-day are *within* the kingdom (humanly speaking, at all events). They have had something like a lifelong privilege of hearing the gospel and of witnessing the wonderful things which are the inheritance of the Saints. They have enjoyed the privilege of reading and studying for themselves the word of the Lord to them at first hand, to say nothing of all the law we have remaining, which God deemed it wise to give in all the dispensations of the gospel since the fall of Adam; and a vast amount of the published teaching and experience of the ministry since the founding of the church eighty years or more ago.

Our first thought, then, was that there is not—there should not be—a single Latter Day Saint alive who could consistently ask this question with reference to our everyday walk and conversation—since the promises of God to his people are so many and so gracious that all that is required of us is to do the best we can—manifest a disposition to be willing and obedient, and such inspiration and guidance as is needful shall be given.

The question, then, from such a viewpoint, seems to be inconsistent, and is pertinent in the extreme. In effect it is the same as asking, Shall we obey the word of the Lord? or, Shall we ignore it? The writer, having on one occasion cornered a Saint on a certain point of law up to which they were not living, was told, “Oh, that is *only* a commandment”;

clearly revealing the thought in that mind that there were commandments that were not imperative—that were of no value, and hence were held in contempt—whereas anybody can turn to any one of the standard books of the church and discover with very little effort that men must *live* by every word that proceedeth out of the mouth of God; that *all* the commandments must be kept, because every word of God is pure and shall be answered upon our heads in the great judgment day.

If there is a people on God's earth who ought to honor and obey the word of the Lord, it is the people who teach and who profess to believe that the God of heaven still speaks, still reveals his secrets, his mind and will to his people as he did in biblical times; and if there is a people on the face of the earth upon whom God's heaviest wrath and displeasure is bound to fall, we may well believe it will be on that people who *know* full well what they ought to do; aye, what they *must* do, in order to obtain salvation; yet who, nevertheless, are eternally asking the question, “Men and brethren, what shall we do?” If “*we*” have not yet determined what the law of God requires from each one of us, let us go to the books, let us fast and pray, let us listen to the ministry until we know what our duties are, then go forward with full purpose of heart to obey in the face of all adversity and opposition.

Ah, hold a minute, says one; the books are a unit on teaching, so far as my reading goes, but the ministry are not by any means of one heart and mind on the great questions facing us as a people; for instance, Elder Number One preaches concerning the gathering that Independence, Missouri, is the gathering place, and that great event must begin there and extend territorially as the wisdom of the Spirit of God shall direct; while Elder Number Two comes along and knocks out this idea like this: “Oh, yes; I've heard of that little Independence proposition about the gathering place; but they can't work that on me. Why, the whole world is the gathering place—the land of Zion—and Zion is the pure in heart, and let me tell you that the British Mission would be in better shape (self-supporting) to-day, if the converts were allowed to remain in their own country, build there their houses of worship, etc., instead of being shipped off to the United States as soon as they join the church, under the idea that Independence is the gathering place.”

Here you see is teaching diametrically opposed to teaching; both teachers holding office in the same priesthood, and sent by the same authority. But this is not our only difficulty; there is the law of tithing; Elder Number One teaches that we must pay one tenth of all we possess; we must give the Lord one tenth interest in our affairs and pay one tenth of every dollar we earn.

Elder Number Two comes along and says, “Oh,

no; that is a mistake; one tenth of all you earn is not yours to give so long as rent and taxes, butchers', bakers', grocers', and others' bills are calling for payment. God allows you your reasonable, frugal living expenses, and then asks of you one tenth of all that which is left."

Then there are the gifts; one elder presents the facts as they read in the Scriptures, that the gifts are the common property of the believers; God does not bestow them upon a favored few, but on the believers severally as he will—"ministry and laity shared alike."

Elder Number Two teaches that the gifts belong exclusively, with a possible exception now and again, to the priesthood.

There is also considerable difficulty about the principle of baptism; Elder Number One teaches that Jesus died for our sins and not for our sins only, but for the sins of the whole world; he tasted death for every man; and without blood is no remission of sins. Elder Number Two in stentorian tones, teaches emphatically that "*Jesus did not die for our sins; neither yours nor mine; because they were not committed yet.* He died for the sin of Adam, the so-called original sin, not the *sins* of the world but the *sin* of the world; but provision is made in the gospel for the remission of our sins."

We suppose that the idea with which we have been confronted, that that ordinance of baptism would be an empty and useless, not to say meaningless and silly ordinance from any other viewpoint, had origin in such teaching.

With regard to the spirit in man, the writer was once informed by one holding the Melchisedec priesthood that God was not the creator of our spirits, but that he simply organized them, and that he could not destroy them if he wanted to. The statement was further made that this was the teaching of the church on that point.

The teaching of the President of the church is: "We do not know. The Holy Spirit seemed to state so far as this world is concerned that all things that were created materially were first created spiritually. The creation as given in Genesis was of this material world, and that it was organized out of material already existing and the word *create* is understood to be equivalent to the word *organize*. Whence came the breath of life which God breathed into the nostrils according to the record we do not know, but have been inclined to believe that it was coexistent with God; as the principal of life must always have existed and Christ by whom all things were made is the Lord of life and glory. From what knowledge we have upon the matter, we must repeat that we can not answer this question." See SAINTS' HERALD, September 14, 1910.

From the foregoing it is quite clear that there is

more or less contrariety of teaching among the ministry, and there is not the least doubt in our mind that the unprogressive, slow-to-respond attitude of the people to the demands of the law are due to a large extent to the divers interpretations placed upon it. Converts who have been prevailed upon to donate to the missionaries in their fields to help unravel financial tangles of the struggling wife and little ones at home have met that lady dressed in silks and fine linens, and the teaching of the Doctrine and Covenants touching the plain garments of our own make is thereby made of none effect.

Much more could be written in connection with the above. Frequently the thought has come to us while listening to some of our preachers, It would not be amiss if the congregation should determine to paint in large letters on the inside front wall: "Practice what you preach," as an admonition to the preacher, to offset the many scriptures written up in the back wall for the government of the laity.

"Men and brethren, what shall we do?" In the light of the foregoing, this question retains both consistency and pertinence, for we believe verily that a large percentage of the membership are really at a loss to know "whom" and "what" to believe. A right education seems to be the one thing needful in order to bring about unity of understanding of the laws of God. The priesthood are all called from the ranks of the laity. If all *teaching* were identical, all *learning* upon the part of those taught would be identical also—that is to say, if everybody were taught that God calls for one tenth of our increase annually as tithing, no one would be taught that he asks a tenth of every dollar we earn. If every member of the priesthood would teach and preach Independence, Missouri, as the place of the gathering to begin with, no one would learn that the gathering place is anywhere else or everywhere in the world where there happens to be a few converts living.

And so we might go enlarging all along the lines referred to, which could not but illustrate the necessity of a right and proper education, as well in the spiritual as in the temporal affairs of life. One would think that everybody with ordinary intelligence could perceive at once the truthfulness and consistency of such an argument. But what are the facts? Education is receiving about the same amount of knocks from the eldership and the membership as baptism, tithing, the gathering, or any other question before us, and why so? Because Elder Number One preaches and teaches that education is a necessary and splendid thing to possess, and that the man of God, the Saint—anyone in fact—is much better qualified to correspond with his or her environment and to fill his or her mission in life with a good education than he or she can without, as was the case with Moses, Paul, Luke, or any of the early apostles.

And Elder Number Two upsets the whole thing by teaching and preaching that education would knock all Latter Day Saintism out of him and out of every Saint in the branch. *Inspiration*; that's the thing for him and the Saints.

In conclusion, we desire to suggest as the best answer we can find to the question before us: Let us importune God to establish the *school* of the prophets, where we have reason to hope the truth will be learned by all who are privileged to enter there, and whence no one shall be permitted to go as a teacher of men who does not possess the essential qualifications which will enable him to work in harmony with God in every detail and particular of the law he has given for the salvation of the people.

P. H. PHILIPPIN.

* * * * *

To Kirtland Reunion, and Home Again.

Again we are on the way to Kirtland the Beautiful. Once more we are looking forward with pleasure to renewing old friendships and making possible new ones, also to the spiritual benefits we hope to receive in communing with the Lord's own people.

For many years I have had a desire to see the place that is dear to the heart of every true Saint. I used to long to see the solemn old temple I heard so much about. The cover design on *Autumn Leaves* several years ago, was a view of the temple taken at a point northwest of it. That picture captured my fancy, and from that time I resolved that if it could be made possible, I would see it from that exact spot. One year ago my desire was gratified, and I saw the only building on earth that the Lord himself had designed and built.

My first sensation on beholding it was one of distinct disappointment. I thought the Master Builder had made a mistake and built his house on the east side of the street. To my mind nothing could be more inappropriate. You see I was completely turned around, as we say when we don't know east from west, or north from south. I thought we came into Kirtland from the south in coming from Willoughby, and the temple of my dreams did not look at all like the real one. Fancy the morning sun shining in the back windows of that building. I discovered my mistake in the afternoon, when I noticed the sun setting. No need to say I was glad, and I offered a prayer that I might see it right, and behold, the next morning the temple had seemingly moved over on the other side, and the hotel to the east side. All was now as it should be, and I could enjoy it much better. Did I hear some one say, "How foolish to think the situation could make any difference in the beauty of a building"? Well, it makes a difference to me anyway, and Kirtland is far more beautiful to me than it would be if it was situated as I thought at first.

To-day, August 17, sees Sister Ida Burtch, of Saint Thomas, and myself, on the steamer, *City of Detroit*, bound for Cleveland. I thought when we came off the ferry at the foot of Woodward Avenue, Detroit, and were directed to go three blocks south to get the steamer, that it would be very easy to get there, but we found that water front streets are sometimes only lanes. That one was a lane, anyway, and so blocked with trucks and autos that we could scarcely get through. The newsboys knew it, too, for no sooner had we struck the first blockade than three or four bare-footed, dirty-faced little fellows rushed up and yelled, "Carry suitcase,

lady," and were so insistent that Sister Burtch yielded up her possessions to one. It was well she did, or we two lone females might have become bewildered in the turns we had to make to get through. At last, to our relief, we reached the ticket office, and finally the boat. After waiting nearly an hour for the signal to start, we were off for Cleveland, and then to Kirtland.

The steamer is crowded with excursionists going to Cleveland for the week end, but unless there are Saints aboard, there are none of them who will get as much enjoyment out of the trip as we, because there are none who are going to as good a place as we are.

We are now passing Boblow Island, one of Detroit's pleasure resorts. It was very lovely until an immense cloud of smoke just now nearly smothered it, and made one feel as if the poor little island must be gasping for breath.

I am amusing myself looking around at the many passengers and I discover that after all there are a good many people who are homelier than myself, and a few who are rather nicer looking; with fewer still who are really beautiful. But probably the ugly ones look better to their friends who are accustomed to seeing them. You know half the beauty of our friends consists of the nice things we know about them.

The time seems long when one has so little to do, and when one is anxious for fear it will be dark when we get to Willoughby, and no conveyance to take us to Kirtland. But I am borrowing trouble, as usual, and of course it will be all right, even if we have to walk over. The road is becoming familiar to me.

All was right when we arrived at Willoughby. Instead of a bus, they sent an auto after us, and that was one better. We had nearly all kinds of rides to-day: steam cars, steamboats, trolley cars, and automobiles. It only needs an airship and a wheelbarrow to complete the list.

MONDAY, AUGUST 19.

Sunday, the 18th, was one glad day of pleasure in the enjoyment of the Spirit. The holy influence of the Master was felt from the very beginning of the service to the end of it. Some disturbing influence was felt, but it was overcome. Our honored patriarch, Brother J. H. Lake, sang in tongues, exhorting against undue criticism, and Brother Ernest Wilson sang the interpretation. It also came to Sister G. T. Griffiths, who bore testimony to the correct interpretation. There were several prophecies and revelations, and just at the close, Brother R. C. Evans spoke in tongues and gave the interpretation. It was grand and soul inspiring; the Lord calling on his Saints to magnify their calling, and giving promise of great blessings if the Saints were faithful in discharging the work each one is called to do. There were blessings to be given to this place and people on conditions. The Lord's promises are nearly always conditional; we must do our part, or in the very nature of things, the blessings can not come. Many prayers were offered, rich in earnest petition, that the Saints might be strengthened to do their part, and that this place might find favor in God's sight, and eventually become a gathering place for his people. They themselves can make the answer come, as the Lord told them.

TUESDAY, AUGUST 20.

Kirtland is looking lovely to-day. Brother Lake asked me this morning if I liked it as well as ever. I answered, "Of course I do; why the very wind blows the leaves of those trees out there as if it loved them better than it does the other trees." He looked at me, smiling a bit, as much as to say, "Well, you are an enthusiast, anyway." But it isn't that. Every Saint that has been here can tell you that it is

because the power of the Lord is brooding over the place; and makes it seem holier than other places are.

SUNDAY, AUGUST 25.

All the week we have had grand meetings, both prayer and testimony, and other services. Sometimes the testimony meetings lasting nearly all the forenoon. It was voted so, as they were very enjoyable and inspiring, and as some one said, they were a veritable sunburst of light and peace. Others saying that they were the best meetings held in the temple for many years, which is saying a great deal. The preaching services have been excellent, too, though some were very lengthy. I beg pardon for the criticism, as they were good, very good, even though they were well stretched out.

Sister Griffiths' work with the little ones deserves mention. She deprived herself of other meetings that would have been a pleasure to her, in order that the children might have their share of enjoyment and instruction, and she did the work well in teaching and amusing them. The pretty little hats that the girls made, give promise of expert milliners in the future. Others made mats and dollies, showing considerable ingenuity for little tots and were a credit to both pupils and teacher.

In a few hours we must start for home, and we hope to take with us such sweet memories of the time and place as will enable us to more successfully fight self and sin in the future, and also give inspiration and strength to our intelligence.

Again we are on the steamer, but this time it is the *City of Buffalo*, bound for Buffalo. We are going by Niagara Falls, Sister Burtch to visit a sister, and I to visit husband and son who are working there. Brother and Sister Evans have taken a berth, as I understand Brother Evans is loath to part with the good things he had for dinner at Kirtland to-day. He thinks fish can get along with ordinary food. One o'clock, and a fearful thunderstorm is raging. The lightning is flashing and the thunder is rolling, with the rain coming down in torrents, but the big steamer goes on her way in no way disturbed by the commotion. Nearly everyone is asleep, feeling confident there are no icebergs to collide with, as in the case of the *Titanic*.

NIAGARA FALLS, Monday, September 2.

My husband and I had a pleasant experience this afternoon, in meeting a number of Kirtland Saints, as we were walking down River Road, in Victoria Park. I could hardly believe my eyes when I saw Brother N. L. Booker walk into one of the various summer houses that are along the drive. In a few seconds Sister Booker was there, too, with Brother C. Ed. Miller, wife, and daughter Vera; also Bishop J. A. Becker and wife. We spent a pleasant hour or two in their society, and then we had to part, as they had to make haste to get to Buffalo to get the boat to go home.

By the way, there is going to be a steamer run from Port Stanley to Cleveland next summer; the *State of Ohio*, belonging to the Cleveland and Buffalo Navigation Company. If that be true, there are a great many Saints in Ontario who will avail themselves of the opportunity to see the place whose history is so closely interwoven with that of the early days of the church.

To-morrow I start for home, and I shall be glad to see the old town again. After all, there is no place like home; the place where the greater part of one's life has been spent, and where one's relatives and friends live. That is what will make Zion such a gladsome home; all our loved ones will be there with us. Lord, hasten the glad hour.

CHARLOTTE PEARSON.

SAIN'T THOMAS, ONTARIO.

Of General Interest

MORMONS DEFY PRIESTHOOD.

SALT LAKE UTAH, October 19.—A serious division in the Mormon Church is in evidence as the result of the effort on the part of the priesthood to carry this and surrounding States for President Taft. The open declaration of President Joseph F. Smith in favor of his reelection and the insistence of others in the hierarchy that this is the command of God has stirred many of the younger generation of Mormons to the point of open revolt. They are insisting that they have a right to support either Governor Wilson or Colonel Roosevelt, and that the priesthood should keep its place.

It was the belief of most of the leading men of this State—Mormon and Gentile—up to a few weeks ago, that the church and state issue would never again be raised in Utah. When the church leaders in the late nineties asserted their power so strongly against churchmen who disagreed with their political policy, many Mormons were alienated. Then, too, the church agitation has retarded the growth of Utah. The fact that all the surrounding States, even despised Nevada, have shown a much greater progress has been a blow to the pride of the people as well as a reason for resentment on the part of business men. After the showing made by the last Federal census business leaders—Mormon and Gentile—got together to boom the State and received assurance from high Mormon authorities that the church would keep in the background in temporal affairs.

President Smith, however, has always been fanatical in his conduct of the affairs of the church, and when he saw that the Bull Moose and Democratic parties threatened to defeat Taft in this State he came out with his indorsement. At first it was declared by high Mormons and the church organ that he had merely expressed his personal views and that the Mormon people were free to do as they pleased. It was soon found, however, that members of the priesthood were taking their cue from their leader and were secretly pressing upon the Mormon voters—particularly the women—their duty to obey the counsel of their leader.

This secret campaign led to an outbreak at the recent General Conference of the church in this city. B. H. Roberts, who had once been severely disciplined because of his demands for political freedom, again came to the front as an insurgent. He is the best of the Mormon orators, and in a stirring address in the big tabernacle his eloquent plea for personal liberty among the people in all civil and political matters made a great sensation. His effort awoke all the fanaticism of the Mormon leaders, and they threw off the restraint they had imposed on them-

selves for years and proclaimed their right to dictate in all matters.

Charles W. Penrose, third in authority in the church, as second counselor to President Smith, emphatically voiced the attitude of the priesthood.

"This basic principle of the Church of Jesus Christ must always be kept in view, and will remain while the church remains, that is the doctrine of present revelation," he said. "This church is in communion, in communication, with the powers on high, and the Lord has established his church upon a foundation so that the people may not be led astray by error, by false doctrine, by the notions and opinions of men, whether they be good men or bad men; but has so organized the church that we can all look to the head of the church for the word of the Lord by way of commandment, and the church has been so organized that in every department of it the people may receive instruction in conformity to that which the Lord reveals.

"We must listen to authority, for without it we would drift into outer darkness and anarchy, and lose the rightful freedom we have. I draw your attention to this because I believe, as President Smith declared in the opening speech in this conference, that we are living in perilous times; that the time has come when our attention should be drawn to these things that we may know our duty, and that we may perform it manfully. I thank God that we have a watchman on the towers of Zion inspired of the Lord, filled with the spirit of his predecessors in office, clothed upon with the right and the power and the authority to speak to us in the name of the Lord.

"It is the duty of those who stand to regulate, to preside, to direct all things, to be stern for the truth and to stand by it, and sometimes, as the Prophet Joseph said in one of the revelations given to him, that the power of the priesthood should be exercised in kindness with love unfeigned, by persuasion, by teaching, by enlightenment, and yet sometimes to rebuke with sharpness when it was necessary, so that those who failed or were drawn aside might repent and return unto the Lord. And I regret in my soul that any of my brethren should go out before the people and lift up their voices apparently for the sole purpose of exposing the faults and, as they think, sometimes the iniquities of men who are in office and in authority."

Hyrum G. Smith, the patriarch of the church, echoed these sentiments: "I fervently hope the people will take to heart the instructions of our prophet," he said. "I would urge this obedience particularly on the younger generation. Follow not the example of those who are not of us, but in humility and prayer come to the holy priesthood for advice in all things."

Other leaders, one after another, took the same tone, and President Smith concluded with an assertion of his power. He did not touch politics again, but spoke of immorality, card playing, and the fashions of women's dress, ending thus:

"These things are not only my counsel but are the counsel of God through me."

Many young Mormons have refused to be swayed from their allegiance to the Bull Moose and Democratic parties, and there are open threats that, with the national campaign out of the way, the church will be challenged in politics by a combination of Gentiles and Mormon insurgents of all parties.—*New York Times*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

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Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

The Prayer Union.

Dear Home Column: The time has been long since this writer's name has appeared on this page, but there are many of you who still, perhaps, have some recollection of Eleanor, who years ago used to greet you with the memory texts for the month for the Prayer Union. I do not know whether or not the Union still exists, but I know that the things for which we used to meet to pray are still dear to every reader of the Home Column, myself included.

Whether we may attribute the results to our mutual prayers and the lessons outlined in scripture on the various subjects, I feel that looking back to those days, there is a deeper understanding of our spiritual responsibilities in the homes of the Saints, in the church, and to society in general.

One of the inspiring thoughts in originating the Prayer Union was that one can not pray for anything in faith without learning the duty of doing to bring about the realization of the things for which we prayed.

Now most of us who used to meet week by week to pray for our own and the families of each other, or for the church and its ministers and members, the missions and missionaries, the Sunday schools and other church work in which so many are now interested, see around us our children's children, for

whom we grandmothers are just as anxious as we were for our own, and there are sick and afflicted ones now as then. I am led to these thoughts by reading a request in one of the church papers for the prayers of the Saints, especially the Prayer Union. I wondered if there are still any faithful ones who continue to observe the weekly hour of prayer in the Prayer Union. If so, I wish they would let us know it through the Home Column.

As of old, your sister in bonds,

ELEANOR.

Good Literature.

Parents should know the kind of books their children are reading. One of the greatest blessings that can come to a child is the reading of good books. Nothing can make for culture and character like this. Nothing can work more harm to the nature of children than the reading of worthless books.

Thomas Carlyle says: "Books are like men's souls, divided into sheep and goats."

W. N. Ferris says: "Tell me the books you read, and I will tell you who you are."

Parents should know how necessary it is that the children read only good books; how important it is that they early make the friendship of those great men who have put down carefully and in an interesting manner their thoughts on life, its mysteries and its glorious possibilities.

Books are like people. There are good and bad. This is told very plainly in *The Great Stone Face*. It says, "Sometimes these thoughts are crystalized into a beautiful poem, sometimes wrought out in a fascinating novel." Parents should see to it that their boys and girls learn to love to read of a beautiful life. How many men and women there are whose lives have been lovely, whose actions have been inspired by the thrill of great convictions, and who have been actuated by patriotic motives! How many there are whose biographies have been beacon lights for succeeding generations! Such as the life of George Washington, Abraham Lincoln, and others I could cite to you.

The children must be led in some way to approach with love the great, kind souls who will speak to them tenderly and strongly out of the pages of books. In this way, more than in any other, I believe the children will be brought to realize themselves. What end of education is more important than this? Making the true, the beautiful, and the good of literature a part of the lives of children is true education, is it not? The child's mind is very easily impressed. Isn't it better for it to be at home reading some good book than to be around town where it will come in contact with older people whose characters have already been marred? When the curtain is drawn at night the place for the child is under the parent's eye. According to statistics the majority of crimes are committed by people under twenty-five years of age. Then who is to blame for this? If the parents would be more strict with their children, some day those same children would say, "Father and mother, I feel very grateful toward you for having been so strict with me when I was a child." Wouldn't that be better than having your son serving a penalty in the state's prison or some similar institution?

A criminal is not made in one day. We form our habits daily. Horace Mann says: "Habit is a cable; we weave a thread of it each day, and it becomes so strong we can not break it." Keep the child where he belongs and you will not be making criminals.

Locke says: "Education begins the gentleman, but reading, good company, and reflection must finish him."

The father, by spending the small sum necessary for the purchase of good books, and enjoying them with his boys and girls during the winter evenings, will find perhaps much in them that will meet his needs as well as the children's. Any of you would be glad to sit down and visit with such men as Longfellow and Whittier. Then why not read their thoughts?

The great end of the common school system is something more than to teach children to read. It should, if it is to accomplish its full mission, also impart to them a love of reading. A man or woman whom a whole childhood spent in the common schools has been made able to stumble through a newspaper, or to labor through a few trashy books, is scarcely better off than one who can not read at all.

If you step into a home where they read no papers, where they read no books, what will you find? I will leave this for you to answer.

Every child should have something to read. Children will read, there is no doubt about that. It only remains for us to direct their reading so as to reach and secure what is good and avoid all that is bad. Little children require little stories, larger children require larger stories, and the supply only answers the demand. At present there are many good magazines published for young people.

The habits which a child forms between the ages of ten and twenty are the ones which he is likely to have in after life. Then, boys and girls, why not lay our foundations as securely as possible? Isn't it the parent's duty to aid and assist in the laying of this foundation?

We are placed here upon this earth, not because we chose to come, but here we are. Around us is strewn the material from which we may build our characters. Our daily actions are the materials with which we are building. Those who are older can see what care we should take in selecting that which is good and leaving that which is bad. We don't want our structures full of flaws and weaknesses, that which will never stand the test of our great Creator. We should put no acts into our lives of which we would be ashamed.

You should now see the great necessity in selecting your reading. Read all you can that is good, and avoid everything that is bad.

W. H. BAUGHMAN.

McGREGOR, MICHIGAN.

Letter Department

BURLINGTON, COLORADO, October 18, 1912.

Editors Herald: I noticed in the last issue of the *HERALD* that a brother said he thought Jesus baptized John the Baptist. Now I can not agree altogether with him, and to enlighten some and for the benefit of all, I submit the following: "Therefore, he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel of repentance and of baptism and the remission of sins, and the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron, among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb: for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power."—*Doctrine and Covenants* 83: 4.

When Jesus demanded baptism at the hand of John, John forbade him, and said, "I have need to be baptized of thee, and comest thou to me?" It was because John thought he was not worthy to baptize the Son of God, which is the reason why he said, "I have need to be baptized of thee." He could

not have been speaking of the baptism of water, because he had been baptized in his childhood, and he was a man when Jesus came to him to be baptized. He could not have been speaking of the baptism of the Holy Ghost, for he (John) was filled with the Holy Ghost from his mother's womb. Christ could not have baptized him in his childhood, for John did not know Christ until he came and demanded baptism. (John 1: 30-33.)

I hope this will help some to understand, and that it will be taken in the spirit in which it is given; in the spirit of brotherly love and kindness.

I am still in the conflict and hope to fight the battle to the end. My field address is 819 Ellsworth Avenue, Denver, Colorado.

Yours for the truth,

H. E. WINEGAR.

THURMAN, IOWA, October 16, 1912.

Editors Herald: If there are any Saints who do not take the *Autumn Leaves* and would like to have some of them to read, they are welcome to them by writing to me.

U. B. OLIVER.

WEST PLAINS, MISSOURI, October 7, 1912.

Editors Herald: I pen a few lines, not as a missionary, but as a member of the Reorganized Church. I feel like a little letter from us at this time will be interesting to many. We joined the church in February, 1907, in Monroe, Utah. Wife and I were baptized by Brother A. M. Chase. We were excommunicated from the Mormon Church the same day. I had previously denounced the Mormon Church as a fraud and apostate for their false teachings and miserable hypocrisy. We are now in the land of Zion, as you will see by this letter, and have bought forty acres of land at eight hundred dollars. There are about twenty-five acres cleared and ready for cultivation. It is a big job to clear this land, but the wood will pay for that, as it sells at about four dollars and fifty cents per cord at town, which is four miles away. This is a fine climate and almost anything will grow here; in fact, one could gather wild fruit and nuts enough for home use. Work is more plentiful than in Utah, and wages are about the same. Hardware and dry goods are cheaper. Anyone can buy land for twenty dollars an acre within four miles of town, which is the county seat, with more doing than all Utah south of Provo at the same time.

I don't mean to tell anyone they can make a good living without work; you can not do that without you have some capital. As to church privileges and our local conditions, the Saints are scattered and seem to be as far apart spiritually as brethren and sisters can get. Some are cultivating the wrong spirit. We ought to get together and get to work on a meetinghouse, centrally located, so as to make it as easy as possible for all to meet. This would give us a better understanding of the gospel of peace and good will, and help each other to learn to talk of the gospel story, the history of the church; even talking politics is better than to assail the characters of individuals. Personally, I don't want to hear complaints against my brothers and sisters. These matters should be handled according to the law.

Now, my brethren, in or near West Plains, let us overlook the faults of others and try to help each other overcome. Remember our Savior's advice: He that is without sin let him cast the first stone. And do to others as you would have others do unto you.

Your friend and brother in the gospel of peace,

EDWARD NAZER.

SPERRY, OKLAHOMA, October 10, 1912.

Editors Herald: I am one of the isolated ones. We have a little church about two and one half miles from here, but I have no way to go, as my babies are so small I can not very well walk, but once in a great while I get to go with some one else. I am sure I appreciate being with the Saints. I have been somewhat wayward this summer, but down deep in my heart I have had a longing for the love and care of my dear Savior, and God has been causing me to study and think and read of the gospel until I saw where I am and where I was and I fell on my knees and began to pray and have been praying ever since. Dear Saints, I have learned that it is much harder to hear God after you backslide than it is to live in prayer. I thank my dear Savior, for he has blessed me more than I ever felt before. I feel like I can live for him as I should, if he will help me; I am going to try with all my might.

How I wish an elder would come here and hold a meeting. I haven't heard a sermon for over a year, and have nothing but the Bible for a guide, but I am glad I have the Bible. We must endure to the end. Let us pray and love with one prayer and one love, and not get downhearted and quit trying, for Satan is going to do his best to overcome us, for his time is limited. God has blessed me in many ways. I was healed once after the doctors had given me up. I have had dreams, and when my first babe was one week old I had a vision. I was not asleep. I knew everything that was going on and was thinking of good and bad Saints, and the first thing that I remember is that the old demon was standing on my right side and seemed to be laughing and swearing at me. The tears came into my eyes and I turned my head away from him. On the left side of my bed I saw what seemed to be an angel, and he was weeping. I spoke to the angel in my vision and asked him if he had a message for me. He said, "Thou art my child and I will take care of thee." He then left my bedside and walked over to the cot where my little babe was lying and kissed her and vanished. This was a very comforting message to me in time of sorrow. I ask the prayers of the Saints that I may be a light to the dying world. I feel that God has a work for me to do and I am ready and willing to work if he wants me. My prayers are for the Saints and the sinners, and for God's work.

Your sister in bonds,

MRS. WILLIAM OHLER.

SOUTH BOARDMAN, MICHIGAN, October 14, 1912.

Dear Herald: I will try and tell you that we are still in the work trying to do good to our fellow men, and the Lord blesses us in our weak efforts.

On the 9th we had one of the best prayer meetings I ever attended. It lasted for three and a half hours. All present were made to rejoice in God for his kindness to us. All offered prayer, and some two or three times during the meeting the gift of tongues was given, wherein instruction to us was given.

I am glad to be numbered with a people where the Lord can tell us his will, and I know that there are many more blessings for us if we will but place ourselves in a condition to receive them; but we too often follow after the world a little. For example, I have heard Saints say they could not see any harm in the young going to the dance hall to see them dance if they themselves did not dance; but the same party would hold up their hands in horror if their boy or girl was to go into a saloon, while some of the same element you find in the saloon you will find in the dance hall, and they will lead the young from the path of virtue and truth.

God has said, Come out of the world, and be ye separate. Did he mean what he said, or did he mean just mingle with

them a little? or in other words, place your right arm around God, and with the left hand say, Come on, Satan; I am young and must have some fun. Do you think God will smile when he has said we must serve him and him alone. Dear Saints, as a servant of Christ I will say, Shun the very appearance of evil; and I know if we do the will of God with all our mind and might he will bless us with more blessings and better ones than this world can afford. I will be glad when we throw away our so-called foolish fun and trust the Lord.

Pray for me, dear Saints, that I may live to enjoy the Spirit and be some little good in the vineyard of the Lord, and I will try in my weak way to help you.

Yours in the one faith,

WILLARD E. GREEN.

MOUNTAINVILLE, MAINE, October 7, 1912.

Editors Herald: It gives me strength to read the letters from the Saints who are far away and to know they are trying hard to live Christian lives. I am trying to do this and overcome Satan and his works. I feel very weak at times, and dark clouds assail me, but I go to God in prayer and he gives me strength to overcome them.

I remember the text used last Sunday evening by our Elder Moody Eaton. It was, Who are we serving, God or mammon? If we are serving God we will have no desire to cause our brother or sister hard feelings, but if we are serving man then we are not of God. We can not serve God and mammon together. We must try to overcome Satan and his works, that we may love each other more; for if we can not love our brethren whom we can see, how can we love Christ whom we have not seen? I thank God to-day for his many blessings, and that I have strength day by day, and health so I can care for my little ones.

Pray for me, dear Saints, that I may be the means of bringing them into the fold. My desire is to live each day so that when my life work is done I may have a home where there is no more sorrow. I want to gain a step each day and will pray that God will bless you.

Your sister in the one faith,

MRS. W. A. SMALL.

SOLDIER, IOWA, October 20, 1912.

Editors Herald: We are still trying to hold the gospel banner aloft and are striving in our weak way to get the gospel before the people. We have Sunday school most every Sunday, and have a fair attendance.

Brother W. A. Smith was here for about four weeks this fall. Was tossed about from place to place, but nevertheless he was permitted to lead six precious souls down into the watery grave and left a few more very near the door. I hear through others that they are reading the church books and investigating, so I think it will not be long before they will see the necessity of obeying.

We were only permitted to attend a part of the Magnolia reunion this fall, as Sister Ruby was taken down very suddenly with an acute attack of appendicitis. The doctor said an abscess was forming, so we had her administered to right away and she has completely recovered now without an operation, which surely would have been necessary had the Lord not heard and answered our prayers.

We ask an interest in the prayers of the Saints, that we may ever be found doing what is required of us, and to God be the praise. I am,

Your sister in the faith,

MISS EDNA AMUNDSON.

INDEPENDENCE, MISSOURI, October 18, 1912.

Editors Herald: Will you please make the following corrections in my article in HERALD of the 16th inst., entitled "The Order of Enoch."

On page 997, first column, where I state that the order paid \$24,000 for the land that they had purchased, it was an error; it should have been \$30,000. I was in my mission field when I wrote the article and I wrote as I remembered, but when I returned home and had access to the books of the treasurer, I learned my mistake.

On page 997, second column, the following question is asked, "If the order should be dissolved by its members of the State of Missouri, what would become of the property?" Where the word of occurs it should be *or*, and read as follows, "dissolved by its members *or* the State of Missouri."

Your brother in gospel bonds,

EDWARD RANNIE.

709 SOUTH FULLER AVENUE.

WEISER, IDAHO, September 19, 1912.

Dear Herald: I receive so many good things from your pages and am so thankful for the influence that accompanies the reading that often I am caused to rejoice in my heart to think that I live when God in his wisdom sees fit to talk and communicate by his Spirit to us weak, erring creatures, and especially do I rejoice when we receive instruction by the Spirit telling us how we may live so we may better please our Father in heaven; but when I stop and meditate upon what has already been given, and how slow some of us are in doing his wishes, it seems it is no use to give us more; and how true it is as was given to Brother Luff by the Spirit May 31, 1906, "Once I have spoken. Yea, twice have I declared that the set time to favor Zion has come; but my army is yet not very great, and their weapons many of them are yet carnal." Twice he has spoken and yet their weapons many of them are carnal.

Oh! why is it? I believe it is because we do not realize the necessity of strict compliance with God's word, just the same as our children do not realize the necessity of obedience to our commands; but we punish them in different ways to make them obedient, and our Father will do so to us, and is doing the same by us.

We tell our little ones how much better it would be if they would only obey us without the punishment. Why can not we apply that to ourselves? Repeatedly has the Spirit said, Come out of the world! or words to that effect. "Cease to take pleasures in the world." Oh, why will we just go on so heedlessly? If it were not true that as a people we were taking on too much of the ways of the world, the Spirit would not say these things to us; for the Spirit doesn't speak except along lines that are necessary for instruction, that the people of God may be reminded of their duty and turn from the error of their ways. We feed the temporal body as a rule three times a day, but many times we seem to forget that we have another body to feed that is far more important. When we lay down this physical body, and the spiritual body returns to God who gave it, will it be a poor, little, dwarfed, pale, sickly body? I fear many will do that very thing, and then we will try to justify ourselves and say, "Oh, I can not fast, for I get so hungry and weak," or, "I want to have a little pleasure in this life. I get so tired of just going to church, Sunday school, Religio, and prayer meeting. I must have something to make me forget the cares and disappointments of life." Dear ones, if we would only get really and truly interested in the gospel, we would get far greater satisfaction than we are able to get from the world, for it will give us strength to face the cares and disappointments we meet.

Many say, "I can not keep the Word of Wisdom, for I have used tobacco so long that I just can not quit using it." Others will say anyone can quit tobacco if they will get right in and try and use a little will power. Another will say, "I must have meat in the summer, for then I have to work hard and I must have something to give me strength"; another will say, "I have no trouble doing without tobacco or meat, but I get the headache and I must have a little tea to keep away those awful headaches." Then there is a class that thinks it is awful to use any of those things we have mentioned, and think they keep the Word of Wisdom all right. If we mention fruit out of season, then they put up the same line of argument as the others do, and say a little jelly and preserves are good for winter, as they are heat producing, and what would we have to eat in winter-if we did not put up fruit in the summer for winter? Now, what would these same people say if they had in winter only what they put up in summer, and were deprived of the nice vegetables that God in his wisdom has prepared so they can be kept in their natural state? and not only vegetables, but we have different kinds of fruit that can be kept in their natural condition all winter and until fruit comes again in the early summer. Another argues that if you put them in glass jars so they will not decay that it is not eating fruit out of season. Pray tell me what it means by saying "every fruit in the season thereof." Does it mean for us not to try to keep the peach or strawberry as we do the apple? We all know that we could not do that, without God telling us. Now when would fruit be out of season, if peaches and strawberries are not out of season in midwinter, even if they are sealed in glass jars? Does the sealing of the fruit change the season? Just ask yourself that question. One sister said not long ago, "What else could it mean? but I never thought of the fruit question. I always thought about tea, coffee, meats, and tobacco." You notice they always use self-justification, and the argument is always on the other fellow.

We are told to seek first the kingdom of God and all else will be added unto us. I had always prayed to God to give me light on this question, and about eight months ago Brother John Davis was preaching upon the Word of Wisdom, and when he came to "every fruit in the season thereof," I felt the Spirit in my very being, and the question was asked, "When is fruit out of season if it isn't summer fruit canned and saved until winter?" How would you have answered that question if you had been in my place, and the question been asked of you? You all see how I answered it. Since that time I have been trying to keep that part of the Word of Wisdom, as well as the other, yet I have done it in weakness and have yielded to the appetite sometimes, for I dearly love all kinds of fruit. But by the help of God I hope to so closely keep that which is pleasing in my Master's sight that some time he may see fit to bestow upon me that part of the promise that reads, "shall find wisdom and great treasures of knowledge; even hidden treasures"; and that the destroying angel shall pass them by, as the children of Israel, and not slay them. God promises his children so much.

Some say, "Well, that isn't a command." I know it isn't; but God says it is pleasing in his sight if we will keep it, and it seems to me that there isn't a command in the Doctrine and Covenants that has so grand a promise in this life for obedience as has the Word of Wisdom; and then, do we always have to be actually commanded in order for us to obey?

The Scripture says, "He that knoweth his Father's will and doeth it not will be beaten with many stripes." If you notice the language, it speaks of "will," not commandments. I do not think it is right to be contentious over such things, but Christ told Peter that when he was converted to strengthen his brethren; that is what I desire to do. I was

converted to this latter day work after a hard fight with myself, and as I grasp one principle after another I try to pass it on, that others may enjoy it as I do.

Now that the fruit season is on, and many a weary wife, mother, or sister is worn out over the fruit, I hope that the Spirit of God may accompany this letter, and that it may bring rest to many a weary soul. Let us strive to so live that when we find something we do not understand, the Holy Spirit will lead and open our minds, that we may be able to understand all truth. That is what the Holy Ghost will do for us if we will only permit it to do so.

I pray the time will come when our hearts and lives will be pure before God, and that perfect love may abound, that we may love our brothers and sisters as we should. May God's blessing be with all that are striving to come up higher.

MRS. E. L. MADDEN.

RADVILLE, SASKATCHEWAN, October 11, 1912.

Dear Herald: I have made an effort before to contribute to your columns, but it was never sent out of my possession, yet I feel that I should make another effort to say and show that I appreciate your weekly visit at our home. I can truthfully say that many a time when I have been lonely and discouraged, living out in this western country, that the HERALD has been a source of comfort; and when extremely discouraged there seemed always an article, letter, or words of some nature that was contributed for me. Just three weeks ago, I was thinking if I could only see and hear some of the gifts made manifest, and wondered why they did not occur here in our branch, and why they did not seem to occur in other branches as I had heard spoken of. I asked myself the question, "Am I living as I should, and am I worthy of having the Lord use me as an instrument to bring about such blessings, or to receive them through some one else?" I finally came to the conclusion that I was living the best I knew how under my circumstances, and I only wished some one would be kind enough to tell me wherein I was not doing just as I should; for it seems to me that one can see another's faults quicker than they can see their own, and I would be glad for some one to tell me mine. I would certainly try to overcome what others thought was proving detrimental to me or would prove to be a stumbling block to anyone else. So to change my line of thought, I picked up the last HERALD, and to my surprise it contained all those prophecies given to friends I had known since childhood, and also given by some I had know fully as long. It seemed as if I was there and could even detect the tone of the words expressed, for I had been used to their manner of expression. It was certainly a spiritual feast, and I read it over again, and shed tears of rejoicing, and I felt to thank the Lord for the dear, good HERALD.

To-day while trying to count my blessings I especially thought of one in which my prayers were surely answered hastily. Just Thursday morning of this week, on hearing of Brother Griffiths being in our branch, I felt discouraged, for it seemed as though we would not be able to attend the meeting as appointed for that night, and it was the only night he could be with our branch. It had rained and snowed nearly all one night and that morning still looked stormy, and at the very darkest time of the moon, and with meeting some six or seven miles away, and very poor roads, it seemed everything was against us. Passing through very severe trials this year, and having poor church privileges to what some of the Saints have, I felt almost on the verge of giving up in despair. I felt to kneel and ask the Lord for strength to not yield, and that the way might be opened for us to attend the service. A few minutes after, the brother and our branch president, Brother Williams, rapped at the door,

and I soon felt differently, and it seemed God's Holy Spirit was present right along, even after they left. That night we made the effort to go with a ten-month-old baby, and our boy, some eight years old. It was dark before we left, and it seemed sometimes as though we would tip over, but I am thankful we made the effort, and we were amply repaid, for it seemed as though the brother knew just along what lines we needed instruction. He put everything so plainly before us, by using a chart showing the different offenses the Saints of to-day commit against God every day, also against the church and against our brethren and sisters quite often. I could plainly see wherein I did not always do as I should, and I had no time to think of anyone else's faults, mine were so numerous. Words can not express how thankful I was that we had the privilege of hearing such grand instruction. I went forth from that meeting with a more determined effort to live a different life, and to see my words were never idle words, and that whatever did pass my lips would be of some benefit to some one. Some of the little commands God has given may seem of little worth, but if we carelessly neglect keeping them they may culminate in something greater; yes, even to cause us to lose our reward of eternal life. We can not be watchful enough of our conversation, and actions, even among Saints, as well as in the world.

It seems to me that those Saints blessed with such good privileges and having such brethren as can place the gospel plan before them and tell them how they should live their everyday life; that they ought to be nearly perfect.

Our president, Brother Williams, is getting along in years, and has struggled and is struggling under great difficulties in life; and when I think of him, I am ashamed to speak of my being discouraged, for he is meeting trials and disappointments, and yet of a Sunday he is ready to speak to us a few words of instruction to help encourage us. It seems almost like the young should give encouragement to him, and should never get so easily discouraged. I believe that I am safe in saying that to Brother Williams the instruction given by Brother Griffiths proved a spiritual feast, and that it will encourage him to continue to preside over our little branch; and I hope that we as Saints will work accordingly, that we will not bring reproach upon the branch or the church, and will so lighten his burden and so live that he can point to us as a brother or sister, as being faithful in the discharge of our duties along every line of the work.

I am a sister in gospel bonds,

IDA MAE BERGERSEN.

LINEVILLE, IOWA, October 18, 1912.

Editors Herald: I have spent many happy hours reading the HERALD. The letters from the brothers and sisters are very strengthening; just like a visit from some dear friend. My health has improved some, but I still suffer untold misery at times; yet I can say, God's will be done, not mine. I would like to have the prayers of the Saints, that if it is God's will I may be restored to health.

Your sister in Christ,

MARY MOORE.

Dedication at South Tryon.

At eleven o'clock a. m., on September 29, 1912, the Saints met at the church for the purpose of dedicating our house to God. There were a goodly number present; some not of our faith, yet who seemed to enjoy the occasion very much.

Brother C. W. Prettyman offered the dedicatory prayer. Brother Butterworth, of Iowa, preached the sermon. Both were very impressive and edifying. Brother Prettyman had shared all our trials and joys, hard labor not excepted, in

building our church, and the Saints were glad that he was permitted to be with us on this occasion. All were pleased to meet Brother Butterworth, and a good many availed themselves of the privilege of getting their blessings. He was very busy all the time he was here, which left him very tired.

Sister Richard, of North Platte, and a young Brother Ballou were with us; also Brother Tibbles came, I think, fifty or more miles by team to be with us. All were blessed together, which made us truly think it was good to be a Saint in latter days.

MINERVA JOHNSON.

TRYON, NEBRASKA.

News from Missions

Central Illinois.

I came to this district last May. I believe this has been one of the busiest years of my ministerial experience, as well as one of the most successful, all things considered. I have labored in Taylorville, Pana, Beardstown, Springfield, Snicarte, and Stonington. Much good has resulted in most of the above places. My first meeting was held in Beardstown; five were baptized there. Then I went to Taylorville, where Brother J. F. Curtis and myself held quite a good meeting, in which twenty precious souls were baptized into the fold of Christ. Later I baptized three more there. In all I have baptized twenty-five myself, which makes about forty baptisms since May for the Central Illinois District. I feel that the work has been moving along nicely.

At present I am associated with our new missionary, Brother R. L. Fulk, who has just recently taken to the field. He has been doing excellent work and will be a good worker in the church if he thus continues. Our district conference convened last Saturday and Sunday with the Pana Branch. A good, spiritual time was had, and all seemed to feel a renewed determination to press onward and upward.

I must not forget to mention that many of the Saints strongly feel the necessity of complying with the financial law as well as the other features of the work. While there are some, perhaps, who can not part with enough of their substance seemingly to square themselves with the Lord, and thereby obtain the promised blessings, there are others who feel it just as necessary to pay tithing as it is to be baptized for the remission of sins. It seems just as apparent to me that the Lord is certainly blessing his children for their willingness along that line to comply with the full law.

Ever praying for the success of the work everywhere, I remain still in the conflict,

J. W. PAXTON.

TAYLORVILLE, ILLINOIS.

Utah.

Since last writing my experience has been varied with some un-missionary work and partial sickness, but we are on the job at present, and whether profitably engaged or not, whether working just like some one else or not, we are working. We are aware that we are in a place that's different, and under different conditions, than many. We are not responsible for all the conditions, but are dealing with them as they exist, and we think we know what they are, or are beginning to, after two dull years. We are trying to make it more interesting, however, for ourselves and the "Mormons," or more strictly speaking, the "Brighamites"; for I do not think Mormon is typed in the dominant people and church here very accurately, but do think Brigham Young was very successful in stamping the people who accepted of his leadership, with his ideas, or those that originated with his brain and personality.

His *humanity* is accepted, with reference to temples, gathering to these valleys, improvements made, etc., as *divinity*. Did not Nebuchadnezzar, a heathen autocrat, build great Babylon, and, in the hour of his exaltation, fall? It seems that a great many people are, with one consent, willing worshipers of the image which Brigham Young set up August 29, 1852. Not like that which Nebuchadnezzar set up in the plain of Dura, and required all to bow down unto, but a god nevertheless, "whose image is in the likeness of the world, and whose substance is that of an idol." (Doctrine and Covenants Section 1.)

To wean the worshipers from this idol, or separate them from their choice convictions, is beyond the power of man at least, and almost beyond the power of truth, and the true God. The Lord said of ancient conditions, "The prophets prophesy falsely, and the people love to have it so." When people love to have it so, wrong, untrue, what can be done? So many want it that way; know it's so, that Joseph Smith was in polygamy, and how do they know it's so? Because some one told them so: that some one a *particeps criminis*. There is a superabundance of this kind of testimony. One man whom I conversed with knew that Joseph Smith was in polygamy; could take me to a living witness. I went with him to see the lady, eighty-two years of age, a polygamous wife herself, married into this relation in 1845, by Orson Hyde. Those who brought about the interview wanted her to remember that it was a little farther back, in the lifetime of the Prophet. She could not accommodate them. She was rather young, fifteen years old, to be married in 1845. She could not put it further back, because it was not. They wanted her to remember that endowments were given in the temple at Nauvoo, before the death of the Prophet. She held to it that there were none given to her knowledge until after his death. She testified that Emma Smith was a grand and noble woman. Her most definite reason, or particular knowledge that Joseph Smith was in polygamy, was derived from the Partridge girls, who told her so.

She could not say that she was told of it before his death; did not know whether it was before his death or after. She spoke of her father marrying wives, after the death of Joseph Smith, and I asked if polygamy was taught before his death, publicly or privately. Here answer was, "No, there was nothing known of it before his death, to my knowledge."

She did not know of any children by the wives of Joseph Smith, or those who claimed to be his wives. I do not give the interview, entire, but so far as I have given it, it is correct, and the lady, Mrs. Marilla Daniels, so stated, after I had read it over as I took it down. I have been cited to other witnesses, whose testimony is no stronger in favor of the divinity of polygamy than is that of Mrs. Daniels. It is assumed here, of course, that to trace the practice back to Joseph Smith, is to certify or insure its divinity as a principle. Brigham Young did better [worse],—traced it to Adam (God) coming into the Garden of Eden with one of his wives, and helping to make and organize the world. So Brigham Young wanted the people to have nothing to do with any other God than this polygamous God. The principle, if not Adam, seems to be still worshiped, an idol enshrined in many hearts, and the temples of Utah are devoted to its worship, so far as is practicable; marriages, if not plural, being for time and eternity, in force after the resurrection, when "they shall pass by the angels and the gods which are set there to their exaltation and glory in all things, as it hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds for ever and ever." (Utah Doctrine and Covenants.) "How is the gold become dim! How is the most fine gold changed!"—Lamentations 4: 1. When all is considered in connection with the so-called revelation

on the eternity of the marriage covenant, including the plurality of wives, what a transition from the doctrine and practice of the church, organized and established *agreeable to the laws of our country*, by the will and *commandments of God*," April 6, 1830, through the instrumentality of Joseph Smith, jr.! Doctrine and Covenants 17: 1, Lamoni edition; 20: 1, Utah edition. Again, "lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away" (or apostatize). Yes; I am an apostate, if to turn away from such as is advertised here, is apostasy. I read a large canvas sign to-day, of a recent event, which is illustrative. The sign is:

"ROUSING MISSIONARY BALL

"Orpheus Orchestra

"Given under the direction of the Fourth Ward Missionary Committee; admission, 35 cents per couple; 10 cents for extra lady. To begin in this hall Friday night, September 6."

I am forcing my acquaintance and doctrine upon as many of these good people (good, many of them in many ways, but not good according to the perfect standard, which we should all recognize and endeavor to conform to) as is possible, by street preaching, by house to house visitation, tracting, etc. In company with my wife, I am enabled to meet many in their homes when I could not otherwise, so have arranged for less housekeeping and more missionary work. Where under different arrangements I could not profitably put in all of my time, I am now happy in being busy, and time the most precious asset. I never disliked street work in the East, but it has been a hard job to nerve myself to it in Provo; not many in any one place on the long main street any night but Saturday night, and though we get some crowds that night, there is usually much confusion. We are in the fight though, and the timidity is worn off in reference to this kind of work, and the frost has not yet frozen us out or stopped us.

We cheerfully accord the palm to Brother A. M. Chase, however, for handling the "differences" on the street, especially the questioners. The conditions are much better for audiences and this kind of work in Salt Lake City than here. Our choir is conspicuous by its absence.

I will say in conclusion, that I am not so much in love with Utah that I am unwilling that another should take my place after next General Conference, nor so much disgusted and discouraged that I have a disposition to quit prematurely. Having adjusted myself to the conditions, I propose to fight it through, whether it shall be a winning or a losing fight. I have the best of feelings towards those who differ from us here, however they regard us and our contention for principle. May the Lord bless them and help them to see the truth as it is in Christ and the restored gospel, is my prayer; and I would ask the prayers of all Saints in their behalf. "The fervent, effectual prayer of the righteous availeth much."

Truly yours,

M. F. GOWELL.

PROVO, UTAH, 210 West Fourth South Street, October 16.

Utah.

We are still alive out here and occasionally getting the work before the people in a way that attracts the attention of those who are looking for the truth. The weather was so inclement during the October conference of the Mormon Church here that our street services were hindered somewhat, but we have fine weather again now, and are not idle.

We have a sad event to chronicle in this letter, the death of Brother Leonard Condit, of Malta, Idaho, in this city, October 8, 1912. We were born in the same county in Iowa, and our earliest recollection is of the time when our families lived at Pleasant Grove, near Little Sioux, on opposite ends

of a forty-acre tract of land, both being engaged in the lumber mill business. The father of this brother, Silas W. Condit, with my father, Amos S. Chase, were among the first settlers of Harrison County, Iowa, and it is claimed that Leonard Condit was the first male white child born in that county. Both, with their families, were among the early members of the Reorganization, identified with the Little Sioux Branch. These men, as elders of the Latter Day Saint Church, came from Nauvoo to Kanesville on their way to a place of rest in the West, as they were told by the leaders, but both saw good reasons for severing their connection with the body of people led by Brigham Young, and when the message of the Reorganization reached them they were ready to obey the call. [See obituary in another column.]

We went to Idaho last Friday and returned yesterday to this point in time for our midweek prayer meeting; and, though that event is not so largely attended as we would wish, there being from ten to twenty in attendance usually, there is one element in it that makes us enjoy it very much, and that is that young and old, usually all, take part in the service, either in prayer or testimony, and often in both, as well as the service of song.

Ever praying for the day of Zion's redemption, and working to that same end, I am, sincerely,

A. M. CHASE.

SALT LAKE CITY, October 17.

News from Branches

Chicago, Illinois.

FIRST BRANCH.

"My times are in thy hand: my God, I wish them there; my life, my friends, my soul, I leave entirely to thy care."

This expresses at once our implicit faith and confidence in God, and the tenderest possible feeling we have toward our loved ones here in this city, on whom the hand of affliction rests—oh! so heavily.

We were moved to call a special prayer meeting on last Monday evening in behalf of Sister Edna Fairbanks, who is sorely afflicted with typhoid fever. The condition she is in is the result of a call to duty, and surely her sacrifice will be rewarded. Deeds of this character stand out in as bold relief as the diamond studded stars in the firmament; they are indeed sweet incense before His throne. Our sister has been very, very low, but at this writing we are pleased to report that she is gaining ground.

We also deeply regret to announce that our beloved brother, David Dowker, our missionary, has been very sick during the past week. The writer called on him to-night and takes great pleasure in stating that he has improved considerably. David told us that his mother, who is staying with him, was also very sick last night. His father is also visiting with him.

There was still another case of affliction in the person of little Alma Keown, son of Brother and Sister Charles Keown.

Notwithstanding the numerous severe cases we have had recently, no losses have resulted; thanks to our heavenly Father. The prayers of all are earnestly solicited in behalf of our sick members, that our heavenly Father may continue to bless them.

We had our usual Sunday school session in the school building, and the meeting was well attended. Following this session we held our regular service, which was in charge of our pastor. The speaker was Brother Joshua Hackett, and he used for his text, "Have faith in God."

At 3.30 p. m. quite an interesting proposition was discussed at the South Side Church. We organized the Good Samaritan League, its object being to provide a sick benefit for its

members amounting to \$7.00 per week, and contributing toward the support of urgent cases of poverty. The dues are twenty-five cents per month. We expect to obtain a membership of one hundred of our local people.

In reference to our church, we might state that the work is progressing very favorably, and we feel quite sure of being able to have a good Thanksgiving supper there. Yum! yum!

The Religio continues to hold its cottage meetings with good effect.

Our pastor, Brother James Keir, is actively pushing the visiting work, from which we expect very good results.

"Onward, Christian soldiers."

FRANK F. WIPPER.

1518 SOUTH TRUMBULL AVENUE.

Scranton, Pennsylvania.

As I am the branch historian, I thought it my duty to let the readers of the HERALD have a little news of Scranton. The writer has been at this place eight years next November, and the work has grown much in that time. We then met in Tinley's Hall and held one meeting and Sunday school. We then used one *Quarterly*, senior grade. We now have seven classes and use forty senior, several intermediate, and one second primary.

The school at present is in a fair condition, considering the circumstances, as we meet in a tent, and this season we had a full supply of rain. On one fatal Lord's day the tent blew down and it was a queer sight to see the elders, priests, and members working with their might to get the tent up again. We have had good meetings in the tent and the Lord has been with us.

Daily vacation bible school started in the tent on July 15, 1912, under the supervision of Elder T. U. Thomas, principal; Sister Alice Morris, leader of the girls; Sister Margaret Lewis in charge of the kindergarten; Brother A. D. Angus, registrar; with the following staff of noble teachers: Sisters Wesson, Lot Bishop, Lilly Bishop, Frank Evans, William Evans, Lewis, Watkins, Hawkins, James, Tassie, Myers, and Mrs. Jones. The meetings of the school continued until August 13, when we held our commencement exercises. There were three hundred and nineteen children enrolled. The commencement exercises were a great success. The work of the children, displayed in a tent, really looked nice. There were baskets, hammocks, and fancy work. On the program there were singing, reciting, and short talks by the principal and registrar. The tent was crowded, and the writer is pleased to say that our church has the honor of holding the first vacation bible school at Scranton. We presume others will follow next summer.

While Brother Thomas was principal of the said vacation school in turn with Brother Angus and preaching in the evenings, there were some who became interested, and on August 11 there were three baptized by Elder Thomas at Lake Lencon. This is a beautiful lake used by the public for bathing.

On August 22 the Sunday school held their picnic at Naug Aug Park. A large number were in attendance. The children were regaled with ice cream and lemonade, and there were various races, and suitable presents were given to the boys and girls. All enjoyed themselves. The writer is superintendent of the school, assisted by David James.

At the picnic I met Brother Lentell, who is laboring as a missionary. He preached in the gospel tent, and his sermons were inspiring and spiritual. Long may he live to preach Christ's glorious gospel.

On Sunday, September 29, if all is well, the water will be troubled again at the park. A lady who lives close by our

home is to be baptized, and I believe she will make a real good Latter Day Saint.

On the day of the picnic Brother Thomas baptized one young man, one of the converts of the Green Ridge Sunday school. We have a Sunday school there, about two miles from Scranton. Brother Lentell is laboring there this week. We hope good will ensue. They have a pleasant hall and if all will work together many honest will likely be reached.

We have a building committee chosen and intend to raise a house to the glory of God, as the hall we now meet in is too small.

The Saints here are making a sacrifice of one day's work per month towards the new church (and missionary.) The committee collected about one hundred dollars last week. In behalf of the committee, I ask anyone who feels to give a donation towards our building fund to remit the same to Mrs. Alice Morris, 32 Archibald Street, West Scranton, Pennsylvania. We will feel grateful for any help given, and hope to commence to build in a few weeks.

Brother Thomas, the missionary, is branch president, and we hope all will rally around the banner of King Immanuel and do their parts by prayer, faith, and works.

Ever praying for the welfare of Zion,

L. BISHOP.

Miscellaneous Department

Conference Minutes.

LONDON, ONTARIO.—District conference convened with the London Branch, October 12. A most splendid spirit prevailed throughout. A large number of delegates were present; nearly every branch being represented. Branches reporting: Corinth 43, Delhi 70, Elice 28, Listowel 18, Mitchell 19, McKillop 30, Saint Marys 53, Selkirk 14, Saint Thomas 142, Stratford 40, Vanessa 53, Waterford 76. There were but two branches delinquent: London, with a membership of 358 at last report, and Osborne, with 22, or a total of 966 for the entire district. The largest number of baptisms was reported by the Saint Thomas Branch. Verbal reports were made by F. A. Smith, president of the mission; R. C. Evans; R. C. Longhurst, president of the district; J. L. Burger, vice president; G. C. Tomlinson, of the missionary force. The reports presented an encouraging aspect along the general lines of missionary work, and increasing activity among the membership. Stratford Branch asked for the next conference, which was granted, and the time set for second Saturday and Sunday in October, 1913. Delegates to the General Conference elected as follows: J. McKenzie, F. A. Smith, R. C. Evans, J. Shields, William Davis, G. C. Tomlinson, G. Henley, R. C. Longhurst, William Fligg, J. L. Burger, J. Judkins. The bishop's agent's books were audited and showed a balance due the church last report, \$331.78; total receipts, \$1,569.65; expenditures, \$1,595.31; on hand, \$306.12. All district officers were sustained by the resolutions of the conference, with the exception of J. L. Burger, who declined because of stress of work. Percy Yerks, of Waterford, was elected vice president. A quorum of elders was organized, called the Ontario Quorum of Elders, with J. C. Dent, president; with J. L. Burger and C. Hanna as counselors. These were properly ordained to the offices mentioned. We trust the new organization will be effective in good work. The preaching was of a high order; edifying and educative, and there are rumors of one or more baptisms. P. H. Philippin, secretary.

MOBILE.—Conference convened at Escatawpa, Mississippi, September 21, 1912. Prayer service at 8.45 a. m. Business session opened at 10. The following organization was effected: Presiding officers, F. M. Slover and A. E. Warr; secretary, Edna Cochran; organists, Bethel Mizell and Mamie Gill; chorister, A. G. Miller; janitors, Woodie Mizell and James Parker; ushers, Frank Miller and D. W. Sherman. A right of voice and vote was extended to all visiting Saints. Minutes of last session were read and approved. Branches reporting were: Bay Minette, Bluff Creek, and Theodore. Official reports: Elders: G. W. Sherman, Frank Stiner, S. Cochran, W. L. Booker, A. E. Warr, Albert Vanleave, G. T. Chute, Oscar Tillman, A. G. Miller, F. P. Scarcliff. Priests:

Reuben C. Mizell, Lester Miller, T. W. Smith, James Faulk. Teachers: D. W. Sherman, J. C. Yocum. Deacon: Lester Smith. Bishop's agent reported as follows: Due church last report, \$231.45; collected, \$81.77; paid out, \$240.90; on hand, \$72.32. Report was audited and found correct. Report of Albert Vanleave, of the tent committee, was read: Collected, \$15.45; paid out for seats for use of Sunday school in Mobile, \$5.35; on hand \$10.10. By motion Brother Vanleave was required to pay to Brother Chute, chairman of tent committee, the \$10.10 which he has on hand, and to turn over to him the seats which he has purchased, and also to make full report with explanations to Brother Chute. Motion prevailed that Sister Vanleave be required to give an account of the money she had collected on the tent. The motion of June, 1912, regarding the purchase of tent for Saints in Mobile was rescinded and the tent committee of this district was authorized to confer with the tent committee of the Alabama District with a view to purchasing a tent for use in both districts, and was given power to act. The matter regarding a branch organization at Escatawpa was referred to district president and missionary in charge. Preaching during the conference by Ammon White and F. M. Slover. Conference adjourned to meet with the Bluff Creek Branch, March 1, 1913. Edna Cochran, clerk, Vanleave, Mississippi.

GALLANDS GROVE.—District convened at Cherokee, Iowa, October 19, 1912, at 10.30 a. m., with president of the district in the chair. J. W. Wight and W. A. Smith, missionaries in charge, were chosen to preside over the conference. The district secretary was chosen secretary of the conference. Minutes of former session were read and approved. A motion was made authorizing the presidency of the conference to determine the order and time of services. The motion prevailed. Branch reports were read from Cherokee, Gallands Grove, Harlan, Deloit, Coalville, Mallard, Salem, Dow City, showing a net loss of five during the quarter. Ministerial reports were read as follows: Elders: William Shove, Richard Jordison, J. L. Butterworth, A. R. Crippen, Frederick Hansen, Joseph Greenwood, George Juergens. Priests: D. A. Holcomb, A. H. Rudd, C. W. Winey. Teachers: Samuel Dixon. Also missionaries' reports from C. J. Hunt, W. A. Smith, C. E. Butterworth. Some reported verbally. Deloit and Dow City were placed in nomination as place for holding next conference. Deloit received five votes and Dow City nineteen. Dow City was declared the choice of the conference. It was left with the presidency of the district to appoint time of next conference. Bishop Hunt reported: On hand at last report, \$146.93; received tithes and offerings since, \$1,137.64; expenditures, \$1,070.12; balance on hand, \$214.45; received for Children's Home and paid to Bishop Roberts, \$10.50; received and forwarded to J. A. Gunsolley for Graceland College, \$26.40; received and paid to Bishop Kelley for United Order of Enoch, \$5.15; tent fund on hand at last report, \$9.25; expended for tent expenses, \$9.25. A. H. Rudd, Lacey Myers, and Raymond Butterworth were chosen committee to audit Bishop Hunt's books for the year 1912. Two prayer services were held. The speakers during the conference were: N. V. Sheldon, C. E. Butterworth, C. Scott, J. W. Wight, A. R. Crippen, president of the Cherokee Branch, by previous arrangement with the management of the state hospital for the insane secured to the visiting Saints the privilege of passing through this large institution, an opportunity much appreciated by all. A vote of thanks was tendered the Cherokee Saints for their hearty welcome and free-hearted hospitality. Mrs. C. J. Hunt, district secretary, Deloit, Iowa.

SOUTHEASTERN ILLINOIS.—District met with the Parrish Branch Saturday, September 21, 1912, at 9 a. m., for prayer service. At 10 a. m. Brother Sam Hoover, assistant district president, took charge and an organization was effected as follows: The district president, the missionary in charge, and I. M. Smith to preside; A. H. Burroughs clerk and chorister. The following branches reported: Dry Fork, last report 53, no change; Poplar Creek, last report 70, present number 82; Parrish, last report 114, present number 119; Brush Creek, last report 386, present number 399. A motion prevailed that the district clerk be authorized to make corrections in branch reports where there are errors that come under his notice. Elders present and reporting: S. S. Smith, I. M. Smith, I. A. Morris, S. H. Fields, Fred O. Pritchett, Sam Hoover, William Clements. Priests: A. H. Burroughs, Ernest Roberson. Teacher: Carrol Dillon. Deacon: W. W. Brown. District treasurer reported: total receipts, \$29.08; expended, \$26.65; on hand, \$2.45. Fred Pritchett made financial report of receipts and expenses of running the tent from June to September, when it was stored away: Received, \$21.55; expended, \$23.35. Bishop's agent reported: On

CONTENTS

EDITORIAL:	
The President of the High Priesthood a Seer	1041
Notes and Comments	1042
ORIGINAL ARTICLES:	
A Review of Mormonism Against Itself, Part 38, by S. W. L. Scott	1043
Leaves from Life, Biography of Loomis T. Scoville, by J. F. Mintun	1047
CANADIAN MIRROR	1048
OF GENERAL INTEREST	1052
MOTHERS' HOME COLUMN	1053
Eleanor—W. H. Baughman.	
LETTER DEPARTMENT	1054
H. E. Winegar—U. B. Oliver—Edward Nazer—Mrs. William Ohler—Willard E. Green—Mrs. W. A. Small—Miss Edna Amundson—Edward Rannie—Mrs. E. L. Madden—Ida Mae Bergersen—Mary Moore—Minerva Johnson.	
NEWS FROM MISSIONS	1058
J. W. Paxton—M. F. Gowell—A. M. Chase.	
NEWS FROM BRANCHES	1060
Frank F. Wipper—L. Bishop.	
MISCELLANEOUS DEPARTMENT	1061

hand last report, \$13.79; received since, \$208.90; total, \$222.69; expended, \$113.96; on hand, \$108.73. Reports were audited and found correct. Report of reunion committee received and committee discharged. The speakers for the conference were Fred O. Pritchett, S. S. Smith, I. A. Morris, I. M. Smith. Adjourned to meet at Springerton, Saturday at 10 a. m., January 18, 1913. Sunday school and Religio associations to meet the day before. A. H. Burroughs, secretary.

CENTRAL ILLINOIS.—District conference convened at Pana, Illinois, October 12, 1912, at 2 p. m., with Frank Izatt in the chair, and Walter Daykin as secretary. After the opening exercises District President Frank Izatt was chosen to preside over the conference with J. W. Paxton as his assistant. Statistical reports from branches as follows: Taylorville 154, Beardstown 92, Pana 58. Ministry reporting: Elders: Frank Izatt, J. W. Paxton. Priests: R. L. Fulk, G. L. Hartsell, Teacher: Robert Reynolds. Deacon: Harry Jones. On motion the branch presidents and secretaries of the Religio and Sunday school are requested to report to the district president each month to help him to make his report to Brother Fred Smith. Program for conference: Saturday night preaching at 7.30 by R. L. Fulk; Sunday morning preaching at 10.45 by Martin Bolt; at 2.30 Sunday afternoon prayer meeting in which sacrament was administered. Just previous to the social service three were baptized by R. L. Fulk. Preaching Sunday night at 7.30 by J. W. Paxton, assisted by Fred Pritchett. Adjourned to meet the first Saturday and Sunday in February at Taylorville, Illinois. Walter Daykin, district secretary.

Convention Minutes.

CENTRAL ILLINOIS.—District Sunday school association met in convention at Pana, Illinois, October 12, 1912, with Superintendent G. L. Hartsell in the chair. G. L. Hartsell was chosen to preside over the convention, with Harry Jones as his assistant. Reports from the following schools were read: Taylorville, Pana, and Beardstown. Officers' reports read and accepted. Treasurer's report showed a balance on hand of \$22.14. On motion \$10 was donated to the missionaries. Adjourned to meet the first Saturday in February at Taylorville, Illinois. Walter Daykin, district secretary.

MOBILE.—District Sunday school and Religio met in convention at Escatawpa, Mississippi, September 20, 1912. Prayer service at 9 o'clock in charge of A. G. Miller and D. W. Sherman. Convention opened at 10 o'clock for informal work. Brother Warr gave an interesting talk on "graded lessons." A. G. Miller spoke on "The needs of the district schools." Brother Slover and D. W. Sherman also made short talks which were very beneficial to all. At 2.30 the business session opened. Schools reporting were: Three Rivers, Bay Minette, Robertsedale, and Indian Springs. Reports of district officers were heard. One new school organized at Escatawpa by Brother Miller. This school, also school at Gulfport, was enrolled on district record. The Religio local at Bay Minette reported. The motion to do away with the rule of having

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ESTABLISHED 1860.

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

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entertainments by local school on Friday night of conventions was discussed and laid on the table till next convention. Adjourned to meet at 9 o'clock a. m., Friday prior to the convening of next district conference. Edna Cochran, clerk.

Conference Notices.

Conference of the Kentucky and Tennessee District did not convene on the 19th inst., as was announced, being called off by the district president on account of sickness. Let all take notice. The time for convening is set for November 23. A special invitation is extended to the ministry to attend, as we desire to hold a priesthood meeting at this conference. Our subminister in charge is expected to attend. J. R. McClain.

Michigan Priests.

There will be a meeting of the Ninth Quorum of Priests at Flint, Michigan, November 9, 1912, at which we invite all the brethren holding the office to be present. There are about twenty-four names on our record, and we need twenty-four more to make a full quorum. To this end we invite every priest in the district to unite with us. We feel sure that all are anxious for the success of the quorum, and therefore look for the hearty cooperation of all. There are some very important business items to be taken up at this meeting. We hope you will make an effort to be present. We also trust at this meeting that plans may be formulated and work arranged for that will make it interesting and profitable. Brethren, let us determine to make the Ninth Quorum of Priests a live institution in church work. Ray D. Bennett, secretary-treasurer, 723 Mount Elliott Avenue, Detroit, Michigan.

Convention Notices.

Massachusetts district Sunday school and Religio associations will convene in New Bedford, Massachusetts, Saints' church, Saturday, November 9, at 2.30 p. m., continuing over Sunday. Secretaries, Ora Viola Holmes, Ada Manan Lewis.

Died.

BOGUE.—Kressie Addien, born August 21, 1890; baptized August, 1901; died October 2, 1912, at the home of her parents, Joseph and Jennie Bogue, near Decatur City, Decatur County, Iowa, leaving parents, three sisters, and three brothers, and many other relatives to mourn. Funeral at the home October 3, Elder A. S. Cochran in charge, sermon by Eli Hayer. Buried at Rose Hill Cemetery, Lamoni, Iowa. Prayer at the grave by Columbus Scott.

THOMAS.—William M. Thomas was born at Malad, Idaho, June 30, 1868; was married to Levina Daniels in December, 1900. To this union were born four children, one boy and three girls. About three years ago he was hurt in an accident, his wagon breaking through a cement bridge which he was

graveling, and he with the team and wagon were precipitated into the creek below. This injured his back, and from this came his malady, diabetes, from which he died October 17, 1912. Two brothers and three sisters survive him. The funeral was held at the Malad Opera House, the Woodmen of Malad acting as pall bearers, and John Vanderwood and A. M. Chase each speaking, while the Chase family, assisted by Pearle Wardle, furnished the music. He died in the hope of the gospel.

STOWELL.—Myrtle Ellen, infant daughter of Mr. and Mrs. John Stowell, of Flasher, North Dakota, was born September 22, 1912, and died October 6, 1912. A blood vessel bursted, and inflammation of the bowels caused her death. Reverend Farr, of the Congregational Church, offered prayer, and a hymn was sung at the cemetery. She is missed by those that mourn, but we hope to meet her in a more perfect condition, where parting shall be no more.

SEELEY.—Sister Dora Coffman was born near Magnolia, Iowa, July 5, 1869; united with the Reorganized Church October 12, 1884. Married to Henry Ballantyne June 7, 1890. To this union five children were born, four boys and one girl. On August 20, 1904, her first husband died. She was married to N. A. Seeley January 16, 1906. One little boy was born to bless their home. She was a true Saint of God. She died October 19, 1912, leaving a husband and eight children, six boys and two girls, three brothers, one sister, and many friends. Funeral in charge of Elder J. W. Wight, sermon by Elder W. A. Smith, in the Moorhead church, Moorhead, Iowa.

SHOTTON.—Sister Leah Shotton, wife of Brother John Shotton, was born at Fayette, Pennsylvania, March 15, 1872, and died October 17, 1912, following an operation for a cancer. She was baptized by J. F. McDowell February 22, 1900. She is survived by her husband and six small children. The funeral sermon was preached by J. W. Paxton, assisted by Frank Izatt. The Saints in this district keenly feel the loss of our dear sister. We feel she has as Paul said, "fought a good fight, finished her course, kept the faith, and has gone to receive her crown of righteousness."

CONDIT.—Brother Leonard Condit, said to be the first white child born in Harrison County, Iowa, died at Salt Lake City, October 8, 1912. Was married in 1869 to Mary C. Hawley. In 1882 moved to Idaho, where he remained until 1910, where on account of his health he went to the coast. He served as county commissioner of Cassia County, Idaho, being elected the last time without making a campaign, and was elected by a large majority. A large funeral was held at Malta. He leaves wife and seven children, Leon, Herbert, James, Arthur, and Pearl, all married, and Irene and Fred at home. Sermon by Elder A. M. Chase.

HOUGAS.—Daniel Hougas was born December 20, 1839, near Mission, LaSalle County, Illinois. He was left an orphan at a very early age; was married to Mary E. McClenahan, who survives him, October 17, 1857. To them have been born two sons and two daughters: Almon D., who died in 1886; Thomas A., of Henderson, Iowa; Blanche I. Andrews, of Lincoln, Nebraska; and Bertha E. Pitt, of Independence, Missouri. He was baptized on May 29, 1868, and on the same day was ordained an elder and elected president of the Farm Creek Branch, which position he held for about thirty-five years, when advancing years and absence from the branch made it necessary that he be released from the responsibility. Daniel Hougas was a charter member of the First Quorum of Elders of the Reorganized Church, and remained a member to his death. He died at Henderson, Iowa, Monday afternoon, October 7, 1912, at the age of 72 years, 9 months, and 17 days. Funeral sermon by Elder Heman C. Smith, at Farm Creek church, October 9, 1912.

GRIM.—At Canton, Illinois, September 28, 1912, Sister Elizabeth A. Grim. She was born at Salt Lake City, Utah, March 1, 1858; married to Ephraim W. Grim in 1870, by whom she was the mother of five children, three of whom survive her. She was baptized at Canton, Illinois, June 24, 1877, and was ever after a faithful member of the church. Funeral sermon at the residence, Canton, Illinois, September 30, 1912, by Elder Heman C. Smith. Brother Grim has lost a noble wife, and the Canton Branch one of its staunchest members.

DAVIS.—Mary Davis passed away October 12, 1912, from her home in Oakland, California, at the ripe age of 82 years, 6 months, 14 days. She was born in Wales, where she was baptized in 1844 and was received on her original baptism by the Oakland Branch. She came to America in 1854, and to California in 1863. She was firm in the faith of the angel message. She leaves one brother, one sister, eight children,

eleven grandchildren, and thirteen great-grandchildren. Funeral services were held at the house, and her remains were taken to Forest Hill, Placer County, for interment, where rests her husband who preceded her eleven years. Sermon by Elder J. M. Terry to a large gathering of friends and relatives.

The resurrection hope is a glorious hope. It has brought eternal life, robbed death of its sting and the grave of its victory. Hallelujah! Jesus lives and we shall never die.—
D. F. Richter.

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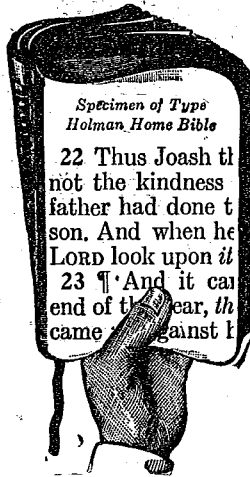
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

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NUMBER 45

Editorial

THE GATHERING.—PART I.

CONSIDERED HISTORICALLY.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!—The words of Jesus.

The gathering is a subject that has been ignored by modern theology. We know not where one would go to hear a sermon on the subject excepting from a Latter Day Saint pulpit, or read an editorial dealing with it excepting in a Latter Day Saint publication.

Yet the gathering together of God's people out of the world into communities in which they might cooperate with each other and serve God and receive his blessing was a prominent part of divine theology, and God's efforts along that line appear very prominently in biblical history.

The gathering is written large from Genesis to Revelation.

Strange that it should be so ignored.

ENOCH GATHERED THE PEOPLE.

Enoch, the seventh from Adam, was a man who walked and talked with God. In the King James version of the Bible the record of his life is given very briefly in the fifth chapter of Genesis. Yet enough is written to show that he was a great man and arrived at such a degree of perfection that God took him to himself.

Jewish traditions indicate that the Inspired Version of the Bible is justified in giving considerable attention to Enoch. In *A Dictionary of the Bible*, published by Charles Scribners' Sons, edited by James Hastings, M. A., D. D., volume 1, R. M. Boyd has this to say: "In Jewish tradition many fabulous legends gathered around Enoch. He was represented as the inventor of letters, arithmetic, and astronomy, and as the first author. A book containing his visions and prophecies was said to have been preserved by Noah in the ark, and handed down through successive generations."

In the Inspired Version (Genesis 7) a more extended account is given, from which we learn that

Enoch gathered the people of God and built a city that was called the "City of holiness, even Zion." And we read the significant statement that the people were of one heart and of one mind and dwelt in righteousness, and there were no poor among them. God took this people from the earth; but the promise was made to Enoch that in the last days God would cause righteousness and truth to sweep the earth as with a flood, to gather out the elect from the four quarters of the earth to a place prepared for them, even Zion, a New Jerusalem, and that this people shall receive Enoch and his people, and the two shall rejoice together on the earth during a thousand years. Truly may we who know this record sing:

"Glorious things are sung of Zion, Enoch's city seen of old,
Where the righteous, being perfect, walked with God in
streets of gold."

UNDER NOAH, ABRAHAM, AND MOSES.

After the great flood which swept the wicked from the earth, there was a period of time when "the whole earth was of one language, and of one speech" (Genesis 11:1); but after the dispersion at the Tower of Babel the Lord confounded the language of the people, "and from thence did the Lord scatter them abroad upon the face of all the land." But the time is coming, the Lord says, when "I will turn unto the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zephaniah 3:9.) In that day he says, "From beyond the rivers of Ethiopia my suppliant, even the daughter of my dispersed, shall bring mine offering." (Ibid., 3:10.) The priesthood in that day will be found on this side of the rivers of Ethiopia, among the descendants of the dispersed of Israel, of whose dispersion we shall presently read.

In due time the Lord again began the work of gathering. He selected Abraham and his posterity to be a covenant people, not because he wished to be partial and make them his favorites, but that through them he might work and bless all nations, as he expressly stated. He promised to give Abraham a choice land, the land of Canaan. But before the promise was fulfilled the children of Abraham were for a long time in captivity, in Egypt, for a period of four hundred and thirty years (Exodus

12: 41), and became a very numerous people. God finally set his hand to deliver his people through his servant Moses, to whom he said: "I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey."—Exodus 3: 8.

The story of the exodus and the finally successful advent into the promised land is well known to bible students. God in this case was acting upon a well-defined policy of assembling his followers as much as was possible in one locality, where they could be independent of other peoples, and free to help each other and serve their God according to his law, and receive his blessings according to the promises.

The greatest periods of Israelitish history followed,—the glorious periods of divinely appointed and inspired judges, kings, prophets, and priests, and of material and spiritual, religious and literary development. But there were also times of disunion and disobedience, wickedness and apostasy.

Such is the universal history of God's people—ebb and flow, gathering and scattering, until the final victory shall be won and permanency obtain. Shalmanezar carried away the ten tribes; and later Nebuchadnezzar descended upon Jerusalem and carried the Jews captive into Babylon, leaving their city in ruins.

AFTER THE CAPTIVITY.

For a time it must have appeared to the skeptical that God had forgotten his purpose or failed to secure its accomplishment. But not so. At the end of approximately seventy years he moved upon Cyrus, king of Persia, who in the meantime had overthrown Nebuchadnezzar's kingdom, and this proclamation gladdened the eyes of the people:

Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem.—Ezra 1: 2, 3.

Then began the return of the men of Judah and Benjamin to Jerusalem, under Zerubbabel and Nehemiah, and somewhat later, Ezra; and in course of time under these leaders the temple was again erected, and the city walls rebuilt, and the city restored. And chiefly through the inspired leadership of Ezra, a great religious revival was brought about with a higher ideal of morality and justice.

This condition was not to last, however. For before the coming of Jesus another relapse took place. And after the rejection of the Savior the Jews were again scattered. But God has affirmed his intention concerning them to again gather them from the four corners of the earth and to assemble again the outcasts of Israel. That gathering is now, in fact, in a

sense, in progress, for many thousands of Jews have returned to Jerusalem during the past half century.

JESUS TEACHES THE GATHERING.

When Jesus came he reaffirmed the old principle of gathering, and declared: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."—Matthew 23: 37, 38.

The apostles and followers of Jesus responded to the call that the nation had rejected, and began to assemble themselves and get together "with one accord in one place," and "all that believed were together, and had all things common." (See Acts 2:1; 2: 44.) This was the flow of the tide, and the church in Jerusalem gave the world a concrete example of unity, piety, faith, practical Christianity, temporal equality, and social and economic justice, that is a beacon light to humanity, inviting men to consider that which was and again shall be.

The ebb came presently: "And at that time there was great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles."—Acts 8: 1.

IN THESE LAST DAYS.

With the restoration of the gospel in these last days, through the instrumentality of Joseph Smith, and the organization of the Church of Jesus Christ of Latter Day Saints, the principle of gathering was again asserted. In a revelation given in January, 1831, the Saints were told: "And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I give unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high."—Doctrine and Covenants 38: 7.

Accordingly the Saints began without delay to assemble at Kirtland, and in due time a temple was erected and the law was given, and Jesus appeared in the temple, and many wonderful things occurred. But this was not to be the permanent place of gathering.

In a revelation given in July, 1831, Missouri was designated as the place of gathering, the land of promise, with Independence as the center place and the city wheré the temple should be built, the city of Zion.

Accordingly on August 2, 1831, this land was formally dedicated and consecrated as the gathering place of the Saints. This was a reaffirmation of the old principle of gathering, practiced by Enoch, carried forward under Moses and Joshua, Zerubbabel,

Ezra, Nehemiah, Jesus, and the apostles, and which will reach a happy culmination when the returning hosts of Enoch shall be greeted by the redeemed Saints in the New Jerusalem that is to be built up on earth in the last days.

The church has been criticized because it has held to and practiced this principle; but had it not done so it would not have been the church of Jesus Christ, and would have been out of harmony with God's plan of operation in all the ages past.

History repeats itself. The gathering in Missouri was not to be fully accomplished without delay and vicissitude. In 1833 began persecutions, resulting from mutual misunderstanding, that included the destruction of the publishing house of the church by a mob of citizens, the tarring and feathering of certain leading church members, the imprisonment of others, the murder of men, women, and little children, and the expulsion of the church from Independence and later from the State of Missouri—a dark and bloody chapter which we will not scan afresh.

THE RETURN.

For many years thereafter it again appeared to the skeptical that the plans of God had been frustrated. But he had said: "Let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion."—Doctrine and Covenants 98: 4.

This promise was not forgotten. Those who attended the late General Conference in Independence were impressed with the fact that it is being fulfilled, as they saw the multitudes assembling on the Sabbath day, as well as on other days, and heard their songs of rejoicing welling up toward heaven. Truly those who remained and were faithful are gathering back, they and their children, with songs of joy.

By their lives the church people have made the name of Latter Day Saint honorable in Missouri, where formerly it was abhorred. The Reorganized Church has done this. Here where at one time the Saints were given fifteen minutes in which to close up their business and get out of town, they were welcomed and honored. Two members of the First Presidency, one member of the Presiding Bishopric, four members of the Twelve, and many other leading church members dwell in peace and are honored and trusted. Certain of them are members of the city council, others have been chosen to other positions of trust and honor.

A little incident that occurred during the conference illustrated the changed sentiment. We refer to the invitation sent in to the conference on a certain day by the Commercial Club, inviting the conference to adjourn and in a body attend the services on merchants' day, when the governor of Missouri was to be the chief speaker.

From our brief historical examination it is evident that during long periods of the world's history the gathering has had an important place in God's policy. There was a place of gathering with the people of Enoch in the "city of holiness" for a period of 365 years. There was a recognized place of gathering from Abraham until Christ, a period of something less than two thousand years. Jesus taught the gathering: and the members of the apostolic church made old Jerusalem their gathering place for a period of time variously stated at from three to six years. And finally the recognized place of gathering for the people of God, in this age, since 1831, has been Independence, Missouri, with other localities in "the regions round about."

In our next number we will consider the basic reasonableness of the principle, from a scientific, religious, and philosophic standpoint, together with its doctrinal values.

ELBERT A. SMITH:

(To be continued.)

A NEW BOOK FOR OUR BOYS.

It is none too soon to begin thinking about Christmas and what shall I give my boy? We have just issued from our publishing house a neatly bound volume—the ninth in our Birth Offering Series—entitled, *His First Venture and the Sequel*. This attractive and beautifully illustrated volume is from the pen of our talented young sister, Estella Wight, managing editor of *Zion's Hope*, and is in every respect a volume worthy a place in your home library. It can not fail to interest your boy and hold his attention from the first page to the last. And best of all, while doing this, it will impart to him lessons of that wisdom which comes from the observing eye and the sympathetic heart. The writer had brothers of her own, whom she loved tenderly. They passed on before to that better (and we fully believe) more active life. But her loss only intensifies her deep interest in the brothers of other girls. She fully realizes they need all the love, all the watchcare and help which can be given them that they may escape the many, many allurements which entice, and the pitfalls dug for the feet of unsuspecting youth. The father or mother who selects this book as a Christmas gift for their boy will make no mistake, and the Sunday school library can not afford to be without a copy. Order number 246a, cloth, 50 cents.

Hymns and Poems

Selected and Original

The Better Way.

I had sought for many pleasures in the whirling scenes of life,
From the hurry and the scurry of the city's awful strife;
From the glitter and the glory of the broad and splendid way;
From the night's cool, starlit glitter, to the bright and shining day.

I had searched in all the highways, all the byways, in the dark,
I had felt the flame of passion kindled from the glowing spark,
But the sweet was tinged with bitter, and an ache was left behind;

For the road I took in reason left no solace in the mind.
Now I walk the streets with gladness, and above the city's roar

I can hear a voice of sweetness and behold an open door,
Leading into fields of virtue, sweet and pure, and love divine,
Shedding forth its quiet graces helping me to love my kind.
For, I heard the voice of Jesus, clear and true, with high ideals,

And unto my better nature, sending forth its high appeals.
Then I yielded, God I thank thee, that I yielded unto thee,
And I've found the key of pleasure, and a glorious light I see.

G. WELLINGTON ROBLEY.

Fame.

Alas! what boots it with incessant care
To tend the homely, slighted, shepherd's trade,
And strictly meditate the thankless muse?
Were it not better done, as others use,
To sport with amaryllis in the shade,
Or with the tangles of Nexaera's hair?
Fame is the spur that the clear spirit doth raise
(That last infirmity of noble mind)
To scorn delights and live laborious days;
But the fair guerdon when we hope to find,
And think to burst out into sudden blaze,
Comes the blind fury with the abhorred shears,
And slits the thin-spun life. "But not the praise,"
Phoebus replied, and touched my trembling ears;
Fame is no plant that grows on mortal soil,
Nor in the glittering foil
Set off to the world, nor in broad rumor lies,
But lives and spreads aloft by those pure eyes
And perfect witness of all-judging Jove;
As he pronounces lastly on each deed.
"Of so much fame in heaven expect thy meed."

—Milton "Lycidas."

The Fading.

Do not look at the fading flowers.
They are turned away, are dropped on the stem,
And they would not be found of the glittering Hours—
The beauty-mad, merciless, searching Hours
That all things stricken pursue and condemn!
Do not look at the fading flowers—
They would that you pass—that you look not at them.
Do not look at the fading flowers.
I have looked, as a child, and have wept,
Seeing at morn the frail fallen showers
Of the deep-petaled rose—the pale drifted showers
Of Yesterday's rose that had failed while I slept.
And I looked no more at the fading flowers,
But past their dim death-beds softly I stepped.
Do not look at the fading flowers.

They are shut to the dew, they are blind to the sun:
They have their day (as we have ours),
And their long night after (as we have ours);
They had our love, our pity would shun.
Do not look at the fading flowers,

Lest you see that their fate and yours is but one.

—Edith M. Thomas, in *Harper's Weekly*.

Heart of Autumn.

I leave these woods to Autumn's ancient flame:
The beryl-hearted lake; its bending frame
Of willowed, rush-bound shore; the shadowed road
Where yesterday the crimson sumac glowed;
Dull goldenrod aswing beyond the wall
Where thrills the lone cicada's haunting call;
Far hills that lean against unclouded skies,
Whence drop low winds to wander languidwise;
Leaf-latticed lanes where once you stood apart:
This do I leave, but—I have kept your heart.

—Gardner Weeks Wood, in *Harper's Weekly*.

The Paradox of Time.

Time goes, you say? Ah, no!
Alas! Time stays, we go;
Or else were this not so,
What need to chain the hours,
For youth were always ours?
Time goes, you say?—ah, no!

Ours is the eye's deceit,
Of men whose flying feet
Lead through some landscape low;
We pass, and think we see,
The earth's fixed surface flee—
Alas! Time stays—we go!

Once, in the days of old
Your locks were curling gold,
And mine had shamed the crow,
Now in the self-same stage
We've reached the silver age;
Time goes, you say?—ah, no!

Once, when my voice was strong,
I filled the woods with song
To praise your "rose" and "snow";
My bird that sang is dead;
Where are your roses fled?
Alas! Time stays!—we go!

See in what traversed ways
What backward Fate delays
The hopes we used to know;
Where are our old desires?—
Ah, where these vanished fires?—
Time goes, you say?—ah, no!

How far, how far, O Sweet!
The pass behind our feet
Lies in the even-glow!
Now, on the forward way,
Let us fold hands and pray;
Alas! Time stays—we go!—Austin Dobson.

Original Articles

ARE YOU A CHRISTIAN?

Are you? Am I? There are many requirements that to be a Christian we must observe, but we will examine just three of these. A Christian must WORSHIP GOD, must HAVE FAITH IN GOD, and must SERVE GOD.

None of these essentials to the life of a Christian is an honor personally to the humble, loving Christ. He came not seeking his own but stood only for God and humanity, and so must we if we would be a follower of the Meek and Lowly. We must be strong for the Father and his world; so let us examine these requirements, each in its turn. First we must

WORSHIP GOD.

I believe if this one command were taken alone that we each and all who read this could truthfully say, "Yes; I am a Christian," for I think we all do worship God, and that we love to do so. We know the great and mighty being that he is; that he holds our destinies in his hands; that he created us; that he is omnipotent, omnipresent, and omniscient; so we worship him continually. We build houses in which we meet together to speak of his goodness and mercy, and to sing his praises. So I believe we do all of us keep the first of these requirements pretty faithfully.

Next, we must

HAVE FAITH IN GOD.

This is not so easy. Suppose you are lying on a bed of affliction, with God on one side and a physician on the other; suppose the "mills of the gods grind slowly" in your case, and the physician offers prompt action; suppose your friends are all calling you several different kinds of a fool if you do not let the physician do his work; that your temperament is peculiarly active, and inaction is very hard for you to bear; that you are in pain, and the Lord is probably giving you a lesson in patience. Have you faith sufficient to trust him then? Try it next time, see how happy you are when your faith holds out; but it is hard.

We are led to believe that the good will be rewarded for their deeds and when we do some act of kindness we expect the reward to follow right on the heels of the deed; but instead our faith and patience are put to the test, and it may be that the one we were kind to has returned us evil for good. Can we have faith at a time like this to believe that God will reward the good in us? Can we trust on and do right, even if the bread cast on the waters is long in returning? Yes; it is harder to have faith in, than to praise God; but to be a true Christian we must do this and we must also

SERVE GOD,

and keep his commandments. You see this is a fourth requirement—keep his commandments—but we will not dwell on that; I only wanted to get the two untangled. You have gotten it mixed with serving God until you imagine they are both the same, when there is really a vast difference between them.

Suppose a clerk was told by her master that she must wear a black dress and white apron, must keep herself clean and her language pure; and suppose she keeps all these commandments, but does none of her master's work. I wonder how long she would keep her place! Not long you will say; and neither will we hold our job as a Christian unless we *serve* our Master (do his work), no matter how clean and pure we keep ourselves. We must fall in line with Christ and SERVE.

The young man who wanted to know what he must do to have eternal life was told to keep the commandments; but he said, "I have kept them from my youth." "Then," says Christ, "sell what thou hast and give to the poor." In other words, "serve humanity." Ah, that is the hard part. It is easy to keep the commandments; but rather than serve he goes away sorrowing.

To serve God we must help with his one great plan, which is the salvation of the race. This plan was organized before the foundation of the world, and while he was planning how he would save man from the fall our Saviour offered his first prayer for humanity. "*Father, send me, and I will save whosoever will, and the glory be thine for ever.*" More of Christ's meekness. How I love this splendid brother of mine! I love his meekness: "the glory be thine." His forbearance: "*If any hear my word and believe it not, I judge him not. I came not to judge the world but to save the world.*" Note the oneness between this Father and Son. "*God sent not his Son into the world to condemn the world, but that the world through him might be saved.*" So to be a follower of Christ we must try to rescue and seek and save, and when any will not believe we must not get together and judge or slander them, for our Master came not for that, and "*the servant is not greater than his lord.*"

I love his kindness: "*And I, if I be lifted up from the earth, will draw men unto me.*" Do we want to lift all men? "*I came not to call the righteous but sinners to repentance.*" Wouldn't we rather talk repentance to the righteous? They understand us better.

And now let us see if one so lowly and kind can also be firm with his followers.

Listen! "*Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall the earth be salted? It is thenceforth good for nothing but to be cast out and be trodden under foot of men.*" Do

you think he really means all that? Of course, being as we think, his disciples, we enjoy the term "*salt of the earth*"; but he tells us if we lose our power to save we are good only to be trodden under the feet of those we are sent to save. It seems that if we go to sleep on our job we are sent to a lower level than those who know nothing about the job. It sounds like that about "*he that knoweth these sayings of mine and doeth them not shall be beaten with many stripes, while he that knoweth them not and doeth them not will be beaten with few stripes.*"

Now about this "salt of the earth" he says, "But if the salt have lost its savor, *wherewith shall the earth be salted?*" There is another thought. What of the earth if we fail. Must it go unsalted, unsaved? or is God still able to supply the deficiency, as he was able in Christ's time to "*raise up seed unto Abraham*"? Yes; we may be sure our Master means every word he says, and for every one of us who is not in the field there is one there that we know not of.

So, Saints, let us work and lift and save, and when we have done our best, if we find that we have failed to accomplish what we undertook, let us not be ashamed that we tried. "It is better to have tried and failed than never to have tried at all." Our Master did not succeed at all times, but see *how* he worked and *where* he worked! Always in the midst of the crowd that needed the words he had to say, no matter about the dangers. He did not expect the lost to seek and find him, although he exhorted them to do so. Men did not seek salvation then, even as they do not seek it now. So Christ himself did the seeking, as well as the ministering.

We have not all the same duties to perform. The preacher, if diligent and *very courageous*, can do the greatest work that is given to man, that of bringing souls into the kingdom of God, while the young mother is doing the greatest work that can be done by a woman. Hers is a partnership with God to help carry on the work of his creation. Paul speaks of a work peculiar to widows, and hints at something that could be better done by unmarried men, so we can each find a niche that we will fit if we try.

Let us be his "*salt of the earth,*" his "*light of the world.*" So much has been written about this light that we think we understand the application perfectly.

"*The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened.*" And in speaking of leaven, Christ remembers a great danger in the Christian's life; and right here he puts in a warning: "*Beware the leaven of the Pharisees.*" The Pharisees were a religious sect that called themselves neighbors, having considerable of good in their belief, but instead of shedding their light they proudly held themselves aloof from those they might benefit; so their enemies

and Jesus called them *Pharisees*, a Roman word meaning *separatists*. They looked at the publican from afar off and thanked God they were so much more righteous than he.

"The leaven of the Pharisees" was like leaven a woman would take and put in a dish and set on a high shelf to keep it from contact with the coarser meal. So let us beware of the leaven of the Pharisee; but let us rather be like the good leaven of the kingdom of God. Let us get into the meal and work.

MARY BEEBE HAWLEY.

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CHILDREN'S HOME.

We are very much encouraged by the result of our late appeal in behalf of the home. Since that time we have received about enough for current expenses, and were it not for the indebtedness incurred before, we would be feeling easy. We discovered from the last financial report of Bishop E. L. Kelley that our liabilities at the time the present board took control were much greater than we supposed.

The spirit of willingness revealed through the many letters we have received gives us hope that we will soon be clear, and in a condition to stay so. The following are extracts from some of the letters received, and are here produced with the hope that others seeing the splendid spirit manifested may follow the example and find it wise to put the home in a position to do its worthy work.

"Your appeal for the Children's Home in the last HERALD was read at the close of our afternoon meeting here yesterday. We received several small donations, which will be sent soon. And I would say, as president of the Kirtland District of the Woman's Auxiliary, I am writing to each of our locals in the district to get to work at once and obtain more regular payers into the Children's Home Fund. They may not have seen the appeal in the HERALD so I will call their attention to it and I assure you that for one I shall do all that I can to raise some money. The thought of you not having enough money to keep the dear, homeless children almost cut my heart in two, and if I could get it or had the means it should never lack. I shall try to stir things up in this district, although we have been working in that line all the time, but we shall try harder now. We have been at work the last week making six comforters, the profits of which were to go to the Children's Home. I expect to go in our district in a short time and I am going to try hard to get regular subscribers to the Children's Home.

"MARY E. GEORGE, Kirtland, Ohio."

"Elder Heman C. Smith: After reading your notice in last week's HERALD, I decided to write Bishop Kelley to send the treasurer of the Children's Home trustees one hundred dollars for me and in my name as my contribution to the fund, for which you are

asking help. It is money due me which up to date I had not asked him for.

"SARAH ASKIN, Lyons, Wisconsin."

"I have a little free-will offering for the orphans' home, post office order for \$2 which you will find inclosed. It is small, like the widow's mite. I hope I may be able to send more after a while. I saw your name as secretary of the orphans' home and thought I would send this to you.

"MRS. C. E. CARPENDER, Lorain, Ohio.

"*Brother Smith:* I have written this by dictation of my mother, who is eighty-four years old and sick.

"KITIE MINKLER."

"Have taken liberty to invite 'a hustler' in each branch to invite others to their aid to first make a personal appeal to each member able to assist. Second, to invite outsiders charitably disposed to donate. Third, to have supper, social, or what they choose in public way for Children's Home, to close canvass by Thanksgiving night, send same to me to be forwarded you, and I shall be disappointed if our district does not yield a month's support, if all work. I write to advise you, if for any reason not agreeable to plans of home trustees, and also suggest if each district could simultaneously work this out, it would put the home on "Easy Street," until such time as endowment, legacies, and larger donations would give perpetual fund.

"ALMA M. FYRANDO, Magnolia, Iowa."

"I saw in the HERALD a request for help for the Children's Home. It stated that they could not keep up expenses. I can not assist very much, but will try to send \$1.00 every month for a year. Sorry I can not do more.

"ANNA E. FITTEN, Trinidad, Colorado."

"Inclosed please find a money order for one dollar for the Children's Home. We will try to send as much each month after the first of the year; at present we are trying to get our tithing paid up, and we have very little to give otherwise, as we are among the poor and have to pay rent, but hope to be more able to pay to other things after the first of the new year. Please just say from a brother and sister in making report in the papers, as we think it enough if our Father knows we gave this.

"_____, Los Angeles, California."

These are but a few examples of the response from the warm-hearted and generous Saints and friends. We feel much encouraged. It is a real pleasure to work with and for such a people in such a worthy cause. We hope many others will be inspired to act on the foregoing suggestions.

Hopefully,

HEMAN C. SMITH,

President of Board of Trustees.

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And the softer the road the harder it is to travel.

WHO CAN BE SAVED?

I think it will be those who obey the gospel, and no others. I am not a Universalist, as you will see. I shall gather proof from the Bible and the Book of Mormon, principally. We read in Doctrine and Covenants 42: 5:

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.

We are admonished three times in this section that the law already given is to be the guide to govern the church in preaching and in spiritual matters. In Matthew 1:21, we read:

And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.

He is to save his people; who are his people? Those who accept him and enter through the door and become his by reason of obedience to his principles. Others are not his people, and can not be called his, for he says in John 3: 5: "Except a man be born of the water and the Spirit he can not enter the kingdom of God." Then, if we are his people it is because we have accepted his terms and entered into his life by principles of his doctrine. Galatians 3: 26, 27, reads: "For ye are all the children of God by faith in Jesus Christ." Then faith is the moving principle that leads us to enter into Christ. For as many of you as have been baptized into Christ have put on Christ. Then we can see this is the way we become the children of God or Christ. When we are his children, or have put on Christ, we are his people. Not all the wicked are his people, but those who obey him and his law, observe his doctrine and instructions,—those are his people. He came to save his people *from* their sins, not *in* them. Salvation is obedience to law, and forgiveness of sin. "Not everyone that saith, Lord, Lord, shall enter in, but he that doeth the will of my Father which is in heaven."—Matthew 7: 21.

We are told: "And I, if I be lifted up from the earth will draw all men unto me."—John 12: 32. That does not signify that all will be saved, but all will come to him to be judged when the time comes. In John 12: 46, he says, "I am come a light in the world, that whosoever believeth on me should not abide in darkness." They *should* not; that is, they do not have to for the light has come and they can have it if they want it. To illustrate: Here are two rooms; one in darkness, and the other in light; I can have my choice, stay in the dark, or accept the invitation of the host and step into the room where is the light. I *should* not be in the dark, for I have the privilege to step into the light if I will. I *should* step into the light, but do not have to. So Christ brought light, so men *should* not walk in darkness,

but they would not accept the light, so they can not make any claim to salvation; no, indeed. This is the stone which was set at naught by the builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved. (Acts 4: 11, 12.) There is no other way to be saved except by the way Jesus marked out. We read in John 3: 16, 17: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him *should* not perish but have everlasting life." God sent not his Son into the world that he might condemn the world, but that the world through him *might* be saved. *Should—might*;—that is, he has placed within reach of man the means of salvation, which, if we will accept, will save those that should or might be saved in they accept the terms. In John 5: 40 he says they will not come to him that they might have life. They would not come to him, so he could save them. They might have had life if they had obeyed him; and so may you and I, or reject and be damned.

We read in Galatians 3: 26, 27, "For we are all children of God by faith in Christ Jesus." That is one of the means whereby we can become his people, so he will save us from our sins.

Again, in verse 27, "For as many of you as have been baptized into Christ have put on Christ." We are not his people until then. Romans 6: 3: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" This is the means by which we can become his people. John 3: 5, "Except ye are born of the water and of the Spirit ye can not (positively *can not*) enter into the kingdom of God." In order to be saved, we must enter into the kingdom of God and become a member of his body and walk in the light as he is in the light. (1 John 1: 6.) We must obey the plan in this life. We believe all that had not the opportunity will have some time; then if they do not accept, eternal damnation will be theirs. Those who have had the opportunity here to obey the gospel will not have it there. To those who have not had that opportunity, we believe the gospel will be preached on the other side. The time will come when every knee shall bow and every tongue confess, but that does not necessarily mean they will be saved. I believe all will be liberated from the prison; all rewarded for all good works and placed in a sphere that God has provided for them, where they will enjoy life, but are not saved.

I know there are three glories, but there is only one for the saved ones. The other two will have to stay in prison until they pay the last mite, then be liberated.

We read in Doctrine and Covenants 76: 6, 7, of the second glory and the celestial glory. In the second they can not have the fullness of the Father, so

they are not saved; and the third glory all kinds of people come forth. It says these all shall bow the knee and every tongue confess; but where God and Christ dwell they can not come, worlds without end. Who will say they are saved? We dare not say so. To be saved we must be where God and Christ are. We may all be saved from the Adamic sin by a common salvation; common to all by reason of the atonement of Christ, but not saved from personal sins and to be with God. We read in Doctrine and Covenants 85: 5, "Therefore he must abide a kingdom which is not a kingdom of glory." It must be a kingdom of darkness, so they did not receive the light that they might be saved.

You can plainly see that all can not be saved—only those who come to the light and walk in the light to the end; all others must pay the penalty of a broken law. They might have been saved; they should have been if they would, but they would not. Straight is the gate, and narrow is the way, and few there be that find it. We must conclude the great majority will be lost and not saved, but will be made happy in the sphere where God puts them and confess they are worthy. They have all that they have earned and are entitled to; so to place them with those who had obeyed the gospel and come up through much tribulation would not make them happy, but in torment.

We will give you some quotations from the Book of Mormon, large edition, page 65, verse 40:

And in fine, woe unto all those who die in their sins, for they shall return to God and behold his face and remain in their sins.

Page 92, verse 20:

Yea, they are grasped with death and hell, and death and hell and the Devil, and all that have been seized therewith, must stand before the throne of God and be judged according to their work, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment.

Hence we can plainly see that all are not saved; that is only a mistaken idea of men. Again, page 113, verse 13,

And according to the powers of justice, for justice can not be denied, ye must go away into that lake of fire and brimstone whose flames are unquenchable and whose smoke ascendeth up for ever and ever, which lake of fire and brimstone is endless torment.

Surely they are not saved; if they are I do not want to be saved. Verse 79 says, "Thus has God commanded." Page 131, verse 28, says there is none other salvation save this which hath been spoken of, neither are there any conditions whereby man can be saved except the conditions which I have mentioned. Page 132, verse 5, ought to be plain enough for any common mind to understand. We will cite you to other passages and let those who wish to read them do so. We ought not to flatter ourselves that we will be saved any way, whether we obey the gospel

or not, for that is sure to bring disappointment and loss in the world to come. May God bless us all and help us to come to a right understanding at last. All can be saved who make the start, and all others if they will. The platform is broad. For all who will come there is room and to spare.

The words of Abinadi come in in good place here:

Now it came to pass that after Abinadi had spoken these words, he stretched forth his hand and said, The time shall come when all shall see the salvation of the Lord; when every nation, kindred, tongue and people shall see eye to eye, and shall confess before God that his judgments are just, and then shall the wicked be cast out and they shall have cause to howl and weep and wail and gnash their teeth. —Page 153, verse 56.

Please read the entire verse. This shows that the wicked are lost and weep and bewail their condition and so acknowledge God's judgments to be just. They realize that it is just what they have lived for, and so will it be in all time to come, of people who will live in sin, all their days and slight the proffered mercies of God and serve the wrong master.

We read that whomsoever we yield ourselves servants to obey, his servants we are. Then we must look to the one we have served for our reward. We can not work for one man and expect reward from another; neither can we serve Satan and then look to God for our reward. No; we can not. We will find at that time not every one that says, Lord, Lord, shall enter in, but he that doeth the will of the Father. Many will say this but will not be able to enter in. The ones that have served God are the only ones; the others will have to look to the one they have served for their reward. Do not let the thought enter the mind that all will be saved, for if the Bible and the Book of Mormon are true, they can not. The term *saved* in the Bible and the Book of Mormon in a biblical sense means to have all our sins forgiven by reason of our obedience to his law, and in the end to enter into the highest place God has for man. All others are not saved. While they are released from prison and blessed for all their good works they are not saved. That is what nearly all people believe; if they are saved they will dwell with God, and surely that is right if the Bible is true. If we call being loosed from prison and the bands of death, salvation, all will be saved, but that is not salvation. They have paid the debt in full, but because it is paid in full, it is not necessary that I am saved from it. My sins have not been forgiven. Jesus came to save his people from their sins, not in them.

Again, the words of Amulek are fitting here. Page 207, verse 71,

And he shall come into the world to redeem his people and he shall take upon him the transgressions of those that believe on his name. And these are they that shall have eternal life and salvation, and salvation cometh to none else;

therefore the wicked remain as though there had been no redemption made except it be the loosing of the bands of death, for behold the day cometh that all shall rise from the dead and stand before God and be judged according to their works.

Surely those are not saved. Again, pages 263 and 264, verses 204 to 209, "Ye can not say when ye are brought to that awful crisis, I will repent, that I will turn to my God. Nay, ye can not say this, for that same spirit which doth possess your bodies at the time ye go out of this life, that same spirit will have power to possess your body in the eternal world." Please read the two following verses.

Then this being true, if our spirits are rebellious in this life and we die in that condition we will be rebellious in the prison house and we can not be saved. I think this is plain. This universal salvation has hurt and hindered the cause of Christ. Many people say that if that is true that all will be saved, only not in so high a salvation, they will take a lesser one and have a good time here; hence have no disposition to obey the gospel; many of the members hold the same ideas. The three glories do not indicate any such idea, for we see all classes come forth in those glories. Read the vision in Doctrine and Covenants 85:5. We read of a place where there is no glory. Who are they? Surely they are not saved. It says there is no glory, and glory is light. Let us rather believe that he will loose all from hell and reward them for all their good works and give them some of those mansions prepared from the foundation of the world. Surely they are for some one. (Christ has gone to prepare a place for his people.) The wicked have a place where they will enjoy more than they are worthy of. They would not be happy if saved or placed in company with those that have made the fight (they themselves causing so much of the tribulation and making it so hard for those who tried) and come up through so much tribulation; it would be torment to them. God has provided something better for them and will place them where they will be satisfied and happy in all time to come. That looks reasonable to me.

Some say God is not just if he does not save all. He would if all would obey him. It would not be just to save them in their rebellion and while sinners. He has never made any promise to a soul to save them, only on condition of the gospel. All can if they will. Disobedience will damn the soul.

On page 275, verse 44, we find this:

And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord: for behold they choose evil works, rather than good: therefore the spirit of the Devil did enter into them, and take possession of their house; and these shall be cast out into the outer darkness: there shall be weeping, and wailing and gnashing of teeth; and this because of their iniquity; being held captive by the will of the Devil.

This all goes to show us that the majority of the

human race is not saved, but have to suffer for their sins. Only those who have availed themselves of the opportunity and obeyed the gospel will be saved. Straight is the gate and narrow the way and few there be that find it. It will be few indeed in comparison to the great numbers of the race.

On page 276, verse 63, we are told that if the desires of their hearts were good they would be restored unto that which is good, and if their works were evil, to inherit the kingdom of the Devil, for he had desired them to do evil all the day long; even so shall he have his reward of evil when the night cometh. Read the entire verse.

On page 279, verse 97 it says that none but the truly penitent are saved. Page 363, verse 56, because of their iniquities they are cast out of his presence. Verse 57, "And woe unto him to whom he shall say this, for it shall be unto him that will do iniquity and he can not be saved; therefore for this cause, that men might be saved, hath repentance been declared," that they might have the chance to repent and enter into the gospel and reap the benefits, which are eternal life if obeyed and lived up to. In verse 61 we are told that those who have done evil shall have everlasting damnation, and thus it is. Read the entire page, 394. The 24th verse says, "And whoso believeth not in me and is not baptized shall be damned." This seems plain to my mind that not all but the few are saved. Some say, That is too narrow; I believe in a broad platform, and that is too narrow. I, too believe in a broad platform, and that is the one God established. It is the broadest of all. It will admit and save every soul if they will comply with the requirements, and in no other way. Christ or God has not said they would save one soul that did not want to be saved. He gave man his agency; now he can act for himself. He will have to answer to the record he has made. Everyone will have to stand or fall for himself; upon the merits or demerits of his own works. God has set good and evil before us, and the consequences of sin, the benefits of obedience to his principles or his platform which is the doctrine of Jesus Christ and commandments of God. He has not made any promise of salvation in any other way in this world or the world to come. Some one says we must be liberal. Yes; but we can not be liberal with that which does not belong to us. With my own money I can give to whom I please, but if others trust me with money I have not the right to use it as I please. I may have the power, but no legal right to do so, but will be held accountable for it if I do not use it in the way directed. The same with the things of God. He trusts us with some things and holds us to account for them. He instructs us and expects us to heed the instructions. If we tell the people they can be saved in some other way we will

have to answer to God. If we tell them God is going to save all, and by so doing encourage rebellion to God's law (for that is what we will do) we will reap everlasting condemnation and banishment from God and Christ for ever and ever.

We have reason to believe all those poor souls who have not had the opportunity in this life will have it in the life to come, or after death; and those who hear and obey shall be judged according to those who obey in this life. So God shows himself to be just. Through his justice, his liberality, his kindness and love, every soul can be saved if they will. It is left with us; will we do our part or not? Will we obey or disobey? Will we become as a little child, meek and submissive to the will of the Father, or will we persist in our own course and pursue it to the end, and then appear before God and confess that his judgments are just and that we deserve eternal banishment from him?

I hope these few lines may cause some to pause and think before it is too late. May God bless us all with a right mind, that we may move forward to victory, is my humble prayer. C. E. HAND.

HOLDEN, MISSOURI.

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PRESIDING.

QUESTIONS AND ANSWERS.

EDITOR'S NOTE.—*This article was written by Elder John Smith, president of the Lamoni Stake, on request of Elder G. E. Harrington, president of the Independence Stake. It was read before the priesthood of the Independence Stake, and later before the priesthood of the Kansas City Branch. By vote it was referred to the SAINTS' HERALD for publication, and we are pleased to give it space.*

1. What is it to preside?

To have charge of the affairs of an organization; to be the representative head of that organization; to be a worker or servant for the organization.

2. Over a district?

To have charge of the spiritual interests of the district, subject to the action of the body.

3. Over a branch?

To have charge of the spiritual interests of the branch, subject to the action of the body.

4. Over a prayer meeting or religious service?

To have charge of said meeting, and carry it on in an orderly and respectable manner, with a view to the spiritual benefit of those present.

5. Over a business meeting?

Book of Rules, pages 10, 11: "As presiding officer, it is his duty: To open the sitting at the time to which the assembly was adjourned, the taking the chair and calling the members to order. To announce the business before the assembly in the order in which it is to be acted upon. To receive and submit in the proper manner all motions and propositions presented by the members. To put to vote

all questions which are regularly moved, or necessarily arise in the course of the proceedings, and to announce the results. To restrain the members, when engaged in debate, within the rules of order. To enforce on all occasions the observance of order and decorum among the members. To receive and announce all messages and other communications for the assembly. To authenticate all the acts, orders, and proceedings of the assembly by his signature when necessary. To inform the assembly in reference to any point of order or practice, when necessary, or when referred to for that purpose. To name the members who are to serve on committees, when directed to do so in any particular case, or when it is made a part of his general duty by rule; and, in general, to represent and stand for the assembly, to declare its will, and in all things implicitly obey its commands."

6. Who can preside?

Anyone having proper authority; in the service of the church, preference belongs to those holding the priesthood.

7. By what authority?

Doctrine and Covenants 104:31: "There must needs be presiding elders, to preside over those who are of the office of an elder; and also priests, to preside over those who are of the office of a priest; and also teachers to preside over those who are of the office of a teacher, in like manner; and also the deacons; wherefore from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church; then comes the high priesthood, which is the *greatest* of all; wherefore, it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or in other words, the presiding high priest over the high priesthood of the church." The above gives presiding rights in their proper place, by call, selection, and ordination.

8. Is it necessary to be ordained?

That would depend on the nature and character of the meeting, and its object and purpose, also conditions. If it related to regular services of the church, ordination would be necessary, in most cases.

9. Where can a person preside if not elected, and who may he be?

A person may not be elected to preside, and yet if an ordained person, he may preside over a prayer meeting, or a preaching service, or a sacrament meeting, or a business meeting, by invitation of the proper officer, or by vote of those present at the meeting. This includes church officers from the president of the high priesthood down to the president of a deacon's quorum.

10. What is the jurisdiction of a branch president or presidency?

Over the membership of the church within the limits of boundary of the branch.

11. Does he lose his presidency when asking others to preside?

No; if anything should occur in a meeting when another presided by his invitation, that needed his attention and action, it would be proper for him to advise what should be done.

12. To what extent is he relieved of responsibility?

He has only partial responsibility, during the time of that meeting, unless something occurs as stated in number 11.

13. Must he preside over all meetings?

He may, but he should not do so personally. He should invite others, so they may get experience in such duties, following the advice of the Lord, "teach one another words of wisdom" (Doctrine and Covenants 85:36). Experience is necessary for success, and is a great help to anyone, together with the help of the Spirit of the Lord.

14. What are his rights in connection with auxiliary societies?

He should not interfere with them. If he has time he should be a worker among them, if his church duties will permit; he should give encouragement and support to the societies, but a person who is ordained to the priesthood should first give attention to those duties, because we have both young men and young women in the church who are fully capable of looking after these societies, and such persons should be sought out and given a chance for experience.

15. What relation does he sustain to other officers in a branch?

He should do all he can to have them magnify their calling, by giving them something to do that will help to develop their talent. If they are members of the branch they come under his jurisdiction. He should also set an example in official life by recognizing the rights of all, whether in the higher or lesser priesthood; remembering what the Lord said to the church, Doctrine and Covenants 4:1: "faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work." He is the principal officer of that branch and still amenable to those above him for his conduct, acts, decisions, and advice.

16. What is the jurisdiction of a district president or stake president, and his associates?

He and his associates preside over the membership within the boundaries of the district or stake.

17. Can he preside over a branch meeting if not invited by branch authorities?

He may, under some conditions.

18. When may he do so?

If a branch is in disorder and the branch president should refuse to call a meeting, he may call one, or if there is no disorder and he desires a special meeting in a branch he should arrange with the branch officers for such. He may preside by invitation of the proper branch officers.

19. What relation is there between himself and other officers in a district?

The same in this as mentioned in Doctrine and Covenants 120:4 to 6: "In both branches and districts the presiding officers should be considered and respected in their offices; nevertheless, the traveling, presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating, and advising authorities of the church, and representing it abroad, should when *present in either district or branch* be regarded and considered as the leading representative authorities of the church, and be *respected* as such, their counsel and advice *be sought* and respected when given; and in cases of conflict, or extremity, their decision should be *listened to and regarded*, subject to the appeal and adjudication provided for in the law. He that heareth him that is sent heareth the Lord who sent him, if he be called of God and be sent by the voice of the church. In these matters there is no conflict in the law."

20. What should govern those who preside?

The law and rules of the church. The Lord says in Doctrine and Covenants 122:10: "The Scriptures and the church articles and covenants, with the rules adopted by the church, *shall govern* in procedure."

21. The actions of the body?

Should be in harmony with the advice of the Lord, and not otherwise, if we want his blessing on the work done.

22. The law of the church?

Yes; the Lord says it "shall govern."

23. The Rules of Order?

Yes; the Lord says, "the rules adopted."

24. Or opinions of himself or others?

Opinions can be appealed from. It is better to learn if there is any law or rule that would fit the case.

25. In the absence of any rules should his decision stand?

Subject to appeal, Doctrine and Covenants 120:4: "Subject to the appeal and adjudication provided for in the law." If in a business meeting see Rules of Order and Debate, page 46, paragraph 76: "Decision by the chair." "When a question of order is raised, as it may be by any one member, it is not stated by the chair, and decided by the assembly, like other questions; but is decided in the first instance by the presiding officer without any previous debate or discussion by the assembly." (Page 47.)

"If the decision of the presiding officer be not satisfactory, any member may object to it, and have the

question decided by the assembly. This is called appealing from the decision of the chair."

"The question is then stated by the presiding officer, on the appeal, namely: Shall the decision of the chair stand as the decision of the assembly? and it is thereupon debated by the assembly in the same manner as any other question, except that the presiding officer is allowed to take part in the debate, which, on ordinary occasions he is prohibited from doing."

26. How should a presiding officer conduct himself in a business meeting?

Rules of Order and Debate, page 9: "The president should so be seated in the assembly over which he presides that he can see every member, and be seen by every member who is expected to take part in the deliberations," (page 10) and also "be able to see every part of the room in which the assembly is held." He should keep the attention of the assembly upon the business before it; and to do this more fully he should *himself* set the example and be dignified, orderly, and *attentive* to every speaker.

27. Should he listen attentively to what is being said?

Yes; see last line in answer to number 26.

28. Must he engage in debate or express his opinion upon all the subjects, or any?

Rules of Order and Debate, page 58: "It is a general rule in all deliberative assemblies that the presiding officer shall not participate in the debate, or in other proceedings, in any other capacity than as such officer. He is only allowed, therefore, to state matters of fact within his knowledge; and to inform the assembly on points of order or on the proper course of proceeding, when called upon for that purpose, or when he finds it necessary to do so."

29. When may he speak to a question?

Rules of Order and Debate: "On appeals from the chairman's decision on questions of order, he is permitted to address the assembly in debate."

30. Should he be acquainted with the Rules of Order?

Yes; Rules of Order and Debate, page 10: "He should see and hear and know everything going on *pertaining* to the subject under consideration."

31. When has he a right to vote?

Rules of Order and Debate, page 74, paragraph 115: "If the members are equally divided, the presiding officer may, if he please, give the casting vote; or, if he choose, he may refrain from voting. In the latter case, the motion does not prevail, and the decision is in the negative."

32. May he suggest anything to a meeting?

Yes; Rules of Order and Debate, page 11: "To inform the assembly in reference to any point of order or practice, when necessary, or when referred to for that purpose."

33. Ought he to know what is before the assembly?

Yes; Rules of Order and Debate, page 10: "He should keep the subject presented for consideration clearly and constantly in view."

34. Is his decision final on any question?

Yes; unless appealed from in the proper manner.

35. Can he order anyone out of the church?

Rules of Order and Debate, page 7: "In all cases when an assembly is convened the place of meeting is in possession of the assembly, and while rightfully used for its purposes, is under its control and subject to its will; and hence no one has a right to be present against its consent; and should any *refuse* to withdraw when notified, or when requested to do so, or should they conduct themselves in a disorderly or improper manner, the assembly has the right to enforce its order, and remove them by *force* if necessary."

36. If so, under what circumstances?

If the person or persons who were requested to withdraw declined to do so, this would make the "circumstances" "necessary to remove them by force," and it is the duty of the presiding officer to see that the orders of the assembly are carried out. Rules of Order and Debate, page 11: "To enforce on all occasions the observance of order and decorum among the members."

37. Recognition of higher authority. If the president of the church, missionary in charge, or district president comes into a branch, are presidents of branches required by law to yield up their positions of presiding to either or any of such officers?

That depends on existing conditions. Doctrine and Covenants 120:7: "In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them, the traveling councils taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned. Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of *failure to do so*, may *regulate* them as required by their *office* and *duty*; and this that the work and church may not be put to shame and the preaching of the word be hindered." Doctrine and Covenants 122:7: "leaving the branches and districts where organization is effected in the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible." Paragraph 8: "If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the Presidency of the Church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will these officers set in the church be

useful and he who gave the law be honored." Doctrine and Covenants 123:23: "As a traveling, presiding council your quorum has the active supervision and presidency, under the First Presidency, over the entire field of ministerial labor, and control over districts, branches, and the ministry as a whole and as church organizations, and not as local presiding officers in these several organizations; holding special *local presidency* where no organization has been perfected; in a similar way as the First Presidency presides over the whole church, differing in this, that the First Presidency is necessarily local, while your province is not localized."

38. When may a lay member preside?

When none of the priesthood are available, or when necessity requires.

39. If so, in what manner, and under what circumstances?

I have known of prayer meetings when the one who should have been in charge did not appear, and there were none that held the priesthood present.

Rules of Order and Debate, page 103, paragraph 165: Branch business meeting: "Six or more members present at any regular meeting shall constitute a quorum, *provided* one of them is a branch officer."

40. What action is necessary to have such one preside?

By some one making a motion and same being seconded, and the mover calling for a vote, to put the one named in charge of that meeting for the time being, and then proceed to open the meeting in the usual way, by singing and prayer. I have heard prayers that I was satisfied reached the throne of mercy, when there was no priesthood near, and when Saints come together for prayer and testimony, and there is no officer present, do not postpone such meeting unless for good and sufficient cause you have been forbidden to hold it by a proper officer.

JOHN SMITH.

Jacobinism, socialism, communism, nihilism, anarchism,—these are the real foes of a democratic republic; for each one, if it obtain control, obtains it only as a forerunner of a despotic tyranny.—Theodore Roosevelt.

The praises of memory have been often sung. But to be able to forget what should be forgotten is as advantageous as to be able to remember what should be remembered. We praise a good forgettery.—*The Outlook*.

To every man there come noble thoughts, that pass across his heart like great white birds . . . alas, they do not count; they are strangers whom we are surprised to see, whom we dismiss with impatient gestures.—Maeterlinck.

Of General Interest

INTERESTING HISTORICAL ITEM.

EDITOR'S NOTE.—Captain Brown, the subject of the following news item, is one of the old residents of Southern Iowa, has served two sessions as State Senator in the General Assembly, and at its last encampment was elected Department Commander by the Iowa Grand Army of the Republic. While commonly called "Captain" or "Senator," Mr. Brown was brevetted major at the close of the war for gallantry and distinguished service.—I. A. S.

Captain J. D. Brown, of Leon, Iowa, was escorted over the route taken by General Price through this city and on to Bryam's Ford in October, 1864, by an automobile party organized yesterday by the Reverend Frederick M. Smith, whose guests he and Mrs. Brown were. After lunching at noon at the home of President Joseph Smith, the party set out about 3 o'clock in three machines.

Although forty-eight years lacking ten days, have passed since the day when Captain Brown passed through this city, and the circumstances of that eventful day were not favorable to close observation, Captain Brown was able to locate with great particularity nearly every important stage of the big running battle, in which Price was opposed by one Federal army in front, and followed and harassed by another in the rear.

Captain Brown was in command of a company in the Third Iowa Cavalry, and temporarily in command of two or three other companies. It was his command which captured a Confederate battery of four six-pound guns on the "Temple Lot."

"We came up this street," Captain Brown said, pointing toward North River Boulevard. "The battery was just south of that little church," meaning the Hedrickite church on the Temple Lot. "They were protecting Price's rear. We were ordered to take them. We charged with sabers and took them after sharp, quick fighting. Two of them were still loaded when we got them."

A member of the party recalled the fact that a stone wall ran east and west along the south side of Walnut Street, and that all that part of town south of the Temple Lot, now thickly built upon, was then a big open meadow without a house upon it.

The party drove on to Norwood. "Here is where we spent that night," Captain Brown said. "We didn't go into camp in the regular way, but just lay in line around camp fires which we made of the rail fences. The weather was fine, just like it is now, but quite chilly at night." That was on October 22.

On the following day Price's army and the pursuing Federals pushed on toward Bryam's Ford over

the Blue River, just north of Swope Park. In like manner the automobile party yesterday followed the old road as closely as possible to the ford, but a quarter of a mile this side they had to abandon their machines and walk the rest of the way on foot. Arriving at the ford they found it impossible to cross, so Captain Brown contented himself with pointing out a house just west of the creek, near which he was shot in the thicket and lay there two days and nights.

"Rescuing parties came out from Kansas City," Captain Brown said. "I was found by a young woman named Hetty Rogers. She caused me to be taken to a hospital, where I soon recovered and then rejoined my command. But I wish I knew where she lives and could see her once more."

Captain Brown and his wife are on their way home from Los Angeles, California, where he attended a national encampment of the Grand Army of the Republic. They spent last night at the home of the Reverend Frederick M. Smith, on South Crysler Avenue, and departed to-day for their home.—*The Jackson Examiner, Independence, Missouri, October 18, 1912.*

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JEWISH COLONISTS REDEEM PALESTINE.

CONSTANTINOPLE, October 2.—There are now over one hundred thousand colonizing Jews in Palestine, and according to a writer in the *Osmanischer Lloyd* they are rapidly redeeming the country. Of these fifty or sixty thousand are in Jerusalem alone, and despite the "red passport" with which foreign Jews must provide themselves, and which limits their stay in Palestine to three months, their establishment of stores in the city and their purchase of farms in the surrounding country goes on. In other words, these foreign Jews furnish the capital and the executive ability in making the native Jews of Palestine self-supporting, and in many cases wealthy, while insuring to themselves the basis of comfortable fortunes.

What this influx of Jewish capital and brains has meant to Palestine may be gathered from the figures presented by the *Osmanischer Lloyd*. The colonists now own forty villages and about forty thousand hectares (one hundred thousand acres) of land, seventy-five per cent of which are under cultivation, viz, 8,600 hectares (21,000 acres) in Judea, (15 colonies;) 6,000 (15,000 acres) in Samaria, (8 colonies;) 16,200 (40,000 acres) in Galilee, (16 colonies,) and 200 (500 acres) in the Trans-Jordan country, (1 colony). The most important of these settlements, which were founded between 1878 and 1902, are Pethach-Tikweh (1,500 colonists,) Rishon le Zion (1,000 colonists) in Judea, Zikhron-Jacob (1,000 colonists) in Samaria, and Rosh-Pinah (800 colonists) in Galilee.

The education of the Jewish population of Palestine is mainly in the hands of the French "Alliance Israelite Universelle" with 15 schools, 70 teachers, and 2,200 pupils, and of the German Jewish "Hilfsverein" of Berlin, with 22 schools, 150 teachers, and 3,000 pupils. Six schools in which the Talmud and Torah are taught through the medium of Hebrew are controlled by the "Free Union for the Interest of Orthodox Jewry" of Frankfort-on-Main. Two girls' schools are managed by the Anglo-Jewish Association of London and the "Khoweweh-Zion" Association of Odessa, while certain important private schools, e. g., the Theodor Herzl Memorial High School at Jaffa, the "Bezalel" Arts and Crafts School at Jerusalem, and the German Jewish Union's Polytechnic School now building at Haifa, also deserve mention.

According to the obviously well-informed correspondent of the *Osmanischer Lloyd*, the following Zionist organizations are now at work in Palestine:

(1) The Jewish Colonial Bank of London with its offshoot, the Anglo-Palestine Company, which has branches in Beirut, Haifa, Hebron, Jaffa, Jerusalem, and Safed. This institution is principally engaged in making loans at very low rates of interest to Jewish agriculturists and traders. (2) The managing board of the "Jewish National Fund," which has planted extensive olive orchards and purchased land which is not resold but divided into allotments and leased to settlers or otherwise exploited for the benefit of the fund. (3) The Palestine Land Development Company, which has acquired large properties on the shores of the Sea of Galilee. (4) The Erez Israel Colonization Company of Cologne. (5) The Berlin Jewish Women's Federation of Cologne, which is employed in building workmen's houses.—*New York Times*.

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SAW THE LIGHT.

The late Senator W. B. Heyburn, of Idaho, is reported as having made the following statement to his brother a few minutes before his death:

"Elwood, I have had a great revelation. I understand it all now. The man who stands up and tells you and me that the things we believe concerning the present and future life are not true is a fool. My father and yours, Elwood, took us by the hands and taught us these things.

"Standing on the threshold of eternity, he taught us concerning the life that now is and that which is to come, and we shall not be deceived. There can be no mistake. When a man stands up and addresses his God he knows what he is talking about.

"I have lived my life as best I could within human limitations. I am worn out in the service of a great cause."

IS SMOKING INJURIOUS?

This question often agitates the minds of anxious mothers, wives, and others who would fain have their loved ones forego the pleasures of the weed because of the impression that it menaces health and life, an idea which is fostered by certain would-be reformers. The most recent example of the latter is a correspondent who has addressed to *The Sun* a diatribe against tobacco smoking, concluding that tobacco is a most pernicious poison to the human race. This otherwise pious and gentle crusader has done some good service in limiting the smoking nuisance, but he has made himself obnoxious to lovers of the weed by causing the arrest of men lighting cigars and cigarettes in the railroad stations and other places where it is forbidden by law. In one instance his zeal led him to so rebuke the men guests of an equal suffrage public dinner that these gentlemen actually yielded up their fragrant post-prandial cigars. Lovers of the weed have dubbed him the pious but pestiferous PEASE.

That smoking is not injurious to health if practiced in moderation is the common experience. Physicians of ability tell us that nicotine is an active poison; when taken internally it so relaxes the system that before the days of anæsthetics it was used in dislocations and strangulated hernia for that purpose. That it has not produced serious results even in these large quantities indicates that it is not a very dangerous poison. That nicotine is absorbed during the act of smoking is proved by the nausea it produces in the novice. That the human system easily becomes immune to this action of nicotine and that the latter becomes harmless is a matter of daily observation.

The case is parallel with tea and coffee. Although thein and caffen are less dangerous poisons than nicotine they are doubtless indulged in by PEASE himself. They are regarded with the same suspicion by many dyspeptics and other unhappy individuals. A physician of half a century's experience has said that though not a smoker himself he has rarely had occasion to interdict smoking and that he has never seen a death attributable to smoking, and only two cases in which life was actually endangered, one of these being an idiosyncrasy. In fact he regards smoking as a boon to the excitable neurasthenic, for whom it "knits up the raveled sleeve of care." Moderation is the keynote to the joys of the weed, as to all other good things in life. Overindulgence in "the pie like mother makes" has sent many a vigorous man to bed. Indeed, the victims of immoderate eating and drinking are legion when compared with those of tobacco. And yet, eating being so universal a practice and habit, no one dares to characterize it as dangerous.

It may be remarked that while physiologists con-

cur almost unanimously in the view that even the moderate use of alcohol damages the human body, a *London Lancet* laboratory committee of physicians has recently reported that in smoking only an infinitesimal quantity of nicotine is absorbed. It may be of interest to note that while a cigarette yielded only 6-100 per cent of nicotine a pipe gave 37 to 53 per cent, because in the former the combustion of the tobacco was more complete and in the latter it is burned as in a retort. Cigarette smoking, however, is more irritating to the throat. The cigar is the least injurious form of smoking. The British cigar contains twice as much nicotine as a Havana cigar, and the latter liberates less than half the quantity for the absorption of the former, showing the unerring accuracy of popular judgment.

Death from alcohol is quite frequent, death from food (acute indigestion) is often reported; a death from tobacco has not to our knowledge been authentically recorded. Doctors very properly forbid smoking in certain cases; so do they forbid sugar, potatoes or other food, even water sometimes. Manifestly this fact does not, as is too often assumed, demonstrate their poisonous character.

A neurologist who is often mentioned in the press wrote that if alcohol were suddenly withdrawn from the human race the race's efficiency would be imperiled. The absurdity of this idea became evident when the symposium of experts gathered by a contemporary failed even to dignify it with mention, except one who defended the reverse of this proposition and demonstrated the utter fallacy of regarding alcohol as a food or useful sustainer of energy. Incorrect as this idea is regarding alcohol it would apply correctly to tobacco, for in these strenuous days of wear and tear and nerve tension the weed has become indispensable as a veritable nerve restorer. Like all sedatives, when used judiciously and in moderation it is a boon, when used in excess it becomes a bane.—*New York Sun*.

Milton in his blindness, when past fifty, completed "Paradise Lost."

He built a house, time laid it in the dust;
 He wrote a book, its title now forgot;
 He ruled a city, but its name is not
 On any tablet graven, or where rust
 Can gather from disuse, or marble bust.
 He took a child from out the wretched cot,
 Who on the State dishonor might have brought,
 And reared him to the Christian's hope and trust.
 The boy, to manhood grown, became a light
 To many souls, and preached for human need
 The wondrous love of the Omnipotent.
 The work has multiplied like the stars at night,
 When darkness deepens; every noble deed
 Lasts longer than a granite monument.

—Sarah K. Boulton.

Letter Department

TAMMS, ILLINOIS, October 26, 1912.

Saints' Herald: I will say that I am still in the conflict for this latter day work and expect to remain loyal to it so long as the Lord sees fit to keep me on this earth; for I know of a surety that this work is of the Lord, as it has been made known to me, and I will never deny it.

There is a great work for each one of us to do, whether we are preachers or not. We can do a great work by distributing tracts and other literature; for instance, not long ago I was talking to a man not of our faith and he asked me of the Book of Mormon and its teachings. I told him I had one and would lend it to him if he would read it. He gladly took it and now he says he is ready to uphold the book whenever it is attacked. This man's name is B. L. Oglesby, at Mount Vernon, Illinois. I will say that I believe this man thought the Book of Mormon contained secret doctrine of our church, but he is convinced differently now.

At present my wife's father is with me, and he was once very prejudiced against the Book of Mormon, but I read some of it to him and tried to explain the purpose of the book. Now he is willing to read it himself, so I told him I would make him a present of mine. So you see, dear Saints, that through a little effort on our part we can do some good.

Another thing we should not neglect is the paying of our tithing. If we have no more than fifty cents to pay, it will help forward this work some, and just look at the calls for laborers in the field! but we have not got the money to fill all these calls.

I am not where I can attend church, at present, and haven't been for several years, but my whole heart and soul are in this work. Many times I am attacked on account of my religion, but it does me good, for it gives me a chance to tell the people the true gospel story. If any elder is passing this way he is welcome to stop with me as long as he wishes, and if I can get a place to preach in, I will do so.

I remain your brother,

B. F. GRACE.

NEVADA, MISSOURI, October 29, 1912.

Editors Saints' Herald: Please allow me a little space to call attention to an item in the *HERALD* of October 23, which I think is misleading. In the minutes of the stake conference held at Holden September 14 and 15, it is there stated that "James Moler and Alexander McCallum were dropped from membership of the stake high council because of inability to serve." Mr. Webster, in defining the word *inability*, says: "1. Want of sufficient physical power or strength. 3. Want of moral power, etc. 4. Want of intellectual strength or force, inability to comprehend a mathematical demonstration. 5. Want of knowledge or skill, as an inability to read or write."

Now if Brother Moler is in that condition he certainly should be called in and his missionary appointment canceled. When the stake was organized I had a missionary appointment away from the Independence Stake; but I was chosen and ordained to the office of high councilor in the stake, and each year since, except one, have been appointed out of the stake, and that one I only served about four months in the stake, and was then transferred to the Clinton District. And to all who desire to know I wish to say that physically I am able to do as much missionary work as I was fifteen or twenty years ago, and I really do not think that I am mentally unbalanced, and I am willing that the members of the eleven branches and the many scattered Saints of the Clinton District, over which I preside, and over which I have presided for the past eleven years (except three), speak

in regard to my moral standing; and I really believe that I am in the faith of the great latter day work. Howbeit, I am pleased to be released from the responsible position; especially on account of being out of the stake the most of the time, and can meet with the council only occasionally.

A year or two ago I wrote the president of the stake that if they would assume the responsibility I would resign, but received no reply, and I think it would have sounded much better if it had said that Brother Moler was released on account of being in the mission field and could meet with the council only occasionally, and not because of "inability to serve."

As to Brother McCallum, I do not know anything in regard to his location or condition, but folks should be careful how they make statements, especially those that are to go into print and be read by thousands who do not know the conditions. Hopefully in the race, and wishing that things be called by their right names, I am in gospel bonds,

JAMES MOLER.

A Vision: Seen by Elder H. N. Snively.

(This account was written in response to a suggestion by C. I. Carpenter.)

As you requested me to write you a few lines relative to the vision or dream I had of the personality of God, I will endeavor to do so, but I will state some of the reasons why I think this was shown me. This of which I am writing occurred several years ago. I had been reading in the Bible, John 14: 7-9: "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. . . . He that hath seen me hath seen the Father; and how saith thou then, Show us the Father?" Also in the Book of Mormon, page 505, small edition, where it gives an account of the brother of Jared cutting out sixteen small stones from the rock and carrying them to the top of the mountain, that the Lord might touch them with his finger, that they might give light in their vessels. After pleading with the Lord for this purpose, the Lord stretched forth his hand and touched the stones with his finger, and as the veil had been taken from the eyes of the brother of Jared, he was permitted to see the finger and hand of God. When he did this he fell to the earth before the Lord, overcome with fear. After an account of the exceeding faith of the brother of Jared, the record tells us that the Lord showed himself to him. Because of this and because he had received such a knowledge of the Lord he was told that he was redeemed from the fall and was brought back into his presence; then the Lord said: "Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son."

The last two declarations made to the brother of Jared, together with that made by Christ to Philip, as recorded by John, seemed to exercise my mind very much, so on retiring to bed one night I had the following dream or vision:

I saw a personage whom I was made to understand was God, the eternal Father. This personage had the most perfect body in form I had ever seen—no human body is so nearly perfect in form as this one appeared to me. He didn't seem to have a body of flesh, as we apply the word to our flesh, but a body of power and glory. I was permitted to look within the veil and behold him. His body was transparent, so I could see it quite distinctly; there was a veil or something which was removed from his body or my eyes so that I was enabled to see and understand that it was the personage of God; with this the vision closed.

As to the having of any doubt as to the personality of

God and of Jesus Christ, I have none. I think I can say I know that God is, and that Jesus Christ is the Son—two distinct personages. Though when Jesus was here he represented in the one body both the Father and the Son, we must remember that he was God manifest in the flesh, and that he did nothing of himself; neither did God do anything of himself in the beginning of the creation of the world, and all things that have been created, it has been through the word of his power, which was his only begotten Son. So he, being chosen of God, became a copartner or coworker with God, and where he went he represented both himself and the Father. He became the Son through compliance with the demand of the law of justice, and took upon him a tabernacle of flesh; thereby became subject to the law of death, by which he brought to pass the resurrection of the dead.

Just before Christ was put to death, he prayed to the Father, "I have glorified thee on the earth; I have finished the work which thou gavest me to do: and now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."—John 17: 4, 5.

After his resurrection and ascension to the Father I believe he received that glorified condition which he had prayed for, which he had left with his Father while he was here in the flesh. After his resurrection he said to his disciples: "All power is given unto me in heaven and earth." (Matthew 28: 17.) He had paid the last debt, (death) and now received power in heaven and in earth equal with God.

In Hebrews 1: 2, 3, we read: "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person." In the Book of Mormon, page 506, small edition, we read: "Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image. Behold this body which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh."

The above is plain doctrine, so plain that anyone may understand it. God is a personage of spirit, power, and glory, and Jesus Christ is the express image of the Father. If we are faithful "our vile body will be fashioned like unto his glorious body."

"I shall be satisfied when I awake in his likeness."

H. N. SNIVELY.

LAMONI, IOWA, March, 1912.

Extracts from Letters.

Brother H. J. Davison, 317 East Lafayette Street, Stockton, California: "The Stockton Branch is struggling along by the persistence of a few faithful ones, and the outlook seems hopeful to those who have expressed themselves. Two worthy additions by baptism have been made of late, and some special features of the Religio and Sunday school are in evidence."

Choosing a College.

"It is my belief, after visiting more than five hundred institutions in North America," says Clayton Sedgwick Cooper in his new book, *Why Go to College*, "that the quality of instruction in any one of these institutions of the first grade does not vary sufficiently to render the choice of a college on the ground of educational advantages a matter of great moment. The values which the small college losses from inferior equipment are usually offset by the more direct access of the student to the personality of the teacher, and often by closer friendships with fellow students."

"What a man selects when he gets to college—his studies, his teachers, and his friends—will prove far more vital to him than the institution he happens to choose."

News from Missions

Idaho.

Because we have not been saying much about what is being done in this part of the field, it might appear that we are resting on our oars; but not so. We have had the pleasure of speaking for a nice little crowd every evening for the past three weeks, excepting one evening, at a school-house about six miles from the above-mentioned place. A good interest was shown, and I feel that good has been done.

We baptized eight precious souls Sunday, the 20th, in the cold spring water of the middle fork of the Weiser River. The water was very cold, but the candidates stood it well. The writer felt pretty chilly when he was doing the work, but felt so good to see the precious souls take the step and make covenant with their heavenly Father to serve him, that the disagreeable part was entirely out of mind. There were two adults, three young ladies, and three little boys. It adds quite a bit to the little band that is here, now twenty-three in number.

There is no one here holding the priesthood, but we are in hopes some one will be raised up before long to look after them more closely. They have a nice Sunday school and a nice lot of young folks to attend. Last Sunday there were forty-one present, which speaks well for a sparsely settled country like this, when people do not have much time for divine things. I feel that the Saints have been strengthened by our preaching and visiting with them and I am very much in hopes the evil power will not get in among them and destroy the bright prospects they have here.

We feel that the work in this district (Eastern Idaho) is moving along nicely with the force we have, but we are very short of men to represent the work. There are more openings than we can fill and we sometimes feel like we would like to be two or three persons, so we could occupy in the different places. Sister Madden is with me looking after Sunday school and Religio work; she also attends to the singing, which is a great help, and her presence is a great help towards getting the women folks out to meeting. When she is with me we are invited to homes and get to talk the gospel to people that I question would give me an opportunity if I were alone. She also musters up courage once in a while to address the people along the lines of "social purity," care of the children in the home, and the need of the auxiliary work, which has been well received.

Just how long our stay here will be we are undecided. The interest here seems to demand our attention and the urgent calls make us feel as though we ought to go to other places where the isolated Saints are hungry for some preaching and encouragement. So we are somewhat undecided just what is best, but we are poor hands to leave an interest to go elsewhere. We are truly enjoying our work and the Saints have been so kind to us that we haven't words to express our gratitude for the kindness that has been shown us. Not only the Saints are kind to us, but others treat us well.

It seems to me that the opportunities offered in this part of the vineyard would be a great inducement for some of our young men to push out to the work. There are Saints in this section that have not heard a sermon for years and would be very glad to furnish means for traveling expenses and house them while preaching. Generally, we have a very free-hearted people here, and very nearly all of the schoolhouses are open to preach in. They are glad to have the elder's wife with him, and if she can handle music a little and look after the auxiliary work she will have plenty to do.

My home address is Vale, Oregon.
COUNCIL, IDAHO, October 22, 1912.

NEW MADDEN.

Maine.

The last time I troubled your columns I was in, or near, New London, Connecticut. I held a number of services there, also preaching in the Quaker church at "Quaker Town," where twenty years ago they turned me out of the church building for preaching the gospel. They have not prospered, and there are left only a few people, divided and subdivided among themselves.

Sunday, September 1, found me in New Bedford, Massachusetts. We had a nice sacrament meeting and the writer preached in the evening. I attended the prayer meeting in Providence on Wednesday night and business session on Thursday evening. Saw Brother Greene and received some instructions. Then went to Brockton and preached for the Saints in their nice hall morning and evening. I was made welcome at Brother Ernest White's, who is an earnest young man and desires to do the right thing.

I had promised to go to Wareham as soon as I had an opportunity, so went the next day, but found Sister Sears away and ascertained later that the people I wished to meet were all away picking cranberries. I called on Brother and Sister Edwards, at Onset, and was made to feel at home. September 14 I was at the home of John Rodgers, at Attleboro; next day preached for the people in the morning service and then went to West Mansfield and spoke for Brother Charles Coombs, who holds forth in the old church (good old church), and then returned and preached in Attleboro at night.

I left the next day for Boston and found a home with our general district president, Brother Calvin Rich. Met with the Saints in prayer service, and left for Maine next day.

On arriving at Brunswick I was informed that the home folks had tried to get me by phone, but had left no message. Next morning I was called to the phone and informed that my little boy had died the night before. Clouds and sunshine make up the sum of our lives. One more anchor to hold our interest on the other side. He was a dear little soul and we all loved him.

I preached in Providence morning and evening on the 29th, attended the Rhode Island State Sunday School Convention, during the week, and received much good. Our district conference at Somerville was a good spiritual one, and the attendance was large. We have a noble band of young men coming to the front in Massachusetts, and they are being trained by spiritual as well as by intellectual forces.

Brother H. O. Smith invited the writer to take a trip with him to visit the points of interest at Lexington, Concord, etc. It would make the letter too long if I should try to describe the trip.

October 9 found me at Waterville, Maine. Brother Mitchell came for me and took me to Brother Philbrick's house, where I was made to feel at home. While there I preached seven times. The prejudice is hard to overcome here, but some seem to be interested.

3.47 a. m.—On the train bound for Washburn in Aroostook County, Maine. I never did like to get up very early in the morning, but sometimes it is necessary. Two hours' wait at a junction does not improve one's feelings, but at last we are off again, and at 3 p. m. we are at Washburn. Well, I find the same conditions here that I have found in different parts of Maine where I have been. There is quite a difference in the attitude of the people now than there was a few years ago—ten years ago—then in the winter when roads were good, one could depend on a good congregation most of the time in the country districts, but now, well, there is the Grange, innocent enough in itself, but when the Grange meeting is over the same people have a dance. Of course it is not under the patronage of the Grange, but it is the same people, on the same night. Then, when you want

to appoint a service and ask what nights would be the most suitable, the answer is usually: "Let us see: Monday night there is a dance at —; Tuesday at Y— three miles away; Wednesday at W—, and Friday night we all go to the moving pictures. You might have a meeting on Thursday night, but I don't believe anybody would come out." Here in Washburn we have things a little more convenient. We have moving pictures every night, and a dance in the same place about as often as necessary and perhaps a little oftener. As far as my observation goes, I think the country districts are worse, according to their population, than the cities. While all this is true there is more need than ever of preaching and living the truth. I sometimes think it would be a good thing to carry a moving picture outfit along and show a few pictures before the sermon and a few pictures after the sermon, but lock the door while the discourse was being presented. Now that I have said that, I feel better. You don't have to print it if you don't want to.

Yours as ever,

GEO. W. ROBLEY.

WASHBURN, MAINE, October 30, 1912,

Arizona.

Telegrams from Brother Chase and others announcing the sad intelligence of the death of my brother Leonard were received by my sister last week, who immediately telephoned me at Douglas. I reached Bisbee on the first train, and six hours later found me aboard train again in hopes of reaching Malta, Idaho, in time for the funeral. But delayed trains and an increasing sense of wrong stopped me, and I am now here anxiously awaiting further information.

We are unable to show a record of great work done this year. Brother James Kelley, of Naco, has been quietly wielding an influence for good, but is unable as yet to push out into the work as he would. We baptized two at Thatcher in August, and excitement reached such a pitch there that they signed up for a ten-night discussion of two hours each. One half hour of it was held on the street before nearly two hundred people, who witnessed the arrangements, but next day I posted notice that "Bishop Tyler forbids the debate," meetings continued on the street.

We have assisted the noble band of Saints at Bisbee as we could, but have felt that with a valiant trio of officers, and two elders at hand to help as needed, my place was more especially in new fields. But there has been but little call elsewhere, except in the Gila Valley, where the excitement mentioned was aroused. Street efforts led to the opposition, and though the marshal volunteered the information that we would be protected, when we called for elbow room and fair play, no officer was within hearing. Relief came though, when Mr. Robinson demanded I be given room and championed their cause.

Following their failure, we continued our effort as we felt was needed, and promised to try and return later. At Douglas we had the Mormon church once, and aroused some excitement. At present we are making a kind of systematic canvass of Phoenix, leaving *Ensigns* and other literature one day and calling for them the next, talking and leaving other literature as allowed.

Sister Sturges, the sole supporter of the work here, gladly does what she can, and while we are practically barred from the streets or other means of public effort, we choose the remaining door that is open.

I have tried other means of reaching scattered Saints and friends of Arizona to seek their cooperation, and will now appeal to your columns. We are desirous of all the help possible in all ways legitimate, for the spread of the glorious news intrusted to us. If we can help you at different points, write us. If we can not, let us receive your cooperation in

other ways. Your tithes and offerings forwarded to our address, box 1774, Bisbee, Arizona, would be duly receipted for, and would enroll you as helpers in the cause in Arizona, both in the sight of men, and of God.

A few of the Saints have come forward with their offerings, and we have been able to meet the demands of the two families placed to our charge so far this year. Now if a few who have not done anything will contribute their mite, we will be able to present a creditable record for Arizona along temporal lines.

Will you do so? Do we appreciate being called into so great a light? Let us show it by coming forward with our support for the cause.

Let us hear from all lovers of the truth.

S. D. CONDIT.

PHOENIX, ARIZONA, October 16, 1912.

Northeastern Illinois.

With feelings of gratitude to our heavenly Father for his many blessings we pen these few lines. When the appointments were read at the close of General Conference last April, the writer's name was listed Northeastern Illinois District. Well, the thought came like this: That is a hard field. I came to this conclusion from the reports of former missionaries who had labored there. But now, after nearly six months are past, I must say it has proven a much better field than I ever expected. In fact, I have no special fault to find, but, as I have ever found, it takes work and faith to accomplish anything in this work.

At the June conference I was chosen district president against my wishes, so that quite a share of my time has been spent in district work. I have not yet been able to reach all the branches, but I must say I find that we have lots of the very best of Saints in this district. The outsiders are not much different from other fields. Some have been misinformed and so are not ready to hear. But there are others who are willing and ready to hear.

I often find myself, however, thinking of old Wisconsin and the years of pleasant labor, for the most part, I spent there. I wish to say to one and all of the Saints of Wisconsin that you are remembered, and in prayer I often feel to ask God's blessing on you, and especially some who came into the church in my last labors there. I often wish I could write letters to many of you, but that is out of the question, so I will take this means of letting you all know that you are ever remembered, and your good desired.

I just arrived here from the Mission Branch. Here at Wilmington I have joined my colaborer, J. A. Brunson, who with his wife has a nice interest here in a schoolhouse some twelve miles out in the country, where quite a few of the members of the branch live.

At Mission Branch I spent eight days holding night meetings in the Saints' church. My story there was a pleasant one, and will long be remembered by all the acts of kindness shown. The Saints there do not forget that the missionary needs not only food and shelter, but clothing as well. There have quite a number of Saints moved away from this branch, and still we found when they all got out that we had a goodly number. We were impressed that there are young men there who if faithful in the study of God's word will be called to his work, and thus the places of some who sooner or later must lay the armor down will be filled. Elder Thomas Hougas has long acted as president, and his faithfulness is known to all. Priest Nathan Teal has also acted long as priest, but his health is failing. Brother W. E. Williamson, teacher, and Elias Hayer, deacon, are younger men, and thus do not feel the weight of service so much.

We can report that the Plano Branch is doing well, with

E. M. Wildermuth president and assisted by younger, energetic men as associate officers. Their church is receiving a general repairing inside, with a furnace which was much needed.

Sandwich Branch has passed through several dark days since their church was burned some ten years ago, but brighter days we believe we can see for them, as there is a prospect of renting a German church, so they may have a church home soon. There is also a prospect that this church will soon be for sale. Brother Henry Williams is presiding priest and Brother George Howard associate priest. Brother Williams is a missionary and so the bulk of the work must fall on Brother George, but he is able to do the work. Brethren F. M. Cooper, Joseph Blakeley, C. H. Burr, and L. O. Wildermuth have agreed to assist with the preaching at Sandwich.

Belvidere Branch, while not large, is doing well. Brother William Pinkerton serves as president, and there are other associate officers.

The Dekalb Branch is still very few in number, but still Brother John Cooper and the few maintain Sunday school. We hope to see the work there improve in the near future. Will better understand conditions here at Wilmington after a few days. Brother Earl D. Rogers is presiding priest and an able young man. The Chicago branches I have not yet visited, but we hear good reports of active work being done there by the local brethren and also by Brother Dowker as city missionary. I expect to return to Wisconsin to vote for the man, "that when in danger knows no fear, in darkness feels no doubt," Theodore Roosevelt.

With a prayer to God that while I may not choose aright that God may overrule for the good of our nation.

Your brother and servant,

JASPER O. DUTTON.

MANTENO, ILLINOIS, October 22, 1912.

Miscellaneous Department

Conference Minutes.

EASTERN IOWA.—District conference of the Reorganized Church of Jesus Christ of Latter Day Saints met in the chapel, corner of Grand and Oxford avenues, Davenport, Iowa, at 9 a. m., for prayer meeting, October 19, 1912. J. B. Wildermuth and William Stoll in charge. At 10 conference business was taken up. J. B. Wildermuth and James McKiernan were elected to preside. Amos Heide was elected secretary pro tem. Usual routine of business was carried out and various committees chosen. The following churches reported: Osterdock 39 members; Fulton 86; Davenport 54; Green Valley 45; Clinton 90; Baldwin 54; Anamosa 33; Muscatine 29; Cedar Rapids, Oelwein and Strawberry Point not reporting. The following ministers reported labors performed: J. B. Wildermuth, E. W. Voelpel, C. G. Dykes, W. E. Turner, D. C. Palsgrove, J. S. McQueen, William Stoll, Amos Heide, Ira Chamberlain, James McKiernan. Various items of business were transacted. A request from the Clinton church was by vote granted, that the June conference of 1913 be held there, with a view to the dedication of their chapel. Elected delegates to the General Conference of April 6, 1913, to be held at Lamoni, Iowa. At 7.30 p. m. preaching by W. Turner; Sunday, October 20, 9 to 10.45 a. m., prayer meeting; 11 a. m., Sunday school; 2.30 p. m., preaching by John Heide; 7.30 p. m. preaching by James McKiernan. A vote of thanks was tendered to the membership of Davenport for their entertainment of the conference. James McKiernan, for press committee.

CLINTON.—District convened at Mapleton, Kansas, October 19 and 20, 1912. Was called to order by District President James Moler. James Moler and J. F. Curtis were chosen to preside. District secretary being absent, Brother Stone, of Mapleton, was chosen to act as secretary pro tem. Frank Curtis was chosen as chorister, with Sister Gifford as assistant; Sister Loar organist, with Sister Adrian Lowe as assistant. Moved and carried that the presiding officers appoint

the credentials committee. Amos T. Higdon, Everett Hughes, Sister Adrian Lowe were appointed. The following branches reported: Eldorado Springs, Veve, Rich Hill, Walker, Coal Hill, Wheatland, Nevada, Fort Scott, and Mapleton. The officers of the district reporting were President James Moler; John W. Noyes, secretary and treasurer; Lucy Silvers, recorder and historian. The recorder's report shows a total membership of the district at last report 1,057. The following ministerial reports were read: Elders: W. S. Macrae, T. R. White, Amos T. Higdon, W. E. Reynolds, C. H. Athey, S. C. Williams, C. J. Peters, J. A. Wagoner, C. W. Keck, John B. Graham, C. E. Blodgett. Priests: John W. Noyes, Roy S. Budd, J. W. Strader, H. R. Higdon, W. C. Hidy, George H. Wells. Teachers: T. L. McCormick, Thomas Ferguson. Bishop's agent's report and auditing committee's report on bishop's agent's books were read and showed a balance on hand at last report, May 18, 1912, \$253.56; received since, \$767.60; paid out, \$460.57; balance on hand October 12, 1912, \$560.59. Rich Hill was the place chosen for the next conference and the time chosen was the Saturday before the fourth Sunday in February, 1913. Saturday night J. F. Curtis preached; Sunday at 11 a. m. R. T. Walters preached; at 2.30 p. m. prayer and testimony meeting in charge of Lee Quick and Amos T. Higdon; preaching at 7.30 p. m. by J. F. Curtis, after which a vote of thanks was tendered the Saints and friends of Mapleton for the kindness shown. John Noyes, district secretary.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—District convened with the Coldwater Branch October 26, 27, with district president, G. A. Smith, and his counselors, O. H. Story and J. W. McKnight, presiding. Branches reporting: Galien, Coldwater, Hartford, Clear Lake, Capital City, Grand Rapids, Knox, Buchanan, Sparta, and Belding, showing a net gain in membership of 32 since last conference. Ministry reporting: Elders G. A. Smith, S. W. L. Scott, E. K. Evans, S. Stroh, F. T. Field, J. F. D. Earl, J. W. McKnight, C. F. Ellis, N. Hill, Joseph Dexter, Starr Corliss, and Priest S. A. Barss. In answer to a telegram from missionary in charge, F. A. Smith, Gratiot County was transferred from this district to the Central Michigan District. (Officers of Central Michigan District please take notice.) The following named were appointed delegates to the next General Conference: G. A. Smith, E. A. Blakeslee, S. W. L. Scott, O. H. Story, Starr Corliss, J. W. McKnight, Sister Royce, John Royce, E. K. Evans, C. H. Green, Mollie Pierson, Bertha Lescha, Clyde Ellis, Clara Kellogg, Lydia Clark, Jennie Story, Samuel Stroh, Sister Stroh, S. A. Barss, W. P. Buckley, Leora Buckley, Joseph Dexter, J. B. Prettyman, Brother Whaley, F. Earl, E. N. Burt, E. W. Heth, F. T. Field, F. Granger, Dean Corless, Sister Dean Corless, Hiram Corless, P. A. Smith. All the district officers were sustained for the ensuing year. G. A. Smith, district president; O. H. Story, first counselor; J. W. McKnight, second counselor; W. P. Buckley, secretary-treasurer. The preaching was by E. A. Blakeslee, G. A. Smith, C. F. Ellis, and E. K. Evans, and was all of an excellent character. The prayer meetings were in charge of C. F. Ellis for the young people and Brethren Teeters and Granger for the older Saints. The spiritual nature of all of the meetings will long remain in the minds of the Saints, with the earnest desire to heed the instructions and to put into practice the advice and counsel given in them. The cheering assurance of our Father and the associations of those of like precious faith, will help to tide us over many a trying ordeal which we may pass through. Capital City drew the vote of the conference for our next gathering, to be held in June, 1913, at the call of the district president. With the hearty handshake, and the quiver of the lip and the deep sigh at parting, closed one of the best conferences it has been our lot to attend. W. P. Buckley, district secretary and treasurer.

Convention Minutes.

EASTERN IOWA.—District met in the chapel at the corner of Grand and Oxford avenues, at 2 p. m., October 18, 1912. C. G. Dykes in charge. Reports were read from Davenport, Clinton, Muscatine, Maquoketa, Osterdock, Fulton, Anamosa, and Waterloo schools. No reports from Cedar Rapids and Oelwein. Election of officers resulted in C. G. Dykes, superintendent; William Stoll, assistant superintendent; Cora Weir, secretary; John Heide, treasurer; A. J. Webber, librarian; J. B. Wildermuth, home class superintendent. Delegates to General Convention to be held at Lamoni, Iowa, April 3, and 4, 1913: John Heide, Elmira Heide, William

CONTENTS

EDITORIAL:
 The Gathering - - - - - 1065
 A New Book for Our Boys - - - - - 1068

ORIGINAL ARTICLES:
 Are You a Christian, by Mary Beebe Hawley - 1069
 Children's Home, by Heman C. Smith - - - 1070
 Who Can Be Saved, by C. E. Hand - - - - 1071
 Presiding, by John Smith - - - - - 1074

OF GENERAL INTEREST - - - - - 1078

LETTER DEPARTMENT - - - - - 1080
 B. F. Grace—James Moler—H. N. Snively—Ex-
 tracts from Letters.

NEWS FROM MISSIONS - - - - - 1082
 New Madden—George W. Robley—S. D. Condit—
 Jasper O. Dutton.

MISCELLANEOUS DEPARTMENT - - - - - 1084

THE SAINTS' HERALD

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Stoll, J. B. Wildermuth, James McKiernan, W. E. Turner, Martha Roush, Dora Wildermuth, A. Welch, Lizzie Welch, E. Lowe, sr., E. Lowe, jr., Susan Green, D. Palsgrove, J. Weir, Cora Weir, C. G. Dykes, and Eva Dykes. At eight p. m. a very entertaining and appropriate program was given by the Davenport Sunday school after which adjournment was had to meet at Fulton, Iowa, in June, 1913, at call of district superintendent. James McKiernan.

Conference Notices.

Minnesota district conference will be held at Bemidji, Minnesota, November 16 and 17. Teams will meet Friday evening trains, if you will notify us you are coming. Telephone connections. L. A. Gould, president, R. F. D. 1.

Southern Missouri district conference will convene with the West Plains Branch on Saturday, November 23, 1912, at 10 a. m. All ministry and branch reports should be sent to the undersigned by Thursday, the 21st. Every branch should report, whether there is any change or not. Those coming by rail should be there by Friday night, if possible. Please notify J. T. Davis by card or letter and you will be met at the train. Benjamin Pearson, secretary.

Notices.

To the Saints in general, and especially of Kansas City, Missouri, and Kansas: We wish to publicly announce that we have opened a public reading room in the church parlors at Central. The hours are from 2 until 9.30 p. m., each day. Church periodicals and books are on the tables for use—good magazines, books, etc., are in abundance. This will be a good place for Saints and friends to spend spare moments. Saints having to wait for trains several hours while passing through the city can take an Independence Avenue car at the depot, get off at Lydia Avenue, and you are within one block of the church—a good place while you are waiting. A welcome to all. J. A. TANNER, Pastor of Central Church.

KANSAS, CITY, MISSOURI.

To Whom It May Concern: At the regular branch business meeting of the Lincoln Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, Wednesday evening, October 9, 1912, the branch received the report of a court of elders appointed to hear the evidence in the case of James A. Smith on charges of unchristianlike conduct brought against Brother Smith by Elder Edward Rannie. The branch unanimously sustained the findings of the court and the brother was cut off from the church.

J. GUY MUNSELL, Branch President.

Eastern Saints.

The drawing for choice of lots at Onset Reunion Grounds will take place at New Bedford, Massachusetts, Saturday, November 9, 1912. Saints desiring to participate should make application to me or be present at the Sunday school convention convening at above time. M. C. FISHER.

WINTER HILL, MASSACHUSETTS, 7 Miner Street.

Correction.

Bro. A. N. Hoxie writes that an error crept into his recent communication relative to the choir movement. It should have stated that his assistant is Sister Audentia Anderson—not Sister Bertha Anderson as stated. He inadvertently omitted to mention the price of the collection of anthems. It is to be one dollar, which appears to be a reasonable charge in view of its high class.

Request for Prayer.

Sister Nettie Voyce, Saint Louis, Missouri, has been a sufferer from gall stones and various other afflictions for years, and desires the prayers of the Saints that she may be healed.

Addresses.

H. J. Davison, 317 East Lafayette Street, Stockton, California.

Died.

WOODS.—The grim reaper has again claimed one of earth's noble Saints. Brother Joseph Woods, of Hornings Mills, Ontario, passed away on October 21, 1912. Born August 7, 1837, in the city of New York; came to Canada in 1855 and was baptized July 10, 1887, by R. C. Evans; ordained a priest March 18, 1888, by Elders J. A. McIntosh and John Wilson. He leaves three sons: Charles, Robert, and Richard, all of Hornings Mills, Ontario. The funeral was a very large one. Elder M. L. Snell was in charge; sermon by G. C. Tomlinson.

BROOKS.—The four-month daughter of Brother and Sister Worthy Brooks died October 21, 1912. The funeral sermon was preached by J. W. Paxton, assisted by Frank Izatt. The Saints of Taylorville extend their sympathy to the parents.

MCARDLE.—Brother W. P. McArdle died September 9, aged 69 years. Born at Stratford, Canada, February 10, 1843; united with the Latter Day Saints at San Diego, California, in 1897, baptized by Brother Griffiths.

MCARDLE.—Sister May McArdle, died June 26, 1911, aged 24 years. Born at Cheboygan, Michigan; baptized at San Diego, California, in 1897, by Brother Griffiths.

ANWAY.—Erastus W. Anway died at Summit, Oklahoma, October 8, at 11.30 a. m., of abscess of the kidneys, at the age of 74 years, 11 months, and 1 day. He was married in 1866 to Mary A. Scott, who survives him, and by whom there were born to him nine children, five of whom are living. He was baptized in Des Moines, Iowa, in 1885, and remained a devoted member till his decease, always desirous of telling the angel's message to others, and by his life sought to influence others aright. He was a man of clean habits and pure motives. The body was brought to Rhodes, Iowa, where lives his son Frank, and at his home the funeral service was held. The sermon was preached by Elder J. F. Mintun, assisted by Elder S. M. Reiste. His body was laid to rest in the Rhodes cemetery.

CODDINGTON.—Brother Joseph Louis Coddington died at Port Hope, Michigan. He was born at Saint Katherine, Ontario, August 27, 1830. In 1859 he came to the township of Canadoc. April 25, 1860, he married Rachel M. Wellman; she, with two children, William G., of McGregor, and Mrs. Calvin Ledsworth, of Port Hope, and several grandchildren, survive. He was a member of the church. He had been on a visit, and died about fifteen minutes after his return. Buried from the Reform church, the Methodist Episcopal choir rendering excellent service. Sermon by Thomas Rawson; interment in Lakeside Cemetery.

Let us kneel!
 God's own voice is in that peal,
 And this spot is holy ground.
 Lord forgive us! What are we,
 That our eyes this glory see,
 That our ears have heard the sound!
 —John Greenleaf Whittier.

Defenders of the Farm.

It is not only as destroyers of insect pests that the birds help us, but as industrious fighters against weeds as well. A million weeds would spring up in a single acre if nature had not devised certain agents to check them, and the most efficient agent is found in seed-eating birds.

Doctor Judd, of the Biological Survey, conveys some idea of what one kind of bird can do when he says that the tree sparrow destroys each year in the State of Iowa alone about 1,750,000 pounds, or 875 tons of weed seed during its winter sojourn. If these seeds had developed into plants the expense to the farmer in getting rid of them by the hoe and the cultivator would be almost prohibitive.—From the Home Nature Study Department of the October *Home Progress Magazine*.

There is always the winepress to be trodden before we drink the juice of the grapes. There is always a battle to be fought before the victory is ours.—Stanley.

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Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, NOVEMBER 13, 1912

NUMBER 46

Editorial

THE GATHERING.—PART II.

CONSIDERED FROM PHILOSOPHIC, AND RELIGIOUS, AND SCIENTIFIC, STANDPOINTS.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.—The words of Jesus.

In our last number we considered the subject of gathering from the historical standpoint. We observed that recognized points of gathering existed under Enoch, the seventh from Adam, for a period of three hundred and sixty-five years; from Abraham to Christ, nearly two thousand years; at Jerusalem, in the apostolic church, for a short time, until the scattering took place; and in Zion on the American Continent, from 1831 until the present time.

THE FORCE OF COHESION.

We now come to another phase of the question. We do not believe that the people are required to gather merely to satisfy the demands of a great God. In this, as in all things, God is in harmony with reason and natural law. We might perhaps be safe in saying that the gathering has a scientific principle at the base of it. One of the strong forces of nature, recognized but not explained by science, is that of cohesion—sometimes called attraction or affinity.

The power of cohesion holds together the atoms that form a steel block so that they can not be broken apart under the blows of a trip hammer—yes, cohesion holds together the atoms that form the trip hammer.

Cohesion holds together the atoms that form the cables that defy the great force of gravitation and suspend Brooklyn Bridge.

Cohesion operates in all liquids and solids. But only among atoms that are of a kindred nature. Atoms of wood and iron, for instance, can not cohere—they may be made to *adhere* but never *cohere*.

Carrying this natural, scientific principle over into the spiritual realm, we have the great religious principle that has bound the people of God together as kindred spirits in all ages, a force eulogized in the old hymn:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

This was the force that bound the atoms of the Christian church so that they could not be broken asunder under the trip hammer of Roman persecution. But it is a force that operates only on atoms of like nature. So that the church and the world can have no fellowship. One may be of the world and merely *adhering* to the church. In that case he is not really a living part of the living church of Christ. A man is either of the church or of the world.

THE STRENGTH OF UNION.

If we unravel the strands of a steel cable and spread them abroad we can easily break them one by one. But when they are closely twisted and compacted we can not break them, neither as the units nor collectively.

When the Saints are scattered abroad and isolated, obliged to face the world and the flesh and the Devil alone, they are easily broken, unless God gives them extraordinary strength. But when gathered in Zion and firmly united in bonds of fellowship and love and mutual support they can not be broken. In that way the army of the Lord is to become very great and very terrible.

But we must remember that the cable is strong only when the strands are so closely twisted and enmeshed that they are practically one.

And Zion will be strong only when the Saints are so thoroughly united that they are one.

If we are not one we are not his. If we are not one we shall be broken.

The peculiar characteristic of the people of Enoch most emphatically mentioned in the Inspired Version of the Bible was that of unity; they "were of one heart and one mind." For that reason the Lord dwelt with them. They were strong. And the nations stood in awe of them.

The gathered state makes possible cooperation—a principle the true power and worth of which neither the world nor the Saints have begun to realize. A principle that is dangerous when not rightly used and understood, as our senior editor has told

us; but one that when rightly used and in harmony with the Holy Spirit and the written word, makes the Saints collectively the light of the world.

AN AVENUE OF ESCAPE FROM CALAMITY.

Jesus and the prophets have told us that great calamities are to come upon the earth in the last days. These are to be signs of the coming of the Son of God. Wars and rumors of wars, pestilences and famines and earthquakes, and disasters on sea and land are to characterize the last act of the great drama of human existence before the ushering in of the millennium.

Now gleams the sword, now rolls the drum;
Insistent shrills the martial fife;
Wars and rumors of wars must come,—
Disaster, sickness, storm, and strife.

These things are to be sent upon the wicked. Are the righteous to escape? No, not if we were to seek our answer in modern, orthodox theology. But the theology of Jesus has a different answer.

Jesus said:

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.—Luke 21: 36.

The Lord has told us:

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. . . . And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.—Doctrine and Covenants 45: 13, 14.

Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house.—Doctrine and Covenants 108: 4.

From this it appears that places of refuge are to be prepared. For those among the Gentiles in Zion, the location of which, on this continent, has already been indicated in these articles, as pointed out in the divine revelation. The gathering of the people will serve the purpose of taking them from the reach of these calamities, and also preparing them for the coming of their Lord when he shall come to his temple. Zion is to be the place of safety. God's appointed place.

WORDS OF CAUTION.

Perhaps every presentation of the subject of gathering should be tempered with a word of caution. Twice the Lord has admonished us that our gathering shall not be in haste. The time for haste has not yet come. He has told us that those who gather should have all things prepared before them. Those who go to Independence or Lamoni should not do so without first making preparation. They should have some defined, well grounded idea as to where they are to live and how they are to live. They should counsel with the presiding bishopric or the stake bishopric, as the case may be, or with both.

They should be sure that they are not needed badly where they are at present, in some local branch that may be crippled if they remove. It is not necessary yet to sacrifice the work in outlying districts in the interests of the gathering. If an occasion arises for a hasty gathering, to escape imminent calamity, at the cost of whatsoever sacrifice, the Lord is able to tell us of it through his servant the prophet. In the meantime let no wild rumors disturb us.

Another thing: Those who go to Independence or Lamoni, need not suppose that they will find congregations of perfect men and women. On the contrary they will find men and women like themselves. If they can not bear trials, and will become discouraged and fall away when they see some one in Zion who is doing wrong, it is better for them to stay where they are. But if they are of the temper to bear with the faults of others, as they wish their heavenly Father to bear with their faults, they will find an imperfect people who are struggling toward a much higher plane of righteous living; and by assisting them in this struggle, they themselves will inevitably rise. But never forget that the old proviso still obtains: "There must needs be offenses."

THE ORGANIC BASIS FOR ADMINISTRATION IN A GATHERED STATE.

In the beginning of this article we stated that the Latter Day Saints are practically the only religious people who are teaching the principles of gathering. Indeed they are the only ones who have the organic church structure that will make possible administration in a gathered state.

The organization of the church certainly shows divine wisdom. We of course think at once of the fact that God has set in the church apostles, prophets, evangelists, and so on. We realize that he has organized it for missionary work. But do we sense the fact that its organization is much more complete than that?

Within a very few years of the inception of the work the church was completely organized to perform legislative, executive, judicial and financial functions. The legislative function centers in the General Conference and the General Assembly. The executive function centers in the First Presidency and other general church officers. The financial affairs are administered by the bishopric. The judicial function is performed by the high council and the lower courts, such as stake high councils, bishops' courts, and elders' courts.

Furthermore, to make the organic structure equal to the demands of the gathered state, the Lord has provided for organizations of men engaged in various industries (see Doctrine and Covenants 128, and other sections). These industrial associations, co-operating with the bishopric, may shape the industrial and financial affairs of the people.

So that in all things, both religious and temporal, the Lord has provided an adequate organic basis on which to operate in a gathered state—all this, as he has said, that his people "might be independent above all other people." ELBERT A. SMITH.

THE DEIFICATION OF HUMANITY.

*"Glory to Man in the highest,
For Man in the Master of Things."*

The sentiment of the two lines quoted strikes hard upon the sensibilities of the reverent. But this is not a reverent age.

They serve to close a little pamphlet on "Direct Action," published by the anarchist press (The Mother Earth Publishing Association, New York City). You know what "direct action" is. The McNamaras practiced "direct action" on the *Times* Building.

The words are ascribed to Swinburne, and no doubt embody the thought of men who are supposed to be much more respectable than anarchists.

Brigham Young tried to put Adam in the place of God, saying that he is our God and the only god with whom we have to do. He also announced the idea that men may become gods by progression and exaltation; that as God is now we shall be, at some dim, distant time in the future.

But this goes a step beyond Brigham Young, and says that man, with all his weaknesses and sins, is a god right now, and the only deity, and highest intelligence in the universe:

*"Glory to Man in the Highest,
For he is Master of Things."*

THE OLD POET AND THE MODERN POET.

Now of course it goes without saying that this kind of teaching is squarely in conflict with the old divine edict. Opposed to the notion of the modern poet, carried away by a little transient human glory, is the sentiment of the inspired ancient poet:

Cursed be the man that trusteth in man,
And maketh flesh his arm,
Whose heart departeth from the Lord.
Blessed is the man that trusteth in the Lord,
And whose hope the Lord is.

One speaks forth the spirit of the old religious age. The other embodies the blatant spirit of this age of materialism. The old way is the best way.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.—Jeremiah 6: 16.

In the days of Grecian mythology, when there were almost as many gods as a man could count in a day, one of the old cynics of those times said: "It is easier to find a *god* in Athens than it is to find a *man*." Of course he meant a real man, and perhaps his statement was true.

A modern cynic, speaking of our modern man, says that he is "self-made, and worships his creator." Perhaps that statement also is true.

Business men, and others, solely interested in the development of material things by human effort, under human administration, give no thought at all to God. He does not enter into their consideration. They recognize no law-giving power higher than organized society. They obey no law other than man-made law, and too often do not fully obey that.

Added to these are all classes of infidels and free thinkers who have frankly ruled out of existence, (in their own minds) and recognize no intelligence higher than human intelligence.

MASKED ATHEISM.

Then there are those whose teachings are more masked. Their reasonings are more obscure and devious, but they arrive at the same ultimate conclusion. We refer to men of that growing school of thought who affirm that there are no fixed standards of right and wrong; that the consensus of human opinion makes a thing right or wrong; that there is no higher power that has authority to say that a thing is right or wrong. In line with this thought came Professor Eliot's announcement some years ago that the religion of the future will not be a religion of authority; that it will be such a religion as may meet the general approval of men, not resting on revelation or divine commandment.

Under such a "religious democracy" man might add to, take from, remodel, or make his religion over entirely new. He would be in fact his own lawgiver, revelator, and God,—*"Glory to Man in the highest."*

It all comes to the same thing in the end,—whether frankly infidel, professedly Christian, admittedly anarchistic, or avowedly law-abiding,—God in abeyance, man in ascendancy. It is the old boast of the French revolutionists in a different form: "Having dethroned the king of France, we will now dethrone the King of heaven."

GLORY TO GOD IN THE HIGHEST.

We as a people fully realize the futility of such a boast. Human wisdom at this very hour is face to face with problems that confuse the nations and cause consternation in the hearts of thoughtful men. Whether the way out leads through reformation or revolution no one knows. Whether it leads to higher achievement or to racial chaos is a debated question. There never was a time in all history when there was greater need for men to confess the supremacy of God and obey all his laws; yet this age says: "Away with God! We will solve our own problems and make our own laws."

God alone has the solution to our world problems of to-day. Man is not the master of things. He has never learned to rule himself and shape his own destiny.

God has said that as the heavens are higher than the earth, so are his ways higher than man's ways. With all due respect to the notable achievements of man in material things, we still indorse that sentiment, and with the angels sing: "Glory to GOD in the highest."

MAN'S WEAKNESS; GOD'S INFINITUDE.

Man boasts, in the language of Tennyson, that he is the heir of all the ages. And so he is. But we inherit things evil as well as things good. From the days of Adam until to-day each individual has dropped his little pebble of sin into the waters, and to-day society feels the accumulated shock.

But God's heritage is all good. He is light and in him there is no darkness at all. He is love and in him there is no bitterness and malice.

IN THE REALM OF ART.

When we enter the field of man's proudest endeavor and contrast his achievements with the works of God we learn a salutary lesson concerning man's weakness and limitations and God's infinitude and power.

In the realm of art we admire the achievements of the great masters. But after all, when man has spread his pigments upon canvas, the picture, though glowing with the semblance of life, is frozen and dead. The grasses do not ripple in the breeze; the waves do not break upon the beach. But God's great landscapes are full of life, motion, and change. From morning until night and from season to season their wonderful transformations are a perpetual delight.

When the human artist has finished his canvas, decay immediately sets in. Though it may not be observed at once, the colors begin to fade, the canvas begins to rot. But God's great landscapes renew themselves from generation to generation, for ever and for ever.

Man may work for years upon a block of marble, fashioning it with wonderful skill, until when completed it is absolutely perfect in line and proportion, more perfect perhaps than the average human form of this age; but there his work ends. And where his work ends God's greatest work began. For, having completed the perfect form of man, he "breathed into his nostrils the breath of life; and man became a living soul."

WONDERFUL INVENTIONS.

We talk about wonderful inventions. They are wonderful, too. But it is said that nearly every mechanical principle that we use is borrowed from nature. For instance, the ball and socket joint is found in the human shoulder; the lens of the telescope exists in the human eye. The despised mosquito has a set of drills and pumps. On my desk

there lies a stone picked up on the seashore. It is drilled straight through with a perfectly round hole a quarter of an inch across. Some insignificant worm drilled that hole. And worms drilled holes through solid rocks before man began to drill tunnels. The bee made his perfect cell before man studied geometry. God was the first inventor:

We have great machines that "almost seem to think." But they do not think, and each of them must be presided over by human intelligence. If the man who made the machine is great, how much greater the God who made the man who made the machine. No machine, however complex and wonderful, can for a moment compare as an invention with the human body, with its great citadel of thought and reason in the brain.

SCIENCE.

We have achieved some remarkable victories of science over superstition. The study of science is a search for truth, and as such is a noble calling, and should be a consecrated calling, combining faith and study. But it has not been consecrated. And many great demonstrated truths are mingled with masses of theory. The history of the past leads us to suspect that another generation may witness the exposure of the fallacy of some things that we hold to be absolute scientific truths.

Then there is so much that can not be fathomed! What gave the planets their initial impulse? What force first started their great bulk in motion with such a mighty thrust that they still fly on with undiminished speed? We do not know. To express it crudely, we can not tell whether it was a push or a pull. Science may theorize on this, as on the origin of life itself, but the innermost secrets of these great acts in the opening drama of existence are known to God, and man can never learn them, excepting as God reveals them to him.

THE TRIUMPHS OF MEDICINE.

We hear a great deal about the triumphs of medicine. Many of these triumphs are fictitious, though some are real. There is much said about the permanent stamping out of disease; yet men still suffer and die, and will continue to do so. It is true that some diseases seem to have lost their virulence. Smallpox, for instance, has lost its terror to a large extent. And it is said that this is due to vaccination and quarantine. But a large and intelligent school of physicians replies that vaccination poisons the blood and causes more disease than it prevents. Others deny the whole germ theory. We do not know,—when one physician makes an affirmation another denies it, so that the truth is hard to come at.

But one fact is patent. While some diseases have become less virulent, others come with new terrors, and still others, like cancer, are on the increase.

During the present summer southern California was almost paralyzed with fear due to an epidemic of infantile paralysis. It is true that an attempt was made later to discredit previous statements and make it appear that no epidemic has existed. This effort was evidently in the interest of tourist travel. Men will sacrifice public health in the interest of a harvest of dollars. The president of the board of health of San Bernardino, however, told the writer that such an epidemic actually existed, and that seventy-five per cent of the little victims were left dead or crippled for life.

A more dreadful disease could hardly be imagined. And the physicians know no more than the unborn child what causes it. They have absolutely nothing in the way of drugs or medicines to suggest as a cure or remedy, or even an alleviation.

Overlooking all the gruesome mistakes of the past, when fever patients were strapped to beds and denied life-giving cold water, and all the ghastly mistakes that are still made in the name of science, and giving physicians due credit for all the good that they have done and all the pain they have alleviated, it is still too soon to boast of victory won over the powers of disease.

God is still the great physician. Those doctors who succeed, and bless humanity, recognize that nature heals. It is not the medicine that heals. Medicine and therapeutic measures aid nature—that is all. What is back of nature? God. Through his normal processes of sleep, nutrition, and the upbuilding of wasted tissues, he is all the time healing men, every hour and every day. This is no less marvelous than the miracles that he wrought through Jesus Christ, demonstrating his power, only we think less about it. But it is God's work.

And when the set time comes and we actually approach death, as all must do, how powerless is human wisdom and skill. When President McKinley lay dying, when Queen Victoria lay dying, when the Emperor of Japan lay dying, had there been skill in the world to save them money would have been forthcoming as a ransom for any one of them. But it could not be. Humanity must hang its head in the presence of death.

With God are the issues of life, and of death, as one said very truly many centuries ago. Jesus himself conquered death, and was given the keys of death and the grave. Here perhaps more than elsewhere is revealed the difference between man and God, as regards power.

THE LESSON.

In the wasted and perverted degenerate, his manhood burned out by the fires of evil living, we see man at his lowest. In those great men, such as Lincoln and Gladstone, we see man at his highest

(so far as the world are concerned). The lowest are just a little higher than the Devil himself; the highest are a little lower than the angels. But when we run the scale of humanity, from the lowest to the highest, we do not find anywhere a man who is more than a very imperfect and partial representation of deity. Lincoln, though filled with power and integrity, as we see his caught in that mighty struggle of which he was the storm center, and all but overthrown, is somewhat pathetic. At best he was not a god, but only an instrument in the hands of God, or one who cooperated with God. And the same is true of the best men of all ages and nations.

And that is man's province—to cooperate with God. He can not be a god; but he can be a friend of God. We hold that the highest development of man will be found in recognition of and obedience to God.

That is the lesson. We can still afford to trust God to administer the affairs of man. We can still be thankful that there is a great God to rule the universe, and that it is our privilege to learn of him and keep his commandments. As the wise man said:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man."

"Glory to GOD in the highest."

ELBERT A. SMITH.

NOTES AND COMMENTS.

BISHOP EVANS' AT PRINCESS THEATER.—We are pleased to note that Brother R. C. Evans is again holding forth in a most effective manner at the Princess Theater, in Toronto. We append a recent dispatch from that city:

"TORONTO, ONTARIO, November 3, 1912.

"*Editors Saints' Herald:* Bishop Evans commenced his ninth session in Princess Theater to-night; house packed; hundreds turned away; excellent sermon; splendid attention; prospects never better. Sixty-one in choir; eight in orchestra; thirty-five ushers; questions answered by bishop captivated the audience. Brother Evans in fine form; Saints giving him splendid support. "A. F. McLEAN."

Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere;
'Tis the brook's motion,
Clear without strife;
Fleeting to ocean,
After its life.
'Tis loving and serving
The highest and best;
'Tis onward, unswerving,
And this is true rest.

—Goethe.

Original Articles

CHARACTER BUILDING.

A sermon preached at San Bernardino, California, October 27, 1912, by George H. Wixom, priest. Written by Bessie Bemis.

My subject this morning is, "Character building and the perfect standard." Permit me to draw your attention to Ephesians 4: 13, where you will find these words: "A perfect man unto the measure of the stature of the fullness of Christ."

No man can do well; no man can be worthy of success; no man can go forward with energy, confidence, and faith, who is devoid of virtue or of character. Hence, the development of character is paramount when we consider the possibilities of final success. It is the immediate force by which may be realized the highest development.

The way that character is brought into being is by habits which are formed by repeated action; and actions are attempts to realize our inward thought. This is in harmony with the scripture which says: "For as a man thinketh in his heart, so is he."—Proverbs 23: 7. That is to say, if your heart is filled with love, unselfishness, tenderness, and purity, that is the kind of man you will be; you will unconsciously reflect these virtues in your life. That is what Paul, the great apostle to the Gentiles, was trying to impress upon the mind of the ministry of his time when he said: "Ye are our epistle, written in our hearts, known and read of all men."—2 Corinthians 3: 2.

As in the founding and establishing of the great United States Republic, you have an expression of government that was in the minds of Washington, Jefferson, Franklin, Adams, and all that galaxy of brilliant statesmen who took the leading part in that great achievement, so in the Church of Jesus Christ you have the crystallization of Christ's ideas of service to the glory of God and the uplift of the race.

With these thoughts before us, we can realize that much will inevitably depend upon the character we ourselves shall produce, and that in making the start in life it is quite necessary that we obtain correct ideas of character and those things that make for virtue, if we would hope to reach the highest development. So we find that character is the outcome of thoughts, forming themselves into actions, and actions becoming habits; the sum total of our thoughts, actions, and habits make the character by which shall be determined the personality of an individual.

Pure thoughts; how necessary! Thought is the real foundation for the building of character. We are told in Matthew 5: 8, "Blessed are the pure in heart, for they shall see God." If our hearts are pure, our lives will be in harmony therewith, and

we shall attain to heights where we can behold divinity in all God's universe. As we come in contact with men who are the highest type of God's creation, we can detect the spark of divinity which God in his love has planted there. When we look upon the weaknesses or mistakes of our brother or sister, our eyes will fill with tears, our hearts with tenderness, and our voice with kindness; and our greatest pleasure will be in doing good.

We are told by the Apostle Paul, 2 Timothy 1: 7: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." If this is the heritage of those who are the pure in heart, we are therefore warranted in the conclusion that this class of people will be normal, and the greatest happiness will come to them as a result of sweet thoughts, kind words, and pure actions. They will look out upon nature, and see God reflected in the beauty and grandeur of his handiwork. God will be appreciated, not only as a Master Builder, but a Master Painter, the beautiful waterfall, the mountain scene, all filled with life and beauty that is beyond the power of man to imitate.

THE PERFECT STANDARD.

In building a character, the principle is the same as in building a house. We must have a standard of measurement. If the plans and specifications call for a building seventy-five feet high, according to the standard one-foot measure, and the builder would supply all his workmen with so-called one-foot rules, which in fact were only eleven inches in length, the building would never reach the height required in the plan designed by the architect. I remember an incident of this kind. An old acquaintance of mine desired to build a barn. After securing the services of a supposed competent workman, he agreed to pay the standard wages paid for that class of labor. It so happened that this carpenter had in his possession two steel squares; one was an old one and lacked two inches of being the proper length. By accident he picked up the wrong measure, and in measuring the timbers for the rafters, he made a mistake of several inches, which he did not detect at the time. He proceeded to cut the timbers for the proper length, and after cutting all the rafters, he found that they were cut too short. My friend arrived and found out a mistake had been made. Besides refusing to pay the man for his work, he forced him to take the lumber that he had spoiled.

The Lord was quite particular in regard to things of this kind, so he gave the Israelites a law which reads as follows: "Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a *perfect* and *just* weight, a perfect and just measure shalt thou have."—Deuteronomy 25: 14, 15.

If the Lord is so particular in regard to temporal things, how much more necessary it is to have a

perfect and just measure when it comes to building a character for eternity. A standard of weight or value becomes important as the value of the thing measured increases. If I am buying land in the city at ten thousand dollars per front foot, I will demand that the foot rule with which it is measured shall be accurate. If I am buying grapes at eight dollars per ton, a few pounds one way or another does not matter; but if I am buying gold dust, I want the scales to be accurate.

In matters which affect the eternal welfare of men, it becomes all important that we have an exact, unvarying standard to determine what is right and what is wrong, both in belief and in conduct. Our text gives us the true measure for human conduct: "A perfect man, unto the measure of the stature of the fullness of Christ." I want to ask you all a question right here: How many present here this morning have adopted the true standard? "The measure of the fullness of Christ," as the measure of his life? We do not ask, Who has attained the fullness of Christ? but, Who has actually adopted this perfect and true measure or standard?

We usually have our own gauge or standard to measure up to. We often judge by public opinion. If a community says a certain thing is wrong or bad, though it may be the burning truth of heaven and approved of God, yet men will avoid it, and look upon those who accept it, with suspicion and contempt. The trouble is, the true measure is forgotten, and human standards are substituted, all of which come far short of the perfect one.

A church member will measure himself and his neighbor by his particular creed. If he conforms to it, all is satisfactory, and if his neighbor differs from him, the neighbor of course is wrong. The creeds are not all alike. Some are long; some are short; some, in fact all, may have some good things in them; but the great trouble is, they eliminate too much truth. Therefore, with such a standard it is impossible to reach to the stature and fullness of Christ.

The moral man measures himself by the lives of the church members who are only in the process of development, and he says to himself: "I believe I am living as good a life as that member; therefore I am all right." He is like the man who beheld the partly finished house, and supposing it was all completed, remarked: "I can build a house as well, without any plans or specifications or even a rule. I won't have to make any special effort, either." He proceeded to build a house. After it was finished, at best it was only the half-finished building, an evidence of failure and a waste of time and money. Because he was using an imperfect standard, he was unable to finish his work. He had not noticed that the half-finished building he took for a pattern had

in the meantime been completed, according to the plans as drawn out by the architect. Just so with the Christian. He has his mind centered on the perfect measure. As he grows, he develops a character that finally will become perfect like the pattern, while those who take the weak, partly developed Christian character as their measure will never reach the highest point of development. Jesus tells us in Luke 14: 29, "After he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him."

Jesus himself used the standard which had been determined when he was with God in the beginning. That standard is set forth in the gospel which he came to teach. See Romans 2: 16, which reads as follows: "In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel." The character of Jesus was a shining example of the strict application of the rule of measurement as set forth in the gospel. He used no false measure, and as a result, the final product was perfect. The Apostle Paul could sense the importance of using the perfect and just measure. He calls attention to a command given to Moses: "See," saith he, "that thou make all things according to the pattern showed thee in the mount."

The wise Master Builder, when the plan was drawn up, provided that in the church of Christ should be found the Spirit of God, which would be with the church to strengthen, guide, and inspire all along the way. One of the duties of the Holy Spirit that was promised the Saints was to reveal the mind and will of God to his children. As a church, we claim that promise which was made by Jesus to his disciples when he said: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me."—John 15: 26. Also the promise made by the Apostle Peter, while speaking under the power of the Holy Ghost: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 38, 39.

Now, I want to ask the question, Does the modern orthodox Christian church measure up to this standard? Do they enjoy the presence of the Holy Spirit as it was promised to all believers in Christ? We are told that they do, and that the Spirit of God is with them; that they have the Holy Ghost, the abiding Comforter. I am interested, and I ask: "Do the fruits, the gifts, the signs, follow you, just as they did the early Christians?" The reply is made, "Do you refer to the gifts of tongues, healing, prophecy, miracles?" And I answer, "Yes," to which they re-

ply: "You do not understand the Scriptures, for there are to be no prophets now. These miraculous gifts are all done away; they are no longer needed. We have outgrown these things."

Now, we are all aware that wood and coal are very high in price in this country. If a dealer should advertise first-class coal for eight dollars per ton, we would put in an order at once for enough to supply us for the winter. After a load is delivered, we undertake to build a fire in the evening, to keep the house comfortable and warm. We would try to get this coal to burn, but to no avail. What would you think about it? You would at once ring up the dealer and tell him that his coal was no good, and that it was of no service to you. How different in spiritual things! When the early Christian received the Holy Ghost, we are told in the Scriptures that they spake with new tongues; miracles were wrought; the sick were healed. See Acts 8: 13-19; 6: 11; also Acts 3: 7.

What has brought about the change? If the modern churches have the Holy Ghost with them, where are the results to show it? Are you satisfied with the claim,—with no results?

In the early Christian church, God spoke to the saints when they needed instruction and enlightenment. See Revelation 2: 7, 11, 17, which read as follows: "He that hath an ear, let him hear what the Spirit saith unto the churches," etc.

How things have changed! But we ask the question, "Has God changed?" On this question he answers: "I am the Lord, I change not."—Malachi 3: 6. Then it must be man who is changed, and who has forgotten the perfect standard which God has given that we might keep the mark of our high calling ever before us.

When one of the modern churches was confronted with a problem as to what day to keep as a Sabbath day, the question could not be settled satisfactorily to all, hence the church split on that question. Another church was confronted with the question as to whether it was proper to use musical instruments in the church service. Not being able to settle it, the church divided. Thus the slavery question. One church was divided. There was no voice heard among them saying, "He that hath an ear let him hear what the Spirit saith unto the churches."

When the church I represent was confronted with these questions, an appeal was made to our loving Father in heaven, and he answered the prayers of his Saints. The voice of inspiration was heard once more, and the church moved forward with unity and power.

We do not claim perfection for the Saints of Christ's church, but we claim perfection for our measure and standard. The Saints now are like the saints in Paul's day. Hear what he has to say on

this point: "Not as though I had already attained, either were already perfect, but I follow after,—forgetting those things which are behind; and reaching forth unto those things which are before. I press towards the mark for the prize."—Philippians 3: 12-14.

We have a beautiful example of God's method of dealing with his children, in his endeavor to encourage us to stand up on our feet as men and develop the talents that he has so lovingly bestowed upon us. We refer to Deuteronomy 32: 11: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings." And so the Lord makes our surroundings unpleasant for us at times in order to cause us to move out and test our strength, like the young eagle. It tries to fly, but its wings are not yet strong, so it soon tires and starts to fall; but the mother bird catches it on her great strong wings and lifts it tenderly back into safety. In order for us to develop and grow, we must exercise that we might be strong.

In our church work, it is natural to lean on others. When we are confronted with a task that looks hard to perform, we are anxious to throw the responsibility onto others, because of our lack of confidence and experience. I call to mind a dream I once had, which I believe was given me of the Lord to show me that I should lean on the strong arm of the Master instead of the arm of flesh. I fell asleep one night and thought I was attending a lecture. It was in a large building, and the room was crowded with people. It seemed the lecturer had been denouncing the Latter Day Saints and the Church of Christ with the most bitter language. At the close of the meeting, he invited any representative of the Latter Day Saints who might be present to defend their cause. I looked around to see if any of our elders were there to respond. As I seemed to be the only member present, I arose and started to go onto the platform. I remember saying to myself as I looked over that vast throng: "Oh! how I wish that some elder were here to defend our work." I reached the rostrum; just as I started to speak, I awoke. At that time, I made a resolve that I would make an honest endeavor, with the help of my Savior, to prepare myself to defend this latter day work whenever and wherever the occasion demands.

In conclusion, let me ask you, What will be your standard, or measure? Will you be content with your development if you compare favorably with those of your associates? Or will you always keep in mind the measure which is perfect and just? While we are earnestly engaged in building a character for eternity, I trust that we shall prove to be wise builders like the one referred to by Jesus, in Matthew 7: 24: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him

unto a wise man, which built his house on a rock."

May God help us to develop in character that we shall reflect Christ in all we do or say; that we shall be unselfish, kind, and loving, in thought, word, and deed, is my prayer.

I thank you for the attention and support you have given me this morning.

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EVOLUTION.

Truly, of theories there seems to be no end. Strangeness of theories seems to have been lost, except the strangeness of the human mind in its strange tenacity to cling to useless and unreasonable theory.

The claim that all animate life—existence—originated in the lowest possible form, and developed by very slow processes, "according to certain forces" until the highest possible forms were attained, is a guess of some. But this is only a guess,—a mental dream. What was at the origin of things? Who, among scientists, noted life in its beginnings? Who saw it take its lowest forms? Not science. It was not there; could not be. Intelligence has to exist to recognize scientific operation. Intelligence discovers scientific principles, and may apply some, does apply some, to life's uses; but science has no tale or theory to tell as to the first great cause of things, or their origin. It was not there; does not pretend to have been. After learning to apply to human use electricity, it is unable to tell what it is, or its origin, or the how of its origin. How, then, can it assuredly tell us the origin of life, light, and form, certainly? Outside of revelation from certain fountains of superior intelligence than man, who can certify to us the truth? Who can testify, knowingly, positively, that the human race, in form and origin, was other than what we see them to be now? Why not the so-called natural science of evolution bear man up to the greater forms of mental and physical conditions of greatness? Why need it stop where it has? Has it designed us (man) to stop just where we are as its decreed arena? Why not lift man on and up to cherubim?

But science knocks not at the door of ultimates. What has it to say of man in future worlds? Nothing. Science alone ventures no prophecies as to man's condition beyond the vale of death's mysteries. None. But mind, in lower conditions and relations, does, by revelation, reach up to higher mental ideas and learns of higher conditions and achievement. But this is not done only by what intelligence recognizes as revelation received from the superior mind. That is demonstrable to man and is known truth.

How utterly strange that anyone who thinks consistently with science should conclude longer with Darwin, or the late Professor Foster, or Martin. Note further what the great Apostle Paul said of

our days (See 1 Timothy 3: 16; 6: 20, 21; 2 Timothy 3: 4; Matthew 23: 16, 19.)

Professor Foster, of Northwestern University, Chicago, has sent the following broadcast, of late:

We must wean ourselves from the habit of picturing the God of the universe as the Bible God of the book of Genesis. The word *god* is a symbol, having symbolic validity only.

We may not see in Jesus an absolutely perfect model. May not one deny that Jesus lived and be well pleasing unto God?

The doctrine of the fall is blasphemous against God and man. We are not fallen angels, but developed animals.

Religion belongs to the higher achievements of the soul, which has the capacity to develop religion from within and not to receive it as a donation from without. The soul is competent without God.

Modern technique, under the influence of the family, the school and society, must take the place of regeneration and sanctification.

In our new world all prophecy must be relegated to the clairvoyant, the astrologer, the card reader and, perhaps to the spiritualist.

The only prayer we have a moral right to pray is precisely the prayer which after all we ourselves must answer.

The church is a burglar, an intruder, practicing squatter sovereignty in territories where she has no constitutional right.

The clerical derives an advantage from religion and forges weapons out of it to keep men in bondage.

To require assent to the thoughts and commandments of sacred scripture, is to lead into sin. The Bible is the dried and petrified remains of religion.

The bible of humanity is greater and richer than the Bible of the Christian.

(See "Ten fundamentals of Christianity," in The Functions of Religion, by Professor Foster; also Lectures of Professor Alfred W. Martin on the Evolutionism of Darwin, and Darwin's Doctrine of Religious Belief. Professor Martin is associate leader of New York Ethical Culture Society.)

In a recent lecture in Chicago, Professor Martin stated that "Darwin did an inestimable service when he gave mankind an encouraging, inspiring conception of their origin, in place of the utterly discouraging one that had been held for centuries. I would rather be ashamed of my ancestors than have my ancestors ashamed of me; nay more, I would honor them and win my own self-respect by improving on their quality."

Still ringing the changes on the old, imaginative, unscientific, unproved fulminations of the modern so-called guessing scientists,—"science so called." None of them ever read even of any idea of creation that has gone past the statement in the Book of Genesis: "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and *it was so.*" And we may add, in truth, *It is so.* Principles never change. Scientific principles never have changed. Each class of living creatures *now* bring forth, by the law of reproduction, after bringing forth after their own kind; and what is once demonstrably scientific, is

ETERNALLY SCIENTIFIC.

Scientific principles change? How? Where? When? Which? Be uncertain? Fail sometimes?

All this blare about evolution *then*, and ceasing to be evolution *now*, is wind. "Kinds" began by creation, as the Book of Genesis states: "And God made the beasts of the earth after his kind, and every thing that creepeth upon the earth after his kind! And God saw that it was good." Everything reproduces *its kind*, and is not some other kind. This is science now, and if science now, it always science, and monkey never brought forth man, does not now, and never will till *scientific principles* do change! If principles change, substitute, or cease—go out of existence—are they scientific? When did the fixed principles of creating everything to reproduce after its kind and undeviatingly as declared in Genesis, destroy, subvert, and nullify the so-called but undemonstrable principles of natural evolution, that are said to bring forth everything; "kind" or no "kind"?

It is not very "inspiring and encouraging" to us to be told that the science of the origin of man and things evolute or evolve man from another specie and kind or lower animal than himself, but now the scientific principles have changed to a definiteness that nullifies those of evolution, and that in fact science is an uncertain quantity. Evolution has been outgrown, and now things are subject to the law of reproduction. Science is nullifying itself—changing.

The operations of a world creation is now a demonstration, a supernatural demonstration, for science does not contradict Genesis, but all natural law testifies to it, and all is confusion, and disease when we get out of harmony with natural, scientific law. Scientific law elevates and presumes in all intelligent realms. This demonstrates that natural law as now existing, is based on eternal, unchangeable principles. And as principles are eternal, evolution is a mere theory, originating with man only, and like other mere human theories, as intelligence increases, will cease to be believed by men.

Principles do not evolve of themselves. Laws do not exact themselves. If so, which of them? When? Where? Principles are, may be discovered, may be used, are used. But who systematized them in physics, astronomy, mathematics? Who ordained them in governments, human and divine? Who is it that now tries to rule the great Creator and creation and his Book of Genesis out of intelligent existence at this late day? Those who, now, in the face of creation and its law of reproduction, where nothing is evolved any higher or different from "its kind," are forced to admit evolution untrue, or that scientific principles change?

INTELLIGENCE UNCREATED.

Worlds exist. Governments exist. Things are. Created things are. Principles and laws are, and they preserve and govern. All these imply intelligence. Their system and order and perpetuity imply intelligence. Governments, laws, principles, and order do not evolve, save in the sense that the human mind develops. And in this, as experience demonstrates, the undeveloped mind is dependent on the developed mind, the preendowed mind. Institutes of learning are, for this great reason, instituted among men. Intelligence preexisting, is in those schools placed in the receptive, undeveloped minds of children. Nothing existing that displays intelligence exists independently of the all-wise Creator and Designer. The watch, the motor, the engine, and all machinery, are the results of the operation of intelligence. The clouds, planets, and the circuits thereof, all imply intelligence, with all worlds moving in their courses.

In the light of these observations, the statement following seems quite self-evident:

And again, verily I say unto you, That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still. All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions. All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things; he comprehendeth all things, and all things are before him; and he is above all things, and in all things, and is through all things, and is round about all things: *and all things are by him, and of him; even God, for ever and ever.* And again, verily I say unto you, He hath given a law unto all things by which they move in their times, and their seasons; and *their courses are fixed;* (italics mine) even the courses of the heavens, and the earth; which comprehend the earth and all the planets; and they give light to each other in their times, and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years: all these are one year with God, but not with man. The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light, as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, He hath seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehended it not; nevertheless, the day shall come when you shall comprehend

even God; being quickened in him, and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me, otherwise ye could not abound.—Doctrine and Covenants 85: 8-12.

The universe of created worlds and all intelligence therein; *governed by law and preserved by law* in the experience of intelligent man. The recognition of law, being governed and preserved by law, is not an evolution from the mineral, the vegetable, the animal kingdoms, nor from the uncivilized man. The teachings of Jesus Christ are not an evolution from natural law, nor the law of Moses, nor Mohammedanism. It was anterior to both. And nature, natural law, as found in man's nature, rebels against it. For instance see the statements of the authors whom we have hereinbefore quoted. The earthly governmental law, is designed to preserve man only in our mortal sphere, as between man and man.

The language we have quoted from Doctrine and Covenants 85 is that given through a young man, Joseph Smith, when only twenty-seven years of age,—in 1832,—and is as high above the sentiments of Professor Foster or Mr. Martin as divine inspiration is above the thoughts of unskilled man. They lead the mind out to behold the works of an infinite intelligence in the creation of worlds, their government and preservation, the maintenance of their system, and all *designed* for the existence and development and exaltation of divine and human intelligences now and in ceaseless ages to come, while they are vaguely wondering whether man came back from the *blank and absolute absence* of life and light and intelligence, by protoplasm, through a monkey, to a man! And while denying what we now know in science by creation and the unexceptionable law of reproduction and creation, all based on principles unchangeable.

AS TO THE FALL OF MAN.

We see them falling all around us day by day, from the loveliness, sinlessness, and purity of the virgin babe, to the conditions of murderers, thieves, suicides, and reprobates. Why deny the fall of man when we see him sink from righteousness, civilization, and purity? And their position but breaking down, if possible, the only stay to even an endurable life here. Responsibility to law, man, and God is not an emanation from the monkey, by evolution. The opposite of these is man's inheritance, if from the monkey.

In the light of all the human family knows about evolution, the converting of a monkey into man would be a greater miracle than his creation by the Infinite One. Man's natural tendency is continually downward from the ideal found in Christ's doctrine. This the world bears witness undeniably to.

THEORY OF ENVIRONMENT.

Evolution by environment in the natural world is contradicted by Moses and his works. His rise from a slave's environment and such abject slavery as Egypt developed, never evolved Moses. Why did not the environment there evolve Israel into Moses men? Why not have made them all leaders in science, government, and law, such as Moses was? He rose to the ability now unquestioned in the face of and in spite of ever opposing environment. Environment there depressed and degraded Israel, but defying its depressing, degrading opposition thereto, he came the other way. He not only did that, but he pulled all Israel out of its meshes with the influence of a nation—Egypt and their king opposed to him and Israel.

Environment in this world has generally opposed the upward, morally and spiritually.

Where was Abraham Lincoln as to environment when the light of the world burst first on his vision? How did he evolve from his then environment? In the then Kentucky and southern Indiana (the writer's native State)? Like Moses, Mr. Lincoln fought and gained a signal victory over what environment offered to do for him. Its scientific principles, so-called, offered naught but opposition to his chosen course. He broke the scientific fetters and came out free where galling scientific fetters of poverty and ignorance said *no*.

ENVIRONMENT OF CHRIST.

Jesus Christ was born in the midst of a people, the Jews, limited—save when in bondage—to a land not to exceed six hundred miles square; an agricultural people almost exclusively. From the nature of their law, they did not impart from their neighbor nations laws, customs, or teachers, a code of laws locally applied. Their teachers, lawyers, economists, and religions, *were of themselves*. By their law they were forbidden to follow the customs of neighbor people lest they lower, degrade, and corrupt themselves. The Christ of Nazareth was out of this land only once, when a babe, in Egypt. He grew to manhood almost entirely in the little town of Nazareth, in Galilee. Worked in a carpenter's shop during his more developed childhood, youth and manhood, till thirty years of age. His schooling was mainly from lessons gleaned from the law of Moses. He did not go abroad to consult the schools and oracles of the nations of other and diverse civilizations, like many scholars have done, and added nothing additional or new to the world after doing so. Yet, through this young Nazarene came in his age a system of religious law, than which none other is so reasonable; so full of real spiritual light; so full of actual results and promise. The only system based on clear principles demonstrable in human nature when applied. His is a system of religion and ethics that when men take it at its own terms

is suited to the absolute solution of their regeneration. It changes man's purpose, turns him from a path, a course, which pursued callouses men's lives and souls in sin, to a course of life that elevates them to tender-heartedness and reverence to the all-wise Creator; to a life of refraining from sin and degradation and savagery to civilization, purity, the love of all that is good and upright. A life of reverence to God, and the Christ, a life of doing good to all men and not evil. That system if loved, lived, and applied, eliminates lying, drunkenness, profanity, adultery, murder, and every other evil that corrupts, degrades, and disrupts society. All who doubt this should try it faithfully and see. But unregenerate society says no. We, the environment of society's nature, man's nature *rebels against it*. See?

The law that Jesus promulgated was not derived from his environment. It is a law which if faithfully applied, rises above the environment that permeates man. "If I grow to its development," says man, "I can see I will be responsible to God, Christ, and my fellow man to keep, observe, and do it, at my moral, religious, future peril. And while I will gain the honor, respect, approbation of the eternal Creator, his Son, and his children, I will as truly lose the approbation and respect of the corrupt part of the world. I can see by man's past experiences, my own, by the nature of that law applied to my life, that this is undeniably true."

Here comes the heredity and environment again that surrounded the Christ, when this law was being revealed by the Christ nineteen hundred years ago.

Nothing found in his heredity or environment ever evolved this gospel system. This world never, in all the countless ages, of itself evolved the law Christ gave to the world. The world never gave what it refuses to receive; or that which it refuses to comprehend.

GOVERNMENT.

Intelligence in dealing with its kind, governs, but does not dominate or tyrannize. It may terrorize, point out the results of transgression of law, but does not in governing intelligence, coerce the will. Intelligence sometimes coerces brutishness, where attempted brutishness is not susceptible to enlightened intelligence. But enlightened intelligence submits to law willingly because it sees it is for the best interests of the government and all concerned. Where this is the case love and respect lead in the observance of law and government. Brute force dominates and forces submission; this is all animal nature has to impart, offer, or evolve; for it can not give what it has not.

The possibilities of enlightened government are, in fact, created in the faculties or organization of

the human mind. In all grades of animal creation, and even in uncivilized tribes, no government develops as that which comes to civilized man from higher sources than himself. No government, such as those carried to Africa, ever originated with Africa's native tribes. The highest forms of government have originated where the principles of the gospel (not human creed) prevailed most untrammelled, but not where what is called *church government* has been allowed to dominate political, that is, civil, human government. Just law, strictly observed, intelligently and strictly executed, builds, evolves, "*preserves*," and maintains government. Free education in scientific, economic, civil justice, and righteousness, with the utmost toleration within "bounds and conditions," reason, intelligence, has always been demonstrated to give the results desired. When men train to do contrary to justice, mercy, and right, chaos, tyranny, partiality, inequality, and disorganization rise and dominate.

This experience of the human race demonstrates that the inferior and less developed mind is dependent on the higher developed mind. It must lead in the prices of development.

The experience of the human race in intelligent government utterly refutes the so-called theory of natural evolution. Intelligence and government are derived from sources above, where it may dwell and govern, and not below.

Isaiah, the prophet, when looking along down the ages of our time, saw this controversy, and exclaimed:

Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?—Isaiah 29: 16.

Surely Isaiah did not inherit the power from the monkey to foretell so long ago that which is here declared would come to pass and have it fulfilled by Professors Darwin and Spencer.

How could our Savior have derived from his surroundings or the law the sentiment: "Resist not evil"? The very highest the law could suggest was, "An eye for an eye, and a tooth for a tooth." The law did not prohibit a man of one religion from feeling hard or being intolerant toward a religion differing from it. But the gospel says, "Resist not evil." "If a man smite thee on one cheek, turn the other also," religiously considered. "Love your enemies"; "pray for those who despitefully use you"; but nature, unregenerated by the gospel, says the man who prays for his enemies is a "hypocrite." See speech of Robert G. Ingersoll. He being an unregenerated man, in the gospel sense, did not know what a man wrought on by the gospel, word, authority, and the Holy Ghost combined, might be able to do, and not be a hypocrite. Hypocrisy is an evolu-

tion from the environment and heredity below, and not from the higher source.

The Bible, or humanity alone, might teach—does teach hypocrisy, lying, and graft.

Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, idolatry, lasciviousness, witchcraft, hatred, variance, emulations, wrath, strife, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do these things shall not inherit the kingdom of God.

But notice the converse of these:

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

We know, however, that the two classes of works here contrasted by Paul "are contrary the one to the other," and their roots do not spring from the seed sown, but from opposite sources. How came the apostle to know of these opposites if natural evolution be true? (See Galatians 5: 17-24.) If it were true he could only know of these degrading works of the flesh by experience alone. The fruits of the flesh are the result of unregenerated nature.

INTELLIGENCE IMPLIES PERSONALITY.

We do not use the word *personality* in a figurative or symbolic sense, but literally. Intelligence does things; it creates, forms, and fashions scientific objects, as machinery of all kinds, and governments all show design, as the watch, engine, automobile, and man. But intelligence in the abstract, unconnected with personality, is not manifest, is unknown. Mind is the sum of all personal attributes. Attributes do not exist independently of that personality to which they belong. No evading this conclusion in fact. Intelligence has its source, and that source is the mind. Mind is not floating around in space like the air or electricity. The source of intelligence leads back to mind, and mind is from a personal being. Without personal being there is no intelligence. From this basis it is impossible to deny the existence of a personal God. Symbols may represent, or to a degree illustrate, being—personal existence, but without the literal thing, fact, event, or person represented, the symbol, or figure, could not be. Imagination can not reveal anything not existing. It may add imaginative features to things that really exist, as a beast with two or seven heads, but imagination never revealed a beast with one head till the actual beast existed and was seen. No imagination ever created or revealed God. No false god could exist without the true God, any more than son without father, or counterfeit money without the genuine. Each genuinely existing thing was made or created according to scientific principles. No question that can be raised, or imagined, relative to the all-wise Creator, the Infinite One, a personal source of infinite intelligence,

can shake this position without denying the operations and results of the operations of intelligence, and that would be to deny its existence. Can anyone look at a watch and note its purpose, which is to measure time, and deny the personality exercising the intelligence designing and creating it? Who can consider the sun in the heavens and ponder his office work of measuring time, giving light, heat, and attraction, of exercising the principles, centripetal and centrifugal forces, which hold the earth and other orbs in their orbits, and gives us times and seasons, and without which life and living creatures could not exist, and then deny that infinite intelligence does not demonstrate beyond a legitimate reason, that that intelligence does emanate from a personal being? Who stored the infinite treasures of intelligence in those worlds around and above us, that is gathered by man from there? These treasures of intelligence *come from without the mind of man, to him.*

There is, then, a definitely powerful, knowing, wise, just, truthful, merciful, all-loving intelligent God and Creator. How rapidly will the human-shaped islanders mentally absorb the ideas of a creator; responsibility to him; of a moral life; a future life; a future happy state of existence; when communicated to him by the mind previously endowed? Leave him without these ideas, and from no cause will they evolve from below him.

"The fool hath said in his heart, There is no God."
—Bible. C. SCOTT.

Of General Interest

A LITTLE LAY SERMON.

An impressive exhibition of courageous service was given space in the daily press last week—not as much space, of course, as that occupied by the Roosevelt incident, for that mysterious standard of measurement known as "news value" magnifies and minimizes the same elemental quality according to the circumstances under which it is displayed and especially according to the person who displays it. While Colonel Roosevelt was lying wounded in Mercy Hospital in Chicago there was lying dead in Gary, Indiana, another man—one who is entitled to a niche in the immortal pantheon of heroism if any man ever was. He was only a "newsboy," but he performed the act of sacrifice which cost him his own life. He was only a cripple, but no stalwart soldier on the battlefield ever did a braver deed. He said when he sacrificed his crippled and useless limb to save the life of a little girl that he had no one to care whether he lived or died, but ten of thousands of people "care," and his funeral is to be the obsequies of a hero. He said just before he died that he "guessed he was some good—after all," and he

died like the real hero he was. Over the poor misshapen and mutilated body no towering shaft of marble, bronze, or granite may rise. Kings and queens and the great ones of earth will not send messages of sympathy and condolence. Wreaths bearing illustrious names will not be laid upon his coffin. A nation's tears will not water the spot beneath which he sleeps. Eloquent orations will not be pronounced from a thousand pulpits and platforms in his memory.

But he will live in the tears of the little circle that bounded the story of his sacrifice and marked the confines of his heroism—the heroism that has received the divine tribute—"Greater love hath no man than this, that he gave his life for his friend." This modest hero, who "guessed he was some good—after all," gave his life, not to save a friend, but one he did not know. He was one who "lived in a house by the side of the road and was a friend of man." He saw a human being in need of what he could give and he gave it, even though it was all he had to give—the uttermost. That is life's real heroism and William Rugh, the crippled "newsboy," deserves to have his name carved high on the highest columns that bear the stories of the world's heroic deeds.

There are many things which the great of earth can do that the lowly of earth can not. But when the great verities are faced, when men are stripped of all the artificial trappings of social insignia, when all the strata of social status are reduced to the one great level of the common plane, when all stand revealed in the universal integument of humanity, when none can tell from the differentiating distinctions of the world's markings which is the prince and which the peasant, the lowest share the same glories of opportunity as the highest. The same high *noblesse oblige* rests upon all, and no matter how high or how low, how rich or poor, men are judged before that stern, supreme tribunal of human deeds by the same unyielding law—the mandate of the universal manhood, that is no respecter of persons.

The world does not always stop to reflect on the ethics of the deeds it applauds. It looks instinctively to one class to uphold the traditions attaching to that class, and from another it expects little or nothing. William Rugh belonged to the latter. A crippled newsboy has often proved himself just as brave as the most gallant warrior whose breast is agleam with medals, but somehow or other the world looks to the warrior to perform the noblest deeds. William Rugh was probably the last one to whom the world would have turned at a time when it needed a real hero. He belonged to the "barnyard brood" of the race, among which the eaglets are supposed to be few but are really more numerous than the world

realizes. For it is sternly true that the great majority of the people who inhabit the earth belong to the barnyard rather than the eyrie. Most of them live the humdrum, modest, plodding life of every day, feeding and otherwise ministering to the world, fulfilling the small destiny of the multitudinously indispensable. The world's armies are composed chiefly of privates and the shoulder straps belong to the few, but many of the generals come from the ranks, and, analogously, though the race could not get along in the droning times of peace without the barnyard broods, it does not look after eagles among them, yet oftener finds them there.

In some such way did William Rugh, as does every lowly hero, prove that though his social habitat and status was the barnyard, he had the eagle heart and the eagle soul, that manifest themselves in the crisis, large or small, which thrill the whole world or thrill only the little patches that are called cities, states, or nations. The saving fact is that, although the hard laws of social and economic environment condemn the vast majority to the barnyard, yet every human life may grow the eagle wings that will raise it to the hero height. A great many of the barnyard stay there all their lives because they wait for the great opportunities. But to all come chances, even though the humblest, to spread the wings of service that is often the very essence of heroism. The lowly soul that hugs and loves the earth and never tries to rise is the lowliest of all, for it is content to belong to the barnyard brood for ever, and never feels the pricking of the uplifting wings. The real hero is he who builds his eyrie in the barnyard if need be, but is the eaglet notwithstanding.—*Kansas City Journal*.

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A PRIMER OF THE BALKAN WAR.

What nations are at war in the Balkans?

The free kingdoms of Bulgaria, Serbia, Montenegro, and Greece have formed a coalition against Turkey and their combined armies are now in the field warring with the Turkish army. In addition to those four nations the Christians of Albania, a Turkish province, are in revolt against Turkey and many of her fighting men have joined the allied armies of the four Christian states. Albania lies upon the eastern shore of the Adriatic Sea, with Greece on the south, Serbia on the northeast, and Montenegro on the northwest. One half the population of Albania are Mohammedans; the other half are Christians, equally divided between the Greek and Latin churches. These latter have never been conquered by the Turks. They are the political anarchists of the Balkans. They live in mountain fastnesses and are wonderful fighting men. A large part of the population of Macedonia are also Chris-

tians and many of these have joined the allied armies against their masters, the Turks.

What is the numerical strength of the two armies in the field?

Turkey in Europe has a war strength of 831,000 men and 762 large guns. Her navy consists of two battleships, three cruisers and forty-five destroyers and other ships. In addition Turkey in Europe has reserves she can call upon which would raise her army to one million men. She has also her great Asiatic province to draw from. The strength of the combined armies of the allies that are fighting Turkey is 685,000 men, 848 guns, four battleships, three cruisers, and forty-six destroyers and gunboats. These are divided as follows: Greece, 100,000 men and 152 guns; Bulgaria, 325,000 men and 372 guns; Servia, 230,000 men and 264 guns; Montenegro, 30,000 men and sixty guns. The navy of the allied Balkan states is all Grecian except ten gunboats owned by Bulgaria. In addition to these forces of the regular army of the allies must be taken into account the Christians of Turkey who will join with them in numbers that are not known.

If the magnitude of a war is to be determined by the number of men in the field and by the fury of its fighting, the present Balkan conflict must be counted a big war.

The five nations engaged in hostilities are small and neither rich nor powerful as European nations go. Nevertheless, they have put more men in the field than were ever engaged in any preceding European war, not even excepting the Franco-Prussian War. In point of numbers engaged the Adrianople campaign alone dwarfs by comparison most of the Napoleonic campaigns. If the reports of the battle of Kirk-Kilisseh are at all accurate, the Turkish losses in killed and wounded and prisoners were greater in their total than either Napoleon or Wellington had men at the Battle of Waterloo.

The world long looked forward to this struggle in the "cockpit of Europe" as to a thing inevitable. Yet the popular belief was that when it came it would prove a little war, which might have big consequences. As compared with what would follow should any of the greater nations become involved, the present combat may indeed be entitled to the appellation of a little war, but measured by the standard of the past it looms up to great proportions.

Why are they fighting?

For centuries the conflict has waged in the Balkans on account of creed, race, and political antagonism. The flame of war has flashed forth or subsided as the Turk has struggled to preserve his European empire, or as his would-be despoilers have been held in check by the great powers.

Each of the four states was once a part of the great Ottoman Empire that reached almost to the

gates of Vienna. Through their own insistent struggles and finally through the intervention of the powers, they obtained their independence, but the boundary lines that were drawn to form these states were made by diplomacy and the expediency of statecraft and in no case did they include all the people that belonged to the different nationalities.

The great break-up of the Turkish possessions began in 1864 at the treaty of San Stefano, which reduced Turkey in Europe to Albania, Eperus, Thessaly, and the Southern Thrace and created the large Bulgarian principality.

But the great powers feared that Bulgaria would be a Russian dependency and by the later treaty of Berlin Bulgaria was reduced in size, large tracts were returned to Turkey and the complete independence of Servia, Roumania and Montenegro were recognized. The independence of Greece, won in 1829, was recognized by the treaty of Berlin.

In 1880 the powers forced the Turks to give Dulcigno to Montenegro and the Turks got Plava and Gusinye.

In 1886 Bulgaria and East Rumelia were united.

In 1897, following the Greco-Turkish War, Crete and a part of Thessaly were given to Turkey and four years ago Austria, taking advantage of the revolution in Turkey, annexed Bosnia and Herzegovina.

The present war grows out of the broken promises of the Young Turks who four years ago deposed Sultan Abdul Hamid and established a constitution and a parliament. They promised great reforms in treatment of Christians, freedom of religious worship, good roads, and schools. But instead they legislated for the Turks alone and embittered the Greeks, Armenians, Bulgarians, and Albanians. They allowed Turkish troops to play havoc with the crops of Christians in Macedonia, and two hundred Christians were beaten on the soles of the feet and tied to trees in the scorching sun for three days. They disqualified Greeks and Bulgarians and officially created a fund by taxation of all to encourage converts to Islam from Christianity. They promised to separate religion from politics but passed a law punishing Moslems for breaking the feast of Ramagan. They boycotted Greek commerce, disarmed the Albanians, proscribed the teaching of any language but Turkish in the schools, suppressed educational associations and confiscated printing presses.

The present Balkan trouble began last August when Turks massacred 186 Bulgarian Christians in North Macedonia. Turkey was then at war with Italy and the Balkan states decided it would be a good time to attack their hereditary enemy and Montenegro declared war.

King Ferdinand of Montenegro in his proclamation declaring war on Turkey said the conflict was

for the succor of the Christian population of Macedonia from under the heel of Moslem—a holy war for humanity—and the other states that have joined in it have said the same thing and all have asked the great powers to let them fight it out.

What interest have the great powers in the war?

Russia and Austria have conflicting policies toward the war.

Russia would like to see a permanent confederation of the Balkan states so that sometime, when the confederation had driven Turkey from Europe, she might have free access to the ports in the southeast. The paw of the "bear which walks like a man" is extended in the direction of Constantinople, and Russian statesmen would like nothing better than to hear the orthodox mass intoned in the ancient church, now the mosque of Saint Sophia.

There is that old, possibly mythical, will of Peter the Great which, according to legend or authentic history, bids his descendants not to sleep in peace until the Russian might sit enthroned by the Dardanelles.

Austria would preserve Turkey as it is so as the conflict goes on she could absorb more and more territory to the south just as she absorbed Bosnia and Herzegovina. For centuries the ambition of Austria has been to have a triune empire consisting of a confederation of the Magyar, German, and Slav states.

France and England encourage Russia in her policies toward Turkey and the Balkans because the success of these policies would weaken Germany.

Germany supports Austria, and Italy has officially endorsed Austria.

How long will the war last and what will be the probable results of it?

Europe hopes that finance and weather will end the war before the first of the year. The Balkan states have been scouring the financial centers of Europe for a loan with which to prosecute the war, and it is reported that they have been unsuccessful.

If Turkey is to win this war she will probably do so within a few weeks, and in that event it is not likely that other European powers will be drawn into it.

If the Balkan states are to win it their demands will be the division of Macedonia between them. They have notified the powers that they will listen to no pleas for peace except on the basis of a division of all of European Turkey except Constantinople and a small district around it that will be left to the Turks.

Bulgaria's dream is for an extension of her borders to the south that would embrace the great bulk of the Bulgar speaking people of Macedonia and would give her a port on the Ægean Sea.

Greece would annex Crete and many of the islands

of the Ægean and would extend her territory on her northern border up perhaps to Saloniki.

The ambition of Servia and Montenegro is for a union between them and the annexation of Novi Bazar. This would give Servia an outlet to the Montenegrin seaports.

But it is doubtful if these states will realize their ambitions, even if they do win the war, as Austria-Hungary and Germany are not likely to look with favor upon the establishment of a great Bulgarian state, linked by ties of blood and religion to Russia. Neither would Austria-Hungaria wish to see a strong south Slav state arise south of the Danube.

Russia is already strengthening her defenses on the German frontier and concentrating soldiers there.

Is it possible that this will result in a great Mohammedan Jihad or holy war against the Christian nations of the world?

In this war centuries of hate are let loose on each side. The Balkan Christians all dream of the day when Constantinople, the capital which bears the name of the first Christian emperor, and which was once the capital of a Christian world-empire, shall be wrested from the Turk and shall again be a Christian city.

What is perhaps the greatest church in the world is now a Moslem mosque, the Church of Saint Sophia in Constantinople. It is the visible center of the Moslem faith in the world, and in that church is a furled and frayed and faded flag, the Arabic characters with which its emerald silk is embroidered dimmed by the suns and rains of nearly thirteen centuries. That tattered banner is the most significant and sinister emblem in the world; it is a religious symbol and a threat in one. It is the green flag of the prophet Mohammed, and by unfurling it the commander of the faithful would signal to the scattered millions of his fanatic followers to break loose the holy war.

It is this fear of a holy war of all Islam which has given pause to Europe when thoughts of taking vengeance for Christians massacred in Asia Minor and European Turkey were in the air.

It was this which nullified the efforts of Gladstone thundering in English mass meetings against the "great assassin."

If Turkey falls, and with it a large part of the temporal authority of the sultan, spiritual head of Mohammedanism, he may call upon the Moslems of the world to take up arms against their Christian rulers. There are 177 million Moslems in the world. Russia has hordes of Mussulman subjects. Great Britain has 57 millions of them in India and they are already in a state of unrest. Afghanistan is already urging the holy war. The 37 million Moslems of Africa have threatened British rule in Egypt in

the past and the flames of religious hatred might cause the pot to boil over, bringing on another Indian mutiny and war in Egypt.

Even the United States, which has several million Moslem subjects in the Philippines, might feel the tidal wave of trouble which would sweep around the world.

While the temporal power of the sultan has waned, his religious authority has increased and he commands the religious allegiance of Mohammedans in all parts of the world—*Kansas City Star, November 3, 1912.*

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THE NECESSITY OF RELIGION.

Gentlemen, it is not because I would prevent religious instruction, but because I would prevent the union of church and state, that I oppose this bill. So far from wishing to proscribe religious instruction, I maintain that it is more essential at this day than ever. The more a man grows the more he ought to believe. As he draws nearer to God, the better ought he to recognize God's existence. It is the wretched tendency of our times to base all calculations, all efforts on this life only—to crowd everything into this narrow span. In limiting man's end and aim to this terrestrial and material existence, we aggravate all his miseries by the terrible negation at its close. We add to the burdens of the unfortunate the insupportable weight of a hopeless hereafter. God's law of suffering we convert, by our unbelief, into hell's law of despair. Hence these deplorable social convulsions.

That I am one of those who desire—I will not say sincerely merely, but with inexpressible ardor, and by all possible means—to ameliorate the material conditions of the suffering classes in this life, no one in this assembly will doubt. But the first and greatest of ameliorations is to impart hope. How do our finite miseries dwindle in the presence of an infinite hope! Our first duty, then, whether we be clergymen or laymen, bishops or legislators, priests or writers, is not merely to direct all our social energies to the abatement of physical misery, but, at the same time, to lift every drooping head towards heaven—to fix attention and the faith of every human soul on that ulterior life, where justice shall preside, where justice shall be awarded! Let us proclaim it aloud to all: No one shall unjustly or needlessly suffer! Death is restitution. The law of the material world is gravitation; of the moral world, equity. At the end of all, reappears God. Let us not forget—let us everywhere teach—there would be no dignity in life, it would not be worth the holding, if in death we wholly perish. All that lightens labor and sanctifies toil—all that renders man brave, good, wise, patient, benevolent, just, humble and, at the same time, worthy of intelligence, worthy of

liberty—is to have perpetually before him the vision of a better world darting its rays of celestial splendor through the dark shadows of this present life.

For myself, since chance will have it that words of such gravity should at this time fall from lips of such little authority, let me be permitted here to say, and to proclaim from the elevation of this tribune, that I believe, that I most profoundly and reverently believe, in that better world. It is to me more real, more substantial, more positive in its effects, than this evanescence which we cling to and call life. It is unceasingly before my eyes. I believe in it with all the strength of my convictions; and, after many struggles and much study and experience, it is the supreme certainty of my reason, as it is the supreme consolation of my soul!

I desire, therefore, most sincerely, strenuously and fervently that there should be religious instruction; but let it be the instruction of the gospel, and not of a party; let it be sincere, not hypocritical; let it have heaven, not earth, for its end.—Victor Hugo.

• * * * •

THE LAW OF SUCCESS IN LIFE.

When thou dost clearly see the path, thou canst not wander from it. Out of the lightnings of the mind come forth the thunder shocks of action. See thy act in thy mind's clear vision, and 'tis already done. In hours of strength prepare for hours of weakness, and thou shalt never fail. Forelive the thing thou darest. Fight thy battle in the high arena of thy mind, and when thou comest to the arena's bloody sands thy victory is already won. In silence prepare thy battle shout. Steadfastly sitting in thy lone retreat, act thou thy coming part. In silence let thy speech be framed. In the still chamber of the mind let all thy acts conceive, and none shall fail of sturdy life. If thou dost fear temptation's power, alone in silence meet thy foe and slay him with thy thought. With sword thrusts of brave words let out his life; and when thou meetest him upon the sands, naught but a shadow faceth thee. Trust not thy soul to conflict unprepared. Go armed with predetermined thoughts, with will strained, like the bowstring, ere the strife begins. Sharpen thy arrows in the forge of thought. Let each be pointed with a willful word, and they shall reach the tempter's throbbing heart.—Solon Lauer.

Therefore, since the world has still
 Much good, but much less good than 'ill,
 And while the sun and moon endure,
 Luck's a chance, but trouble's sure,
 I'd face it as a wise man would,
 And train for ill, and not for good.

—A. E. Housman.

Mothers' Home Column

EDITED BY FRANCES.

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Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

Home and Child Welfare Department--December Reading.

THE NEW HOME.

Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.—Proverbs 24-27.

There is so much that could be said on the subject of setting up "the new home," it is difficult to select that which will be the most profitable, and condense it in a short paper, but a few certain features can be touched upon in a general way. First,

THE MORAL AND SPIRITUAL ATTITUDE.

It should be the ambition of every youth and maiden to some day be a home builder and a home maker. No doubt it is, for what normal girl has not had her dreams of the "house of hearts"? and what youth with a spark of love for home has not built his "castle in the air," with the certainty that one day he would put a real foundation under it? So we conclude that from these early years home dwells, in aspiration at least, in all human hearts.

Whatever has contributed to the success or downfall of a nation, is traced directly to the character of the homes of that nation. John Barton Payne, a former judge of Cook County, Illinois, in his article on "Civic ideals in the home," says, "The golden age of Greece—an age whose cheering influence is felt to this day—was that period when men and women mutually understood the duties to home, to the child, to the state, to the arts and sciences. It was the age when the responsibilities of women were practically coequal with those of men, and when the interests of home and state were practically one, according to the lights of those distant days. But when Greece became sordid, when the women reduced themselves to gossips and the men were corrupt in the halls of public affairs, Greece fell, and a star was blotted out of the heavens of progressive civilization. The arts and sciences alone can not develop the best and purest civilization. The influence of homes endowed with purity and intelligence must be upon them, or they become bricks without straw. The history of the progress of all moral and physical culture bears witness to it. Show me the nation whose homes are decaying and I will show you thrones that are tottering.

If the weal or woe of nations depends upon the character of our homes, how largely does the welfare of families. We can not, do not, live to ourselves alone—the world is the better or otherwise for our being in it. The happiness of a well-organized home is reflected in the lives of all men and women who come in contact with its inmates, and it is in such homes that there lie the greatest possibilities for the development of true men and true women to take up the work of life. How then shall we build that we may build well and enduringly?

We must first recognize that the getting of a house does not always guarantee the possession of a home, and that a house is built for the home, not the home for the house, and further, that the home exists for the family, not the family for the home. In rearing any enduring structure we must get down to a bedrock bottom, whereon the foundation may be securely laid. Sound morals, based on religious principles, and a unity of belief in those religious principles by husband and wife, is the bedrock bottom on which to lay the foundation of a home, for religious principles "is a family anchorage not on shifting sands." With religion as a basis two will not marry without love, because they will know that God demands deep and abiding love in a married pair: love that will not grow cold or weary. A hasty fancy will often prove a passion, fleeting as nightshade blooms, leaving only seed of discontent. Having discussed the moral and spiritual attitude of the wedded pair to the home, let us look at the

TEMPORAL SIDE OF HOME MAKING.

Luke, one of the writers of the gospel, said, "for which of you intending to build a tower, sitteth not down first and counteth the cost whether he have sufficient to finish it?" A young man and woman contemplating the setting up of a new home may ask, How much capital is needed. Capital is not necessarily confined to dollars and cents. The salary or income of the husband may be termed as part of the capital stock of this partnership but is largely augmented by the good health of the wife, her excellent household management, thrift, ambition and economy; all of these are capital, and without them the income of the husband, though ample, may be wasted or poorly invested with consequent poor returns.

From James J. Hill, of the Great Northern Railway system, in his article on "The material essentials of home making," we quote: "That young people should be kept from marriage because they are poor, I do not believe. If they have health, faith in each other, and capacity for useful, mutual work, marriage will prove an advancement to them and not a millstone. But it is eminently proper before this marriage takes place, while it is being prepared for, that the older folk should strongly impress upon both the girl and the young man, the value of early gaining a certain amount of material possessions. It may be said this couple should be taught the worth of soon owning and operating at least one acre of land upon which stand house and barn owned by themselves and over which no cloud of heavy, interest-bearing debt hangs. An acre of land given to proper production with proper intelligence behind the work can earn a thousand dollars a year and more."

Not all care to go "back to the soil" for a livelihood, but Mr. Hill's thought is that the girl and boy should early be taught that through owning something and making that something—say, the one acre—produce, they, later, through a home, help not only themselves but the entire community in which they live. A modest competence and comfortable assurance of sufficient for future demands can only be had by hard work, improving small opportunities, avoiding debt, and using careful economy. The wisdom of the world can not formulate more than this towards securing for present needs and provision for old age.

HOSPITALITY.

Since the home is not an end in itself but a means to an end, and that end is the development of good citizenship and Christian character, it would seem that hospitality lends largely to that broader view of home life, and is not of the indifferent things which we can do or not do as we like, but it is clearly enjoined upon us. We owe its exercise to our friends. "Be not forgetful to entertain strangers"; "Use hospitality without grudging," is biblical injunction. We have biblical example as well, in Abraham, Rebecca, Lot, Samuel, Jethro, etc. Hospitality should be according to what we have and not according to what we have not. Modern hospitality has assumed various forms. Julia McNair Wright, in her work entitled, *The Complete Home*, writes lengthily upon the ostentatious hospitality, the spasmodic hospitality, the nervous hospitality, common sense hospitality, excessive, and lastly, elegant hospitality. Ours should be that which is easy, ready, brotherly, sisterly, and offered in quiet simplicity which carries out the spirit of the gospel.

FAMILY UNITY.

Into the married life and new home is brought some important duties of both husband and wife. One of these is personal companionship—which means a union of interests,—a growth into each other's heart and life. The average husband is only too glad to find that his wife is interested in his affairs and will explain to her the principles and conduct of his business if she will only concentrate her attention upon said explanations. It is a wonderful encouragement and help to a man when he is certain of finding some one in the home with whom he can take counsel and talk matters over intelligently. It is not a true home where members of the household come and go as they please and have no common interest in each other. That which is the prosperity of one should be the prosperity of all; and the misfortune of one is the misfortune of all.

One social means of establishing and maintaining family unity is home festivals, such as the keeping of the wedding anniversary, the birthdays of near relatives, celebrating holidays with kinfolk, back to the old homestead where grandfather and grandmother began their family life. All these are ties that bind the family in those bonds of love that naught on earth can sever.

What then is so important as the right building of our earthly homes in all spiritual and practical ways? What subject so fraught with great consequences as the hearthstone? If we have ideals, let them be in this direction.

In the hands of our schoolgirls and young women are the homes of the future. It is for them to determine that out of the love-lit center the husband shall go, not with lagging step and downward look of disappointment, but full of the sweet courage and hopes that spring from the noblest human aspirations.

MRS. D. J. KRAHL.

Letter Department

INDIANAPOLIS, INDIANA.

Editors Herald: We have just moved here and I am taking this plan to find if there are any Saints here, their addresses, and if they have meeting any place. I am anxious to go to our own church once more, and have our children hear the doctrine. It has been several years since I have seen a Latter Day Saint. If I can find out where they live I will call on them, or if they see this I wish they would call on me.

I am as ever in the one faith,

LIZZIE V. TAPPAN.

405 HOLMES AVENUE.

TRIBUNE, KANSAS, October 20, 1912.

Editors Herald: I take pleasure in writing a few words to the *HERALD*. I have been very sick with typhoid fever, and for a time was not expected to live. I am now getting along very nicely, and honestly believe the good Lord brought me through. It looks like the time was very near when the Saints would be gathered back to Zion.

This is my first letter to the *HERALD*. I hope the Saints will pray for me that some day I may be gathered back to Zion. I am only eighteen years of age, and it looks as though the Lord has some use for me. I pray that the Lord will bless his Saints as he sees fit. I want to so harmonize with God that he will bless me and give me strength to endure to the end. I remain your brother in the faith,

OTIS E. BOATWRIGHT.

PARKER, SOUTH DAKOTA, October 30, 1912.

Editors Herald: I feel impressed to write a few words. I have been isolated from church for some time. I attended conference at Cherokee and was strengthened in the cause of the Master. Missionaries in the South Dakota District will be gladly cared for if coming to Parker, South Dakota. A kindly welcome is extended to all. May God's work prosper and many souls be led to the kingdom is my prayer. If there are any Saints in the vicinity of Parker please write me.

Yours for the cause of Christ,

W. W. LEONARD.

SPOKANE, WASHINGTON, October 30, 1912.

Dear Herald: We wish to locate the following members belonging to the Spokane Branch:

Frank Greenwood, Deepcreek, Washington, 1894; David H. Crockett, Latah, 1892; Tolef Tolekson, Spokane, 1896; Minnie Quinn, Independence, Missouri, 1902; Laura Nelson, Spokane, 1904; Thomas Tyler, Spokane, 1904; Peter S. Morrison, Spokane, 1909. Brother Morrison is also on the Lamoni, Iowa, Branch, 1906. He claims to have been born March 11, 1813, on Atlantic Ocean. We desire to locate him, as he is an impostor.

William C. Smith, West Bay City, Michigan, 1901; Sarah A. Johnston, Arcadia, Nebraska, 1906; James E., and Jennie Turner, Free Soil, Michigan, 1895; Bruce and Mabel Mathewson, Spokane, 1907.

Anyone knowing the address of any of the above-named members please inform

W. W. FORDHAM, *District Secretary*.

SPOKANE, WASHINGTON, South 238 Haven Street.

News from Missions

Ohio.

I will pen a few lines from the Ohio District to let you know that we are still alive in the work. We are finding plenty to do. The trouble is there are not enough missionaries in this district to fill the calls that we get for preaching. We have just come to this place to put forth an effort.

On the 23d of September we effected a new opening at McDermott, Ohio, and in company with Brother and Sister N. L. Booker, we continued the effort until October 5, when the writer went to Crabtree, Ohio, where the Saints have had a church building under construction for the last three years, and it looked as though some had given up all hope of ever seeing it completed, as no work had been done on it for a long time. Bishop Becker was at that place the same time that I was, and we both gave the Saints a boost to go ahead on the church work and complete it.

The writer stayed with them and picked up the saw and

hammer and went to work, and on the 14th I gave notice to Brethren R. C. Russell and J. A. Becker that we would have the church ready for dedication on the 20th. As R. C. Russell could not be there he gave me notice that the bishop and I could proceed with the dedication. Accordingly I wrote Brother Becker and he arrived on the 19th. On the 20th he preached the dedicatory sermon, the writer offering prayer. A large gathering was in attendance. Many baskets were brought, filled with good things and we certainly did justice to it all. We had three sermons, the bishop discoursing in the forenoon on the financial law, and in the afternoon dedicating the church, and the writer spoke in the evening to a large and attentive audience.

They have a very nice and comfortable building now in which to hold forth, and I hope they will make good use of it for the Master's cause.

With our strength and energy we shall help to bring about the redemption.

J. W. METCALF.

IRONTON, OHIO, October 3, 1912.

Jerusalem, Palestine.

Since I last wrote to your columns many radical changes have taken place in the Jerusalem Branch. Death has again entered among us and has claimed one whom we hoped would have a long life and prove useful to the work in this land; but we reverentially bow to the will of Him who doeth all things well. Brother Carr, after a severe illness, passed to the great beyond July 29. Having recovered somewhat from the first attack, he rode over with Brother Daher and myself to the Brook Cherith, on the 23d of last April, to witness the baptism of Brother Daher. Soon after this his donkey was stolen and he was obliged to walk to the different parts of the city to attend to his work. This proved too much for him, and he relapsed. After his death, several friends, e. g., Mr. Herman Past, Mr. and Mrs. Clark, Mr. Heck, American vice and deputy consul in charge, united to help Sister Carr to return with her family to the States. Through the kindness of these people, they were able to leave Jerusalem for Independence, Missouri, on September 9.

Thus the branch has lost, during the short period of its existence, five members; two by death, and three by removal. In a branch so small, this is a big item. Against this loss we have gained three by baptism. One I have already mentioned, the other two were baptized in the Jordan River, on July 6. At this time of the year the hotels at Jericho are closed; so Brother Solomon Njeim went to the patriarch of the Greek Church here and obtained permission for us to stay at the Greek convent near the Dead Sea, on the outgoing trip, and in another near the river on our return. So, having hired a carriage, Brother Roos, Sister Solomon Njeim, Sister Lulu Njeim, Sister Jenkins, and myself, left Jerusalem on the afternoon of the 5th, so we would reach the Jordan Valley after sunset to avoid the oppressive heat. Experience afterward taught us the wisdom of this; for as we were "going down to Jericho," it seemed as if we were going into a furnace heated seven times. We could hardly breathe. And it seems to me that in the days of Sodom and Gomorrah this region was not as hot as it is now; else Lot would not have chosen it as his home.

As the hotels at Jericho were closed, we turned off the Jericho road to the right and drove over the sandy plain toward the Dead Sea; probably over the same path that Lot and his company took when he "journeyed east" from Bethel, "and pitched his tent toward Sodom." Arriving at the convent at a little after eight o'clock, we were ushered into an upper room, and soon after sat down to a good supper. The western horizon presented a most beautiful sight. The color of the sandy peaks of the Judean mountains seemed to blend so

nicely with the ruddy glow of the sky, which continued for quite a long time after the sun had disappeared behind Mizpeh and Gibeon. Shortly after supper we retired, but the night was altogether too hot for rest. We could not sleep.

Early the next morning we continued our journey to the northern shore of the Dead Sea, which we reached in about an hour. Here we took a little rest. Extended before us like a sheet of glass, excepting for a few ripples near the shore, lay the still waters of the Dead Sea, the mountains of Judea on the right, and those of Moab on the left, dipping into its bosom. Nature seemed robed in somber beauty.

Leaving the shore of the salt sea, we drove on to the Jordan, and finally reaching its banks, were ushered into an inclosure in which stood an improvised hut. It was the rendezvous of monks and others from the convents. There were two boats on the river, moored to the trees on its banks. We were told that there was a place higher up where baptism could be performed, and two of the men offered to row us to the place for four francs (seventy-five cents). Having agreed on the price, we were soon on the river, and after a while came to the appointed spot. We opened the service by singing,

"Behold the Lamb of God
In his divine array,
Go down into the flood,
His Father to obey.
In Jordan's stream to be baptized,
Though by a carnal world despised," etc.

The service over, we entered the boat again and were soon back in the inclosure, where we enjoyed our breakfast at a little after nine a. m. Old Sol had appeared above the mountains of Moab and Gilead some time before, and now his burning rays were making it altogether too uncomfortable for us. While on the river we had been protected from the scorching heat, sometimes by the towering cliff on the Moabite side, and at other times by the overhanging trees along its banks. There was none of the somber aspect along the river. It is a narrow strip of living verdure, delightful to behold.

After breakfasting we hastened away to another Greek convent, which was not very far distant, to escape the sweltering heat. It did not take long to reach there. We were admitted into another upper room, where we felt much more comfortable. We rested here until about 2.30 in the afternoon. We should not have started so soon, but the driver wanted to rest and feed his horses at Riha (or Jericho) before taking the Jordan hills. There was quite a strong breeze; but it was almost burning hot. Some of our company wished there were no breeze; nevertheless it was our salvation. We took a long rest at Jericho; but were too glad to keep under cover to go out sight-seeing. Though the village bears the name of Jericho, it is likely the site of ancient Gilgal, if we may accept the testimony of Josephus, and I do not see why we should not. He says: "So the Hebrews went on farther, [from the Jordan River] fifty furlongs, and pitched their camp at the distance of ten furlongs from Jericho."—Antiquities, book 5, chapter 1, paragraph 4. Modern Jericho is about this distance from both ancient Jericho and that of the time of our Savior. It is also a little over six miles from the river, so that if Josephus is correct, Gilgal must have been on or near the site of modern Jericho.

Late in the evening we left Jericho and were soon climbing the brow of the steep hill on the south of, and overlooking the Valley of Achor, where Achan was stoned to death after the futile attempt of the detachment sent from Gilgal to take Ai. The road follows the valley for some distance and then strikes out to the left, winding around one hill and then another, until it finally takes a comparatively straight course to the top of the hill, on which, about twenty years ago, the Khan

Hadrur, or as we call it the "Samaritan Inn," was built. This is about half way between Jerusalem and Jericho, and a dreary place it is! Fit abode for thieves and robbers. The government has now placed soldiers on a high peak commanding a good view of the road for several miles, so that to-day the road to Jericho is not quite as dangerous as in years gone by.

We stopped an hour at the khan and had supper. At about nine p. m. we resumed our journey. It was now dark, but ere long the moon appeared, and the journey through the wilderness was made a little more pleasant. At midnight we were home again, and being tired, hastened to rest, heartily concurring with the sentiment, "There is no place like home."

On Sunday afternoon we had sacrament; being the first Sunday in the month. Sister Salime Njeim and Brother Frederick L. Roos were confirmed. The Spirit was present, and we all rejoiced. Brother and Sister Solomon Njeim's daughter Olinda had also applied for baptism; but on account of some religious agitation at her school, Brother Solomon deemed it best not to have her baptized, lest they would turn her out of school. There are many here whose attention has been drawn to the work, and who in all probability would be glad to obey. But there is no religious liberty. The principle, "They can neither buy nor sell except they have the mark of the beast," though a little modified, is carried into effect. The people are more or less dependent on the missions for their daily bread, and instead of their rendering the missionary financial aid, he has to help them; and they expect it, too.

On the 8th of last January we organized a Sunday school here. Sister Lulu Njeim was elected superintendent, and was reelected at the last semiannual business meeting. Both she and her sister, Olinda, are promising young sisters.

October 6 Brother Solomon Njeim was ordained to the office of teacher. He has offered a few remarks in Arabic at the beginning of the services once or twice since. I think he is the first Arab brother in this country who has held an office in the church. He has been blind now for several years, owing to a cataract in the eyes. Has tried several remedies, but, seemingly, to little or no effect.

We are trying to start a good library here, and we shall be thankful to any of the Saints who may be able to help us along this line. We are fairly well supplied with Hymnals and Zion's Praises. We need copies of Book of Mormon in English and German. We also need to have the Voice of Warning and a few other tracts translated into Arabic. But just now we are financially handicapped.

It seems the Turkish Government is hard pressed. People are being forced into the army from all parts of the empire. Several companies left Jerusalem last week for Haifa, overland, because they could not embark for Constantinople from Jaffa. They could go by train from Haifa. It is said that the "bear" is trying to get his paw on the Dardenelles. Perhaps it sounds less daring to say Dardenelles than Constantinople. The "lion" has gently put his paw on Egypt, and regards with a covetous eye both Palestine and the Dardenelles. However, if Russia is the Gog and Magog of Ezekiel, it is likely she will possess herself of Constantinople. Be that as it may, conditions here are getting serious, and even the Mohammedan natives are wishing Great Britain would take possession. I was talking yesterday to one of the business men of the city; he said he did not know what day he would have to go. "Oh," he continued, "the way things are going here now is sickening; one's business is actually being destroyed. I wish Great Britain would step in here and take hold." This man was a native, and though a man of business, he voiced the sentiments of even the fellaheen. The government has not even a semblance of an equitable system of taxation. For instance, if a fellah (peasant, or tiller of the

soil and carrier of heavy burdens, etc.) has a fruit tree in his garden, the collector goes around, and after examining the tree, he says, "You have to pay so much on this," the fellah has no alternative. He pays the sum named. But when he sells his fruit he finds that the price obtained does not nearly cover the tax; so the fellah concludes he can make more out of the tree by selling it for firewood than he can from its fruit. Thus the land is devastated of its trees.

We have not had any rain yet this fall. Indeed, it has been quite hot. To-day, however, it is a little cooler, and we may have rain now at any time.

Ever praying for the welfare of Zion and the spread of the gospel among the nations of the earth, as ever,

Your brother in Christ,

REES JENKINS.

OCTOBER 15, 1912.

Miscellaneous Department

Conference Minutes.

SOUTHERN WISCONSIN.—Conference of the Southern Wisconsin District convened with the Madison, Wisconsin, Branch, November 2 and 3, 1912, District President W. A. McDowell and Apostle F. A. Smith in charge. Branches reporting: Madison, Janesville, Buckwheat Ridge, Flora Fountain, Wheatville, East Delavan. Bishop's agent's report showed a balance on hand of \$80.31; receipts from all sources \$787.87; total \$818.18 total disbursements \$791; balance on hand \$27.18. Missionaries present at the conference: F. A. Smith, W. A. McDowell, and E. J. Goodenough. Conference adjourned to meet at call of district president, in June, 1913. B. C. Flint, district secretary.

FAR WEST.—Conference convened with the Alma Branch, at Lexington Junction, Missouri, October 19 and 20, 1912. B. J. Dice, D. E. Powell, and E. L. Henson were chosen to preside, Charles P. Paul, S. J. Hines, and A. A. Richardson acted as secretaries. The following branch presidents submitted ministerial reports: V. M. Goodrich, First Saint Joseph; W. P. Pickering, Third Saint Joseph; J. L. Bear, jr., Second Saint Joseph; T. T. Hinderks, German Stewartsville; S. H. Simmons, Far West; B. R. Constance, Delano; L. F. Ferguson, Alma; S. J. Hines, Pleasant Grove; G. W. Mauzey, Edgerton Junction; A. Saint Lewis, Stewartsville; J. C. Elvert, Cameron; A. J. Seely, Kingston; Coleman Snider, Oak Dale; John Piepergerdes, Dekalb. Bishop's agent, Charles P. Paul, made a full report for eight months. The chairman appointed V. M. Goodrich, S. H. Simmons, and L. F. Ferguson as auditing committee. This committee reported the reports and accounts to be correct. Report adopted. The balance on hand was \$286.17. B. J. Dice, treasurer of the district, reported balance on hand October 19, 1912, \$7.11. Branch statistical reports: German Stewartsville 81, loss 1; Delano 52, gain 3; Edgerton Junction 50; Stewartsville 232, gain 3; Oak Dale 55, gain 6; Dekalb 53, gain 1; Alma 52, gain 3; Cameron 145, gain 7; Kingston 81, loss 2; Pleasant Grove 75; First Saint Joseph 575, gain 1; Second Saint Joseph 141, gain 4; Third Saint Joseph 107, gain 5; Far West 39, loss 7. The Far West Quorum of Elders, including Northeastern Kansas, Northeastern Missouri, Far West, and Nodaway districts, reported by W. S. Hodson, the quorum president. Since last report 13 elders reported having preached 60 discourses, baptized 2, confirmed 2, administered to 228, blessed 5 children, married 3 couples. W. S. Hodson, quorum secretary-treasurer, reported a balance on hand of \$3.10. Samuel H. Simmons, superintendent of the district Sunday school association, reported. Motion prevailed that the district president and secretary appoint two-day meetings in branches where requested. Preaching by J. S. Roth, E. L. Henson, V. M. Goodrich. Adjourned to meet with the Second Saint Joseph Branch, February 22 and 23, 1913.

NODAWAY.—Conference convened in Guilford, Missouri, October 19, 1912. T. A. Ivie, district president, assisted by Peter Anderson, presided over the conference. W. B. Torrance acted as secretary; W. T. Ross as chorister; Sister W. T. Ross as organist. Statistical reports showed: Bedison 70, loss 2; Guilford 98, gain 2; Ross Grove 50, gain 1; Sweet Home 46. By motion, the rule of voting by delegate was suspended and all given voice and vote during the conference. Bishop's agent, W. B. Torrance, reported as follows:

CONTENTS

EDITORIAL:

The Gathering, Part II - - - - 1189

The Deification of Humanity - - - - 1191

Notes and Comments - - - - 1093

ORIGINAL ARTICLES:

Character Building, Sermon by George H. Wixom 1094

Evolution, by C. Scott - - - - 1097

OF GENERAL INTEREST - - - - 1101

MOTHERS' HOME COLUMN - - - - 1106

Mrs. D. J. Krahl. - - - -

LETTER DEPARTMENT - - - - 1107

Lizzie V. Tappan—Otis E. Boatwright—W. W. Leonard—W. W. Fordham.

NEWS FROM MISSIONS - - - - 1107

J. W. Metcalf—Rees Jenkins.

MISCELLANEOUS DEPARTMENT - - - - 1109

THE SAINTS' HERALD

ESTABLISHED 1860.

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On hand May 31, 1912, \$154.50; received since, \$601.50; total, \$756; expended, \$570; balance due church October 19, 1912, \$186. District treasurer, W. B. Torrance, reported thirty-six cents on hand. Committee composed of district president and bishop's agent on sale of Rising Hope church property reported through T. A. Ivie that the deal had been closed. Brother Hailey had received his deed. The chairs had been sold for \$11.15. There had been collected \$9.64 and there was \$1.50 yet to be collected. By motion the report was accepted and the committee discharged. By motion the \$9.65 was turned over to the treasurer and he authorized to defray the expenses of the visiting missionaries from the district funds. E. S. Fannon reported verbally as district historian. Priesthood reporting were C. E. Willey, E. S. Fannon, R. Sorensen, W. B. Torrance, W. T. Ross. W. T. Ross, district musical director, reported that he had labored to awaken the dominant and latent talent of music in the district. Motion carried that the district president be authorized to procure blanks on which the local priesthood should report. Moved that we adopt the system of reporting that requires the local priesthood to report to their respective branch president and the branch presidents to the conference. The resolution filed at our district conference in June, for consideration at this conference, viz, "that we do away with the delegate system in our district conferences," was taken up and passed. The district president called upon the following brethren for speeches. The following spoke: W. T. Ross, I. N. Roberts, Peter Anderson. It was moved that the district president appoint a person in each branch to take up a collection and forward the same to the district treasurer, and he be authorized to buy Brother Willey a new suit of clothes. This was amended to read that the bishop's agent take up this matter with the Bishop that he may supply the brother with clothes. Motion as amended carried. The auditing committee reported the bishop's agent's books and reports as being correct. Preaching was done during the conference by Peter Anderson, I. N. Roberts, C. E. Willey, A. E. McCord. Four were baptized Sunday afternoon by W. B. Torrance, and confirmed at the evening service by I. N. Roberts and C. E. Willey. One baby was blessed, and a collection of \$7.40 taken at the 11 o'clock service to replenish the district treasury. Conference adjourned to meet at the union church, Bedison Branch, February 22, 1913. W. B. Torrance, secretary.

Convention Minutes.

The Clinton district associations of the Sunday school and Religio met at Mapleton, Kansas, October 18, 1912, at 10 a. m. and 2.30 p. m. respectively, and transacted the regular business of the convention. J. F. Curtis presided over the conventions. October 21, at 10 a. m., an institute session was conducted by Mrs. Mina Kearney, of the different auxiliaries of the district; discussing the object of the Sunday school, Religio, Woman's Auxiliary, and the musical association. The standard of excellence was presented by Amos T. Higdon. A debate occurred between Everett Hughes and Elva Raviell; subject: Resolved, That the Book of Mormon is of more importance in the accomplishment of the latter day work than the Doctrine and Covenants. Lee Quick gave a talk on distribution of literature. Great interest was shown in all of the work. Zora Lowe, secretary.

Conference Notices.

Spokane district conference will be held in Saints' chapel, corner Smith Street and Third Avenue, Spokane, Washington, December 14, 10 a. m. Secretaries will take notice. All elders and priests laboring in the district are required to make a written report to conference. These reports should be in secretary's hands a week prior to conference. All visiting members will be cared for. Come and get acquainted, and enjoy the meetings. William Johnson of Seattle, will be with us; nothing preventing. There is some important business to come before conference. We need your support. Don't forget the Sunday school convention the 18th, 10 a. m. W. W. Fordham, South 238 Haven Street, secretary; Oscar Case, East 2723 Fourth Avenue.

Southern Nebraska district conference will convene with the Nebraska City Branch, January 18 and 19, 1913. All the Saints of the district are invited to attend. Bring all reports with you, or send them to H. A. Higgins, Nebraska City, Nebraska. Don't forget to bring the good Spirit with you. W. M. Self, district president, Nebraska City, Nebraska.

The regular annual convention of the New York and Philadelphia district Sunday school association will be held at the Saints' church, Park Place and Schenectady Avenue, Brooklyn, New York, November 30, at 4 p. m. Members of the district are urged to be present. Visitors are welcome. John Zimmermann, district secretary.

Convention Notice.

The Nodaway district Sunday school association will meet at the Union Church, near Bedison, November 23, at 2 o'clock, continuing over Sunday. Alma Nelson, secretary.

Died.

KLEMM.—Brother Reinhart Friedrich Klemm died at McLoud, Oklahoma, October 29, 1912. He was born May 2, 1856, at Frieberg, county of Sachsen, Germany. Came to America in 1879; married to Augusta Pauline Gersler, December 25, 1887. Ten children were born to them—four sons, six daughters. Three sons and three daughters survive him also his wife. He united with the church in 1896 under the ministry of R. M. Maloney and has continued faithful unto the end. A large gathering of his neighbors were at the bier with tokens of respect and kindness, giving evidence of the place and esteem our brother held in the hearts of his fellow men. Funeral sermon by J. E. Yates.

STEVENSON.—Estella Margaret Stevenson, youngest daughter of Thomas and Agnes Stevenson, born March 7, 1887, in Rock Creek Township, Hancock County, Illinois; died October 25, 1912, at the old home place where her residence has always been. On March 7, 1908, she was married to Guilford A. Head. To them were born a daughter, Kathryn Agnes, and a baby boy who died in infancy. Stella was a good, kind girl, a wife and mother who cherished high ideals of a home. She will be greatly missed. All respected her for her amiable and cheerful disposition. She leaves husband and little daughter four years old; her father, and only sister, Florence, beside many other relatives, and a host of friends to mourn.

"Charity begins at home and often ruins its health by staying there too much."

We live in deeds, not years; in thoughts, not breaths; In feelings, not in figures on a dial.

We should count time by heartthrobs. He most lives Who thinks most, feels the noblest, acts the best.

—Philip James Bailey.

How many think they've won success who merely didn't fail! How many people think they're good because they've done no crime;

How many who're untempted think their virtue is sublime— And that they'll land in heaven because they didn't land in jail!

—Life.

Angels like to visit in the home where Christ is loved.

If sheeplike we follow the teachings of Ruskin, or of the Church or the Fabian Society, or the Pre-Raphaelites of the Yellow Press, where, then, is our own idea, selected by ourselves?—George Bourne.

I repeat . . . that all power is a trust; that we are accountable for its exercise; that from the people and for the people all springs and all must exist.—Benjamin Disraeli.

My project may deceive me,
But my intents are fixed and will not leave me.
—All's Well That Ends Well.

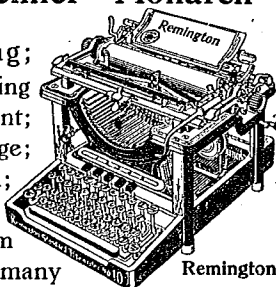
True happiness consists not in the multitude of friends, but in the worth and choice.—Ben Jonson.

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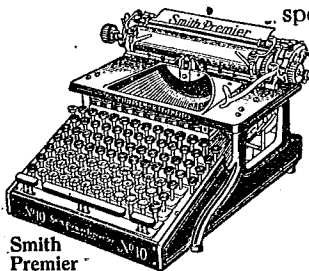
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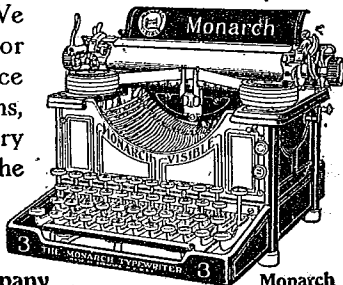
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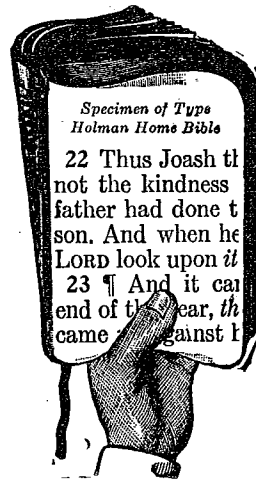
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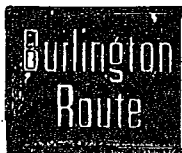
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



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

VOLUME 59

LAMONI, IOWA, NOVEMBER 20, 1912

NUMBER 47

Editorial

LIBERTY, EQUALITY, FRATERNITY.

IDEALS THAT CAN BE REALIZED ONLY IN CHRIST'S KINGDOM.

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. . . . And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.—Isaiah 11.

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there is no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—Isaiah 9.

The great watchwords of the French Revolution were, "Liberty, Equality, Fraternity." But after the long and bloody struggle was over, the people had only partially achieved their ideals. They were only partially free; and equality and fraternity were still principles to dream about. And that has been the history of every effort of humanity to achieve these great ideals.

On this subject a certain historian says: "The conception of equality by a Frenchman of to-day falls very short of the doctrine as professed in the early days of the great revolution. . . . Fraternity has long ceased to have any meaning. . . . Personal liberty is by no means sacred, and freedom of speech only exists at the pleasure of the state authorities."—The French People, by Hassall, 1901, p. 370.

They came far short of realizing the full promise of their great slogan: "Liberty, equality, fraternity." They secured political liberty, with reservations. Equality exists only among groups of persons of the same class, as it always did. Fraternity is limited

to cliques and clans, as it is everywhere in the world.

There is no kingdom or republic or nation of any description on the earth where these principles are fully developed. There never can be one under merely human administration. No man-made system can ever realize these ideals. They must be realized in the kingdom of heaven on earth, under divine direction, and will have their complete development when Christ reigns in person. The church, under the leadership of the great Prince of Peace, is on the right road to their achievement. All others are pursuing a policy that must come a long way short of complete success.

Freedom.—Jesus said, "Ye shall know the truth, and the truth shall make you free." He stated a fact. Without complete knowledge of truth, absolute freedom is impossible. Freedom to-day among all worldly people is only relative. Political freedom may prevail for a time in a nation where many, perhaps a majority of the people are not free in other senses. They may be slaves to evil habits, and adverse environments and conditions, not to mention ignorance, superstition, prejudice, and atheism. They may boast with the Jews, who mocked Jesus, and declared they had never been in bondage to any man, but the boast is a hollow sham.

Jesus said, "Ye shall know the truth, and the truth shall make you free." He also said that his Spirit would guide into all truth, and that the world could not receive or know that Spirit. How futile then, for anyone who believes Jesus, to expect complete freedom to obtain among any nation or class of worldly men and women, who do not have the Spirit and do not know God or care to know him.

The logic of this statement is unavoidable. Men shall know the truth, and the truth shall make them free. The Holy Spirit shall be the guide into all truth. The world can not receive or know the Holy Spirit, as a permanent guide. Or to reverse the statement: The world can not receive the Holy Spirit (so long as God's plan is rejected). Without the Spirit absolute truth can not be discovered. Without truth men can not be absolutely free. Freedom must remain relative and quantitative.

Equality and Fraternity.—God says, "You must be equal in temporal things." He was talking to

the *church*, not to the *world*, for equality can not obtain in the world. He said, "You must be one, or you are not mine." He was talking to *his own people*, not to the *world*, for the world can not be one. Jesus prayed that his disciples might be one, and added in that connection, "I pray not for the world." He knew that fraternity could not obtain in the world.

In the world there are all kinds of people. There are some good, pure, honest, industrious, frugal, law-abiding men and women. Mingled with them are vile, dishonest, lazy, intemperate, extravagant, God-defying men and women in abundance. Can these people be equal? Can these people be brothers? Has light fellowship with darkness? Shall purity strike hands with corruption and say, "We are one! We are brothers!" Can the believer be yoked with the blasphemous agnostic?

Yet that is the task that confronts any nation, any community, and system that attempts to realize liberty, equality, and fraternity outside of gospel administration, without recognizing Jesus as their leader and commander, and the revelations of God as their law, and the Holy Spirit as their Guide.

Let not the Saints be troubled. The church is on the right road. There is no other road that leads to the ideal of humanity.

It is the old trail, by way of the cross to the crown. The multitudes do not go that way; but it leads to that divinely established kingdom foreshadowed in the scriptural reading at the beginning of this editorial, in which Jesus shall reign as Lawgiver, and perfect justice and equity shall prevail.

"Do not fear to follow, where God leads the way."

ELBERT A. SMITH.

THE TOLL THAT THE WORLD TAKES FROM ZION.

TWO CLASSES; TO WHICH DO YOU BELONG?

The Saints love to sing about the joys that will be ours, "when we gather home to Zion." But just at present Zion seems to be a testing place for those who gather. And we know not how long that will continue to be the rule. Zion is a sort of melting pot where God refines the gold that is in us—if we have any in our characters.

Those who gather to Zion, or the stakes of Zion, will find there two classes of people: Those who are overcoming the world, and those who are being overcome by the world. If they join the latter class what will it profit them to go to Zion? If they join the former class they may perchance have an uphill road of sacrifice for a time, and may become discouraged and dissatisfied by reason of the conduct of some who are permitting the world to overcome them. It seems to be the rule that those who move to Independence or Lamoni, or other places in the regions round about, pass through their period of trial.

Some endure and become useful and happy members of the community; others become dissatisfied, and either move away, or remain to complain and find fault.

We have watched with concern the moral and spiritual decline of those who are permitting the world to overcome. By degrees they drift into worldliness. They come to spend all of their surplus money, that should go to help redeem Zion, for luxuries, or for fancied necessities that others do without very well. They permit theaters, card parties, joy rides, and the social whirl to absorb all of their spare time and energy, and to sap their spirituality to its exhaustion. We have watched this decline in individuals with deep concern, and have wished to God that there were some way to stop this insidious undermining of the church.

But we have reached the conclusion that it is inevitable. This is the toll that the world takes from the church, and no doubt will continue to take for some time to come. These are the weak, the unstable, the indifferent, those who do not care to overcome. They "go out from us because they are not of us." God will stand by the man who makes a fight, and desires to win; but not by the man who does not care.

So, while we must do all that can be done to reclaim the worthy, we must not become discouraged because we see the world collecting its toll. This has been the experience of the church in all ages. Jesus had that experience: "From that time many of his disciples went back, and walked no more with him." Jesus embodied his observation in the parable of the sower: "The care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

The hope of Zion is in the other class. For there is a class of Saints in Zion who are becoming more spiritual, humble, diligent, and consecrated. They are overcoming the world. The Lord is blessing them in many ways. We believe that this class can be found in any of the stakes or branches of Zion. We should join forces with this class. We should help them. We do not need to look all of the time at the other class and become pessimistic and sour. The man who does that, paradoxical though it may seem, is joining the class that he abhors,—that is, he is permitting the world to overcome him in that way. One who becomes thoroughly soured and "cranky" from observing the faults of others is of little further use in Zion. He has not the spirit that will redeem Zion. Without charity we can do nothing, is an old and a wise philosophy.

You who contemplate gathering to Zion should decide before you go which class you will join. Have you backbone enough to stand up and make a fight for righteousness? Or are you looking for the downy beds of ease?

If you prefer to join this class that is being over-

come by the world, why go to Zion at all? You can enjoy the world where you are just as well as in Zion. And if you stay where you are you will not be in the way of the builders. We may as well face the matter with a candid eye. If, however, you choose to join the class that is overcoming the world, then go on and work, and enjoy the work. The example of others need not discourage you.

The class that is overcoming the world will finally compose the redeemed kingdom of God on earth, in which liberty, equality, and brotherhood will prevail. Those elements that will not fuse in such an organization will be burned out or cast out. This selective process is the point of superiority that Zion has over the world. In the world the effort is made to fuse all classes, good and bad, into a brotherhood. It can not be done. But in due time all things that offend and injure will be plucked out of Zion, by One wiser and greater than man.

The principle of regeneration will change the weakest and most degraded into fit subjects for the kingdom, if they are willing to have it so. Those who choose to resist this process, by virtue of their free agency, may do so, but must submit to being removed from the body with which they are not willing to blend, and to the laws of which they will not submit.

The cause of Zion is onward. The hope of Zion is in those who are faithful and obedient, the spiritually minded, those who are overcoming the world. Do not hesitate to join with this class and give your unreserved efforts to the support of the work. "To him that overcometh will I give to eat of the hidden manna."

ELBERT A. SMITH.

PRESIDENT SMITH'S EIGHTIETH BIRTHDAY.

The Senior Editor takes pleasure in acknowledging having been permitted to enjoy a particularly pleasing reception at his home, 1214 West Short Street, where on the afternoon and evening of November 6, just past, he was privileged to meet and shake hands with some nine hundred of the members of the church, accompanied by several friends of the members of the church.

The Editor took considerable thought upon the matter and finally decided to ask the stake authorities to give notice that he would be pleased to meet the Saints who might choose to call between the hours of five and eight in the afternoon for the purpose of giving a passing greeting upon that occasion, and these brethren, the authorities of the branch and stake, had charge of the reception.

During the day, including occasional callers and the members of his own family, there were counted in the line that passed something like nine hundred persons, ranging from small children to veteran heads of families.

We take this occasion of expressing our thanks that we were permitted to greet so many under such circumstances; and to those abroad the Editor extends his hand of fellowship, hoping that should other birthdays be accounted us in the future, we may be able still to retain the confidence and trust of the Saints everywhere. Our prayer has been and shall be for wisdom and direction of our thoughts and our efforts in the ways we should go, that we may still be of what service our strength will permit, during the time we may be permitted to serve.

We trust that we shall still have confidence in God and in those whom he has chosen to carry on the work, both of the church and of the State. We shall pray for the success of the honest in heart everywhere.

NEW CATALOGUE.

The Business Manager wishes to announce that an entirely new catalogue of Herald Office books and publications of all kinds has been issued, and copies will be sent to anybody upon application. All parties interested should get the new price list, because there are numerous changes in items and several in the list prices of goods. A mailing card to the Business Manager will secure a copy of this revised price list.

EASILY CLASSIFIED.

R. B. Neal's "Sword of Laban" Leaflet number 9 is entitled, "Mother Lucy's" Book. The following are extracts from this leaflet:

We knew of it early in our anti-Mormon fight. Tried; in vain, for years, to get hold of a copy. At last success crowned our efforts. By paying "a good big price," we secured a copy. Here is a copy of the title-page:

BIOGRAPHICAL SKETCHES

of

JOSEPH SMITH

the

PROPHET

and his

PROGENITORS FOR MANY GENERATIONS.

By

LUCY SMITH,

Mother of the Prophet,

Plano, Illinois.

PUBLISHED BY THE REORGANIZED CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS.

1880.

Here is a very important fact I quote from the "Preface," page 4:

"Soon after its publication, and after a large number was sold, Brigham Young, under the plea that it was a false history, and would do mischief, ORDERED ITS SUPPRESSION; the Saints were counseled to give them up, either freely, or in exchange for other works of the church, *that they might be destroyed*. Under this order large numbers were destroyed, few being preserved, some of which fell into the hands of those now with the Reorganization."

The opposition of Brigham Young had the effect, of course,

of strengthening the "Josephites" in their determination to preserve and publish the book. By some means a man has to pay from five to ten times the worth, or price, of the book now to get a copy from them. Why is this thus? Why don't they list and advertise the book now with their other publications? They are practically doing what Brigham Young wanted done. They are not consistent. . . .

The "Josephites" are not consistent. Though they republished it, they have no copies advertised for sale, and their leaders demand from five to ten times the cost or published price of the book for a copy when one can be located. We have never been able to locate but two copies. We now have one of those.

Since it is a well-known fact that this book has been on sale by the Herald Publishing House for years, except for an occasional brief period when editions were exhausted, and advertised by catalogue and in the HERALD for years at seventy-five cents per copy, it is a simple proposition to classify R. B. Neal and place him where he belongs. With reasonable beings further notice of R. B. Neal is unnecessary. His mendacity is so apparent that it discredits not only leaflet number 9, but everything he does. It is only for the benefit of those who have not yet "found him out" that we notice him at all.

I. A. SMITH.

WORTH NOTING.

The Historical Department of Iowa issues a quarterly magazine called *Annals of Iowa*. Mr. J. P. Cruikshank has an article in the last issue of this magazine on the subject of "Historic sites to be submerged" when the dam across the Mississippi River at Keokuk is completed.

Among other and numerous places mentioned is Nauvoo as follows:

The Mormon occupation of Nauvoo, Illinois, opposite Montrose, from 1840 to 1846, inclusive. This sect was led by Joseph Smith, the prophet, who caused to be erected the Mormon Temple, costing nearly one million dollars. The style of architecture was unique and not classical, but original in design. The prophet was assassinated while in jail at Carthage and his followers were practically expelled from Nauvoo and the temple destroyed in 1846.

In the same block with the old Smith homestead, fronting on the river, at Nauvoo, is the Smith family cemetery. Here lie the remains of the only wife of the prophet, in a brick vault surmounted by a marble slab and almost hidden by shrubbery, vines and weeds. The prophet and his brother Hyrum are also buried here, but the exact spots are only known to the Mormon dignitaries, who have purchased the block embracing the Smith home and the cemetery, and are now actively engaged in raising a fund of twenty thousand dollars for an appropriate monument to mark the holy shrine. None of these Mormon landmarks will be affected by the flood.

NOTES AND COMMENTS.

MORMON STUDENTS IN GERMANY.—The following press item shows how far Germany is going to prevent the growth of Mormonism in that country.

"FIVE MORMON STUDENTS MUST QUIT PRUSSIA.

"BERLIN, October 31.—Five Mormon students at the Academy of Sociology and Commercial Science at Frankfort-on-the-Main, citizens of the United States, to-day have notice of expulsion from the authorities.

"They are ordered to leave Prussia within five days."

PRAYERS ASKED.—By card from Brother Alvin Knisley, which comes too late for use in regular column, we are apprised of the dangerous sickness of his companion. Prayers of the Saints are earnestly requested, and especial request being made to Brother Knisley's quorum.

In change of personal attitude from passive indifference to active effort lies the whole solution of the temperance question.—Frances E. Willard.

"Kindness is catching, and if you go around with a thoroughly developed case your neighbors will be sure to get it. Be kind, one to another."

Hymns and Poems

Selected and Original

To-day.

I know not how or why or when
The curtains dark will part for me,
To pass me through from now to then
To distant shores man may not see.
But this I know, as my days bring
The varied tasks for me to do,
My duty is to work and sing,
And thank God he permits me to.

I may not know just how or why
My lot is cast in humble place;
Nor fully understand why I
Am not a leader in life's race.
But this I know and understand:
Each task that's given me to do,
That task I'll do with willing hand,
And thank God he permits me to.

I need not know the how or why;
'Tis best I do not know the when,
Else I might falter when the sky
Is dark with doubts and fears of men.
I only need to know my task
Is fitted for my hands to do;
And for the doing strength I'll ask,
And thank God he permits me to.

Teach me just how to live to-day
That I may best serve fellow men.
Let me make smooth a bit of way
My comrades walk—do this, and then
I'll be content in humble lot
At lowly tasks to toil and plod;
Each eve the cares of day forgot—
And leave to-morrow unto God.—Selected.

Original Articles

CHRISTMAS.

EDITOR'S NOTE.—*Personally we see no harm in observing Christmas Day, if it is observed properly. It may not be the exact day of Christ's birth; but so long as the exact day is not known, this day will do as well as any to observe in remembrance of his advent into the world. The little home gatherings, the little, inexpensive gifts to children, that make them so happy, constitute some of the most tender memories in later years. But as Christmas is observed by many families to-day the whole affair becomes a burden. The expense is enormous, and the amount of labor entailed causes weariness of body and spirit. The matter of giving presents is carried to an absurd extreme; the giving becomes a tribute, that one feels must be paid. So the thoughts presented by the writer of the following article may be timely. How much better for the Saints to cut down this fearful expense and turn the money thus saved to more consecrated purposes. Thousands of dollars are spent by persons who do not wish to spend them, for the purpose of buying useless presents to give to people who do not need them and will not care for them or put them to any practical use. Why not make a change this year?*

Now that the season of rejoicing known as Christmas draws near, in the words of the Master I say unto you, "Come now, and let us reason together."

What is Christmas?

Briefly defined, the word *Christmas* means *Christ festival*.

Whence came this festival?

Let us glance at history for an answer to this question.

We find that Saint Augustine, the very eminent Christian father, who lived 354 to 430 A. D., in his writings toward the close of his life deemed Christmas of later origin and lesser authority than the festivals of Easter, Ascension, and Whitsuntide, or the fast of Good Friday. When the first efforts were made to fix the period of the year when the advent took place there were—as we learn from Clement of Alexandria,—advocates for the 20th of May, also the 20th and 21st of April. Oriental Christians generally were of the opinion that both the birth and the baptism of Jesus took place on the 6th of January. Julian I, bishop of Rome from A. D. 337 to 352, contended for the 25th of December, a view to which the eastern churches finally agreed.

Now, we see, from the above facts, that there were several dates submitted before a decision was reached, and December 25 was selected largely because it afforded a substitute to the various heathen nations lately become Christian—who had observed a festival of rejoicing that the shortest day of the year had passed; besides spanning over the great interval between Whitsuntide of the one year and Good Friday of the next. This festival being thus designed mainly to satisfy the Christian (heathens), its purity became sullied almost at the first by revelry, which crept into it from the pagan rites they had formerly observed.

From that already written we see that Christmas was not observed till the third century A. D., the church during these centuries not observing this festival.

In no place, so far as I can find, have the Saints received any instruction to meet except for high and holy purposes; to exhort one another, to pray, to fast, to make offerings, and to learn God's will. In Hebrews 10:25 is found an instance in Scripture, and in latter day instruction the following instance is cited: Section 85, paragraph 20, Doctrine and Covenants.

It is quite evident that Christmas is of human origin; surely no divine authority is quoted for its observance.

Are we as Latter Day Saints going to continue to build upon that which comes from man, or upon that which comes from God?

Christ said: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. . . . And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

Now this "rock" can be interpreted in two ways, as I heard in a recent sermon. One is, that the confession that "Jesus is the Christ, the Son of the living God," is the rock, the other is that upon that which cometh from God and not from man I will build my church. We are not led astray by either interpretation. If the latter is correct, we as Latter Day Saints should carefully distinguish between man's and God's commands and instructions.

Let us consider our Christmas shopping this season and ask ourselves the questions: Is God pleased with what I am doing? Am I doing right to honor this man-made custom and give to those who need not, while the call has been sent forth that the poor and the helpless in our blessed faith are in dire need of immediate aid, and unless financed by some wealthy Saints, are liable to continue to call upon us for aid? Am I doing right?

Are we receiving and giving valuable gifts when the money that purchased them should have gone to relieve the poor and the needy? Where then is to be our reward?

Paul, speaking to the elders said: "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Here is an admonition to support the weak, not to give to those who are in a position to support themselves.

"The kingdom of heaven is like unto a man who is an householder which bringeth forth out of his treasure things new and old."

We have now considered the advice given the

saints in olden times; let us examine the new, the revelation of our age, for the kingdom of God as we view it contains both old and new revelation.

Turning to Doctrine and Covenants 42: 8 we read: "If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor," etc.; and again in 52: 4 we are admonished to remember the poor and the needy, the sick and the afflicted.

Let us therefore take care that whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Shall we consider the things God has told us to consider, and try and view this matter right? See if Mabel, Ruth, Jack, and Harry are not willing to give their share of this year and successive years' Christmas joys to the orphan when the truth has been preached unto them,—and they should have the truth of the matter, for are we not children of light? Surely we do not want our children to be children of darkness.

The Lord wants us to try him. Let us do his will, and see if at the end of the journey he does not tell us, "Well done, thou good and faithful servant," "for inasmuch as ye did it unto these my little ones, ye did it unto me."

That we may consider these things, and see if we can not pull ourselves loose from this worldly custom, and do as our conscience directs, as we know we have been commanded, and think more of what Christ will think of us than of what our friends will, because of a few Christmas gifts, is my earnest prayer in His blessed name. ELLA SWITZER.

LOS ANGELES, CALIFORNIA, November 6, 1912.



PAUL'S GLORY OF INFIRMITY.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong."—2 Corinthians 12: 7-10.

It is said everyone has his Gethsemane of suffering. This may be, yet some people seem to take satisfaction in dinning their cares, trials, and ailments into the ears of others, until one is led to think their life is one great morgue of woe. It is their main subject of conversation in public and in private, and their mind seems freighted with this doctrine that occupies their thoughts for they dole it out to everyone that will listen. They have a faculty of analyzing and dissecting their ailments to all who will listen, as though it was a duty they had to do. Their sordid narrative becomes a burden to

themselves and to others, and as they talk, and explain, and particularize about their "thorn in the flesh" it pierces deeper and deeper; and thus their infirmity, it seems, has made them a chronic proclaimer against the Providence which gave them this cross to bear.

We would not wish to advocate another extreme and join hands with Mrs. Eddy's system, which we consider neither Christian nor scientific, and endeavor to ignore the possibility of disease altogether. However, there may be some truth in the allegation, the mind is the seat of all ailment, and to cure the mind you cure the disease; but if disease is not real, as they say, so far as the body is concerned—that is, if there is no such thing as disease in matter, then the fallacy of their position is evident in trying to heal it, for the reason it does not exist. "God is all" they have told us. God is good, as all will agree. Then "all" is good, for it is a poor rule that will not work both ways. The Devil then is good, and everything else, including disease, and should be left as they are, and to try and change the routine is to frustrate the perfect plan. In neither of these two extremes will we gain a correct theory to follow.

Paul gloried in his infirmities. His, however, was not a mournful dirge and a lament. He did not hanker for the pitying sympathies of his converts at Corinth, Athens, and Rome. His spirit was one that accepted cheerfully the inevitable, as a token of good esteem bestowed by his Father in heaven. He knew it brought him a more abiding favor and lasting blessing. It made him realize, daily, his own weakness, and the necessity of relying on a Higher Power for his strength. True, he sought the Lord three times to remove the bodily infirmity, because it was an interference to his labors of the ministry; but not until the Lord said unto him, "My grace is sufficient for thee; for my strength is made perfect in weakness," did he realize it was an asset to his daily life that really made him strong. It was then he was brought to realize that this was one of the sources of his power and success. Without it he surely would have been restricted in his task. At the time he felt weak, and really was the weakest, it was then he was made strong, because of his reliance upon God for strength. Thus the secret of his success was his infirmity—"a thorn in the flesh" which brought him daily to the feet of his Master for divine help and guidance. It is, then, a good thing to know the advantage our adversities and trials are to us, in directing the channels of mercy and grace into our benighted lives.

It is evident, seemingly, those who palaver abroad with the greatest gusto are the ones whose troubles are largely imaginary. Out of a passing miniature perplexity they evolve a dirge of agony. The beautiful and flower-scented landscape with them is no more than a dark jungle of despondency, a little

cloud appears that threatens rain. All else are mere trivialities compared with their own troubles. With them no cloud has a silver lining. In fact, they are blinded to all else, for every duty, and every view and angle of life is one of sore trial and tribulation. The recipe for being wretched they have followed implicitly:

"Wouldst thou be wretched? 'Tis an easy way:
Think but of self, and self alone, all day;
Think of thy pain, thy grief, thy loss, thy care,—
All that thou hast to do or feel or bear."

Their little perplexities are always seen through a magnifying lens, and these frets and cares are the absorbing topic of all time. In the home, in the social gatherings, in the marts of business, this old skeleton is always brought out, and we even hear the rattle of the bones when they walk. It is their sword, as well as their buckler, in the prayer meeting, and the main ornament of their rhetoric in every time of need.

Every practitioner of medicine knows that many people suffer from imaginary ills. No doubt they are the most difficult patients to deal with. After reading the patent medicine advertisements in the family story papers, and other cheap literature of the day, one can almost realize the fangs of disease have already fastened themselves in us, and we need an opiate. Perhaps imaginary ailments, after all, are best treated with the bromide of an imaginary remedy. A quiet treatment of persistent suggestion on wholesome lines may accomplish better results where an aperient would fail.

But Saint Paul's affection was not imaginary. It was not the result of a diseased ego. His physical distortion was real—an "infirmity of the flesh" (Galatians 4:13)—"a thorn" which pierced his very life, touching a tender spot. It was an impediment—a disease that interfered and handicapped him physically, in the strenuous work of gospel service.

Have we a solution why he gloried in his infirmities? It might be said he had nothing else to glory in. But no, such an unjust allegation would charge his wonderful and profitable career to the church as inspired by human incentive and not divine. Was he not a great apostle of Jesus Christ? Have any defined the gospel more plainly than he? Have any of ancient or modern times labored more incessantly than he to do his Father's will? Who was more fearless, and stanch and loyal to the risen Christ? What apostle of ancient time, under God, established more churches and did a work of more lasting benefit than he? Asia Minor, Greece, and Rome were his principal fields of activity, and in each country he faced persecution, hardship, privation, and danger. He briefly sums up the leading incidents that were his perils to life and limb, as follows: "Are they ministers of Christ? (I speak as a fool)

I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journey often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—2 Corinthians 11:23-27. And after all this there appeared no remorse, no rancor, no spirit of complaint. He gloried in his infirmities, trials, and misfortunes. It is here summed up briefly, with no flourish of trumpets to advertise himself? It is indeed a record to be proud of; one that had been hard to bear, yet those very experiences were the secret of his success, for that was the means that had brought him into the stream of the grace of God and the abundant life. Through it all he had maintained a worthy integrity, and there never was the thought of turning back. "Woe is me," he says, "if I preach not the gospel." He understood a life of service in bold defense, withstanding any trial, tribulation, or "thorn in the flesh," was the means that qualified him for higher and better service. His clearness of vision, and spiritual foresight, is evinced by turning the very things many would complain at into valuable assets that brought him untold favors from his heavenly Father.

How many of us have learned such a practical lesson? How this important lesson of his shames us who are not willing to do the least of Christian duties? His self-denial serves the faithful a grand lesson. He did it with no thought of self; conscious, only, it was pleasing to God. His pride, his glory, after all this, was in his infirmity, and for it he seemed grateful. He rendered a service to God in His way, and for that privilege he was content. He gloried in the fact it was pleasing to God for it to be so.

After all is said, possibly his best reason for so glorying in his infirmities was, "my strength is made perfect in weakness . . . that the power of Christ may rest upon me." The glory of Abraham was in his faith; in Job, the integrity of soul; in Joshua, prowess in war; in Solomon, the wisdom of heaven; in Samson, the superhuman strength of body; but in Paul we see one who gloried in his sufferings, hardships, and privations.

In a worldly sense we see some men glorying in their learning, others in oratory, another in physical strength, and still others in their artistic skill in following their professions. Many glory in their wealth, while others take delight in being wandering tramps. The glory of some is in the revelry

of festivity and gayety of elite society, while others only have contentment in being a recluse in the solitudes of the mountain fastness. After all, how fleeting is all this in contrast with the permanency of a Christian character? The apparent wisdom of men of to-day is blighted by the sun of to-morrow. The daring and prowess of the athlete is laid low,—being crushed by a sudden fall; the hand of the artisan is palsied by disease; wealth is too often dissipated upon the altar of lust; and extravagance soon eats the heart away. All this is not enduring. It soon fades as the flower. Like the perfume of the rose, as it is wafted on the autumn breeze, it is scented and gone.

Saint Paul gloried in that of more material value. His hope led him to the shrine of eternal sunshine, endless day, and everlasting happiness. His life was no disappointment; for he realized what he longed for. The grace of God was with him and endowed him richly. This was the one thing that never failed him in all his troublous years, and it will never fail you. From this fountain he drew the waters of life freely, and in this way his daily strength was supplemented by divinity. Indeed the "power of Christ rested upon him." We see the evidence of that power in preaching and kindly ministrations to his fellow man. To him the love of God included the love of man. His aspiration ever seemed to be to do the will of God. And like the beautiful lines of Whittier in "My Prayer" so was he:

"If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true,
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem thy nature's habitude."

Life contains many sore trials, it is true, and as to the purpose, we do not always see. We confess we do not always see the wisdom of God in permitting afflictions and even death to walk in at our door. Death is no stranger to us, yet we strive to repel its invasion. When its icy hand touches the living who are held by the ties of blood or fraternity, we bow in grief because it has crossed our path. It is but human to express sorrow over the misfortunes of others when death invades, yet no sorrow is so deep seated as that which stalks into our own domicile. The lessons we glean from such bereavement, however, are seldom forgotten, and if followed they will have a most salutary effect.

After all, death is but an instrument used by the

hand of Divinity to bring that transition which serves the purpose of his will. More truly should we say, adversity is apprehended as a benefactor and not as a demon. To those who have caught the spiritual vision, death does not really appear to any of us, but is a step from mortal to immortal existence. It is the door that enters to a holier sphere, the precincts of a life beyond.

A mother whose darling babe is stricken with sickness, goes to God in fervent and heart contrition, that its life may be spared. She calls for the elders of the church and they implore in humble entreaty for it to live—the prayer is answered—the child is healed. How grateful she is! What a grand thing to realize God answers our prayers? This mother's faith is commendable. Still another mother lifts up in agony of soul, and speechless mystery, the babe whose prattle has drawn forth an undying mother-love, and in humility of heart, and deep and earnest supplication she has plead for its life. She, too, has called for the elders of the church, but to no avail, for the child is dead. She still trusts God. Which mother, tell me, has shown the grandest faith? the one who sought and received her wish and trusts God, or she who has bowed down in unspeakable sorrow of the stroke of inevitable Providence; has sought and not received; yet amid it all still trusts God?

Like Job of old, we should say, "Though he slay me, yet will I trust him." Like Saint Paul, one may pray and never get relief, yet our fortitude, like his, is ever shown when we ever trust him with unswerving purpose.

Sometimes we think the world is like a great sanitarium, with its incurable ward. The pathos and sorrow of it all is hard to bear. Should we not try and impress the lesson to those suffering ones of God's people who have not been healed through human or divine intervention, "My grace is sufficient for thee"? If we can get them to see it is all for the best in the long run, we would convey an important lesson. "My strength is made perfect in weakness" is God's consoling word to the afflicted; and oh, how this has been verified in the lives of some enfeebled ones! The resplendent glory in strength has shone out in many an invalid life and hopeless cripple. They have realized suffering is only a temporary impediment, but the grace of God is ever abiding. Its visitation comes to us sometimes in the moments of apparent health, at the fountain of gayety, and in the supposed recesses of security, reducing us to a bed of anguish and disease. Whatever be our lot, if suffering excruciating pain be ours to bear, we should remember as the Apostle Paul, it is a precious possession, for it throws us back on the grace of God.

The daily life of the Saint, whether in prosperity

or adversity, should be an admiration to those who know us. God's nobility are those who have sensed their duty—have honored their call. This is all, yet it comprehends everything. We realize the benedictions of such lessons daily. Their service having been planned with no selfish thought or motive, they could not fail. The sinking of self behind the altar of service is a way to impel a fond and lasting remembrance. Let us not forfeit or trivialize the great bequests such lives as Saint Paul's have brought to us. With unswerving purpose let us pledge to transmit, undefiled, the sacred benefits they have so nobly given us through trial and sacrifice. The lesson of duty in the face of adversity; in high, unswerving faith, will be a treasure to our posterity. The lowly mounds over all that is earthy of us will not appear as a calamity, but as monuments showing forth such human life yielded up to the infinite decree is a triumph and a benediction. It will be easier for others to do right and to choose wisely in times of stress and supreme moments.

So, like the eminent Paul of old, the benedictions are ours only when we cultivate resignation. Could there possibly be any grace in bearing burdens we do not feel, or in resigning that we do not value?

If rightly met, there is a glory of infirmity that makes for nobility of manhood and womanhood. History is replete in evidence of many of the greatest poets, mightiest statesmen, noblest reformers, and most effective teachers, scientists, artisans, and public benefactors that have stood for the higher truth, have come through the gamut of hardship, trial, and suffering. Demosthenes had his stammering tongue; Moses, his desert of Midian, with its solitude; Nephi, the tyranny of a revengeful kindred; Galileo, the superstition of a bigoted priesthood; Columbus, chains and prison dungeon; Washington, the "Conway Cabal" and Valley Forge; Lincoln, his poverty and cabin fireplace for the study of borrowed books; and when we read the letters of Paul we are impressed with his eloquence and his good reasoning, and these goodly graces were attained by his fortitude and brotherhood of suffering in like manner. Are seamen developed without a voyage? or are competent engineers qualified without a trip over the road? or is true soldiery developed without a battle? No! Neither is the character of sainthood attained without passing through the fetters of human bondage, infirmities of grilling trial and penitence of heart and soul contrition, as did Saint Paul. His hope was strong, his faith secure. He realized here we have no continuing city, but he sought one to come; and like his worthy predecessor Abraham, he sought for that city whose founder and maker is God. While trials came to him here, he bore them manfully and ever remembered the glorious condition of future life was not reached

on flowery beds of ease, but through suffering hardship and tribulations; yet he realized, too, these same crucifixions can not come to those upon whose lips our Savior has pressed the kiss of peace. Tears he may have shed, but not the tears of despair. His trials seemed more to soften his heart and make it pliable, as the clay in the hands of the potter. Such lessons did not stagger his faith; and he never let the tyranny of a distorted sense mire to oblivion that bright hope of immortality. The beautiful flower "heartsease" bloomed prolifically all over the garden of the Pauline epistles. With him bright hope beckoned onward, and the cherished evidences of the Spirit of God had begotten in him a certainty of knowledge that was as an anchor to the soul, sure and steadfast, that had robbed the dart of death of its terror for ever.

To be more personal in our application, permit the question: Wherein do you glory? Your minds possibly revert to your children, your friends, your intellectual endowments, your health, and your earthly possessions. To you God has been merciful and kind, no doubt, in bestowing these gifts upon you; but how much greater is the treasure in heaven? Do your minds not revert to some sorrow, trouble, or infirmity which has worked out for us a more "exceeding and eternal weight of glory"? If so, it is your "thorn in the flesh," and for it you should be thankful, because that may be the very thing you need to qualify you for a grander service. Such things make you strong in spirit, for when we are reduced to an extremity then is God's opportunity. We then have sympathy for others. When adversity comes we then do not grumble or complain; but are continually steadfast. We can be glad of heart and hopeful like Saint Paul in the hour of affliction. The love of God will then fill our hearts and buoy us up and make us joyous and glad in our warfare here below. Our gifts will then be expended for God and man, and our faces will ever be Zionward. The humble entreaty to come up higher will be honored. It is then we will triumph in life and in death, and at last be crowned, and enjoy the bliss in that condition whose glory is unmatched by earth life in the mansions of our Father.

Then let us learn to glory in our infirmities as did Saint Paul, for they bring us nearer and nearer to God. It is true the diamond must be cut before it gives forth its luster, the finest flour is made under the heaviest grinders; the gold is put in the refining furnace to remove its dross; and the rose yields its sweetest perfume after it is crushed. So likewise there is brought from us the highest proficiency in the school of experience and adversity. For:

"When through the deep waters I call thee to go,
The rivers of sorrow shall not thee o'erflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

"When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine."

Paul sought no fame, but with its laurels has he been crowned. Such lives have proven the key to all fame in immortality. Can not we then see the benedictions of such lessons, when we have been benefited, and entered in upon the enjoyment of their labors? They have not lived and died in vain, and "On fame's eternal camping ground, their silent tents are spread." So let us be submissive to the Master Rulership that holds the destinies of all in His hands. That we may be taught to say, "Thy will, oh God, be done," and our deaf ears be un-stopped to hear that warning voice that solemnly speaks to us this day, "Be ye also ready." We should be cognizant of the short duration of our earthly existence, and the feeble hold we have on life, for indeed our bodies are frail and our days uncertain. While we can not see the oak in the acorn, or the pine in the scaly mast, yet we know the abiding faith of to-day will never grow dim and will ripen into a glorious reality if we are faithful to our post of duty. We have the promise in the future life there will be no crying over the biers of loved ones; no fathers and mothers to sit with gray heads bowed down in unspeakable sorrow, for the comforting words assure us, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

May we be freed from that life of sin and final death, and may there ever be that living expression of righteousness and service that the example of our Lord and others of his faithful be manifest in us, that we, too, may triumph in life and in death, and at last be crowned. May our hands ever be lifted in the strife. Let us through labor and love unlock the door of this our higher destiny. We may win by suffering pain, enduring toil, saintly fortitude, constant trustfulness, diligent application, and self-effacement. The stimulus that ever spurs us to saintly life is the Spirit of God.

Stop! *Listen!* What sound is that? We hear the answer: "It is the tread of martial feet—the procession of the hosts of God—*marching on to victory.*" What music is that we hear? Ah! It is the old gospel battle hymn—the song of mighty impulse! Listen to the swing of its meter—the swell of the chorus thrills with heavenly inspiration as the army of God's people marches by. The impulse is resistless. We, too, catch the spirit of it. We adorn ourselves with the gospel armament (Ephesians 5: 10-18). We march out with the victorious hosts of heaven, and with the mighty swell our voices are heard in unison singing:

"God is marshaling his army
For the rescue of his truth,
He is calling now to battle,
Both the aged and the youth.
You can hear his mighty summons
In the thunder of his word—
Let us then be valiant soldiers,
In the army of the Lord.

"Let the watchman in the tower
Keep his post with sleepless eye;
Let the private out on picket
Guard against the least surprise;
For the order is for ever,
To be ready at a word;
There must be no sleeping soldiers,
In the army of the Lord.

"'Tis a war that calls for valor,
'Tis a conflict with the world;
There can be no furlough granted;
Never must the flag be furled.
We can never cease the conflict,
Till the summons home be heard;
We have all for life enlisted
In the army of the Lord.

"Let us not be weary, comrades!
Let us faint not by the way!
Though the night be long and dreary,
Soon will dawn millennium's day.
Let us keep the campfires blazing,
Let us sound abroad his word:
There are glorious victories coming
For the army of the Lord."

S. S. SMITH.

INDEPENDENCE, MISSOURI.

Canadian Mirror.

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LIVE TOBACCO QUESTIONS.

There is an old rhyme the truth of which we are disposed to question. This scrap of poetry jingles on somewhat after the tenor of the following opening lines:

Tobacco is a filthy weed;
'Twas the Devil sowed the seed.

We believe that God, through Jesus Christ, should be accredited as the Creator of all things—even tobacco. Read in the Inspired Translation, Genesis 2: 4, "that I the Lord God made the heaven and the earth, and *every plant* of the field before it was in the earth, and every herb of the field before it grew."

Not only did the Lord create or make these plants and herbs, but he gave them to man, as witnesses the following from the Inspired Translation, Genesis 1: 31: "And I, God, said unto man, Behold, I have given you every herb, bearing seed, which is upon the face of all the earth."

Seeing, then, that the Lord created tobacco and gave it to man among the other herbs, the questions follow; What did he intend that man should do with it? and, Is it right to use, grow, or sell tobacco?

WHAT ARE THE PROPER USES OF TOBACCO?

There are certain proper uses to which tobacco may be put, as shown in Doctrine and Covenants 86. It may be used with benefit to man only for *bruises*. Man may with "judgment and skill" use it as a medicine for *all sick cattle*. These are the purposes for which the Lord created tobacco, according to his revealed will as well as according to prominent medical authorities of present times. Its destroying influence has also been made use of in the extermination of small *vermin*. Notice that there is no use for tobacco under normal and healthy conditions, but only in cases of *bruises, sickness, and vermin*.

Then why should the abuse of tobacco be so prevalent as it is to-day? We submit a reason in the words of Edmund Burke, the greatest political thinker of his day, from his essay on taste:

Tobacco is the delight of Dutchmen, as it diffuses a torpor and pleasing stupefaction. . . . A man frequently comes to prefer the taste of tobacco to that of sugar, and the flavor of vinegar to that of milk; but this makes no confusion in tastes, whilst he is sensible that the tobacco and vinegar are not sweet, and whilst he knows that *habit alone has reconciled his palate to these alien pleasures*.

IS IT RIGHT TO GROW TOBACCO?

This question has disturbed many a conscience. It has aroused considerable agitation and discussion in the Methodist Church in Ontario during the past summer. The matter arose in Chatham District but applies even more to Windsor District, where tobacco growing is a very remunerative occupation. It was brought to a head at Cedar Springs through a sermon preached by Reverend Harold Williams. The question was brought up at the Chatham district meeting, and a resolution adopted and passed onto the annual London conference, which concurred in the resolution, as follows:

Resolved, That this annual conference place itself on record as disapproving of and uncompromisingly opposed to such industry (tobacco growing), and that we call upon our members to persistent nonparticipation in said industry and to earnest efforts to secure its ultimate and complete cessation.

In commenting upon this action, the *London Free Press* says: "Since the Methodist Church does not approve of the tobacco smoker, it is the part of consistency to disapprove of the tobacco grower."

But the Methodist Department on Temperance and Moral Reform a few weeks ago discussed the discouragement of tobacco and *barley* growing in Canada, and though the idea prevailed that there was work to be done in advising the Methodists should not raise tobacco, yet much difference of

opinion seems to have arisen in regard to barley. A newspaper report of the proceedings says that Reverend T. Albert Moore, secretary of the department, pointed out that but twenty-five per cent of the barley raised in Canada is used in the preparation of intoxicants; though it is claimed that nine tenths of the barley consumed in the United States is in the form of an intoxicant beverage.

SOLVING TOBACCO PROBLEMS.

Ever since the white man learned the habit from the American aborigine, tobacco has furnished problems for the moralist and the statesman. It has continually and almost universally been a subject of heavy taxation; and these taxes have furnished difficulties in respect to collection. This heavy taxation and the increasing demand for the article have kept up the price and made its cultivation quite profitable. This discovers to us the principal incentive to entering the tobacco growing industry—financial profit.

Adam Smith, in his *Wealth of Nations*, published in 1776, informs us that:

In Virginia and Maryland the cultivation of tobacco is preferred, as more profitable, to that of corn. Tobacco might be cultivated with advantage through the greater part of Europe; but in almost every part of Europe it has become *a principal subject of taxation*, and to collect a tax from every different farm in the country where this plant might happen to be cultivated, would be more difficult, it has been supposed, than to levy one *upon its importation* at the customhouse. The cultivation of tobacco has upon this account been most *absurdly prohibited* through the greater part of Europe, which necessarily gives a sort of monopoly to the counties where it is allowed; and as Virginia and Maryland produce the greatest quantity of it, they share largely, though with some competitors, in the advantage of this monopoly.

An interesting problem for some of our statisticians would be the determining of what percentage of the tobacco grown is rightly used, accepting the "Word of Wisdom" as the standard of what are the right and the wrong uses. We fear that but a very small percentage would be found to be properly used.

However, we are pleased to note evidences of some progress in other organizations in regard to discouraging the abuse of tobacco. The Methodist Episcopal Church, in their general conference at Minneapolis, on May 8, 1912, adopted a resolution which prohibits the election as an officer of the general conference, which includes secretaries of boards and editors of church papers, of any who use tobacco in any form.

OUR CONCLUSION.

In the light of the above facts, it appears to the writer that the answer to the question regarding the propriety of a Christian growing or selling a product, be it barley or tobacco, is to be determined by

the purpose to which it is to be put. If that purpose is in accord with the purpose for which the Lord created the plant, it is right; if not in line with such purpose, a simple, moral conviction that such a misuse is to result should be sufficient to restrain a good man from participation in such industry.

Can we imagine the case of a man growing or selling tobacco for the use of chewers, smokers, and snuffers and at the same time working against his own financial interests by discouraging his friends, neighbors, and fellow citizens from such use?

Is he innocent who supplies rebels with arms and ammunition? Is he justified who furnishes poison to the would-be murderer or suicide while under moral conviction that such poison is intended for the destruction of human life?

Then, is he who grows or sells tobacco for wrong uses guiltless in the eyes of God's law? does he stand pure and spotless before the altar of an enlightened conscience?

Thus we conclude that: *It is wrong to use, grow, or sell tobacco for any other than the purposes for which it was created.* R. J. FARTHING.

Bishop Evans Again at the Opera House.

The scene at the opening night of the new season at the Princess Theater, King Street, Toronto, was one that will long and abidingly linger on memory's tablets. The night was that of Sunday, November 3, and the steady stream of hundreds turned away, unable to gain admission to that large and lofty building, gave ample evidence of the attractiveness of both subject and speaker, and demonstrated most conclusively the very real and earnest desire of Toronto's four hundred and fifty thousand souls, or at least a great many among them, for *the truth, the whole truth, and nothing but the truth.*

It was no less educational than interesting to notice the faces of that vast audience of doubtless three thousand persons. Not a few among them can be recognized as men who have combated the truth of the angel message for many years, in season and out of season. Nothing is more obvious than that many of them at first regard the lecturer as one who is bent upon telling a story in his own words, and in his own way, and that an isolated passage or two of Holy Scripture is going to be "propped up and dressed up and preached up" to support a doctrine or theory that is wholly subversive to the rest of the Bible. But as passage upon passage, proof upon proof is skillfully and ably drawn from all portions of both the Old and New Testaments, the evident and obvious accession of interest in the faces of these very people is both marked and unmistakable; especially as the King James Translation is invariably employed, and that version is quite familiar to a large majority of that vast and intelligent audience, it makes more telling and striking the sledge hammer blows struck by the invulnerable mallet of truth against all manner of "false doctrine, heresy, and schism."

Perfect and sustained silence in a very large audience is as rare as it is remarkable, but it is no fiction to assert that upon Sunday evening last one might almost easily have been able to hear the proverbial pin drop.

Two hymns rendered by the choir (which extended in three

long rows entirely across the stage) seemed to meet with a very favorable reception by the audience; while the sweet and inspiring vocal solo by Miss Hazel Hathaway, to the pianoforte accompaniment of Miss Elsie Hill, was both loudly and enthusiastically applauded. The orchestra also, under the charge of our young Brother Sam Clarke, tended to very considerably enlighten and enliven the entire proceedings.

From first to last it was abundantly manifest that both the talented lecturer and also the increasing army of young men and maidens engaged in this holy and all-controlling work by their voices in the choir and by their good work in bill and tract distribution are performing a work in Toronto upon which the sun shall not set, neither in this world nor the world to come.

Our earnest petition is, dear HERALD readers, that the "Sovereign Ruler of the skies; ever gracious; even wise" will graciously acknowledge and mercifully bless these labors for Him and His cause, for "them that honor me will I honor, saith the Lord."
F. R. TUBB.

Mothers' Home Column

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The Gift.

In the arbor covered with fertile grapevines it was dark and cool and blossom-sweet. An hour earlier they had been merely comrades, frankly fond of each other but as frankly independent. Now the full moon and the autumn night and the touch of sensitive hands had worked a miracle. Adrienne still leaned her head against the lattice and sat motionless, as though she were carved from lovely, rose-hued marble, but Rob's dark head was close, his cheek touched her cheek, and his low laugh rang with something more vital than comradeship, something warmer, sweeter, more tense, more thrilling.

In response to that laugh at last Adrienne sighed. "But, Rob, I don't want to marry! All the married people we know are such pokes. They live, move, breathe the atmosphere of commonplace. They say 'we' and 'our,' they talk about the household allowance and the plumbing and how much it costs to commute. . . ."

Rob had stopped laughing. He, too, made a sound as much

like a genuine sigh as a normal, healthy, prosperous youth of twenty-three can manage. . . .

Then he forgot how awful it all was, and kissed her; and Adrienne's lips answered him in the one ancient, eloquent, wordless way.

But after a while they came back to that engrossing topic, the deadly prose of married life.

"It's so monotonous." Thus Adrienne.

"It's so beastly conventional." This from Rob.

Adrienne mused. "It's horribly expensive, and it gets you in a rut for the rest of your life, and it's morally unwholesome because it develops egoism, and it's a dangerous example to people who haven't a talent for reading human nature, and it's selfish and stupid and hackneyed and——"

But Rob stopped the verbal deluge with a force and in a manner that took away Adrienne's breath.

"A fellow might suppose you didn't care a hang," he cried reproachfully.

Adrienne made no protestation. She considered that none was necessary. After a little she spoke reminiscently.

"I'm twenty, almost twenty-one. And I've never done it before."

Curiously, Rob understood. "Why haven't you, Adrienne? Was it because you thought it was wrong?"

She considered. "No; I don't think it's wrong. Lots of nice girls do it—and mean it at the time—and the boys generally understand, I think."

"Then why didn't you, dear, until now?"

This time the boy's kiss was exquisitely gentle, as though he were trying to express some chivalric appreciation too subtle for mere words.

"I think," she said slowly, feeling for the right words, "that perhaps it was because above all things I have always wanted to play fair, to be quite honest. You know, since mother died—and I was a little girl then—there haven't been many people with the right to kiss me. Aunts, of course, and old friends of the family, and the two girls I liked best at college. But nobody *awfully* close, like your mother or sister, or your dad. So I've felt a little as if a kiss were sacred, that it meant real fondness, a thrill deep down."

"And you haven't felt it for any of the fellows?" asked Rob.

The girl blushed; he could see the blush even in the moonlight.

"I've wanted to, once or twice, but I wasn't sure—so I waited, and now I believe I am glad I did."

For the first time Rob kissed her hand. "I'm glad, too—Adrienne. Only if you *had*, it would still have been all right. I know that."

They were silent for a long time, not touching each other, and yet in some strange way closer linked than they had ever been. Adrienne was remembering her young mother, dead so long ago, wondering whether she knew and understood all this warm flood of safety and happiness which was supporting her child's eager spirit.

And Rob was thinking what a mysterious thing love is, how much it is like religion and reverence and unnamed holy things which he did not understand nor profess to believe, yet which he *felt* far down in the secret recesses of consciousness.

At last Adrienne drew a long breath, and then smiled at him.

"Rob—it's so wonderful to feel how you really care—to know it is going to last and grow all through our lives. It's not the marriage part that matters; it's the love that makes people marry so they can keep together, like this."

The boy's arm trembled. "But there's more to it, Adrienne." He spoke in a low voice, shyly; his words shook a little.

They were both silent for a moment. Then Adrienne seemed suddenly to have grown older. She took the boy's face in her hands. Her look and gesture had the exquisite, protective quality which is maternal.

"I know it, dear. And I think I understand. I'm not afraid—because it's you. And then I want to take care of you, always." Again silence in the perfumed darkness. About the young figures seemed to float a winged presence, the dim and lovely shape of that "True Romance" of which a modern poet sings.

At length the boy spoke, slowly, half regretfully, as though afraid to frighten away the dear presence.

"Adrienne, I want to tell you something."

The girl turned her dreaming eyes upon him, and for the first time fear altered the sweetness of her mouth. She was, despite her temperament, a girl of the period and a college girl. She had read a great deal, and once or twice she had shuddered at that wisdom which is folly, the wisdom of the average married woman. She knew enough to be afraid.

But the boy was not looking at her. Hardly was he thinking of her. He stared straight out of the doorway upon the wide, rolling lawn, flecked with leaf shadows in the pale radiance of the night.

"Adrienne," he began, "even nowadays men are very different from women. When they are young boys, hardly more than children, in a sense they're out in the world. They hear things talked about, they learn a different code of honor from the code of their sisters and mothers, and they get to taking a lot of things for granted that—well, that aren't so."

Adrienne had an impulse which she forced herself to ignore. She wanted to move away, so that Rob need not so much as touch her dress. There was a pang at her heart; she knew, suddenly, that she was no longer an irresponsible girl, but a woman. And because of this she moved not farther from, but closer to, this boy whom she loved—and who was living that mysterious life, the life of a young man.

Rob went on quietly; "Temptations come early to most boys; temptations you wouldn't dream of, Adrienne. I was only seventeen when I realized that for every decent boy on earth there is a fight on, *the fight just to keep decent*. It was queer, but the day it came I had a telegram from dad. I was staying with a school chum, in a little manufacturing town out West. We'd been having great larks because his family were away, and we were keeping bachelor hall together like two grown men. And then the wire came—mother was ill—and I went home on the limited, and when I got there she was delirious and the only person she recognized for almost two weeks was not Mildred, nor father, but me."

He shifted his position a little, and now Adrienne was free of the arm which a little while ago she had resented.

"Somehow mother and I got closer and chummier as she was getting strong than we had ever been before. We had long talks, new ones. She seemed to me younger—more like a pal than a chap's mother. One night, out on the lawn in the moonlight, like this, she said something I never forgot. She had been talking about father—what a corking man he is—I knew that—and she told me what a wonderful lover he had been; not just a good husband, guarding the romance of youth under all the apparent prose of marriage. As she talked, she seemed to me rather wonderful, too—for a mother to be able to show such intimate, splendid things to her own son.

And then she said, "Rob, I want to tell you something. The most precious gift a man can bring his wife, when he loves and marries, is not success, not culture, great achievements nor money, but this one great thing—a record as clean as his own! Rob, when a man does this, he crowns his wife;

she is a queen among women. And all her life she wears her invisible crown proudly."

Rob paused for a long, long moment. "After that, Adrienne, the fight really was on. I had always honored dad, now I worshiped him, for I had learned to see him through mother's eyes. But that fall I went to college. And there I got my taste of the real thing—temptation. It made all other things—mothers and ideals and clean, simple prayers—pale into a kind of far-away mist of dreams.

"Before I went back after Christmas my senior year, I had made up my mind. Every man has to live his own life, meet his own fate, I told myself. Dad and I were different, made differently. And I might never marry. I remember when I kissed mother good-bye that time, I had a sense that she was saying good-bye to the boy she knew.

"Dad and I walked to the station together; it was a mile and a half, even by the path, but we didn't want the machine. He had left papers piled a foot high on his desk to be with me. He was doing the biggest and most scientific work he had ever done, and he loved his work, but he said he needed the walk.

"On the way he talked a bit about mother. He said: 'Your mother is the purest, the best, and the bravest woman I have ever known.'

"I said, 'The best ever, dad. But she has never needed courage when she has had you.'

"He didn't say anything for a minute. Then he looked at me hard, and his big chin set in that firm line—I could see that what he was going to tell me hurt him. Finally he came out with it.

"'You and I are alike, Rob. We have the capacity for loving a few people greatly—and, I believe, of recognizing the right woman, when she comes. But we are also obstinate, hot-blooded, passionate. Ordinary warnings avail not an atom! When I married your mother I had the average man's confession to make to her—but she had her dreams, her white ideals—and what I told her nearly broke her heart.'

"I was so stunned that I stood still in the path and stared at him. I told him what mother had said to me—but he was not surprised.

"'She is too loyal to let you know that I ever disappointed her, Rob. But I'm afraid that all her life she herself has missed the feel of that crown on her dear head.'

"When he shook hands before we reached the station he said: 'Each generation should climb a rung higher than the last, my son. If some day you can give your wife the thing I did not give your mother, she and I will not have lived in vain.'

Adrienne breathed a passionate sigh that was almost a sob. "Yet we called marriage prosaic—when it holds pain—and love—like that. Oh, Rob, we were fools!"

"You understand what I mean you to know—Adrienne?"

Then he saw the light in her eyes—he knew that his reward was the purest joy a man may experience. Adrienne raised his hand to her lips, then laid it on her head.—Elizabeth Newport Hepburn, in *Everybody's Magazine*.

The Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.—Isaiah 14: 3.

Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.—Saint Luke.

Letter Department

EDMONTON, CANADA, November 7, 1912.

Editors Herald: This finds a few of us trying to get the gospel before the fifty-five thousand people of this city.

To read the editorials in the papers here, and to hear some talk, one would think Edmonton to be the hub of the universe. The fact is, however, that new buildings have been and are going up this year by the hundreds, and you have to get a good distance out in the bush away from the post office to get a lot for less than one thousand dollars.

The work is doing as well as could be expected with the preacher they have at present; yet he is doing the best he can, and what he lacks the Saints can make up for.

J. C. CRABB.

BELLAIR, ILLINOIS, November 7, 1912.

Editors Herald: This month the few Saints living here will build a neat little church which is a very commendable part of the gospel work.

The brethren are striving to get the printed word among those who are anxious to know the truth. I believe in being able to give a reason for the hope that is within us. We should be able to please and worship Him who is the author of the Church of Jesus Christ as established in these last days. I love the Saints here and everywhere, and desire to so live that I may always be found worthy to live with them, in this life and also in the life to come.

Ever praying for the welfare of the Saints,

I remain, your sister,

MRS. R. A. FERGUSON.

JONESPORT, MAINE, November 5, 1912.

Dear Herald: I would thank you to direct the attention of the contributors to the HERALD to the importance of making their references complete. Many quotations would be valuable to the ministry if they knew who the authors were and what the date of the publications are. Such references as "*The Chicago Times*" do not mean much to the man who is careful in preparing an argument.

Many of our men quote Louis Van Buren on the restoration of the rains in Palestine with efficient regularity, yet when I ask them who Louis Van Buren is, and where I may find that he made such assertions, I find that most of them can not tell who Louis Van Buren was, neither can they give the name or date of the publication containing his statement.

What is true of this is also true of many other excerpts. We want to be able to prove our claims. We can not do it with such references as the "*Literary Digest*," etc., unless we know what the date of the issue is.

I think you will do a service to investigating minds if you will set our writers right in this matter.

Very respectfully,

J. A. KOEHLER.

MELROSE, NEW MEXICO, November 5, 1912.

Dear Herald: We enjoy your weekly visits immensely and can hardly wait till we get the next number. We are isolated; in fact, I have never heard a Latter Day Saint preach in my life, though I have been a member of the church almost three years. I became acquainted with the latter day work by reading the church books. The gospel seems to grow more interesting and glorious the more one studies about it. We do wish we could do more for the upbuilding of Zion! The time is going so fast, and destruction is coming upon the world!

Our neighbor lady is very much interested in the work.

I am reading the Book of Mormon to her. Can anyone explain why the Book of Mormon says, "And lead us not into temptation" in the Lord's Prayer, instead of giving it as it is in the Inspired Translation? I don't know what reason to give her.

How we would enjoy Sunday school and services! We have the church and books and don't see how we could get along without them.

Your sister in the gospel,
S. M. PETERMAN.

PORTLAND, MAINE, November 4, 1912.

Dear Herald: As a reader of your columns I have been strengthened by the letters of my brothers and sisters, and have been led to meditate on the wide range of God's mercy and his watchcare over his chosen people.

I am an isolated Saint, living in the above-named place, and I mingle with those who are of the world and who uphold "human creeds." My only teacher is the HERALD; however, it is a good one, as it comes with its soul-reviving and inspiring news, and is a feast of spiritual food to those who are deprived of the communion of Saints.

I was baptized only last February, but my faith is strong, and my desire is to press onward and try to do my Master's teachings more fully. I should be pleased to hear from any Saints.

May the blessings of God rest upon all faithful Saints, is my prayer.

41 VESPER STREET.

MRS. BESSIE HASKELL.

STONINGTON, ILLINOIS, November 10, 1912.

Editors Herald: The HERALD is a beloved paper to me. It is not my privilege to attend meetings every Sabbath. We came to this place a little over two years ago, from Fayette City, Pennsylvania. Soon after several of our relatives followed, making three families in all, and we have tried to do what little we could to let the people know what we believe and teach.

Brother R. T. Walters was the first to come and preach for us. He came in February of last year. We secured the use of the town hall, but the result of the meetings seemed to be not very good, as very few attended. At that time there were some very exciting meetings being held by the people known as the "Holy Rollers." It seems that anything of this nature,—shouting and such things,—will draw the attention of the people more than the gospel taught in its plainness and purity by our elders, especially in this town.

The next meetings were held in July, 1911, in the district tent; by Brethren R. T. Walters and Edgar Smith, with about the same results: not very many attending; not very encouraging. The song says, "Never be discouraged; trust the Father's word." As Brother U. W. Greene says, we should belong to a try company; if at first we don't succeed, try again, and keep on trying. We hope to do that until the Lord gives us souls for our labor. We have been warned and are trying to warn our neighbors, and while we do not always have smooth sailing, we intend to press onward and upward as soldiers of the cross and followers of the Lamb.

Since coming here two of our number have passed away: Brother and Sister Raisbeck's little daughter, and Brother John Shotton's wife, Leah. Sister Shotton left six little ones.

Brethren J. W. Paxton and L. R. Fulk came and held services nine evenings, beginning on the 22d, in the town hall. There were very few who came, but they listened attentively. I believe some little good was done, for the few seemed to be very much interested, asking several questions. Brother Paxton is a very interesting speaker. Brother Fulk is very young in the work, being baptized only a year ago,

and has been in the missionary work only about three months. He will make a good man if faithful.

We all belong to the Taylorville Branch, and attend whenever we can. It is nine miles from here. We have enjoyed the blessing of the Good Spirit many times with the Saints in their prayer meetings. They are a fine lot of people, and many of them are very faithful and zealous in the work. We had the pleasure of meeting Brother Curtis, our missionary in charge; also Brother William Lewis, the patriarch, when they visited Taylorville. We think they are grand men in the work and hope they will call again. We often think of others of the missionaries whom we have met in the East: R. Baldwin, James McConaughy, C. Ed. Miller, J. A. Becker, and others. It would have given us pleasure to have been with them at Kirtland.

We expect Brethren Paxton and Fulk to bring the tent here next summer, if the Lord wills. With a determination to do whatever I can in this good work.

Your brother in Christ,
WILLIAM SHOTTON.

NORWALK, CONNECTICUT, October 14, 1912.

Editors Herald: In the SAINTS' HERALD of October 9, is an editorial under the heading, "The Saints as voters," (the writer does not sign his name to this article, therefore I am left to judge who he may be). I do not wish to criticize, nor enter into a political controversy, for I am no politician; I have no ax to grind; but I do think that politics and the discussion of the same should be left entirely out of the church publications, and every member of the church that is an elector should be left to exercise his right of franchise without a hint of any kind coming from the church organ as to his duty as an elector.

The writer states it is within our province to advise our brethren who are interested in the issues of the day, and who are expecting to give expression to their opinions at the fall election, and who, possibly, between now and the date upon which we go to the polls, will be reading what may be written by the clamoring politicians. Does the writer believe the Saints are too ignorant to understand the principles, and parties; that they can not vote intelligently? The writer also states he believes it to be essential that those of us who will go to the polls on the fifth day of next November for the purpose of depositing our ballots, which will express our final opinion as to which party representatives we shall prefer to administer in the county, state, and national affairs of the Government, shall do so with the direct conviction that that choice is not only the safest and best for our interest as a church, and also our interest as individual citizens of the various States and Territories in which we live, and in the affairs of which we are integral participants in the law-making powers of the people under a representative form of government. Here the writer places the church and its interest above all other; secondarily, the individual; thirdly, the county, state, and national affairs. I fail to see it in that light. The placing of the church interests above all others, that is what got the Utah Church into trouble with the United States Government.

The writer calls our attention to Doctrine and Covenants 95: 2; a portion of the section reads: "I the Lord God maketh you free, therefore you are free indeed, and the law maketh you free, nevertheless, when the wicked rule the people mourn." Here we have a statement that the Lord God maketh us free, and also the law maketh us free. While we yet may be free we mourn because of the burden that is placed upon us and the distress we feel while under this law that maketh us free. We find that we are really in bondage when we as a people have to bow and do the bidding of such interests as

Standard Oil, sugar, beef, and numerous other trusts, and find ourselves completely helpless. The freedom that we boast of under this law is a hoax.

He also states that the Lord approved of the existing laws of the Government, and especially to signify his approval of the Constitution of the United States, under which the state and national laws are made. More especially is the thought correct when viewed in the light of the statement that God had raised up wise men and endowed them with wisdom for the very purpose of writing and establishing that Constitution. While that may be true, did God at any time say that Constitution should never be amended by wise men that should be raised up to meet the needs and demands of the times? Did he say at any time that it is immutable, unchangeable, complete of itself, and sufficient for all time and conditions? If so, it is a most wonderful document, this creation of human minds, as it being of earthly origin, it of necessity will be subject to change as the Lord saw fit to give unto the children of Israel line upon line and precept upon precept, here a little and there a little, as they had need, so is the Constitution of the United States.

A specific statement in the Declaration of Independence affirms that men are created equal and endowed with certain rights which are inalienable. Who believes that statement when we see the inequality in men and women before us every day? Why did not the Declaration of Independence also say that we are free? It would hardly do, while the black man was held in bondage.

The writer speaks of the safety of the representative government of the people as expressed at stated periods. This form of government may be all right when the people are represented and the will and the desires of the people are expressed by its representatives; but how often are the desires and will of the people defeated by its representatives selling themselves for gold, and betraying the confidence of the people. Where is there any safety in this kind of government? What is causing all the unrest that is manifest around us? Does it not make us think seriously when we see the giant combines springing into existence everywhere, grasping control of all industries? Billionaires are being made before our eyes, while the cost of living is steadily increasing, and the lot of the wage earner is becoming more intolerable all the time.

Mr. Editor, is it not time that the Lord raised up some one mighty and strong, to deliver us from the bondage we have fallen into? Some one to give us a government for the people, and a government by the people?

I state, as I said before, I am no politician; I have no ax to grind; I am neither of Paul, nor of Apollos, but I am one of the many who are suffering under the present condition of affairs in the United States.

HOMER BUTERY.

BRIDGEPORT, CONNECTICUT, November 4, 1912.

Editors Herald: I inclose you herewith a leaflet sent me some time ago by R. B. Neal, of Grayson, Kentucky, ring-leader of the Anti-Mormon Association, which I believe contains some statements that are not exactly true.

Speaking of "Mother Lucy's Book" he says the following: "The opposition of Brigham Young had the effect, of course, of strengthening the 'Josephites' in their determination to preserve and publish the book. By some means a man has to pay from five to ten times the worth, or price, of the book now to get a copy from them. Why is it thus? Why don't they advertise the book now with their other publications? They are practically doing what Brigham Young wanted done. . . . The 'Josephites' are not consistent. Though they republished it, they have no copies advertised for sale, and

their leaders demand from five to ten times the cost or published price of the book for a copy when one can be located. We have never been able to locate but two copies. We now have one of those."

I have on hand a catalogue of the publications of the Herald Publishing House, and on page 5 appears the following: "Joseph Smith and His Progenitors, by Lucy Smith, number 150, cloth 75c."

The "Reverend R. B. Neal, Evangelist" grew warm under the collar and threatened lawsuits and other dire calamities, when some one insinuated that Ananias had nothing on him, but, unless the above quotations have a meaning entirely different from the way they read, it would appear that the person who did the insinuating might possibly have been correct in his estimate of the reverend gentleman.

Some time ago I purchased from Elder Daniel Macgregor a bunch of ancient works on Mormonism, and among the lot was a copy of the English edition of the book in question, and it might surprise Mr. Neal to know that the sum charged for it was seventy-five cents.

I have another copy of the leaflet, on which after reading it, I typed the following bit of poetry, by Longfellow, I believe, that I thought an appropriate comment on the leaflet in question.

"A naked falsehood and absurd,
As mortal ever told or heard,
Therefore I tell it, or maybe,
Simply because it pleases me."

401 PEMBROKE STREET.

WILLARD I. NEWMAN.

Northeastern Kansas District Reunion.

The district conference and reunion of Northeastern Kansas was held at Riverside Park, Blue Rapids, Kansas.

Riverside Park proved an ideal place for the reunion; and many were enthused with the idea, "We are going to have a good reunion," from the beginning. The scene on the Blue River was a source of much inspiration and pleasure to many. One candidate went into its waters in baptism. Nearly everyone was on time for the first prayer meeting. Provision was made for everyone on the ground. There was prayer meeting and preaching for the aged; auxiliary work and song service for the youth; primary work for the little folks.

The word preached by the brethren was spiritual food from the Master's table to hungry souls. The auxiliary work was an interesting feature of the reunion. In the presentation of this work by Sister McNichols different subjects had been previously assigned to those who introduced them each afternoon; and was followed by a general discussion.

"Religious pedagogy," by F. G. Hedrick; "Archaeology," by F. A. Cool; Home Department Work was introduced by the writer; Graceland College, by F. G. Hedrick; Book of Mormon normal work, by Sister Ina Bivens; Questions on Doctrine and Covenants, by all the elders, priests, and teachers. They were seated on the rostrum and the "matter was on." Emma Smith had a calling; what was it? What it meant by hot drinks? Are there degrees in celestial law? These and many others were discussed; and while there was a difference of opinion in regard to some of the answers, yet all was done in a spirit of love and unity; and long after the usual time for closing the interest did not seem abating. Sister McNichols introduced some of the primary work used by Sister Stebbins at Pittsburg, Kansas. This gave entertainment for the little folks who were in charge of Sisters Ruth Lewis and Cecil Bivens. The inspiration from the work of this class appealed to many, as our boys and girls of to-day will be our men and women of to-morrow.

True to their name, the Sunshine Band did commendable work.

In harmony with the divine plan, Evangelist William Lewis endeared himself to many in the number of blessings given; also in enlightening the minds of many in the line of his calling. That muffled noise that echoed through the wood so early in the morn, was the call to hot biscuit at the boarding tent, run by Brother and Sister Bivens.

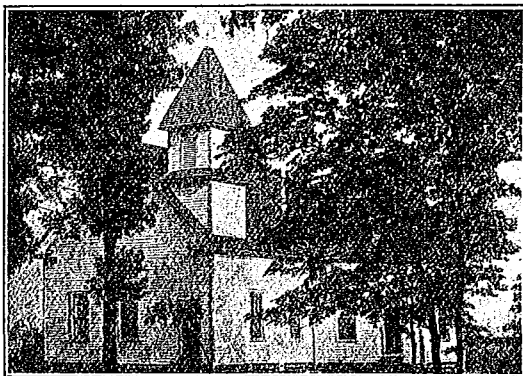
When time came to break up camp on Monday morning it was with the usual degree of joy and sadness that accompany a reunion. We felt that the parting blessing had been given in the hearing of the word, the soul-stirring testimonies, and the admonition of the Lord given through one of the sisters that if the Saints were faithful there would be a great advancement of the work in the district; and a statement was therein made that if faithful there were those present who would see the time that the present camp ground would not hold those who would come to attend the reunion. Our reunions are an important factor in the general improvement of the church. They are a school of instruction. Not all are permitted to attend the General Conference sessions of the church and take an active part in them. But many may attend the district reunions and get in touch with the work through the field-workers. That is what they are for; to conserve the greatest good of the greatest number; and this can be done only in a reunion. Come to the reunion at Blue Rapids next year.

MRS. H. C. PITSEMBERGER.

COUNCIL GROVE, KANSAS.

Florida Reunion.

The reunion of the Florida District for 1912 is a thing of the past, but the good influences it has exercised over the minds of all those attending it will never be erased from their



minds. It has given us all renewed determination to do more for the Master, and to live more for him, and has also steadied us in our outlook upon life, both temporal and spiritual. Not the least influence for good were the blessings given by Patriarch Ammon White. We understand fifty-three blessings were given during the nine days. The Spirit was manifest to admonish and comfort the Saints in their prayer meetings; and the preaching was good throughout. The attendance was so large on Sundays that the church was unable to accommodate them, although it has a capacity of five hundred. The highest compliments were paid the membership, and the preaching and singing, by people not affiliated with us. This of course gives us a great deal of satisfaction. The preaching was done by Brethren Ammon White, F. M. Slover, L. C. Moore, A. G. Miller, J. W. Dubose, W. A. West, W. M. Hawkins, and C. J. Clark.

The presidents of the reunion were F. M. Slover and C. J. Clark. Sister Helen Jernigan presiding at the organ and Sister C. J. Clark chorister, with Brethren Jeff Jernigan and Mac Barnes as deacons.

It was unanimously agreed to hold another reunion at the same place and in the same month next year. The old reunion committee was retained. It was the first time we had tried serving meals on the grounds, but this feature was as much of a success as the rest of the work done. We intend to enlarge the restaurant next year, as the only complaint we heard was that it was too small to accommodate the crowds.

SECRETARY REUNION.

DIXONVILLE, ALABAMA, October 31, 1912.

Why Don't You Make It Known?

In conversation with Elder George L. De Lange, of the Utah Mormon Church, your writer called Mr. De Lange's attention to the statement of Joseph and Hyrum Smith condemning the preaching of "polygamy and other false and corrupt doctrines" quoted by Brother A. H. Parsons in his "Text-Book," and asked him if he had ever seen that in the original. Mr. De Lange answered no, and questioned the veracity of the quotation. On being informed that he could see the original by calling at mission headquarters in Tahiti, he said: "Well, if it be true, why don't your people make it known?"

Mr. De Lange is a man twenty-eight years of age, from the south part of Utah; bright, and fairly well educated. Is it possible that they have not heard that Joseph and many others refuted such charges against them and condemned the doctrine many times? Do they not know that those refutations were printed and published to the world? Oh, that those words were graven with an iron pen and lead in the rocks of Utah for ever! And that they were carved in the walls of the temple in Salt Lake City! That they might be cut in five iron signboards and reared in front of the five houses where Joseph Fielding Smith, President of the Utah Church, now has his five wives living! Then, perhaps, no one could say they did not know that polygamy was condemned by the martyred Prophet.

Yours in gospel bonds,

H. W. SAVAGE.

Peacock-Hall Debate.

I will try to tell a little about the debate held here from October 7 to 12. Brother Peacock, one of our local workers, and an elder, was challenged to debate by Reverend Hall, of the Christian or Campbellite Church. Brother Peacock accepted the challenge, and after consultation with the ministers in charge, on Monday night began the debate, the writer acting as moderator for him.

The opening song was appropriate: "We come with joy the truth to teach you." In the affirmative, Brother Peacock took up the organization of the church and established it by Christ and his personal ministry. He used a chart showing the organization and ancient order of things.

Hall denied this, and said there was no church before Pentecost because they did not receive the Holy Ghost before that time, therefore there was no church. This argument was overcome by showing that John was full of the Holy Ghost from his mother's womb, and that "holy men of God spoke as they were moved by the Holy Ghost," and quoting other scriptures on the kingdom, such as "The kingdom shall be taken from you and given to another people, bringing forth the fruits thereof"; "If a brother offend thee, tell it to the church." He made the points that if there were no kingdom it could not be taken away; and that if there were no church, one could not tell it to the church.

Hall, with much gusto denied that the Holy Ghost was received before Pentecost and said no man ever received the Holy Ghost but the twelve apostles whom Jesus ordained. He said there was no one in the upper chamber on Pentecost but the twelve apostles. He criticized the chart and said the kingdom had to come with power, and it did not come with power until Pentecost. He tried to prove that if the church was set up in the days of Christ it had infidels and devils in it, and there could not be any church of God. He then took up the book written by D. H. Bays and read from that. He said the church Brother Peacock was representing had too many officers in it. He accused Brother Peacock of having to run all over the Bible to sustain his theory and that there were not ten lawyers in the State who could understand him.

Mr. Hall quoted Isaiah 2: 2-4 and said it was fulfilled on Pentecost because Peter said this was that which was spoken of by the Prophet Joel, saying that in the last days the Lord would pour out his Spirit on all flesh. He tried to make out that that was fulfilled on Pentecost, so the church was set up on Pentecost.

Brother Peacock again spoiled this argument by quoting Matthew 18: 17 and other scriptures. He gave Mr. Hall all he wanted to do. Brother Peacock then took up the prophets to show the coming forth of a book and the restoration of the gospel in the last days, but failed to get Hall away from Pentecost; he stuck right there and said we didn't need prophets and apostles in this day and age. About fifteen minutes before the close of his last speech he tried to bring in the character of Joseph Smith, but we soon got him back into line.

The next night Hall was in the affirmative, and he went back to Isaiah 2: 2-4 for his again; he also read Micah 4: 1, 2, and Daniel 2: 44, and said that Christ was the rock and the church was built on Christ. He got right down to business to prove his little Pentecost theory and said Christ was not preached before Pentecost. Brother Peacock cited him to Luke 10: 17 and tried to get him to explain Isaiah 2: 2-5, but he gave it a good letting alone. Brother Peacock took it up and showed him that one of the bloodiest wars known was fought not long after.

Mr. Hall said that had its fulfillment on the day of Pentecost and that even went down in the pages of history.

Brother Peacock took up the history of the Campbellite Church. Hall resented it and denied Alexander Campbell. He said he started a church but he was no kin to him; that he belonged to a church but it was the church of the living God. He wouldn't allow Brother Peacock to use the Christian System. Brother Peacock said to him: "Give me your books." He then showed that they were published by the same firm as the ones quoted from. The house cheered. We had no chairman, so had to choose one from the congregation, and he decided in our favor, and Hall had to take his medicine. He was handled well by Brother Peacock and the truth was well defended.

Hall challenged Brother Peacock on the Book of Mormon and doctrines of Joseph Smith. He wrote the propositions and handed them to Brother Peacock. Brother Peacock signed them with the date October 14, and asked his opponent if he was ready to sign them, but no; he was not ready to sign them then.

The debate took well with the people, and they all see that there is something more to the work than they thought. I think it did lots of good and that Reverend Hall will not want another debate with our people for a long time.

Yours for the truth,

ADAMSON, OKLAHOMA.

H. C. DAVIDSON.

Church Work in Australia.

The Reorganized Church of Jesus Christ of Latter Day Saints is gradually forging ahead. This statement is proved by the work of missionaries in Australia. Brother Frederick Pitt, (patriarch) of America, has baptized twenty-one people since he came to Australia. Two persons, a young man and a young woman, were baptized at the New South Wales conference, October, 1912.

Elders Davis and Robertson, American missionaries, have also, in the three years which they have spent in Australia, baptized a good many people. Brother Davis is now in Western Australia, laboring, there, and patiently waiting for Brother Robertson to join him. From there they will proceed on their journey, via the Holy Land.

We are losing one or two elders who are also bound for America; thus leaving very few to carry on the work. Nevertheless, the church will continue to grow, as it belongs to God.

We would like to have some more missionaries to come over and help us in the work. There are many people interested in this work and who will enter into the church before long, I trust.

Brother Pitt and wife will return to America via the South Sea Islands and Honolulu and will not return with Brethren Davis and Robertson through the Holy Land.

JAMES R. BOLKENSTEIN.

NEW SOUTH WALES, AUSTRALIA, Cessnock Street, Kurri Kurri.

A Card of Thanks to Those Who Sent Me Papers.

I desire to express my sincere thanks to all who sent me church publications for free distribution, in my vicinity, as a result of my request through the *HERALD* and *Ensign*.

I have received papers and tracts from so many sources, and from all points of the compass, that a personal acknowledgment is almost an impossibility. And I hope that each Saint who has contributed to this collection of church publications, will feel that he or she has as great a part in the attempt to advertise the great latter day work, as those who have a direct hand in its circulation. And to that end I ask you to accept my heartiest thanks for the interest you have taken in my effort.

What the result may be I know not, but this one thing I know, I desire to sow the seed and assist in watering it, if permitted, and am willing to leave the giving of the increase to Him to whom this part belongs.

I have always considered our church publications were the best religious papers in the world, and I have had three stamps made, and you can see just what each one of the papers you sent will have in addition to the regular original matter. The first stamp reads as follows:

"My pages are freighted with food for the soul,
As taught by the Savior and apostles of old,
Then carefully read me, my teaching's the best,
Appeal to the Bible, for that is the test."

The second is a kindly invitation, to those who may not be interested in the paper, not to destroy it, but to pass it to another who might be. It reads as follows:

"Kindly reader, don't destroy me, for another
might enjoy me, so pass me on. . . .
"We meet at 6601 South Honore Street,
11.15 a. m. and 7.45 p. m.

The third stamp is a bid for subscribers. It does seem to me that all who are unprejudiced, and no doubt these papers will fall into the hands of some such, and are looking for the truth, they might become subscribers if they only were asked to do so, and so the following lines are stamped on each paper for that purpose:

"A trial subscription to my pages you'll find,
If you read and digest them, will bring to your mind
The most wonderful things you ever have heard,
And the proof of them all you will find in the Word;
And the spiritual dividends you'll get from the start,
Will enlighten your mind and gladden your heart.
There is no time to lose, so make no delay,
Send in your subscription ere the close of the day."

Trusting, dear Saints, that good may come out of the effort, and that some wanderer may be led to the sheepfold and safely sheltered therein.

PHILEMON PEMENT.

CHICAGO, ILLINOIS, 5217 South Forty-fourth Avenue.

News from Branches

Saint Louis, Missouri.

Our regular sacrament services have been held since last report and strength and encouragement were received therefrom. The preaching services have been exceptionally instructive and there has been decided improvement in attendance. Regular priesthood meetings have also been held, which no doubt are of great benefit to those having charge of the work.

Opportunities seem to be opening for the presentation of the gospel to those not of the faith of late, as our pastor, Brother Archibald, through Brother George Reeves, who was not ashamed of the gospel among his associates where he is employed, was invited to speak at one of the Christian churches in our city. He was well received, invited to return, and was offered money for his services, which of course he did not accept.

Again, a Mrs. Wells was lecturing at the Young Woman's Christian Association building recently on the menace of Mormonism to society. Some of our sisters being in attendance reported a proper distinction was not made between us and the Utah people; informing Brother Archibald of things that were said. He requested privilege to answer her, but being refused advertised to do so at our own chapel the following Sunday evening, which he very ably did, continuing his subject of our faith and belief the next Sunday.

The lady did not come, but when told by Brother Archibald of the difference in the churches, and that she would be called to account for any more misrepresentations, she said she was not aware of there being any difference.

The Sunday school has started a prayer service for the teachers and officers of the school, also all the young people who can attend, at 8.45 Sunday mornings.

Revival services are to begin November 17, to continue as long as interest permits. Your sister in Christ,
2739 GREER AVENUE. E. M. PATTERSON.

The ideal life, the life of full completion, haunts us all. We feel the things we ought to be beating beneath the things we are.—Phillips Brooks.

Rocks have been shaken from their solid base,
But what shall move a firm and dauntless mind?

—Joanna Baillie.

Miscellaneous Department

Conference Minutes.

SOUTHERN NEBRASKA.—District conference was held with the Blue River Branch at Wilber, Nebraska, September 20 and 21, 1912. Elders William Self and J. W. Waldsmith were chosen to preside, with J. W. Wight to be associated with them if he should be present. H. A. Higgins was chosen secretary, J. G. Munsell chorister, and Ella Cox organist. The choir was empowered to appoint committees on credentials and auditing. The committees appointed were: J. G. Munsell and Edward Rannie on credentials; H. A. Higgins and J. G. Munsell on auditing. Statistical reports from the following branches were read: Blue River, Fairfield, Nebraska City, Lincoln, and Eustis. Ministerial reports from the following were read: High Priest: J. W. Waldsmith. Seventy: W. M. Self and Edward Rannie. Elders: J. G. Munsell, H. A. Higgins, and Samuel Broliar. Priests: Gottlieb Keller and Robert White. Deacon C. W. Nichols. Bishop's agent's report read as follows: Balance due the church at last report, \$132.32; receipts, \$538.55; expenditures, \$480.25; balance due the church July 1, 1912, \$190.25. The auditing committee brought in their report that they had examined the accounts of the bishop's agent and found them to be correct. The secretary presented a bill of expense of \$1.24, which was allowed. A communication from the Eustis Branch, inviting the next conference to meet with the Eustis Branch, was read. A communication from C. J. Hunt, secretary of the Western Iowa and Eastern Nebraska Reunion Association, inviting Southern Nebraska to join with them in their reunion which will be held at Missouri Valley in August, 1913, was presented. A motion was presented and supported that we do not concur with the Eastern Nebraska and Western Iowa Reunion Association in their inviting us to consolidate our reunions. Motion carried. "Resolved, That whereas it has been the custom to provide expense legitimately falling upon the district conference, and whereas the burden of the expense thereby falls upon the branch members already burdened by the expense of entertainment, together with visiting members who have incurred expense by attending the conference; and whereas the branches not entertaining conference and those members not attending are not represented in the burden thereof, therefore be it resolved, That upon the adoption of this resolution, that each branch shall pay in to the treasurer of the district a sum of five cents per capita equal to the membership as recorded by its statistical report, the same to be sent at the time of the filing of the reports to the district secretary." Moved and seconded that the branches be notified that this resolution will be moved for its adoption at the next conference. Motion prevailed. A recommendation from the Fairfield Branch, presenting the name of J. R. Croft for ordination to the office of elder, was read. Moved and seconded that the recommendation be referred to W. M. Self and J. R. Sutton, with authority to act. Carried. Sister Trask, secretary of the district Religio, reported that a district organization of the Religio had been effected. On motion the report of the Religio was received and ordered spread on the minutes of the conference. Nebraska City requested, through its delegates, that the next conference be at Nebraska City, and on motion it was so ordered. On motion the district officers were sustained. Edward Rannie presented his resignation as district librarian, which was accepted. C. H. Porter was elected to succeed Brother Rannie as member of the library board of the district. C. H. Porter was sustained as bishop's agent and district historian. The district authorized the secretary to purchase a loose leaf journal for the recording of the minutes of the conference. A vote of thanks was tendered to the district officers for their services during the past six months. The preaching during the conference was by H. A. Higgins, Saturday evening, Elder Edward Rannie Sunday morning, W. M. Self Sunday afternoon, and J. G. Munsell Sunday evening. A goodly number were in attendance and felt that the time had been well spent in the services of the church. A vote of thanks was tendered to the Blue River Saints for their abundant and kindly hospitality which had been so cheerfully bestowed. On motion, the conference adjourned to meet with the Nebraska City Branch in January at the call of the president. H. A. Higgins, 1207 Third Corso, Nebraska City, Nebraska.

BRITISH ISLES.—Annual conference met in the Priestley Roads meetinghouse, Birmingham, at 6 p. m., on August 3, 1912. W. H. Greenwood presided and made some appropriate

opening remarks. The deacons of the Priestley Road Branch were chosen ushers; Annie Taylor organist; Edmund Norton chorister. The mission president's address was presented, followed by report of R. May. Districts reporting: Sheffield, Birmingham, Eastern Wales. Evangelical ministers reporting: Joseph R. Greenwood, James Baty. High priests: Thomas Taylor, Henry Greenwood, G. W. Leggott, J. W. Taylor. Elders: James Schofield, W. R. Armstrong, W. H. Chandler; George Cope, J. A. Judd, E. Wragg, John Schofield, John Holmes, William Ecclestone. Branches not in districts: Exeter and Plymouth. Prayer was requested for John Schofield, who was sick; also for time to baptize the son of Elder Norton. At 9 a. m., on Sunday a very spiritual prayer meeting was held. At 10.30 there was a preaching service with Bishop May as speaker. The Saints understood and appreciated the straight talk. He made it especially clear that the Lord had brought our work in the British Isles to the front during the past twelve months; and under the fierce light of criticism in a way that he had never done before. The speaker showed what had been done, was being done, and what might be done if we labored faithfully. It was made clear that the Lord was moving in our favor. Remarks were made on the temporal law. A very spiritual prayer meeting was held at 2.30. The testimonies were soul-stirring and the gifts of tongues, interpretation, and prophecy were present. A baptismal service followed, Ernest Norton being baptized by Bishop May. He was confirmed at the meeting at 6.30 by James Baty and W. R. Armstrong. At the evening service Sister Edwards sang a solo which was appreciated much. The speaker was W. H. Greenwood. The audience was a large one and very attentive. At 10.45 a. m. Monday, the conference resumed its sittings with Brother Greenwood in the chair, assisted by James Baty. Interesting and helpful addresses were given by the chairman, William Ecclestone, Thomas Gould, J. G. Jenkins, and James Baty. At 2.20 the mission president occupied the chair and was assisted by Brother May. Several missionary reports were read, and then the report of the Seventh Quorum of Elders was presented. It had held three meetings during the conference and showed a membership of 54, 39 of whom had reported. Progress had been made during the year. The Sixth Quorum of Priests reported. The officers were not able to attend conference this year. The report of the Manchester District Zion's Religio-Literary Society showed two locals with a membership of sixty and bright prospects. A new local has been organized at Farnsworth since the close of conference. Bishop May's financial report was read. The necessity for making our conference deliberative assemblies being considered, the report of the committee on the jurisdiction of mission conferences was read from page 1616 of General Conference Minutes for 1912. This report was unanimously supported by the assembly. The conference then resolved, That we henceforth recognize the conference of the British Isles Mission as an authoritative and legislative body, as provided for and authorized by General Conference of 1912. By resolution, the "Rules" which had previously governed our mission conference were adopted. The general church officers, the mission president, Bishop R. May, Secretary W. R. Armstrong, Assistant Secretary J. W. Taylor, Local Historian W. R. Armstrong, were sustained by unanimous vote; also the following missionaries: 1. London District, Bishop R. May in charge, with Elders J. A. Judd and J. W. Worth. 2. Manchester District, high priest, G. W. Leggott, in charge, with Elders S. F. Mather, N. J. Weate, W. H. Chandler, and James Schofield. 3. Birmingham District, high priest, J. W. Taylor, in charge, with Elders John Ecclestone, and J. E. Meredith. 4. Sheffield District, Elder Chas. Cousins in charge, with Elders John Holmes, Simon Holmes, Ernest Wragg. 5. Leeds District, T. Taylor in charge. 6. Eastern Wales District, Elder George Cope. 7. Western Wales District, Elder J. G. Jenkins in charge, with Priest James Evans. 8. Belfast, Priest James Adam. Henry Greenwood, James Baty, and W. R. Armstrong will labor under the personal direction of the mission president; James Greenwood will labor in the London and Birmingham districts. A vote of thanks was awarded the catering and locating committees for the excellent manner in which they had attended to the wants of the Saints during conference. The auditors for the ensuing year were announced as follows: J. A. Judd, (one year) J. W. Worth, (two years) and J. E. Meredith, (three years). Resolved, That we express our high appreciation of the manner in which *The People*, and other papers, have shown the difference between our organization and that of the Utah people, and that the papers in question be suitably written to this effect. This

matter was placed in the hands of the secretary and Thomas Taylor. At 7 the report of "The One Thousand Shillings Fund" was presented by Brother May, the financial secretary and treasurer of the mission. The report was accepted and referred to the auditing committee. It was resolved, That the financial secretary and treasurer of the British Isles be the bishop, with power to choose an assistant. By resolution the following brethren were chosen as a committee to scrutinize the literature presented by the Anti-Mormon League and purchase as they may deem advisable: R. May, W. H. Greenwood, W. H. Chandler, Thomas Taylor, and W. R. Armstrong. The mission authorities are to decide where the next annual conference shall be held. A most enjoyable and peaceful conference was had. W. H. Greenwood, president; W. R. Armstrong, secretary.

WESTERN NEW YORK.—District conference was held at Buffalo, New York, October 12 and 13, 1912. At 2.30 p. m. conference was called to order by District President A. E. Stone. Organization for conference resulted in the selection of the missionary in charge, Elder U. W. Greene, associated with the district president, to preside; the district secretary to act as secretary, with power to choose assistant; Sister Anna Brothers, organist; Sister Frances Schofield, chorister; and the deacons of the district present, ushers. Visiting members were granted the privilege of the floor. Statistical reports from Niagara Falls, Buffalo, and East Pharsalia branches read and accepted. Ministerial reports of Elders A. E. Stone, S. W. Tomlinson, R. Etzenhouser, L. Lewis, George Rathbun, William Brothers, F. C. Mesle, and Daniel Joy. Priests: George Landes, J. D. Davis, E. D. Loveland, Fred Harper, and Will J. Landes. Teachers: Charles Koehler and James Breegle. Deacons: Noble N. Wilkinson, Fred W. Mesle, and Judson Montgomery. Treasurer's report read and referred to an auditing committee, Daniel F. Joy and Charles C. Koehler, and accepted as correct. Reports of tent funds from Alma Booker and R. Etzenhouser read, and motion prevailed that secretary draw orders on treasury for deficit due tent workers. Motion prevailed that the bishop's agent be instructed to report to district conferences, report to embody itemized account of receipts and expenditures. Motion prevailed that collections be taken up at all preaching services, proceeds to be divided amongst missionaries present. Motion prevailed that time, character, and speakers of all meetings of conference be directed by the presidency of conference. Motion prevailed that place and time of next conference be left with the missionary in general charge and district president to arrange. Communication from Buffalo Branch recommending that conferences be held once a year, preferably in the fall, read. The following delegates for General Conference were nominated: U. W. Greene, A. E. Stone, F. C. Mesle, L. Lewis, R. Etzenhouser, Alma Booker, S. W. Tomlinson, Sister Lila Schofield. The nominees were accepted as representatives of the district, entitled to cast the full vote of the district, and in case of division to cast minority and majority vote. Noble N. Wilkinson was appointed as solicitor for the bishop's agent. At 7 p. m., song service, and at 7.30 p. m., preaching by Harry French; collection \$2.23: 8.30 a. m., October 13, Sunday school: 9.30 a. m., prayer and sacrament service in charge of the presidency, assisted by Frank C. Mesle and Daniel Joy: 11 a. m., preaching by R. Etzenhouser; collection \$2.27: 2 p. m., song service: 2.30 p. m., preaching by A. E. Stone; collection \$4.08: 7 p. m., song service: 7.30 p. m., preaching by U. W. Greene; collection \$3.62. A vote of thanks was extended to Buffalo Saints for the entertaining of conference. Conference adjourned as per previous resolution. Lila R. Schofield, secretary.

ALABAMA.—Conference met with the Flat Rock Branch November 2, 1912. Prayer meeting at 9 a. m., and business meeting at 10. Called to order by J. R. Harper. The following organization was effected: J. R. Harper, W. S. McPherson, and F. M. Slover presidency; G. W. Miniard, secretary and chorister; Pearl Sellers, organist; Riley Johnson, janitor; E. C. Shelly and John Mock, ushers. All visiting Saints were invited to take part in the conference. The presidency reported by verbal report. Branches reporting: Lone Star 153, Flat Rock 57. Priesthood reporting: J. R. Harper, W. S. McPherson, A. G. Miller, J. G. Vickery, A. E. Warr, F. M. Slover, L. C. Moore, A. A. Weaver, G. O. Sellers. Priests: T. N. Peacock, W. A. Adam, D. E. Sellers. Teachers: W. H. Drake. Deacons: B. C. Barlow, H. H. Wiggins, L. G. Sellers, J. W. Baldwin. Bishop's agent reported on hand last report, \$6.55; received since, \$190.25; paid out \$136; on hand, \$60.80. Accounts audited and found correct. The following names were presented to the conference, with recommenda-

tions that they be ordained to the office mentioned. This was done, and on Sunday they were ordained as follows: G. O. Sellers, second counselor to the president of the First Quorum of Elders, by F. M. Slover and L. C. Moore; D. E. Sellers, second counselor to the president of the First Quorum of Priests, by L. C. Moore and F. M. Slover; W. H. Drake, first counselor to the president of the First Quorum of Teachers, by F. M. Slover and L. C. Moore; H. H. Wiggins, president of the First Quorum of Deacons, by L. C. Moore and F. M. Slover; John W. Baldwin, counselor to the president of the First Quorum of Deacons, by F. M. Slover and L. C. Moore. These quorums are all in the Southeastern Mission. Preaching by L. C. Moore and F. M. Slover. Adjourned to meet at the call of the president. G. W. Miniard, secretary, McKenzie, Alabama, R. F. D. 2.

Conference Notices.

Florida district Sunday school association will convene with the Fairview Branch, at Pensacola, Florida, Friday, December 6, at 2 p. m. The business session will be in the afternoon, followed by the usual program in the evening. All schools in the district are urged to have a good representation at the convention, and be prepared to assist in the entertainment Friday evening. Secretaries of schools will please send reports to me as early as possible. Anna Worlund, district secretary, Pollard, Alabama.

The Bishopric.

AGENT'S NOTICE.

Greeting to the Virginia Saints: Having been appointed bishop's agent for the District of Virginia I would earnestly request that any of the Saints in condition to do so, will promptly forward to me their tithing for the year 1912, in order to remit the same to the Presiding Bishop before the end of the present year.

Your collaborer in the gospel,
P. P. STARKE, *Bishop's Agent.*

AUBURN MILLS, VIRGINIA.

First Quorum of Elders.

Agreeably to a former notification, ten of the elders in the Mobile, Alabama, and Florida districts, met at the Alafloza Church, Dixonville, Alabama, to organize into an elders quorum. F. M. Slover, assistant missionary in charge, in the chair. He and Brother Ammon White, patriarch, gave us some instruction regarding the work. We then proceeded to organize by electing W. A. West, of the Florida District, president; he in turn choosing C. J. Clark, of the Florida District, and George O. Sellers, of the Alabama District, as first and second counselors. C. J. Clark was also elected secretary-treasurer. The names of these brethren were recommended to the conferences of their respective districts for ordination to their respective offices of president and counselors. Among other motions, one prevailed requiring that all desiring membership in the quorum must be recommended by two members of said quorum. Another was that we do not accept into our quorum any elder who is known to use tobacco.

Two sessions were held, one on the 25th and one the day following. We then adjourned, subject to the call of the presidency.

The names of those attending and becoming members of the quorum are: W. A. West, W. M. Hawkins, B. L. Jernigan, and C. J. Clark, of the Florida District; Albert G. Miller, and George W. Sherman, of the Mobile District; Albert A. Weaver, George O. Sellers, W. S. McPherson, and James R. Harper, of the Alabama District.

By motion it was agreed that we be called the First Quorum of Elders of the Southeastern Mission.

All felt that great good had been done and that history for the Southeastern Mission had been made. And all expressed themselves as more determined to occupy in the office to which they had been called.

C. J. CLARK, *Secretary of Quorum.*

Priesthood Notice.

At a meeting of the priesthood of the Lamoni Stake to be held at 2.30 p. m., Sunday, November 24, in the lower room of the church at Lamoni, Iowa, the following subjects will be discussed: 1. What will be the practical uses of a store-

house in the Lamoni Stake? 2. Who will have charge of it? 3. How will it be conducted? Discussion on the different divisions of the subject will be led by Joseph Roberts, stake bishop; Oscar Anderson, bishop's counselor; R. J. Lambert, bishop's counselor.

C. I. CARPENTER,
for Program Committee.

Correction.

Brother A. I. Beebe, Millville, Florida, calls attention to a wrong citation on page 976 of the HERALD, issue of October 9. The credit, Exodus 8: 2, should have been Deuteronomy 8: 2.

Address of Elder W. H. Greenwood,

PRESIDENT OF THE BRITISH ISLES MISSION, AUGUST 2, 1912.

To the Brethren and Saints, Assembled in Conference at Birmingham, August 3, 1912; Greeting: Having been appointed by the General Conference of April, 1912, to the Presidency of the British Isles Mission, I take this means of addressing you.

In the first place, let us thank our heavenly Father for his sparing mercy, in granting unto us the privilege of coming together once again in conference capacity. Let us hope that our gathering together will be blessed to each other.

In order to accomplish this condition it is necessary that each one realize that much depends upon the spirit in which we come together. In times past much complaint has been made that our gatherings were not what they might have been, by reason of the untoward spirit manifest by us to each other. Now in order to improve upon this condition it is necessary that we have more consideration for each other, and endeavor to put into practice the Golden Rule of our Master; that is as we would that our brother should consider us, just so we must consider our brother. Therefore, let past experience be our teacher; let us learn the lesson thus taught, and we shall each go to our several fields feeling encouraged and blessed, determined to put forth renewed effort, by reason of the brotherly love we shall have experienced in company with each other.

The spiritual condition of the mission—the condition of the work throughout the mission, leaves much to be desired. This condition I gather mainly from the various reports that have reached me. Personally, I have only been in touch with the work (officially) for one month, but the districts that I have visited, I am pleased to report, are in a fair spiritual condition, speaking generally. Hereafter I shall advise you in regard to the conditions that do obtain, and the way to improvement will also be presented for your consideration.

I shall not go into detail regarding the spiritual condition of the several branches and districts in the mission, as I prefer to be personally acquainted with the standing of each part, before I could in justice attempt to state its condition.

But I shall state in general terms, this one fact: That there has never been a brighter prospect before the church, since its inception, than we have before us at the present time. The avenues that are opening before us will increase with the wisdom of our good living and simple preaching and teaching of pure gospel principles, which are in essence the religion of Jesus Christ, and the doctrine of our church.

This bright prospect is mainly due to the efforts of our brethren who have secured favor with the newspapers, and thereby have been able to give correct information to the people of our Isles, upon the subject of our standing as a church; and also in making plain to all who would read the difference between the Utah Mormon Church and the Reorganized Church; together with the fact that Joseph Smith, the founder, was in no way responsible for the doctrine of polygamy, but that the authorship of this evil practice is now rightly placed upon the founder of the Utah Mormon Church; namely, Brigham Young.

The fruit of this labor is mainly due, in the first place, to the efforts of Elder W. H. Chandler, Bishop R. May, Elder W. R. Armstrong, and High Priest Thomas Taylor. Elder W. H. Chandler has been in touch with the special commission of the newspaper known as *The People* for over one year.

Bishop R. May has also been in personal touch with the same agent, with good results. Elder W. R. Armstrong has been effective with the Manchester papers, and also in personal touch with the editors of the same. High Priest Thomas Taylor has been successful in the same direction in several of the Yorkshire newspapers.

The Anti-Mormon Movement.—This organization will also

prove a source of usefulness to our work, in making known to the people the true standing of the Reorganization, as you will hear from the report of Elder W. H. Chandler, of Warrington. Much good work has also been accomplished in this direction by the brethren of the Birmingham District in representing our position to this society. Let us therefore be wise, my brethren, and make the present opportunities effective for the Master's cause.

MISSION WORK.

Our Organization.

The General Conference of 1912 has placed at our command a staff of missionaries numbering twenty-six. These brethren are located as follows:

1. London District; Bishop R. May, in charge; Elders J. Judd, J. W. Worth.

2. Manchester District; High Priest G. W. Leggott, in charge; Elders S. F. Mather, N. J. Weate, W. H. Chandler, James Schofield.

3. Birmingham District; High Priest J. W. Taylor, in charge; Elders John Schofield, Joseph Ecclestone, J. E. Meredith.

4. Sheffield District; Elder Charles Cousins, in charge; Elders John Holmes, Simon Holmes, jr., Earnest Wragg.

5. Leeds District; High Priest, Thomas Taylor.

6. Eastern Wales District; Elder George Cope.

7. Western Wales District; Elder J. C. Jenkins, in charge; Elder James Evans.

8. Belfast, Ireland; Priest, Thomas Adams. This appointment I have made personally in accordance with general understanding. The brother will bear his own expenses.

BRITISH ISLES.

9. Evangelical Minister James Baty, sr; High Priest, Henry Greenwood, Elder W. R. Armstrong will labor under my personal direction. Evangelical Minister Joseph Greenwood will labor in the London and Birmingham districts as circumstances may demand. These brethren will labor in the several districts named and will be pleased to assist you in local capacity wherever you may by mutual understanding and consent agree together for such labor.

I may cite an instance of such labor for your information. Elder W. H. Chandler, of Warrington, was appointed to labor in Wigan. This branch had not held a meeting for over four years until he went there. He has labored there just one year and he has reorganized the branch. Meetings have been held every week since his advent. He has baptized eight and revived the membership of that branch, and to-day the interest in Wigan is as great as any other part of the mission. Let us therefore seek to build up the branches all we can; then we can point out to the world the strength and power of our own local organizations.

To the brethren laboring in the foregoing appointments, I advise that they labor in harmony with the authorities of the several branches, districts, and missions, assisting, supplementing, and strengthening the various organizations where they may by mutual arrangement labor; and I further request that the said branches, districts, and missions shall recognize these brethren as the general authorities of the church in all their labors, and this by mutual consent.

REPORTS.

Let me here remind you, brethren, what is expected of you in reporting your labor. You will give a report each quarter. The reports are due July 1, October 1, January 1, and March 1, to the brother in charge of your particular field of labor. The brethren in charge will forward to me on the dates named the reports of all the brethren laboring under them, therefore kindly take note of this matter and be prompt in reporting.

BRANCH ORGANIZATION.

Brethren, I exhort you in both branches and districts to put forth every effort for the completion of your branch organizations, so that the work of the church may be carried out in its entirety. What is meant is this; that every branch should have a full complement of officers. Each one should be capable of discharging the duties of his particular office.

1. The elder to preside, organize, and arrange with his officers for the labor of each branch, and see that the law is carried out. In this way every member and officer will be provided with the means of development.

2. The priest to visit and encourage the membership, and pray with them and teach them also to pray, thus deepening their interest in spiritual life.

3. The teacher to watch that no misunderstanding is allowed to exist, but to visit and seek to give a clear understanding to each of the membership of their duty to each other, and the church, encouraging each to love the other, thus overcoming evil and establishing good will and unity of faith and spirit in the body generally.

4. The deacon, to assist the teacher in the discharge of his duty, if needs be. But his duty is to see that the house of the Lord is kept clean and cheerful, for the worship of God, and for the assembling of the Saints. To have all things in order, and welcome the Saints when they shall assemble, having a cheerful word for each. To show strangers to their seats and encourage them to attend each service by kindly attention and welcome.

In this way we shall put our own house in order, and thus show forth the fruits of brotherhood in Christ Jesus.

The kingdom of God must grow from within, and as we shall manifest these fruits of spiritual intercourse, the Church of Christ will appeal to all the honest-hearted men and women who love the truth, and we shall also demonstrate to the world the divinity of our organization in faith, doctrine, and practice, and thus make increase to the body, to the edifying of the membership in the principles of love and truth.

These features of our work I submit to you, my brethren, and testify that they have been given me by the Spirit of the Master. The time for the careful reconstruction of our own duties is now upon us. Let us therefore be diligent in the discharge of the same, each officer standing in his own appointed place, fulfilling all the requirements of his office, to the praise and glory of our Master, and the establishment of the cause we unitedly love.

The sad spiritual condition of our mission will then soon be a thing of the past, and we shall be able to report increase in the church, both spiritually and numerically.

THE ELDERS' QUORUM.

In order to secure the success and greater usefulness of the Seventh Quorum of Elders I herewith advise all missionary appointees to interest themselves in the work of the elders' quorum, and exhort all the elders to attach themselves to the quorum by membership, pointing out the advantage of such organization, thus making complete our church organizations, and fitting the elders for the more proficient discharge of their duties as ministers of Jesus Christ; and I felt it my duty to say, that I have observed with interest the diligent efforts of the president of the quorum, together with its officers, and I am in duty bound to say that they deserve much better support from the elders than they have received.

This organization, my brethren, is for you; its object is to promote your development in spiritual understanding; for the enlargement of your capacity, for your greater usefulness in the Church of Christ. Therefore rally to the call of your brethren.

THE PRIESTS' QUORUM.

In the same respect I would advise, counsel, and encourage all the missionaries and elders to assist in the better establishment of the priests' quorum, by encouraging all the priests throughout the mission to attach themselves to the quorum by membership, assisting them by our experience at all times, and thus encourage and assist them also to greater diligence and usefulness.

In conclusion, let me thank you, brethren, for the support you have given me in taking up this most important work to which the church has called me. My only desire is to assist all I can to carry on the work intrusted unto us, to the best of our ability; and this I shall endeavor to do according to the law, rule, and principle of truth, as revealed unto us in these the last days.

All I ask of you is that you will have confidence in each other, and ask the blessing of God to be with and abide upon the labors of each other, to the establishing of each other in the faith of our Lord and Master, Jesus Christ.

And now may the spirit of true brotherhood be with us throughout this conference, to the enlargement of each soul that shall take part therein.

Finally, let us pray that the peace of God and the comfort of the Holy Spirit may be with us all, always.

Your brother,

W. H. GREENWOOD, *Minister in Charge.*
MOSTON, MANCHESTER, 23 Cicero Street.

CONTENTS

EDITORIAL:
 Liberty, Equality, Fraternity - - - 1113
 The Toll that the World Takes from Zion - - - 1114
 President Smith's Eightieth Birthday - - - 1115
 New Catalogue - - - 1115
 Easily Classified - - - 1115
 Worth Knowing - - - 1116
 Notes and Comments - - - 1116
 HYMNS AND POEMS - - - 1116
 ORIGINAL ARTICLES:
 Christmas, by Ella Switzer - - - 1117
 Paul's Glory of Infirmary, by S. S. Smith - - - 1118
 CANADIAN MIRROR - - - 1122
 MOTHERS' HOME COLUMN - - - 1124
 LETTER DEPARTMENT - - - 1126
 J. C. Crabb—Mrs. R. A. Ferguson—J. A. Koehler
 —S. M. Peterman—Mrs. Bessie Haskell—Wil-
 liam Shotton—Homer Buttery—Willard I. New-
 man—Mrs. H. C. Pitsenberger—Secretary
 Reunion—H. W. Savage—H. C. Davidson—
 James R. Bolkenstein—Philemon Pement.
 NEWS FROM BRANCHES - - - 1131
 E. M. Patterson.
 MISCELLANEOUS DEPARTMENT - - - 1131

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

Heaven finds a new joy every time a sinner repents.

Died.

SPRAY.—Henry Spray was born November 8, 1836, Derbyshire, England. He married Sarah Ann Wainright in 1852. Eleven children blessed this union. Five daughters and one son survive him. He and family immigrated to the United States in 1869, locating in Pennsylvania. He located at Lucas, Iowa, in 1876, where he remained up to the time of his death, which came as a result of asthma, November 11, 1912. Buried the 12th at Fry Hill Cemetery. Mr. Spray's first wife died in 1885. Married Mrs. Marie Carter in 1886, who also survives him. E. B. Morgan preached the sermon at the Saints' chapel, assisted by James Talbot. Though not a member he was favorable to our cause.

RAISBECK.—Mabel D. Raisbeck was born April 30, 1909, and died August 16, 1912. The funeral sermon was preached by Frank Izatt, assisted by G. L. Hartsell. Besides her parents she is survived by five brothers and five sisters. The Saints of Taylorville, Illinois, deeply sympathize with those who are bereaved of their loved one.

MANSFIELD.—Mary Mansfield died October 12, 1912, at Jonesport, Maine; born April 29, 1836, at Winterport, Maine. She was married to E. A. Mansfield, August 10, 1860, who remains to mourn a devoted wife. She accepted the angel's message many years ago, baptized by J. C. Foss, and ever an active and zealous worker. Many of the elders will remember her kindly ministrations, as she and her husband always made their home a welcome place for the servants of God. Our sympathies are extended to her bereaved companion, who was always so devoted to her, but we remember that "Blessed are the dead who die in the Lord," and her reward is sure. Funeral at the home, Tuesday, October 15, conducted by J. A. Koehler and Uriah M. Kelley.

HARTMAN.—At Lamoni, Iowa, November 3, 1912, Eliza E. Hartman, aged 67 years, 8 months, 23 days. Six children survive her, four being present at her death. She and her husband were married in 1862, and were baptized in 1874, by Z. H. Gurley. Brother Hartman died in 1899. Both were faithful in their gospel hope. Funeral sermon by H. A. Stebbins; assisted by A. S. Cochran. Burial at Davis City, Iowa, by the side of her husband.

LANE.—Near Andover, Missouri, November 5, 1912, Brother Oliver S. Lane, aged 54 years, 7 months, and 12 days. He married Mary A. Shakespeare in 1882. Of eight children born, six are still living, two married and four at home. Brother Lane was baptized at Lucas, Iowa, in 1886, by A. N. Bishop, and he lived a worthy life and made an honorable record before all. His body was brought to Lamoni for burial and the sermon was preached by H. A. Stebbins, assisted by Columbus Scott.

HOVERSON.—Andrew H. Hoverson was born May 17, 1881. He united with the church in his boyhood days and lived an upright godly life. He died at home, Burlington, Iowa, September 27, 1912. He leaves to mourn, but not without hope, his wife Alvena; two daughters, Naoma Ruth, aged five, and

Pearl Elsie, aged three; mother and three brothers. His father died August, 1881, less than four months after the birth of his youngest son, Andrew. The funeral at the Saints' church, Burlington, Sunday, September 29, 2.30 p. m., was attended by many relatives and friends. The church building would not accommodate all. Sermon by O. R. Miller. The branch mourns the loss of a faithful Saint.

THATCHER.—Paul Thatcher was born at Blue Creek, Ohio, September 15, 1858, and died November 3, 1912, at Mermill, Ohio. Funeral sermon preached in the Disciple church to a large concourse of neighbors and friends on the resurrection, by Samuel Brown. He leaves a wife who belongs to the church, nine sons, and one daughter, to mourn. He married Sister Irene Delong April 6, 1878. He was taken with typhoid fever thirteen weeks previous to his decease, and never recovered. He was quite favorable to the work and intended to unite but was not able to do so.

BOYER.—Irene Boyer was born November 5, 1874, in Alleghany County, New York; baptized in 1888, at South Woodman, Michigan, by Brother Elliot; died November 6, 1912, at Toledo, Ohio. She leaves husband and one daughter to mourn. Funeral sermon preached in the Methodist church, by Samuel Brown.

EPPEPLY.—Katherine Epperly was born December 10, 1839, in Pulaski County, Kentucky; died in Joy, Illinois, November 8, 1912. She was united in marriage to John C. Epperly, October 30, 1856; to this union were born seven children, two having preceded her to the heavenly home. She united with the church March 11, 1863, and was a faithful member, ever ready to defend the gospel she loved so well. Funeral services were held from the Saints' church in Millersburg, O. E. Sade officiated, assisted by J. W. Bean. The body was laid to rest in the Oak Ridge Cemetery to await the morn of the first resurrection.

Surprised by Joy.

Surprised by joy—impatient as the wind
 I turned to share the transport—oh! with whom
 But thee, deep buried in the silent tomb,
 That spot which no vicissitude can find?
 Love, faithful love, recalled thee to my mind—
 But how could I forget thee? Through what power,
 Even for the least division of an hour,
 Have I been so beguiled as to be blind
 To my most grievous loss? That thought's return
 Was the worst pang that sorrow ever bore,
 Save one, one only, when I stood forlorn,
 Knowing my heart's best treasure was no more;
 That neither present time, nor years unborn,
 Could to my sight that heavenly face restore.

—Wordsworth.

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THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

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NUMBER 48

Editorial

WHAT WILL THE HARVEST BE?

The remarkable result following the fierce political campaign which has agitated the country for the last five or six months gives rise in the minds of the greater portion of the citizens of the Republic a query as to what the harvest is to be, meaning, of course, What is to follow the change of administration?

The late election emphasizes to a great degree the remarkable elasticity of our representative republican form of government. The peculiar and extraordinary trend of public opinion which has placed the Democratic Party in charge of the governmental affairs of the Republic for the ensuing four years, may be traced, without any great effort of divination, to one of two conditions; the one being that of a peculiar unrest, almost everywhere prevalent, caused by the fierce agitation which has been carried on, suggestive that there ought to be a change of political domination, the opportunity being apparently ripe for such a change. The other idea, and one which we strongly favor, is that the candidacy of ex-President Roosevelt and the fight waged by him against the dominant party itself, in that strong and vigorous language of which the Colonel is capable, and what appeared to them as a betrayal of trust in his sudden change of political affiliation and effort to form a new party, created a fear in the minds of a great many Republicans that there was a strong chance that Colonel Roosevelt would be elected President. They, through the influence of that fear, gave their strength to the party which is coming into power on the fourth of March next, preferring that governmental affairs should fall into the hands of the Democrats; preferring that party, with its platform in which, as they view it, there was directness of thought and intention and purpose, rather than it should fall into the hands of aggressive ambition, indefinitely promising much which upon its face promised to the minds of many the establishment of a political utopia which it was felt could not be realized by such a party being put into power.

Now that the issue is decided; whatever may have been the cause, that decision is so clear, and the

number of electoral votes must go to the successful candidate for President so great, there is no room for either minority or all of the minorities combined to find any fault or trace any just objection. The President and Vice President and the Cabinet which will be chosen to act with them will have a more than working majority in both houses of Congress, so that the administration of public affairs must be necessarily, wholly, and demonstrably Democratic, using the word to typify the party methods rather than applying it indiscriminately to all the people.

We believe all should acquiesce in the choice that has been made and exert our influence to drop any captious opposition that we might have felt in any respect, and maintain the dignity of citizens by just and fair obedience to the laws of the land. To do this we are commanded.

We feel the assurance that there is no just reason to fear that the affairs of the Government will not be administered by patriotic and unselfish men, who, rising to the exigencies of the offices to which they will be called or appointed, will strive to make the administration a success; that the growth and development of the country may not be broken or its onward progress checked by a departure from right ways of life, on the part of those intrusted with the administration of public affairs.

What the incoming party may do in administration touching the tariff remains to be seen, but we think it quite safe to say that as far as the imposts on foreign importations may affect the consumer, he will not be very seriously affected by the application of the term, "for revenue only," as contrasted with the term, "for protection." We will watch very studiously the development of affairs as they are brought to light by the exigencies of the Government and the efforts that will be made to meet them. It is clear to every thinker, however, that the times and conditions under which the Government now exists, and its relations with foreign powers demands that precaution be exercised by those in charge at Washington. It is to be sincerely hoped by all that the patriotism still existent in both the South and North, the East and the West, will pre-

vail, and that the affairs of the Government may be fairly administered, whoever may be in charge thereof.

PRESIDENT SMITH'S BIRTHDAY.

The eightieth anniversary of the birth of President Joseph Smith was celebrated on Wednesday, November 6, at his home, 1214 West Short Street,

him on his way to outer air. This is Dowie's way in disguise, a travesty on common consent; but it is not God's way.

There are still other denominations in which the rule of the people is supreme. No one ever stops to ask what God's will may be. The shepherd has no voice as to where he shall lead the sheep. All is settled by resolution. The congregation rules. Revelation has long ago ceased, is not desired, its possibility is denied. That is man's way; but it is not God's way.

The church is recognized as the kingdom of heaven, so far as that kingdom is represented on earth. Jesus is the king. In time his dominion will become universal.

All the kingdoms of earth began as despotisms. The will of the king was supreme. His whim was law. If he was displeased with certain subjects he had but to order the executioner to chop their heads off, and it was done. For the old motto was, "The king can do no wrong." But as time goes on another element enters in—the will of the people. Constitutions are granted. Parliaments are established. The will of the people and the will of the king must meet.

In his kingdom Jesus has never been a despot. He wants the will of the people to meet his will. Though endowed with all power he has ever recognized the right of choice among men. Education rather than force is his policy. He compels no man to conform to his will or travel his road.

Wherefore, he says: "And all things shall be done by common consent in the church, by much prayer and faith."—Doctrine and Covenants 25: 1.

Perhaps we do not realize to what an extent this principle obtains in the church. God himself gives revelation to the church; but he gives the church the privilege to vote whether or not it will be received. This seems strange to some; but the principle is an old one, and in harmony with the ways of God in all ages.

Adam and Eve were given the choice between obedience and disobedience.



President Joseph Smith and wife, with his children, grandchildren, great-grandchildren, sons-in-law, and daughters-in-law.

At President Smith's left is his wife and at his right his two oldest daughters, Mrs. Emma McCallum and Mrs. Carrie L. Weld, children of his first wife who died in 1869, and at the extreme ends of this row are two of the three sons who are children of his present wife, one not being shown in this picture. Standing back of this row beginning at the right of the picture are Frederick M., Mrs. Lucy Lysinger, Hale W., Mrs. Audentia Anderson, and Israel A., all children of the second wife, who died in 1896.

Independence, Missouri, of which editorial mention was made in our last issue. Herewith we present a half-tone engraving of a picture of President Smith's immediate family, taken on that day.

COMMON CONSENT; THE WILL OF THE PEOPLE AND THE WILL OF THE KING TO MEET.

John Alexander Dowie said: "Who ever heard of the shepherd asking the sheep to take a vote as to where he should lead them? We have never taken a vote in Zion City." That was Dowie's way; but it is not God's way. We have heard of other denominations in which all important matters are determined by the heads of the church. The people are told, "It is proposed to that we do so and so, all in favor show the right hand. No discussion is had. The negative vote is not taken. If one protests, the ushers speed

Joshua told the children of Israel: "Choose ye this day whom ye shall serve."—Joshua 24: 15.

God himself said: "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."—Deuteronomy 30: 19.

There are a great many men in the church who are called by divine revelation. It is God's will that they should occupy in certain places. But all of them, without exception, must be sustained by the vote of the people, annually, or oftener.

The general officers of the church in all quorums are sustained annually at the General Conference. District and branch as well as stake officers, are sustained or elected by vote of the people at regular conferences or business meetings, annually, or oftener.

Not a man can hold his official position in the church against the will of the people. Not a man attempts to hold it without the will of the people.

This began with the organization of the church, April 6, 1830. Joseph Smith and Oliver Cowdery had been called to occupy as leading elders in the church. That was God's will. Yet when they met to organize, Joseph Smith says: "We proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and he organized a church according to said commandment which we had received. To these they consented by a unanimous vote."—Church History, vol. 1, p. 77.

All leading doctrines of the church, while resting upon divine authority, and upheld by the Scriptures, also rest upon the common consent of the people. All members have consented to them and subscribed to them by act of baptism and entrance into the church. And the position of the church in the world is such as to make new converts rather careful about the act of entrance. They are inclined to weigh the doctrines carefully and give them whole-hearted allegiance; for membership is usually bought with a price of some sort. So that persecution and opposition and unpopularity are not without benefits to the organization.

All resolutions, acts, orders, etc., governing this church, or parts of it, in the nature of laws or by-laws, originating with men themselves, rest upon the common consent of the people. There is no other way to get them upon the books of branch, district, stake, or general church organization. At any time they may be repealed by a vote of the people taken in accord and with the rules governing such proceedings.

There is absolutely no opportunity for one man or set of men to legislate for the church. God himself

does not attempt to do so to the exclusion of human agency, consent, and choice.

This principle of common consent is a safeguard, and when the membership have waived their right to exercise it and have trusted to the rule of a few, disaster has resulted.

Common consent under present conditions must mean the will of the majority. That is in fact the common consent of the church—that the will of the majority shall obtain. When the time comes that we shall all see eye to eye in all things the vote on all questions will be unanimous.

Our safety and integrity as an organization depends upon the general acceptance of this rule. By that we mean that if the minority is in rebellion, anarchy and disorganization will result, to a greater or lesser extent. For instance, when an election of branch officers occurs, there are frequently several who are nominated and favored as candidates for election to some certain office. Only one can be elected. The majority of the votes cast determines who that one shall be. Now if those who are in the minority turn about and oppose this man after he is elected, or absent themselves from the church, or leave the church, anarchy, confusion, and disaster result to the extent of the numbers and influence of the dissenters. That policy, alas, is pursued in some quarters. If pursued generally throughout the church, the church would not last long. It would soon go to pieces. Such conduct is short-sighted, selfish, anti-Christian. It argues greater love for one's own way than for the Church of Jesus Christ.

If God can afford to trust common consent in the church, can we not afford to trust it?

If he permits the man whom he has named as president of the church to go before the church to be sustained by vote every year, can we not afford to permit our favorites to go to vote and abide the results?

He permits his will to be voted on every time he gives a revelation. Can we not afford to submit our wills to vote?

He is not afraid of democracy and common consent in the church; should we be afraid of it?

He recognizes that safety to the church rests in majority rule. A little thought will convince us of the same thing. When men or measures are indorsed by vote of the people, in branch, district, stake, or general church, division should then cease, and all should rally around the men elected and support them, until another time of election comes around.

No man can fully succeed if subjected to opposition, criticism, and misrepresentation, or even passive resistance, by a rebellious minority.

Even a man of mediocre ability may succeed if supported by the prayers, faith, and works of all.

In all things the minority should be given a re-

spectful hearing and careful consideration before a vote is taken. But when the vote is taken, and the will of the majority has been ascertained, that should determine the will of the body and the minority should abide by it. Disregard this rule generally and the church would split into a thousand warring fragments.

ELBERT A. SMITH.

IN EXPLANATION.

The undersigned, upon whom is placed the burden of attending to the make-up of the HERALD, and who cheerfully assumes all responsibility rightfully devolving upon him, has had called to his attention two things which appeared in the issue for November 6.

The first is a quotation from Theodore Roosevelt on page 1077, which in printer's parlance is a "filler." This sentiment taken from our only living ex-President takes a slap at Socialism. We freely acknowledge a mistake in using this quotation, because it is our policy, and we feel that it is a correct one, to avoid everything which might give offense to partisans. It is likely true that one may be justified in believing that these various and numerous quotations for use as "fillers" always harmonize with the personal views of those in charge of such work. It is far from our intention to offend our brethren among the Socialists. We therefore admit a lapse of judgment when this quotation was chosen, though we must say that we have no recollection of making the selection.

The other matter was the editorial from the *New York Sun* on page 1079 on the use of tobacco, which parties say was a defense of its moderate use. Without attempting to controvert the charge or making any argument whatever, we wish to state that our intention in using this extract was to show what views are held by many in regard to the use of tobacco, though we confess our lack of foresight in failing to append a statement to that effect.

Perhaps we should ever keep in mind the wrongful idea held by so many that the editors of the HERALD sanction every theory advanced in its columns. If such an idea were correct the editors would be placed on both sides of every controverted question which has been threshed out by its writers and contributors. The position of the church in regard to the use of tobacco is so well known that we did not suppose any would believe that the HERALD editors or managers concurred in the views advanced by the *Sun* writer.

However, the article perhaps should not have been reprinted. Maybe nothing should be used in which we can not concur. We certainly would not have used the article in question if we had thought it would have been the cause of offense or the belief that we were thereby submitting in any way the personal views of the editors or of the undersigned.

I. A. SMITH, *Managing Editor*.

Original Articles

ANOTHER WITNESS IN THE CASE, ALLEGED PROPHECY UPSET.

In the contention between the Reorganization and the Mormons, an alleged prophecy of Joseph Smith, to the intent that the Almighty had pointed out the Rocky Mountains as a place of refuge for the Saints is often quoted, and Brigham Young is author of a statement to the effect that Joseph and Hyrum started for that asylum, but at the solicitation of William Marks and Emma Smith, they returned to Nauvoo and gave themselves up to the slaughter. The Mormons are wont to make much of these statements, especially among their own people, when we get them to asking questions.

In the light of these facts, the following, taken in connection with the letter written to Emma from "Safety," June 23, 1844, and quoted on the 770th page of the second volume of our Church History, is, to say the least, interesting.

In the letter above referred to he says, "I do not know where I shall go or what I shall do, but shall if possible endeavor to get to the city of Washington." The following is taken from the History of the Mormon Battalion, by D. Tyler, published in 1881.

Under the head of "Introductory," the author says,

Before entering upon the history of the Mormon Battalion, it seems necessary to offer some explanation of the previous condition of the Latter Day Saints; otherwise the reader unacquainted with those facts would scarcely be able to appreciate the situation of the people at the time of the enlistment of the Battalion.

The following sketch, written by President John Taylor, many years since, gives an excellent idea of affairs previous to the exodus of the Saints from Illinois. It is therefore republished here by the kind permission of the author. As stated in the context, it was written at a time when documentary evidence was not available; it has, however, been since revised and compared with authentic data, and may be relied upon as true in every particular.

Under head of "The martyrdom of Joseph Smith," John Taylor writes as follows: After detailing an account of his trip to Carthage and interview with Governor Ford, also the return and the report to the council, composed of Joseph and Hyrum Smith, Doctor Richards, Doctor Bernhisel, John Taylor, and one or two others, he tells how he retired to rest at three o'clock in the morning and continues as follows:

"Being very much fatigued, I slept soundly, and was somewhat surprised in the morning by Mrs. Thompson entering my room about seven o'clock, and exclaiming in surprise, 'What, you here! the brethren have crossed the river some time since.'

"'What brethren?' I asked:

"'Brother Joseph, and Hyrum, and Brother Richards,' she answered.

"I immediately arose upon learning that they had crossed the river, and did not intend to go to Carthage. I called together a number of persons in whom I had confidence, and had the type, stereotype plates, and most of the valuable

things removed from the printing office, believing that, should the Governor and his force come to Nauvoo, the first thing they would do would be to burn the printing office, for I knew that they would be exasperated if Brother Joseph went away. We had talked these matters over the night before but nothing was decided upon. It was Brother Joseph's opinion that, should we leave for a time, public excitement, which was then so intense, would be allayed; that it would throw on the Governor the responsibility of keeping the peace; that in the event of an outrage, the onus would rest upon the Governor, who was amply prepared with troops, and could command the forces of the State to preserve order; and that the act of his own men would be an overwhelming proof of their seditious designs, not only to the Governor, but to the whole world. He moreover thought that, *in the East where he intended to go*, public opinion would be set right in relation to these matters, and its expression would partially influence the West, and that, *after the first ebullition, things would assume a shape that would justify his return.* [Italics mine, A. M. C.]

"I made arrangements for crossing the river, and Brother Elias Smith and Joseph Cain, who were both employed in the printing office with me, assisted all that lay in their power together with Brother Brewer and several hands in the printing office. As we could not find out the exact whereabouts of Joseph and the brethren, I crossed the river in a boat furnished by Brother Cyrus H. Wheelock and Alfred Bell; and after the removal of the things out of the printing office, Joseph Cain brought the account books to me, that we might make arrangements for their adjustment; and Brother Elias Smith, cousin to Brother Joseph, went to obtain money for the journey, and also to find out and report to me the location of the brethren.

"As Cyrus H. Wheelock was an active, enterprising man, and in the event of not finding Brother Joseph I calculated to go to Upper Canada for the time being, and should need a companion, I said to Brother Cyrus H. Wheelock, 'Can you go with me ten or fifteen hundred miles?'

"He answered, 'Yes.'

"'Can you start in half an hour?'

"'Yes.'

"However, I told him that he had better see his family, who lived over the river, and prepare a couple of horses and the necessary equipage for the journey, and that, if we did not find Brother Joseph before, we would start at nightfall.

"I was conducted by Brother Bell to a house that was surrounded by timber on the opposite side of the river. There I spent several hours in a chamber with Brother Joseph Cain, adjusting my accounts; and I made arrangements for the stereotype plates of the Book of Mormon and Doctrine and Covenants, to be forwarded East, thinking to supply the company with subsistence money through the sale of these books in the East.

"My horses were reported ready by Brother Wheelock, and funds on hand by Brother Elias Smith. In about half an hour I should have started, when Brother Elias Smith came to me with word that he had found the brethren; that they had concluded to go to Carthage, and wished me to return to Nauvoo and accompany them. I must confess that I felt a good deal disappointed at this news, but I immediately made preparations to go. Escorted by Brother Elias Smith, I and my party went to the neighborhood of Montrose, where we met with Brother Joseph, Hyrum, Brother Richards and others. Doctor Bernhisel thinks that W. W. Phelps was not with Joseph in the morning, but that he met him, myself, Joseph and Hyrum, W. Richards and Brother Cahoon, in the afternoon, near Montrose, returning to Nauvoo.

"On meeting the brethren I learned that it was not Brother Joseph's desire to return, but that he came back by request of some of the brethren, and that it coincided more with Brother Hyrum's feelings than those of Brother Joseph. In fact, after his return, Brother Hyrum expressed himself as perfectly satisfied with the course taken, and said that he felt much more at ease in his mind than he did before. On our return the calculation was to throw ourselves under the immediate protection of the Governor, and trust to his word and faith for our preservation."—Pp. 29, 30, 31.

Job's wish that "mine enemy had written a book," has had many a fulfillment for us among this people, and their own writings condemn them on every hand. As Brigham Young says, their "Prospective calculations fell through," or we would probably have found them in California instead of here. Without a prophet they had to do the best they could and then prophecy backwards to fit the events, and to give those cooked-up statements prestige with their people, affixed the name of Joseph Smith thereto, but out of their own mouths the judgment comes to their condemnation, and we are almost persuaded, sometimes to apply to Paul's statement concerning the Cretian, as found in his letter to Titus, 1: 10 to 13, to them. "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own; said, The Cretians are always liars, evil beasts, slow bellies. This witness is true. . . and if we want to find the prophet who has thus borne witness concerning this people, we find him in the august personage of Brigham Young, *Journal of Discourses*, volume 4, pages 77 and 78.

May the Master give them grace to repent of their deception and cease to "pervert the right way of the Lord," and those who have been subverted thereby, discernment to reject the falsehood and to receive the truth is our prayer.

A. M. CHASE.

* * * * *

ON PROPHECY.—PART 1.

BY D. S. BAUGHMAN.

Beware of false prophets.—Matthew 7: 15.

Prove all things, hold fast that which is good.—1 Thessalonians 5-21.

In this generation, most men give Matthew 7: 15 the meaning that all prophets that arise are necessarily false, overlooking the fact that if there were no true ones, the warning would be most absurd. In the days when Jesus uttered this warning there were true prophets. In every age when God has had a church upon earth, there have been true prophets therein, but when the people begin to get careless, false ones have always arisen. But God, in his infinite wisdom and mercy, hath given us a sure test whereby we may know the prophets, whether false or true. "And the Lord said unto me, they have

well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."—Deuteronomy 18: 17, 18. The true prophet always speaks God's word. "For he whom God hath sent, speaketh the words of God."—John 3: 34.

If a prophecy declares God will destroy a certain people at a certain time unless they repent, and the prophecy does not come to pass, it is simply because the condition governing the prophecy is carried out by the people, as in the case of Jonah and Nineveh. (See Jonah, 3d chapter.) But on the other hand, he has given us a sure test for a false prophet also.

But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.—Deuteronomy 18: 20-22.

It would seem this ought to satisfy all Bible believers. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20.

The only safe way for men and women to do is to follow Paul's advice, and "prove all things, and hold fast that which is good"; then the law and testimony will satisfy the most exacting. Therefore, if God wills, we wish to examine the claims of Joseph Smith, junior, as a prophet of God by lineal descent, by the name he bears, the prophecies uttered, and the work done by him, if it might be God's good pleasure to give us light unto edification. Tracing the lineal descent from Adam to Jacob, we have twenty-three generations. In Jacob a peculiar condition arises. Jacob being of marriageable age, his father and mother did not wish him to marry, except among his kindred. So Isaac instructed him, and blessed him, and sent him on his journey in quest of a wife. (See Genesis 28: 1-5.) In the balance of the chapter we have God's marvelous manifestation to Jacob, and Jacob's religious vow in return. Then in the next chapter, Genesis 29, we have his meeting with Rachel, Laban's daughter. Jacob loved Rachel, and covenanted with Laban for Rachel, for seven years' service. (See Genesis 29: 18, 19.) Verse 20 records the service, verse 21 completes the service, and Jacob demands his wife. Laban makes a feast, but in the evening places Leah in Jacob's custody, instead of the woman for whom he had served, and he did not know until morning. (Verse 25.) He said to Laban, "What is this thou hast done unto me? Did not I serve with thee for Rachel? Wherefore then hast thou beguiled me?" Laban's reply was, "It must not be so done in our country, to give the

younger, before the first born. Fulfill her week, and we will give thee this also for the service which thou shalt serve with me seven other years."—Verses 26, 27. Verse 28 says Jacob served seven years more to get the woman he loved, and Rachel was his first, and only, legal wife, according to the monogamic marriage law of God. The law reads thus:

You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them husband and wife, in the name of the Lord Jesus Christ.—Doctrine and Covenants 111: 2.

Jacob did not know which woman he had until next morning, and then he did not have the one he had bought, therefore she could not be his wife. Reuben was the first born of Jacob, but as he was not born of the legal wife, the birthright was not his. Therefore the genealogy is not reckoned from him, but the birthright was Joseph's. (See 1 Chronicles 5: 1, 2.)

To show that God is always like himself, I cite you to two instances. God cast out the bondwoman's son.

In Isaac shall thy seed be called.—Genesis 21: 9-12.

And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.—Malachi 2: 15.

If you go by the law and the testimony and prove all things, and hold fast that which is good, then Joseph was truly the legitimate first-born son of Jacob. Jacob, in giving his final blessing to his sons, says,

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; . . . Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with the blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of thy progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.—Genesis 49: 22-26.

I wish to call your attention to the fact of Joseph's great fruitfulness. So much so that his branches run over the wall, and where his father's blessings were greater than Abraham's and Isaac's, his progenitors. Those blessings were given to the head of Joseph, and the crown of the head of him that was separate from his brethren. Also that he was to be wonderfully blessed and sustained, by the mighty God of Jacob.

The Prophet Moses has this to say of Joseph:

Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and

for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.—Deuteronomy 33: 13-17.

It would seem by this that the Prophet Moses had pronounced upon Joseph all the blessings of Jacob, and enlarged upon them. Making his land to a great extent separate and distinct, except where Jacob had him run over the wall. He gives him power to gather or push the people together; Ephraim and Manasseh, Joseph's two sons, claimed by Jacob, and named among the tribes of Israel, with Ephraim the younger, placed at the head and given the crown blessing. (See Genesis 48: 11-20.) This is in harmony with the statement of the prophet.

For thus saith the Lord; sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coast of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first born.—Jeremiah 31: 7-9.

There will no doubt be objection, by some, to placing Ephraim, the second son, as heir to the birthright of lineal descent. What God has done, we do not seek to excuse. Why? Because he says: "What I have done, I have done, and I excuse not myself." If then God does not excuse himself, surely he has not authorized anyone to make excuses for him, but he has furnished us with precedents. Cain, the first born, was rejected; Abel, the second born, was accepted. Esau, the first born, was rejected; Jacob, the second born, was accepted. Manasseh, the first born, was rejected; Ephraim, the second born, was accepted. Aaron, the first born, was rejected; Moses, the second born, was accepted. Some of these first-born sons were blessed of God, in taking a minor part in the work of God, but the younger took the place occupied by the heir to the birthright. Hence we conclude that God, who knoweth the hearts of all men, has the right to choose the second-born son, to be heir to the birthright of lineal descent, to the crown blessing, or right of presidency.

Coming down from father to son therefore,

Thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers. For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain,

through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.—Doctrine and Covenants 84: 3.

The last quotation corroborates that which has gone before, and clinches the lineal descent, until the restoration of all things spoken by the mouths of all the holy prophets since the world began. In order to understand this question, it will be necessary to trace the migrations of Joseph. In Genesis 49: 22 we are told that Joseph should run over the wall. Verse 26 says the blessings should extend to the utmost bound of the everlasting hills, they should be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. Deuteronomy 33: 13-17, sets forth his land as very choice, above others, because of its fruitfulness, and the chief things of the ancient mountains, and precious things of the lasting hills; these also rest upon Joseph, and the top of the head of him that was separated from his brethren. These are specific prophetic blessings, pronounced upon Joseph, and especially upon the direct heir to his birthright as the land of Zion; and this specified land was to be over the wall; or, in other words, over the sea. In the division of inheritances among the children of Israel, one half tribe of Manasseh, the son of Joseph, is located north of Jerusalem, east of the Sea of Chinnereth and the Jordan River. The other half tribe of Manasseh and the tribe of Ephraim are located directly north from Jerusalem, and run from the Jordan on the east, to the sea on the west, giving them a good outlet to run over the wall, or over the sea. The Jewish priesthood was divided into twenty-four courses; each course serving half a month, or fifteen days, thus making the twenty-four courses cover the year of service.

In the first year of the reign of Zedekiah, king of Judah, the Jews had fallen into such a state of wickedness that God deemed it necessary to send prophets unto them, to warn them to repent or be destroyed. Among these prophets was one named Lehi, of the tribe of Joseph. In denouncing the sins of the Jews, and telling them of the judgments of God that would come upon them unless they repented, Lehi, like Jeremiah, one of his contemporaries, so enraged the Jews that they tried to kill him, and he was compelled to flee for his life, and of course the most natural thing to do would be to return home to his inheritance, but the persecution did not cease there. They followed him and he was forced to flee for his life, and he fled into the wilderness with his family. Men of the tribe of Joseph, ministering before God, to the tribe of Judah, were driven from the house of Judah and fled for their lives,

And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward; for out of Jerusalem shall go forth a remnant, and they that

escape out of Mount Zion; the zeal of the Lord of hosts shall do this.—Isaiah 37: 31, 32.

A flight, an escape, is pictured here, with God directing the flight.

For the fields of Heshbon languish, and the vine of Sibmah; the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness; her branches are stretched out, they are gone over the sea.—Isaiah 16: 8, 9.

O vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach even to the sea of Jazer.—Jeremiah 48: 32.

Yes, the principal plants are broken down, they wandered through the wilderness, to Jazer on the seacoast, they have been stretched out. They have gone over the sea or run over the wall. They have started for the promised land. Where, oh! where is it?

The Bible chronology says the first year of the reign of Zedekiah was six hundred years B. C., so the prophet and those that fled with him, left six hundred years B. C., and sailed for the promised land. Let us now take up the record made by these people themselves:

For it came to pass, in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father Lehi having dwelt at Jerusalem in all his days;) and in that same year there came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed.—1 Nephi 1: 2.

Therefore, I would that ye should know that after the Lord had shown so many marvelous things unto my father Lehi, yea, concerning the destruction of Jerusalem, behold he went forth among the people, and began to prophesy and to declare unto them concerning the things which he had both seen and heard, . . . and when the Jews heard these things, they were angry with him; yea, even as with the prophets of old, whom they had cast out, and stoned, and slain; and they sought his life, that they might take it away.—1 Nephi 1: 8-10.

And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness. And he was obedient unto the word of the Lord.—Ibid., 1: 12.

And it came to pass that my father Lehi, also found upon the plates of brass a genealogy of his fathers; wherefore he knew he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt.—Ibid., 1: 47.

And it came to pass that we did pitch our tents by the seashore; and notwithstanding we had suffered many afflictions, and much difficulty, yea, even so much we can not write them all, we were exceedingly rejoiced when we came to the seashore.—Ibid., 5: 18.

The Lord said, inasmuch as ye shall keep my commandments, ye shall be led towards the promised land; and ye shall know that it is by me that ye are led.—Ibid., 5: 21.

And it came to pass after we had all gone down into the ship, and had taken with us our provisions and things which had been commanded us, we did put forth into the sea, and were driven forth before the wind, towards the promised land.—Ibid., 5: 36.

And it came to pass that after we had sailed for the space of many days, we did arrive to the promised land; and we

went forth upon the land, and did pitch our tents; and we did call it the promised land.—Ibid., 5: 48.

They have left their native land, they have run over the wall: gone over the sea, and landed on the shore of the promised land; but where are they? Has God blown them across the great deep, with never a trace in his word as to where the promised land was located?

“Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia.”—Isaiah 18: 1. How much is couched in this small verse; the promised land then,—standing at Jerusalem where the prophecy was uttered, and looking beyond the rivers of Ethiopia, we behold it! It is the land of America; the land given by prophetic blessing to Joseph; the promised land. But some may object; well, it suits in geographical location. The land shadowing with wings. There are two horns to this dilemma; take whichever you choose, and still it is America. Geographically the two Americas are in shape like the outspread wings of a great bird; and the emblem of the United States an eagle, stamped on all her coins, shadowing with wings. Yes indeed, glorious emblem of a glorious country! The promised land, the land in which God through the legal heir to the birthright, the presidency of the high priesthood, or that of prophet, seer, and revelator to the church, should set his hand again the second time to recover his people Israel. (See Isaiah 11: 11.)

We could take the record left by these people, (but it would make this too long) and trace their settlement on the South American Continent; their traveling northward through the Isthmus of Panama, the Central American states, Mexico, Texas, Indian Territory, Missouri, Illinois, Iowa, Wisconsin, to the Great Lakes, where they developed a great copper mine. From thence eastward until you come to the State of New York, where their great civilization of a thousand years' duration ended in a disastrous war, which nearly exterminated them, and where at God's own set time, he would set his hand the second time to recover his people Israel. A thousand years' civilization, beginning 600 years B. C., bible chronology, from the first year of the reign of Zedekiah, king of Judah.

Yea, even six hundred years from the time my father left Jerusalem, a prophet would the Lord God raise up among the Jews, even a Messiah; in other words, a Savior of the world.—1 Nephi 3: 8.

My father hath been slain in battle, and all my kinsfolks, and I have not friends, nor whither to go; and how long the Lord will suffer that I may live, I know not. Behold, four hundred years have passed away since the coming of our Lord and Savior.—Mormon 4: 1.

Six hundred years before Christ and four hundred years A. D., make one thousand years of civilization. Archæology traces their civilization over the same route as they give themselves. We have located the people on the promised land, we have located the

land, we have followed their migrations to the State of New York; and their destruction, because of their wickedness, except a remnant that was left to a nomadic life. "And I seal up these records, after I have spoken a few words by way of exhortation unto you."—Moroni 10: 1. Now we have the records of these people sealed up unto the Lord, in the State of New York, and the remnants of the people left to a nomadic life.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hameth, and from the islands of the sea.—Isaiah 11: 11.

And I will strengthen the house of Judah and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their hearts shall rejoice as through wine; yea, their children shall see it, and be glad; their hearts shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them.—Zechariah 10: 6, 7, 8.

But I had pity for my holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, thus saith the Lord God: I do not do this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes, for I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. . . . and ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.—Ezekiel 36: 21-28.

Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.—Jeremiah 31: 20.

They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of water in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first born.—Ibid., 31: 9.

These scriptures show that God will restore Israel to their own land, and when the work of restoration begins it will be through Ephraim, the legal heir by lineal descent, and as God declares "Ephraim is my first born." When was this work of restoration to begin? Nebuchadnezzar, king of Babylon, had a dream. The dream left him; he was troubled about it, but none of his wise men could tell the dream, so he decreed the death of all. But God revealed the matter to a captive Hebrew, Daniel by name. He told the dream, and the interpretation. It set forth five universal kingdoms, and he declares Babylon to be the first, or head of gold; then came a union of the Medes and Persians, the silver kingdom; then the Grecian kingdom, or kingdom of brass; then comes the fourth, or iron kingdom, and

this kingdom was to be divided into ten principalities in its latter days. And Daniel says:

In the days of these kings shall the god of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. . . . and the dream is certain, and the interpretation thereof sure.—Daniel 2: 44, 45.

Then at some time after Daniel's day, God was to do a work of reconstruction, or restoration. In other words, it will be the restoration of the Jews; but the work begins in a very small way, and gradually develops until it fills the whole earth. In Daniel, seventh chapter, he had visions of beasts representing these four kingdoms. After treating of the fourth kingdom, he says:

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—Daniel 7: 27, and 14.

Then, it is a fact that God hath declared that the fifth universal kingdom shall be one of his own establishment, and it is to be in the days of these ten kings, or kingdoms, arising in the fourth or Roman kingdom.

I Daniel, was grieved in my spirit in the midst of my body, and the visions of my head troubled me, I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. . . . Then I would know the truth of the fourth beast, which was diverse from all the others.—Daniel 7: 15-19.

Thus he said the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time.—Ibid., 7: 23-25.

This little horn, power, or king that was diverse from all others, was the ecclesiastical, or papal power, arising within the fourth or Roman kingdom. And this papal power overthrew three kingdoms, and in token of his victory, had three small crowns set upon his crown, and is sometimes called the triple-crowned pope. And he was to wear out the saints of the Most High and they were given into his hands for a time, times, and the dividing of time. (See Daniel 7: 25.) John, the Revelator, saw the same beast. And it was given unto him to make war with the saints, and to overcome them. And he was to continue forty and two months. (See Revelation 13: 5-7.) To locate the time when the restoration begins, we must find the interpretation of the terms, *time, times, and the dividing of time*, and then locate the time when this power overcame

the saints. It was decreed, by the God of heaven, that Nebuchadnezzar the king should be driven from his throne until seven times passed over his head. (See Daniel 4: 16, 23, 25, 32.) He was insane seven years

and at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High; and I praised and honored him that liveth for ever and ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation.—Daniel 4: 34.

As Nebuchadnezzar was insane till seven times passed over his head and these seven times were seven years, so the time would be one year, times would be two years, and the dividing of time would be six months, making in all three and one half years, or as it is in Revelation 13: 5, forty and two months; or as set forth in Revelation 12:14, the same, time, times, and the dividing of time; or Revelation 12: 6, 1260 days; or, thirty days in a month, and forty-two months, is one thousand two hundred and threescore days. What is a prophetic day?

After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years; and ye shall know my breach of promise.—Numbers 14: 34.

For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.—Ezekiel 4: 5, 6.

These scriptures give the clear meaning of the twelve hundred and sixty days, as twelve hundred and sixty years.

The historian Machiavel, himself says expressly: Upon the coming of the Lombards into Italy began the evident and open state of the pope's kingdom. Now this was in 568 A. D. . . . For by an edict which he issued dated December 15, 568 A. D., running ninety days, or to March 15, 569, to unite all men in one faith, whether Jews, Gentiles, or Christians. Such as did not in the term of three months embrace and profess the Catholic faith, were declared to be infamous, and as such excluded from all employment, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal. Many; however, withstood them, and against such as did, the edict was executed with the utmost rigor. Great numbers were driven from their homes, with their wives and children, stripped and naked. Many were inhumanly massacred by the Catholic peasantry and soldiery that guarded the passes.—The Man of Sin, printed 1812.

The Catholic history says the Holy Court of the Inquisition killed between 175,000 and 200,000 heretics; others say more than 300,000. At least the edict had the desired effect. It utterly destroyed all opposition, they were given into his hand for 1,260 years. Twelve hundred sixty and five hundred sixty-nine make eighteen hundred twenty-nine; the accomplishment of the decree overcame the saints.

The shield of his mighty men is made red, the valiant men

are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies, they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared.—Nahum 2: 3-5.

Nothing could be more plain. It fits the cars exactly, and this was to be in the day of his preparation. The first American train ran in 1827.

We have now located the promised land, and located the State in which the records were sealed up to the Lord, and the year when the restoration was to begin, 1829; and we have found that the man is to be the first-born son of a lineal descendant of Ephraim, the heir to his father's birthright. (See precedents cited of second son.) We can no longer trace by genealogy, so we must see if God has left on record any identification marks, by which we may know the individual when he looms upon our horizon.

Thus saith the Lord God of my fathers unto me, a choice seer will I raise up of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins, his brethren; and unto him will I give commandments that he shall do a work for the fruit of thy loins, . . . and that seer will I bless. And they that seek to destroy him, shall be confounded; for this promise I give unto you; for I will remember you from generation to generation; and his name shall be called Joseph, and it shall be after the name of his father; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation. And the Lord sware unto Joseph that he would preserve his seed for ever.—Genesis 50: 27, 33, 34, Inspired Version.

God here made covenant with Joseph, the son of Jacob, who was sold into Egypt; first, that he would preserve his seed for ever; second, that of that seed he would raise up a seer, to whom he would give power to bring forth his word (the word that had been sealed up unto the Lord) and he would give him commandments to do a work for him, or revelations instructing him concerning the work before him, and that which was to come; third, the name of that seer was to be Joseph, and his father's name was to be Joseph, both named after Joseph, son of Jacob, who was sold into Egypt; fourth, and the work as established by that seer, should in due time bring his people, the Jews, to salvation, and through them the salvation of the world. A greater work than which was never committed to man. Yea, Joseph truly said,

thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and his name shall be called after me: and it shall be after the name of his father.—1 Nephi 2: 2, 3.

It would seem from the foregoing that God has left nothing to chance. The only thing to be done is to follow the Master's instructions, "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me" "and prove all things, and hold fast that which is good."

The land of promise is America, the vicinity of the restoration is New York, the time of the restoration is 1829; the man, the instrument in God's hand is there, his name is Joseph, his father's name was Joseph, he is of the lineal descent of Joseph, the son of Jacob, who was sold into Egypt. But what was his other name besides Joseph?

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets.—Doctrine and Covenants 1: 4.

Which John I have sent unto you, my servants Joseph Smith, jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron; and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also, *with Joseph and Jacob, and Isaac, and Abraham, your fathers*; by whom the promises remain.—Doctrine and Covenants 24: 2.

How was the restoration to begin?

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment has come: and worship him that made heaven, and earth, and sea, and the fountains of water.—Revelation 14: 6, 7.

On the 15th day of May, 1829, the angel ordained Joseph Smith to the priesthood, and he was thoroughly instructed in regard to the sealed record, and the restoration of the Jews, to their own land. The angel delivered to him the sealed record, which, by the power of God, he translated from the original tongue. Having made some converts, on April 6, 1830, he organized the church under the title, The Church of Jesus Christ of Latter Day Saints.

Of General Interest

HONORS FOR JOSEPH SMITH.

The eightieth anniversary of the birth of Joseph Smith, the venerable President of the Reorganized Latter Day Saints Church, was the occasion of a pleasant family reunion, and later a general reception to the church members and the general public, Wednesday afternoon and evening, at his home, 1214 West Short Street.

During this time 850 people called and paid their respects to the aged President. Owing to his feebleness, he sat during the reception, but his son, the Reverend Frederick M. Smith and wife, received the line of visitors as they entered. All of the members of President Smith's family were present. Some of his children live in Lamoni, Iowa.

After the family reunion there was a great throng of Sunday school children and adult members of the

church, while many from outside the church testified their friendship by calling and offering congratulations and best wishes.

Joseph Smith was born in Kirtland, Ohio, November 6, 1832. While he was still a child the family moved to Nauvoo, Illinois, where his father, the Joseph Smith who founded the original Mormon Church, was killed in 1846. The son assisted his widowed mother for a number of years in conducting a hotel in that town. He also worked on a farm and as a salesman in a store, and later studied law.

When he was twenty-four years old he decided to undertake the reorganization of the church, as a protest against polygamy, which had been introduced by Brigham Young, and in 1860 he established the Reorganized Church, of which he has been President for more than half a century, and which position he still holds. He left Nauvoo in 1866 and went to Plano, Illinois, to become the editor and manager of the SAINTS' HERALD. Afterwards he spent about fifteen years traveling and preaching the Reorganized faith. Meanwhile the SAINTS' HERALD was moved to Lamoni, Iowa. President Smith located there in 1888 and lived there until five years ago, when he moved to this city. He is still editor-in-chief of the SAINTS' HERALD, of Lamoni, but owing to his age does little of the active work.—*Jackson Examiner, Independence, Missouri, November 8, 1912.*

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WAR'S CRUELITIES.

I need not dwell now on the waste and cruelty of war. These stare us wildly in the face, like lurid meteor lights, as we travel the page of history. We see the desolation and death that pursue its demoniac footsteps. We look upon sacked towns, upon ravaged territories, upon violated homes; we behold all the sweet charities of life changed to wormwood and gall. Our soul is penetrated by the sharp moan of mothers, sisters, and daughters—of fathers, brothers, and sons who, in bitterness of their bereavement, refuse to be comforted. Our eyes rest at last upon one of these fair fields, where Nature, in her abundance, spreads her cloth of gold, spacious and apt for the entertainment of mighty multitudes—or, perhaps, from the curious subtlety of its position, like the carpet in the Arabian tale, seeming to contract so as to be covered by a few only, or to dilate so as to receive an innumerable host. Here, under a bright sun, such as shone at Austerlitz or Buena Vista—amidst the peaceful harmonies of Nature—on the Sabbath of Peace—we behold hands of brothers, children of a common Father, heirs to a common happiness, struggling together in the deadly fight, with the madness of fallen spirits, seeking with murderous weapons the lives of brothers who have never injured them or their kindred. The havoc

rages. The ground is soaked with their commingling blood. The air is rent with their commingling cries. Horse and rider are stretched together on the earth. More revolting than the mangled victims, than the gashed limbs, are the lawless passions which sweep, tempest-like, through the fiendish tumult.—Charles Sumner.

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QUENCH "HELL FIRE," CRY BIBLE EXPERTS.

Three thousand delegates to the International Bible Students' Convention at Glen Echo, Maryland, lately adopted the resolutions repudiating the hell fire and brimstone theory of eternal punishment. Brigadier General W. P. Hall, retired, led the assault on this ancient teaching. He had to overcome the disinclination of many who no longer believed in a "lake of fire" reserved for sinners but who hesitated formally to repudiate this religious teaching. Brigadier General Hall insisted that laymen were entitled to know where their clergymen stood on this question. These resolutions were adopted:

"We do not find the Bible to teach the doctrine of a literal 'hell fire' or place of fire and brimstone for the punishment of the wicked, but secular history of the formation of the creeds of the Middle Ages reveals the fact that for various reasons, either wisely or unwisely, the doctrine of torment in 'hell fire' was added to the gospel as taught by Jesus and the twelve apostles, necessitating many ridiculous interpretations of the Lord's parables.

"We now unreservedly repudiate as thoroughly unscriptural the teaching of a place, state, or condition of literal 'lake of fire and brimstone' for the torment of the wicked; and further we believe from many personal testimonials that the vast majority of ministers of all Protestant denominations have privately repudiated the 'hell fire' theory,

"We appeal to every minister in the United States to publish in his local newspaper over his own signature a statement declaring whether or not he believes the Bible to teach the doctrine of a literal lake of fire and brimstone and ask every editor to invite the ministers of his constituency to avail themselves of his columns for their statements."

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CATHOLIC EDUCATION IN THIS COUNTRY.

Having in an earlier volume examined the principles, origin, and establishment of the Catholic school system in America, the Reverend James A. Burns, C. S. C., Ph. D., in *Growth and Development of the Catholic School System in the United States* (Benziger Brothers, New York, Cincinnati, and Chicago), sketches the history of Catholic education in this country from 1840. The book is entirely void of controversial venom. Doctor Burns's two volumes have, strange to say in view of the importance

of their subject, practically a monopoly of their field.

Side by side with a public school system employing nearly 500,000 teachers and giving instruction to close upon 17,000,000 children in the elementary grades and with more than 40,000 teachers and almost a million pupils in high schools, there exists an independent (Catholic) system employing in round numbers 20,000 instructors for a million children, representing millions of dollars worth of property and conducted at a cost stated by a Catholic authority as fifteen millions a year. Public education under the laws of the States is nonsectarian; in Doctor Burns's own words, "Catholic educational movement was not intellectual but religious."

Naturally there has been developed a "school question" turning upon the refusal, except in a few special cases, to permit parochial schools to draw upon the public funds; and the author of the essay under present consideration confesses to a desire to interest non-Catholic readers as well as those of his own faith as a step toward a settlement of this question that may be "satisfactory to both." Without entering into the merits of the controversy, it may be said that Doctor Burns's statement that it is an "injustice" that Catholics are "called upon by their bishops and priests to pay a tax for their own schools besides paying for the public schools" would be met by proponents of the opposite view, not all of whom are non-Catholics, with the argument that the fact that the call comes from their own hierarchy and not from any external governmental agency is fatal to the plea for exemption. On the one hand, has the State a right to say: "We provide schools which are open to your use on our terms; you must pay whether you use them or not"; on the other, have Catholics justification for resentment on these grounds: "In supporting a school system of our own we save you expense, and we should not be taxed for an act of public service"? Even Catholics are divided in their opinion in the premises and where one authority argues that they should receive state compensation for their secular teaching many are glad to pay for their independence from state supervision and for free-handed opportunity in the conduct of the religious instruction which is of the design and essence of the parochial school system. What the one party considers an injustice the other regards as a hardship voluntarily undergone for the sake of an adequate compensating privilege.

Wordy war has been waged, and continues even now that the controversy seems to have reached a comfortable settlement in fact that it can not hope to attain in the perfervid breasts of some theorists; and Doctor Burns has written a readable account of such famous incidents as those embodied in the Poughkeepsie and Faribault (Minnesota) "plans" and certain interesting legal contests like the "Lima school

case." In Chapter XI he discusses "The economic side of the school question," the method and cost of support of Catholic schools, teachers' salaries and the saving to the state attendant upon its release from responsibility for the instruction of children who attend the parochial schools.

In 1840 there were at least two hundred parochial schools in the United States. A large part of the heavy influx of immigration in the following decade was Catholic. The need for teachers became pressing and immediate, and the thirteen orders from which the supply had been drawn, severely overtaxed, were reenforced by colonies from France and Germany. These newcomers rapidly extended their organization from coast to coast. Wherever they went schools and academies sprang into being, though often there was no money for separate buildings and class exercises were held in the nave of the church. There were heroes in those days. The curriculum consisted of the three Rs, spelling, grammar, geography, and history, with religious teaching. In girls' schools the sisters gave instruction in needlework and domestic science, then dignified with no such lofty title. A teachers' manual of the time directs:

"Endeavor to instill piety into the hearts of your pupils. Teach them how to pray and show them the example. Once a week oblige each child in the lower grades to recite alone the principal vocal prayers. In the higher grades occasionally examine the pupils in the same manner. Explain the offices of the church, especially the Holy Sacrifice of the Mass, on which you should give an instruction once a week. Each day, in every class, let a hymn relating to the mystery or devotion of the time be sung."

Doctor Burns devotes several chapters to description of the teaching orders and of the development of the business of publishing Catholic textbooks; and one to an outline of the legislation in which the councils of the church have defined the rights and duties of Catholic parents with reference to the parochial and public schools and elevated the standards of Catholic instruction. Other chapters deal with the work done among the alien population by Catholic teachers, and there is an outline of school government, of the work among the negroes and Indians, of high schools and colleges; a general review of the tendencies and problems of the day.

Without courting the agonies of typographical criticism, there is one glaring error hard to account for in a Catholic publication: distortion throughout the text of Emmitsburg, Maryland, into Emmittsburg and Emmettsburg; and its entry in the index as "Emmettsburg, Pennsylvania." Would Mother Seton have countenanced such inaccuracy?—*New York Sun*.

Mothers' Home Column

EDITED BY FRANCES.

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The Adolescent Boy.

TWO PICTURES.

"Late as usual," growled Mr. Hanson, as he looked up from the breakfast table at a slim lad of fifteen, who was entering the room hurriedly.

"It seems to me, Arthur," spoke Mrs. Hanson from the lower end of the table in a fretful voice, "that you might get up in time for breakfast. You really are getting very lazy."

"Doesn't earn his salt," grumbled the father. "I tell you what it is, young man, you will have to do better than this, or you will have to go to work for a living."

With a sullen face the lad seated himself at the table, making no reply to the remarks of his parents.

"Art's getting to be quite a dude," said the elder sister, with a half sneer. "Look at his hair and his necktie! I should think, Art," she continued, "that you would know enough about the fitness of things not to try to wear a light blue tie, with your black eyes and hair and grimy complexion. How much time did you spend at the looking glass this morning?"

"I guess Art put in most of his time counting the hairs in his mustache. They are a little uneven, aren't they, Art?" laughed the elder brother. "It seems to me you have lost one on the right side."

The boy's face flushed angrily, as he heard these words and the laugh which greeted them.

"What is the use of your pitching in," he complained. "It's mean to strike a fellow when he's down." This sentence began in a bass tone and ended in a squeaking tenor, at which the little brother at the lower end of the table piped up: "Say, Art, you might sing duets with yourself and get a high price. They need bass and tenor singers in the choir, and they don't often find one that can sing both at a time."

Arthur threw down his knife and fork and was apparently about to leave the table when his father spoke: "Sit down, boy; don't make a fool of yourself because there is a little harmless pleasantry on your account. Go on and eat your breakfast."

The lad resumed his knife and fork in silence.

As Mr. Hanson was drawing away from the table, Mrs.

Hanson spoke. "Can you give me some money this morning, John?"

"I can't give you any now," replied Mr. Hanson, "but I can send you some from the office, if Arthur will go down town with me before school; but he will have to hustle—I can't wait for any lazy bones! Come on," he exclaimed, taking his hat and leaving the room.

"Go quickly now," said Mrs. Hanson, "you won't have more than time enough to go down and get back by school time."

The boy followed his father, and walked about half a block behind him all the way down the street. As he returned to the house, he was met by his mother on the doorstep, with the urgent appeal, "Hurry up, hurry up, Arthur; it is nearly schooltime. Oh, dear! I never did see a boy such a laggard."

"I am not going to school any more," said Arthur, sullenly.

"Indeed you are!" exclaimed his mother. "You go right along at once, and let me hear no more such nonsense from you. Hurry up, now," she continued, as the boy started towards school with a lagging step, "and mind you have your lessons. If I hear any bad reports from your teachers I shall tell your father, and he won't stand much nonsense, you know."

The noon meal was, in a way, a repetition of the breakfast. Everybody had some sort of a joke to make at Arthur's expense.

"I say, ma," piped up little Tommy, "Art's got a best girl. I see him walking home from school with her every day."

"Oh, ho!" laughed the elder brother, "that is the reason why he is paying so much attention to his ears and finger nails. I say, Art, you had better wash an inch farther under your chin. We can still see just how far you apply the water."

"It is perfect nonsense," exclaimed Mrs. Hanson, "to talk about 'best girls.' A boy that does not take any more care of his personal appearance than Arthur would not be looked at by any girl."

"Well, I will look after him," exclaimed Mr. Hanson, "if he does not pay more attention to business. Don't you forget it, young man!"

At tea time Arthur had a little respite, as there was a guest. He was not introduced to her, however, and was allowed to silently partake of his evening meal until, unfortunately for himself, his interest in the conversation incited him to make a remark. "I think," he began, and continued the expression of his somewhat crude ideas with self-confidence natural to a boy of his years.

"You think!" sneered the father, "Well, you had better have something to think before you attempt to tell it. I tell you, Miss Blake," he said, turning to the guest, "if there is anything you want to know about, just ask Art. He understands just exactly how business should be conducted; what studies a boy ought to take at school; and just how the government of this Nation should be conducted. Oh, I tell you there is nothing like the knowledge which a boy of sixteen possesses."

Arthur's head sank before the sarcasm of his father, but no word was spoken by anyone in his behalf. As the family left the table the suggestion was made that they proceed to the parlor for some music. The steps of all, except Arthur, turned in that direction. He started out-of-doors.

"Come on, Art," called the mother quite genially, "Miss Blake is going to play for us."

"I don't want to hear any of her music," growled the boy, laying his hand upon the knob of the outside door. At the same moment his father's hand was laid, not gently, upon his shoulder. "You come into the parlor and behave yourself. No boy of mine shall ever treat a guest uncivilly, as you have done."

Without a word Arthur followed his father into the parlor, and seated himself in a corner where he sat silently during the music. It was eight o'clock when the little group broke up and Arthur started upstairs.

"Where are you going?" asked his mother.

"To my room," replied the boy.

"Well, you see that you go to bed early," she commanded, "and be up in time for breakfast to-morrow morning."

Making no reply, the boy proceeded upstairs.

A few days before he had asked permission of his mother to take a term of dancing lessons. "Indeed, you shall not!" she exclaimed most decidedly. "No boy of mine shall go to a common dancing school, associating with all the riff-raff of the place. You can just make up your mind to that."

"But mother," pleaded Arthur, "all the nice boys and girls are going."

"I don't care; you shan't go. It will keep you up late at night, and you are bad enough now about getting up late in the morning. So just set your mind to rest. I have said it and I mean it."

Arthur had apparently accepted the decision, but when he went up to his room on the evening in question, it was not to study, nor to go to bed. Hastily changing his dress he climbed out of his window down to the porch, and from there easily slid to the ground. Fifteen minutes later he was one of the merry company at the dancing school. It was not difficult to reach his room by the same route on his return.

All during the winter he attended the dancing school without the knowledge of his parents. Finding it so easy to elude their vigilance, he began to take the same method of meeting the boys at places more questionable than the dancing school; and when, at the age of seventeen, he was arrested with a number of others for some criminal offense, his parents were astounded at the disclosures which followed. They were heartbroken over his misdemeanors, and wondered why a boy of theirs, who had been so carefully brought up and so earnestly prayed over, should have gone wrong.

NUMBER II.

Mr. Meredith looked up from the breakfast table as the door opened and a slender boy of fifteen entered the room.

"Hello!" he exclaimed, genially, "we shall pretty soon have to call you a 'second table boarder,' my boy."

"I know father," replied the lad brightly, "it is too bad of me to be late to breakfast so often; but, really, I don't know what is the matter with me. I am so inclined to oversleep."

The father laughed. "I know just exactly what is the matter. I had just such a fit of sleepiness and laziness when I was about your age. My father found a way to help me. Instead of telling me that I must go to bed earlier, he set the clock in my room ahead a full hour, and said: 'Remember, my son, you go to bed and get up by this clock. Your bedtime is ten o'clock and you get up at seven o'clock.' Of course I could not complain, because I had been accustomed to going to bed and arising at those hours. I knew that it was the wisest thing for me to follow my father's directions in this matter, and I was soon able to make my appearance at the breakfast table on time. What do you think about the plan, Billy?"

The boy smiled as he replied, "I think it a very good one, and I believe I will have a 'grandfather's clock' in my room."

"I say, Billy," spoke up his sister, "I guess you must have forgotten that you were a bronze when you bought that necktie." A warning look from her mother checked the remark, but she continued with an apt turn: "But you have tied it beautifully. I wish you would show me how to tie an Ascot; I can never get that 'throw-this-end-over-your-shoulder' fling."

"All right," said the lad, "I will be glad to show you."

As he spoke his voice broke in the manner common to the adolescent boy, and the little lad at the foot of the table near the mother broke into a giggle. "I say, Billy," he said, "you ought to hire out to Barnum and Bailey as a whole choir in yourself."

Billy's face grew red, but before he could speak the elder brother had come to his assistance. "You had better look out, Harry; your day is coming. I can remember very well," he said, turning to Billy, "how I used to growl and squeak, and you will come out all right."

"Why, of course, he will" spoke up Mr. Meredith. "Billy used to have just as beautiful a soprano voice as you have, Harry. He is going to be a fine tenor one of these days. Tenor voices run in our family."

It was with a grateful look at both his father and brother that Billy continued his meal.

"Can you give me some money this morning?" asked Mrs. Meredith of her husband.

"I am afraid I can not, Sue, unless you can send down to the office for it."

"I will go right down with you," exclaimed Billy cheerfully. "I will have time before school."

"You will if you move briskly," said the mother, "and you know I am very anxious about your record at school this month."

"All right, mother; I will hurry."

As the father and son left the house, the man laid his hand kindly upon the shoulder of the lad, and the two walked down the street together conversing in a brisk and genial manner.

Billy was back with the money in time to prevent any uneasiness on the part of the mother, but as he left for school, he said, somewhat abruptly: "Mother, I wish I could leave school. It seems to me I am big enough to go to work."

"Big enough, to be sure," said the mother, looking up fondly into the face of her big boy, "but are you quite sure that you know enough?"

"No, mother, I am not. I suppose I ought to stay in school a few years yet, but it does seem such poky work."

"I know, dear; but you won't be sorry in the end if you yield cheerfully to the wishes of your father and mother in this respect. You know how proud your father is when your standing in school is up to the mark."

"Yes, I know, mother; and I will try not to make him ashamed of me," said the boy brightly, as he ran down the steps.

At the dinner table the conversation was full of general interest, and Billy's remarks were listened to with the same consideration as those of the other members of the family.

"Say, ma," spoke up little Harry, "Billy's got a best girl. I see him walking home from school with her every day."

"That accounts for his clean ears and finger nails," began Margaret, but again the warning look of her mother checked her, and she continued: "Billy is such a nice looking boy, I am glad to see him taking more care of himself."

"Why, yes," said the mother, "we all knew that Billy would soon begin to have the pride of a young gentleman, and I am better pleased to have him associate with nice girls than with rough boys. But you know, Harry," she said, turning to the smaller lad, "we don't talk about 'best girls' in our family. My children have friends among both the boys and girls, and they leave questions of 'sweethearts' and 'beaux' until they arrive at the age of maturity."

"I can well remember," said Mr. Meredith, "when I was about Billy's age, that the society of good girls was a very great help to me in becoming more gentlemanly. Of course I

know that Billy's mother and sister are treated by him with thoughtful consideration, but I think that sometimes a girl outside of the family can do more towards 'licking a cub into shape' than even the best mother or sister."

A look of mutual understanding passed between father and son, and Billy arose from the dinner table feeling himself more of a man.

There was a guest at supper to whom Billy was introduced with the same care and consideration as had been shown the elder son and daughter. During the early part of the meal Billy made no attempt to join in the conversation, but, at length, becoming interested and aroused, he spoke up with all the assurance of the adolescent boy:

"I think . . ." he said, continuing his remarks to express an opinion decidedly opposed to the views which his father had maintained.

No one interrupted him, and at the close of his remarks Mr. Meredith said, genially, "Well, my boy, I am glad you think, even though you do not think along the same lines that I do. The objections that you raise cover so wide a range of thought that it seems to me best for us not to continue the discussion here and now; but some time, when we are both at leisure, we will discuss the subject together, and perhaps will find ourselves more nearly of one mind than we seem to be just now."

The boy had been silenced, but in no unkindly manner and with no hurt to his self-love. In fact, he had an added feeling of self-respect from the fact that his father had treated him as if worthy of consideration, and with a willing mind he accompanied the family to their evening of music in the parlor. He had a little feeling of regret that he had not been permitted by his mother to buy a ticket for a term of dancing lessons, the first one of which was given that evening. When he broached the subject to his mother, she said:

"I suppose you know, Billy, what my feelings are in regard to your going to dancing school."

"Why, yes, mother, but all the boys and girls are going, and it makes one feel so odd to be shut out altogether from the fun of the other young folks."

"I appreciate that," said the mother, "and I could almost wish that I felt different in regard to the matter. I realize that you can not, from the nature of things, take quite the same view of the subject as I do. But I would like to ask you for a year or two longer to yield yourself cheerfully to the wishes of your father and mother in this respect, feeling sure that we are just as anxious for you to have a good time as you are, and also feeling sure that we know better what is a good time than you do. Will you do this, Billy?" she asked, looking into his face with all the assurance that a loving mother could feel.

For a moment the lad paused, and then stretching out his hand said: "Yes, mother; I will. I know that you and father want me to have the best time possible, and I am going to do just as you want me to do, for I am sure that I will be happier at home, feeling that you are happy, than I could be anywhere else, knowing that you were uneasy about me."

Appreciating Billy's obedient spirit, Mr. and Mrs. Meredith took especial pains to have cheerful evenings at home, and soon a number of Billy's companions began to congregate in the Meredith parlor for social entertainment, and Billy found that he had not missed all the fun by missing the dancing school.

It was a proud and happy father and mother that greeted Billy on his graduation from college, and heard him say: "I am thankful I did not leave school when I was fifteen as I wanted to do. I know I shall be worth more to the world because I have a better education."—Doctor Mary Wood-Allen.

Letter Department

DETROIT, MICHIGAN, November 16, 1912.

Editors Herald: I wish to express the thankfulness of the Detroit Saints to all those who were at the Flint conference, as well as others, who have so feelingly signified their sympathy to us because of the burning of our church. It has indeed been a source of solace to feel that so many of the Saints have felt the loss with us. It has resulted better than we at first feared, the loss being in the neighborhood of three thousand dollars, fully covered by insurance.

Work is being rapidly pushed in repairing the building, and we expect to be back in the basement November 24, and occupying the main auditorium in a short time.

ARTHUR ALLEN.

UTE, IOWA, October 12, 1912.

Dear Herald: I send greeting to every Saint and reader of your precious pages. "Have faith in God." Four short words, yet how much they mean to the Saints of God. But it is sad to see how little the admonition is heeded. How few of us know what the word *faith* really means. How many of us have as much faith as Jesus speaks of in Matthew 17: 20? If we have faith as a grain of mustard seed we could remove mountains. We will speak, sing, and preach of our great faith, yet how many of us have faith sufficient to remove mountains? I don't mean to infer that we should (in order to demonstrate our faith) go out and command hills, mountains, and other obstructions to be removed from their places, but in case there is a mountain, real or figurative, in our way which, if not removed, will retard our progress, spiritually or temporally, how many of us have sufficient faith to remove that mountain. I believe it is displeasing to God for us to have less faith, else why would Jesus rebuke his disciples for their unbelief in such terms as used in Matthew 17: 20? It was required that they have faith to remove mountains if need be—faith to believe in his revealed word; faith to believe in his promises; faith to obey his law; faith to come up higher. In order to come up higher we must have and exercise more faith.

There is a mountain, a figurative mountain, in the way of the redemption of Zion. We can not get around it, it is so high. We can not pass over it, neither can we pass through it, consequently it must be removed. That mountain is our unbelief and lack of faith in God and his chosen servants. There are a few in the church who by their consecration and free-will offerings have demonstrated their faith in God, and by so doing, the work of redemption goes on, but the body, the whole church, has demonstrated its lack of faith in God by withholding the financial aid which really belongs to God. This is the mountain which stands in the way of the redemption of Zion. Just think of the nearly seventy thousand who have professed belief in God and this latter day restoration. If each one would exercise the proverbial faith of a grain of mustard seed by believing and doing, the mountain would move out of our way like the dew before the sun; the great ingathering would tax the capacity of the authorized ministry to baptize and confirm them all; Zion would be redeemed; the temple would be built, and we would have a place in which to care for and nurture the babes in the kingdom. God has a right to all this. We are supposed to be instruments in his hands. No one, not even God, can use to advantage a dull or rusty instrument, much less a dead one. If we have faith, let us demonstrate it by our lives and actions.

About two years ago I had a vision. I could scarcely understand it at the time, but I believe I can now. A cloud descended in the room like a thick bank. I could not see through or back of it. A beautiful white hand was extended

from the cloud toward me. In the hand was held a dead limb or branch, so dry and dead looking that it seemed it would break if touched. It was a very spraggy branch, with a great number of dried twigs, but not one leaf or sign of fruit on it. I looked on it in wonderment for a time, then a voice spoke audibly to me thus: "You shall be a blessing and bear fruit in many branches."

I looked at the dried, dead branch, and felt somewhat amused and said to myself, "Before there can be very much borne on that particular branch there will have to be a quickening." The vision ended. I was filled with joy to know God had spoken to me, one of the weakest, poorest, and most unworthy of his children, yet sad because of the condition of the branch he had shown me. It was to all appearances dead. It was in God's hand, and this has been a great comfort to me. This church is in God's hand; it belongs to him, and if it were not possible to bear fruit in the many branches he would never have made me that beautiful promise.

I am very poor and weak and unworthy; isolated from all church privileges; hindered on every hand. My only means of communication with the Saints of God is through the church papers. I have only heard two sermons in more than two years. I haven't partaken of the sacrament in all this time. My faith has been tried in many ways, yet I feel strong in the faith and hope once delivered to the Saints. Let each of us exercise more faith in God that Zion may be redeemed; that there may be a spiritual quickening throughout the whole church that fruit may be borne.

SADIE BURCH.

DETROIT, MICHIGAN, November 18, 1912.

Editors Herald: The Eastern District of Michigan has again seen one of its most successful conferences, which showed improvement in some points on former ones, and that is as it should be. For should we not be advancing each day? The Saints are now settling down to put into execution the advice and good things learned.

Our energetic and efficient mission president, F. A. Smith, was elected president of the conference. Assisting him in their usually faithful manner were William M. Grice and Otto Fetting. The musical part was presided over by John R. Grice, and Sister Goldie E. Grant. It was pleasing to all to see the fine orchestra at all the meetings. A commendable thing was noticed here, the quality and quantity of the singing was ahead of what we have had in the past. Shall we keep up this record? If we do, it will prove the benefit the Lord intended it should.

While awaiting the credential committee's report (this was a weak point of the conference and convention, in not having the committee until after we were in session), the time was occupied to advantage by brethren from different parts. Each one had a fine bit of news or counsel to give, to the edification of each person present. The splendid work which F. A. Smith reported as being done gave fresh energy and enthusiasm to many.

Our hearts were made to rejoice to welcome those again who have not been seen in long and short periods; among them being Brother Goodenough; and he certainly seemed good enough to his many old friends: R. D. Weaver, who by the way seems so busy tying certain kinds of knots that he appears to have forgotten that one of his own. How about it, R. D.? It certainly did our young people good to have R. D. Davis with us for the first time.

The Flint brethren and sisters certainly are fine looking after a conference and the comfort of the Saints. There were nothing but compliments for the fine meals, etc.

The Michigan Quorum of Elders and the Ninth Quorum of Priests were smart and took advantage of the opportunities

afforded for meetings, which are reported to have been excellent and beneficial. By next conference the teachers and deacons will doubtless have awakened to their loss in not doing likewise, and will be busy.

One special feature was a meeting of publicity workers and branch presidents for discussing their work and how to get into the newspapers. It was fair as a starter.

A resolution was presented by J. A. Grant and unanimously adopted, That the General Conference be requested to consider the establishment of a general store, using the mail order system in connection, as provided in Doctrine and Covenants 57:4.

WM. F. SAGE.

1303 THIRD AVENUE. Pres.-Sec. of Publicity Committee.

THURMAN, IOWA, November 11, 1912.

Dear Saints: I send a word of explanation as to my letter in the HERALD announcing that I had some copies of the *Autumn Leaves* and would be glad to send them to the Saints who had said through the paper that they did not take them. I did send some. I have now planned to send them to one sister who wrote me for them. I will have some more in the future and will try to supply you, and hope that in the meantime you will not be disappointed.

I think every Saint who takes *Autumn Leaves* should give it to those who are not able to subscribe for it.

Your brother in the faith,

M. B. OLIVER.

KINGFISHER, OKLAHOMA, November 19, 1912.

Editors Herald: The Lamanite mission is coming to the front grandly in the last few weeks. I just baptized five more Indians last Sunday and ten the Sunday before, making twenty-two in the last few days and many more about ready; we have ten more names now for baptism. Another chief was baptized Sunday, making two chiefs and three medicine men, the latter being more influential than the former in religion, as they are the spiritual advisers for the tribe.

After we came to the river for the baptizing last Sunday an old chief who has not yet been baptized but has heard until he is convinced, talked for about fifteen minutes, exhorting them to all join this church. So we have arranged to meet with the large gathering of the tribe at Coyotes Ranch, near Calumet, during their ten days Christmas exercises.

I wish all who can to send us any small presents for them or a small offering, so we can have the Christmas tree, and present them with some small remembrance. Old clothing is an acceptable offering, as the missionaries have given them old clothing, toys, and candies, etc., for many years, and they wanted me to make them a tree. So if anyone has an offering to give we will accept it with gratitude and appreciation.

There are about eight or ten good openings among the Indians now, the demand for preaching among the white people seems too urgent to turn down, and the men are as busy as bees. The writer has now about reached the half hundred mark on baptisms since the General Conference; and the end is not yet.

The good Spirit was with us in power in the confirmation meeting last Sunday; also in the administration to Brother Leonard Tyler, a leading Indian, who has consumption. Saints, pray for him. And when we arrived at the home of Brother Dick Sanders, where the prayer meeting was going on, the power of the Spirit was there, and the house was full of people. Following the prayer service the writer baptized a Sister Lane, and preached that night.

The writer recently was called to Enid to perform the ceremony for Sister Bernice McGeorge and Mr. Hart, a fine young man. This noble couple are to make their home in

Enid. The wedding was a beautiful home affair, with many lovely presents, reminding us of a similar event which occurred a few weeks ago at the home of Brother W. M. Downey, near Weatherford, while we were preaching there, when a Mr. Reagan asked the writer to say the happy words which made him and Sister Opal Downey husband and wife. This is another splendid young couple, and may the lives of all these young people be happy and blessed. Busy and happy in the work of the Lord,

Your brother,

HUBERT CASE.

WAYNE, NEBRASKA, November 3, 1912.

Editors Herald: I am still in very poor health. I have had hope that before I die I would get better, but no change for the better has come in my general health. I received a blessing when administered to, of which I wrote some time ago, but no permanent benefit to my health. I do not know what to do. I am failing as time speeds away, and know I can not live very many years unless God is willing to heal me. I have often been administered to and often asked to be prayed for, through the HERALD, and last fall I received help over the affliction caused by the unfaithfulness of a friend, and other things. Now I have repented, and the Book of Covenants tells me that God is bound when we do the things he has said. I have been subject to this condition for twenty-seven years, and more besides the things inherent in my nature and injuries received at the age of four years.

I pray that God will send some elder appointed with the gift to heal and confirm, so that after more than twenty-seven years of afflictions I may have the remainder of my life blessed with a sound mind and with health such as God is able to give. Very earnestly, your brother in the faith,

GEORGE ELSON.

INDEPENDENCE, MISSOURI, November 18, 1912.

Editors Herald: I wish to state in behalf of all the Southern Indiana District Saints that I have now permanently located at Independence, Missouri, God being willing.

I have resigned to the Bishop as his agent for that district and he will no doubt soon appoint another to act in my stead. I have also resigned as president of the district and have no doubt the ministers in general charge will appoint another in the near future. I wish to thank the Saints of the district for their many kind words of encouragement in my behalf; also trust God may bless you all in your future endeavors for good.

JOHN ZAHND.

CLIMAX SPRINGS, MISSOURI, October 20, 1912.

Editors Herald: Some of the ministers have to contend with much in order to get the gospel before the people.

Brother Peters arrived here on the 16th inst., and preached in Brother Zigler's house the same evening to a congregation of about fourteen. The neighbors did not wish to come out the second night to hear the truth of the Master, so on the following morning our bold but not discouraged worker for the Master made a trip to our little town, Climax, a distance of one and one half miles, and got the use of the church there. He was careful to invite all of the citizens out to the meetings, which began on the same night. The church is a large one, but old. It would seat about one hundred, and now and then there was a window pane out; about one third of the plaster was off the ceiling, and another third hanging loose. The rest of the building is in bad shape, being badly scratched and scarred by the usage given it by the hands of its occupants. Brother Peters shut out the cold and wind as best he could by putting benches against the windows and in other ways made it quite comfortable for the little crowd of fifteen that soon arrived, about a half dozen of

them being sporting and laughing boys. In this the meetings on the 17th and 18th were disturbed, but having filed information against the boys, whose names had been given us, our meeting on the 19th was peaceful.

Brother Peters preached a good and interesting sermon to an audience of about forty-five or fifty, who were old enough to understand the preaching.

This morning Brother Zigler took Brother Peters to Toronto, where he baptized two children for Brother and Sister Zigler and blessed one child. We are quite well satisfied with the results here.

HENRY D.

GALES FERRY, CONNECTICUT, November 12, 1912.

Dear Herald: I saw an article in the November 6 issue of the HERALD on page 1079, entitled, "Is smoking injurious?" The article mentioned is very misleading, and will prove a stumblingblock to many young men in the church, as it condones the use of tobacco, saying that, used moderately, it is a boon and that in these days of strenuous wear and tear, and nerve tension, the weed has become indispensable as a veritable nerve restorer. This article was copied from the *New York Sun*.

I am afraid our editors are getting pretty short of material when they have to copy such an article for the public to read in a church paper. It would look far better to have seen a portion of section 86 of the Doctrine and Covenants, where the Lord God Almighty said in answer to the prayers of his priesthood that tobacco is not good for man, neither for the body nor belly, but is an herb to be used for sick cattle and for bruises; the same to be used with judgment and skill. I prefer to believe that the article mentioned was printed by mistake rather than to believe that any of our people should knowingly print it in our church paper.

We are among the scattered Saints and are trying to live so as to be a credit to the church, but like Paul, when he would do good evil was present. I find it necessary to examine myself often to see if I am really a Saint, or just a say so.

We shall be judged for what we are; not for what we profess to be. With love for all Saints and ever praying for the welfare of Zion, I am,

Yours in the restored gospel of Jesus Christ,
THOMAS G. WHIPPLE.

SPRINGFIELD, MISSOURI, November 8, 1912.

Editors Herald: Thinking that a few lines from the best country on earth might be of some interest to your many readers, I will say, by way of introduction, that the Saints are generally well, and still trying to overcome the evils of this world by letting their lights shine. By the untiring energy of our good sisters our little church house has been thoroughly renovated, both outside and inside, and we have a nice, clean place in which to worship, and we are not slow in making use of it. Our young Saints are coming to the front and are an example to the older ones. Last Sunday we had the pleasure of hearing our assistant teacher, who is only sixteen years old, wearing knickerbockers, preach on the fulfillment of the ancient prophecies. It was a treat to both old and young. This young brother is a marvel to those who listen to his wisdom. This proves to us what the Lord can do for those who apply themselves and are diligent in seeking after light and wisdom.

I would like to ask the readers of the HERALD what we should understand by the term "redemption of Zion," as we read in Doctrine and Covenants 48 that the Lord gave direction that his people should save and gather up money to buy land for an inheritance, but did not at that time tell the place; but after this there were to be certain men appointed,

and to them the place would be revealed. In section 57 we read that the elders had assembled by command of God in the land of Missouri, and in July, 1831, they received a revelation concerning the place. The Lord said, If you will receive wisdom, here it is; behold the place among you which is now called Independence is the central place. Then he goes on to describe the place for the temple. In section 98, paragraph 10, the Lord told his people they already had sufficient money to redeem Zion. We understand when this was given, the Saints had been driven from Zion, or at least the center place. It is my understanding that the time would come when the Saints would gather again at the center place and build up the waste places, but before the Saints ever came to Missouri the Lord gave them to understand that it was the land of promise or Zion, and it must be redeemed.

This certainly gives us to understand that at some time in the history of the world this land that is now called Missouri was in the possession of God's people, and for some reason they lost it. It could not have been the Jaredites, for they had no city of Zion or gathering place. It could not have been the Nephites, for they never did occupy as a nation what is now known as United States territory. This being the case, who did occupy this land and have Zion established? Could it be possible that Enoch and his city were here and because of wickedness around them God took them to himself, and the land of Zion was given over to wicked people, and lost to the righteous people that were left on earth?

We understand that the New Jerusalem that is to come from God out of heaven will come down and the tabernacle of God will be with men and he will dwell with them and he will wipe away all tears from their eyes; that will be the end of all things old. Will some one tell who lost Zion that it must be redeemed, and where it was?

J. W. QUINLY.

320 WEST PACIFIC STREET.

News from Missions

Ohio.

A few lines to let you know what is going on in this part of the vineyard.

For the first time in years I had the privilege of attending the Chatham district conference at my home branch, on October 19 and 20. The conference was quite well represented from the different branches of the district. New ones are joining the church; the older ones are passing to the other shore. I do not think there were present more than two or three who were in attendance at the first conference held at Bayham, in 1878. Brother Joseph had charge at Steveson. Time brings many changes.

The conference passed off very well, all things considered. Spiritually it was good, and the branch did its part well. The young people had charge, and there was plenty to eat; meals being served in a tent, under the supervision of the sisters who saw to the meals. Time and means were not considered, just so that everyone was made to feel at home. As the time for closing came, the time had been so well and enjoyably spent that all seemed loath to part. The preaching was done by Elders J. H. Tyrell, J. Shields, A. Leverton, F. A. Smith, and the writer. One was baptized; several children were blessed, and some administrations given.

On Friday, October 25, Elders R. C. Russell, C. Ed. Miller and myself met with the Saints of Toledo, Ohio, in their hall at 3055 Summit Street, for the purpose of organizing a branch with seventeen charter members. Brother Russell was in charge, Brother Miller acting as secretary. Brother W. S. Hedrick was ordained to the office of elder, Brother Russell

acting as spokesman. Brother Hedrick was chosen as presiding elder of the branch. He had been previously called to the office. Brother A. B. Crooker had been called to the office of priest, but his ordination was deferred, pending his letter of removal which came a week later, and by vote of the branch was ordained to the above office and received as presiding priest of the branch. Brother Cairns asked to be released. Brother William Cairns was elected priest. He has been a member of the church for about fifty years; joined the church at Cedar Springs, Ontario, baptized by John Shippy. He has stood true to the work through cloud and sunshine and declared his determination to do so to the end.

Brother Everett Ulrich was ordained a teacher by the writer, being called to that office some time previously. His parents were Saints and there is a bright future for Everett if he proves faithful. Sister A. B. Crooker was chosen secretary and will make a good one. Sister Silas Robertson organist, and Sister Olive Hedrick chorister.

The outlook is quite encouraging for the Toledo Saints; they are full of faith and zeal, and are good workers. In the event they continue as they have started, they will meet with success. Brother A. B. Crooker is superintendent of the Sunday school and it moves along well with from twenty-five to thirty in attendance.

I joined Brother C. Ed. Miller a few days ago at Wapakoneta. He has been holding the fort at the Uniopolis Branch with good interest. He has been using his lantern views on the Book of Mormon lectures and they made it very interesting. The church was filled to its extremity. One has been baptized and more are expected. We expect to be here until November 23, then to Mermill, there being a number of Saints in that place.

Trusting to meet with success in the Master's cause,
SAMUEL BROWN.
WAPAKONETA, OHIO, November 11, 1912.

New Mexico.

I received much comfort from reading your columns. I realize that it is the agency for comforting many of my brethren, the Saints.

By conference appointment I have been assigned to the district of New Mexico. Thus far my labors have been around Tucumcari, Nara Visi, Texline, and some other places. By appointment I was to labor with Brother T. J. Sheppard, but owing to circumstances, I was directed to labor by myself. Perhaps it has been the Lord's will. We prefer to think that.

This is my first year as an appointee of General Conference. I am laboring as a priest. I have been successful in making several openings, but the results are far from being of an encouraging nature, should we judge by baptisms. I baptized two last June but it was a case of reaping where another had labored.

Since laboring by myself I have been strengthened to meet such opposition as was brought against me. Nephi of old said, "For I know that the Lord giveth no commandments unto the children of men save he shall prepare the way for them that they may accomplish the thing which he has commanded them." I can testify to the truth of that statement.

I have undergone hardships and trials that I might accomplish his work. But I am sure that will be the lot of any missionary, so long as the gospel is preached in its purity.

It has been said of New Mexico that it is the land of to-morrow, and the country which God forgot. The former is true. Many bright prospects here in every line of business. But the latter is untrue; the situation is, that the people have forgotten their God. Clayton, where I am now laboring, is of about 1,800 population, four churches; yes, there are saloons. But the worst thing is that those who are posing

as Christians are not. Less than sixty is the average attendance to the various churches. Well, I never counted the Catholics; it is the fifth church. The Mexican people keep that up quite well. This is a fair sample of New Mexico. There are a few honest people, as in the ancient city of Sodom.

It would be far more interesting to me if I could arouse an opposition. But the hired leaders are afraid of losing their long coat should they try to defend their positions in an open discussion.

I heard a Baptist preacher in the stand say, "The doctrine of Jesus Christ, no matter how pure it was preached, is powerless to save a soul." Of course he dared not try to support his position, for well he knew that Romans 1:16 would prove to be his stumblingblock. Paul said, "For I am not ashamed of the gospel of Jesus Christ; for it is the power of God unto salvation," etc. I have met with fulfillment of 2 Timothy 3:5 more than once, and since they are wolves in sheep's clothing, they dare not undertake to support their positions, fearing that they might lose that suit of sheep's clothing, and their real nature be revealed. The people are not so much to blame as their false teachers who have lulled them to a spiritual sleep, from which I fear many will not be awakened this side of His glorious coming.

My last attempt was here in Clayton. I wrote articles for the papers. Put out attractive handbills in every house. The place for meetings was at the Christian church. About thirty-five out first, gradually dwindled through five services. I closed the meetings. None would attend.

I have learned that a musical talent is a valuable asset for a missionary; that in order to do good work there should be two together in these western towns, that there is much good accomplished by getting out and visiting, but where there is a lone missionary he is very seldom invited in. He is fortunate if he is able to preach one of those screen door sermon of about one minute's duration. Further, I have learned that indifference is the greatest obstacle to contend with.

But above all other things I have learned this, that the choicest blessings are in store for us. But we must do our part in order to prove the Lord. But that is the difficult part about it. Doing our part.

I am forced to take up the carpenter's hammer and saw, or run a corn binder, or anything that my hands find to do in order that I might make my way, but am only too willing to devote all my time to the gospel work. At times I have been caused to marvel how the Lord will pour out his blessings upon me, and I know he is only too willing to bless those who trust in him.

CLAYTON, Box 355.

LYMAN W. FIKE.

Florida.

I am now closing an eleven-day meeting here, with a full house. The people are very much interested, and some are close to the kingdom. I have had very good liberty in preaching; sold six copies of the Book of Mormon, three of the Book of Mormon Vindicated, and one paper. This is a new opening. I trust some will follow close behind me here, as I have removed a great deal of prejudice from the minds of the people. I have removed the stigma caused by the Utah Mormon reputation by showing the difference between the two churches.

God has greatly blessed me in my efforts here. I ask the prayers of the Saints to assist me in the good work. I had one Mrs. J. A. Wagner pay me one hundred dollars in tithing—the first she had ever paid.

J. W. DUBOSE.

JOY, FLORIDA, November 17, 1912.

Nebraska.

The Lord's work in the Northern Nebraska District is improving some, we think. For the last nine years I have had city missions; five of them were spent in Sioux City, Iowa. While there we bought a church property and paid for it, so it was dedicated free of indebtedness in October after our leaving there. The other four years have been spent in Omaha, Nebraska, and during this time we have built a new church on a new location. But it has not all been paid for yet, but prospects seem good for it to be all paid in the near future. I have given considerable of my time in both cities looking after these church propositions, doing all I could for the membership of both branches and districts. This year I have been released from city work, thus having more time to give to the district. I have been hindered on account of the poor health of Sister Baker. She was not in a condition to go with me, except for a short time, while I was engaged in tent work, neither to be left alone. All these years she has helped me in my missionary work, and I am sure no one will miss her untiring labor and help more than myself; for I am now beginning to sense the meaning of the statement that I have often made, that she was the best missionary of the two.

In connection with my son-in-law, J. L. Parker, I have held tent meetings at South Sioux and at Winnebago, in this district. I have visited Columbus, Blair, and Omaha. I find at all these places things that show development and have been encouraged. At our last conference, held at Blair, the Lord surely blessed us by the presence of his Spirit. Many were disappointed by the fact that Brother J. W. Wight was not able to be present with us, on account of failing health. By direction of Brother Wight we organized a quorum of priests. This, together with the business that was done, the preaching of the word, prayer meetings, Sunday school and Religio work, was all to the satisfaction of those present.

In looking over the district the outlook is encouraging. The Omaha Branch, Sunday school, and Religio joined hands in a rally day on Sunday, November 10, with President F. M. Smith present. All that reported say a good time was had.

Our daughter is now located with us, so I will not have to leave my wife alone. To-morrow I expect to go to Decatur, Nebraska, for work, and to other parts of the district as soon as time and opportunity afford.

Sister J. W. Wight is at present doing nicely in recovery from the result of an operation in one of the hospitals in this city. Brother Wight's health has not been good, but we pray God that he will bless both of them, that we may have the blessed privilege of their association and helpful advice.

My home address is 2914 North Twenty-fifth Street, Omaha, Nebraska.

As ever in the conflict for the triumph of all truth,

NOVEMBER, 15, 1912.

J. M. BAKER.

Miscellaneous Department

Conference Minutes.

NORTHEASTERN KANSAS.—District conference convened on the reunion grounds at Blue Rapids, 10.30 a. m., September 28, 1912. Frank G. Hedrick district president presiding, assisted by R. T. Walters, Iola Kueffer, secretary *pro tempore*, and Flo McNichols, chorister. Priesthood reporting: Elders: R. T. Walters, W. A. Brooner, baptized 2; G. Kueffer, baptized 3, B. F. Jackson, J. D. Shower, baptized 6; Frank G. Hedrick, baptized 5; Mahlon Smith. Priests J. W. Burns, E. T. Lucas, George H. Robinson, W. H. Bivens. Deacons: Charles J. Jacobson, Harry B. Sprague. Branch reports: Atchison 88, Fanning 121, Centralia 32, Blue Rapids 149, Scranton 99. Communication from Atchison Branch in regard to call of C. W. Ethridge referred to district presidency. Conference adjourned to time and place to be selected by district president. Emma Hedrick, district secretary, Fanning, Kansas.

Convention Minutes.

LONDON.—Convention of London District held at London, Ontario, October 11 and 12, called to order by President James Winegarden, and on motion he was chosen to preside. He chose R. C. Evans and F. A. Smith to assist him. The reports from various officers showed improvement in the district. The officers for the ensuing term are as follows: President, James Winegarden; vice president, T. B. Richardson, secretary, G. C. Tomlinson, jr.; treasurer, A. Blanchard; library commissioner, Louis Bernard; home class superintendent, Miss H. O. Small. The next convention will be held in Stratford, the Friday previous to the district conference, at 10 a. m. A feature of the session was the briskness shown in all business done. In the evening a joint session was held with the Sunday school, when a splendid program was carried out, some of the best talent being present. It was decidedly the best program produced at our convention in years. The success of this excellent convention is due entirely to the Sunday school workers and Religians of London. Elder Henley, formerly superintendent of the district Sunday school association, presided. G. C. Tomlinson, jr., district secretary.

Conference Notices.

The Florida district conference will meet with the Fairview Branch, near Pensacola, Florida, November 30, 1912, at 10 a. m. We are sending report blanks to each of the branches and hope to have a report from each one. The missionaries to these parts are expected to be in attendance, and a good time anticipated. E. N. McCall, district secretary.

Northeastern Nebraska District will convene in conference at Omaha, February 8, 1913, at 9 a. m. J. M. Baker, president.

Convention Notice.

The semiannual convention of the Spokane district Sunday school will be held in the Saints' church, December 13, 1912, at 10 a. m. Election of officers, and a joint program given by the Sunday school and Religio, on Friday evening. Mary M. Buchanan, district secretary.

Notice.

To the Saints of Eastern Michigan: Having recently been reelected president of the district Zion's Religio-Literary Society, I wish to call you aside to consider a few things.

The year just past has been the most successful the district has ever seen for Religio work. We were able to place all the departments on firm basis for the first time in our history. We realize this has been because of the earnest work of each one of you. This year we want to do twice as much as we did the last one, so we have the following for our motto:

"We can do it,
If we will.
We can do it,
And we will."

You are with us we know; so let's put forth a greater effort, and make good.

WM. F. SAGE.

The Bishopric.

NOTICE OF APPOINTMENT OF ASSISTANT AGENT FOR MINNESOTA.

To the Saints and Friends of the District of Minnesota: Please take notice that Brother Ward L. Christy, who is appointed to labor in Minnesota and who has also been bishop's agent for the Des Moines, Iowa, District, has given his consent to assist in the financial work in Minnesota, in connection with his other ministerial labor. He will, therefore, wherever he travels in Minnesota, assist Brother Leon A. Gould, bishop's agent for Minnesota, in his work, and we specially commend Brother Christy to the Saints in the financial work of the district. The appointment is made also at the request of Brother Gould.

We hope and trust that with the assistance of Brother Christy, Brother Gould may by the first of the year receive notice from every member in Minnesota, having performed to the best of their ability the law of Christ relative to temporalities. This will be to the good of those who do fulfill the law as also a help to the district and general church in the

CONTENTS

EDITORIAL:

What Will the Harvest Be - - - - 1137

President Smith's Birthday - - - - 1138

Common Consent; the Will of the People and the Will of the King to Meet - - - - 1138

In Explanation - - - - 1140

ORIGINAL ARTICLES:

Another Witness in the Case, Alleged Prophecy Upset, by A. M. Chase - - - - 1140

On Prophecy, Part I, by D. S. Baughman - - - - 1141

OF GENERAL INTEREST - - - - 1147

MOTHERS' HOME COLUMN - - - - 1149

LETTER DEPARTMENT - - - - 1152

Arthur Allen—Sadie Burch—William F. Sage—M. B. Oliver—Hubert Case—George Elson—John Zahnd—Henry D.—Thomas G. Whipple—J. W. Quinly.

NEWS FROM MISSIONS - - - - 1154

Samuel Brown—Lyman W. Fike—J. W. Dubose—J. M. Baker.

MISCELLANEOUS DEPARTMENT - - - - 1156

THE SAINTS' HERALD

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

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

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

financial work. Trusting that peace and the blessing of God may attend each helper and the agents in their labors, I am,
Very respectfully,
E. L. KELLEY, *Presiding Bishop.*
INDEPENDENCE, MISSOURI, November 15, 1912.

AGENT'S NOTICE.

To the Saints of the Winnipeg District: *Greeting:* Another year is fast drawing to a close, and has brought with it blessings, bestowed by a beneficent Father, who careth for even the sparrows. In Matthew 7: 21, Jesus said: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, who is in heaven." Have you been doing the will of our Father in heaven? or only a part of it? David says: "The law of the Lord is perfect, converting the soul." Then it follows, of a necessity, that by a perfect obedience to a perfect law a perfect condition will be the result; or such action on our part will result in a perfect salvation. As this is the condition we are all trying to attain, let us examine ourselves and see how, or to what extent we are observing this perfect law.

The law of tithes and offerings finds a prominent place in this "perfect law," and is the financial arm of the church. The individual who neglects or refuses to observe this part of the law will bring upon himself or herself punishment commensurate with their diligence in observing or not observing it.

Israel of old was warned to strictly observe this part of the law. See Deuteronomy 11 and 12, also blessing promised if observed, and cursing if not observed, as recorded in Deuteronomy 28.

Abraham was called the "Friend of God"; strictly observed the law of tithing, as recorded in Genesis 14: 20; Hebrews 7: 1, 2; also verse 5, which shows the Levites were to take tithes of the people. The same verse says they had a *commandment* to do so.

As a people we expect to find favor and acceptance with the Lord insofar as we are willing to keep his commandments and do his will. John 14: 15 says: (Jesus the speaker) "If ye love me keep my commandments." Again: "If a man love me he will keep my sayings." David, in Psalm 103: 17, 18, says: "The mercy of the Lord is from everlasting to everlasting upon them that fear him and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them."

These promised favors we desire and seek, but it must not be forgotten that in order to obtain these favors, or that this condition may obtain, we must be ready to do. It is by a faithful performance of duty we obtain a place among the people of God. "And hereby we do know him if we keep his commandments."—1 John 2: 3; for there is the love of God if we keep his commandments. In Doctrine and Covenants 114: 1, the Lord instructed the church in regard to the observing of the temporal law, in the following terse but significant language: "In order to place the church in a position to carry on the promulgation of the gospel and as a means of fulfilling the law, the twelve will take measures with the bishop, to execute the law of tithing." The law, then, is binding on the church, the body, and should be administered, put in force, fulfilled, as any other, or all others, as relating

to the church, the body; and these officers are required to perform this work as a duty. The fact must not be overlooked, that if these officers are charged with the administration of the law, and are to be held responsible for making a proper effort to carry out their part of the work, each and every individual member is under equal obligation to obey and comply with the same. Responsibility for a disregard to comply with it can not be escaped. A full and complete obedience to this law, as any other, is demanded, and a failure to keep must now, as in the past, bring the church under condemnation.

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if must needs be by the things which they suffer."—Doctrine and Covenants 102: 2.

To obtain the benefits for which any gospel law has been instituted, the administration must be by a voluntary acceptance, or willingness on the part of the one accepting. Christ promised an eternal reward to those who fulfilled the law here, therefore the act must be a voluntary one, and to force a person to give his means would be a violation of the law. The apostle of old says, "As every man purposeth in his heart so let him give, not grudgingly or of necessity. The Lord loves a cheerful giver." Doctrine and Covenants 64: 7 says: "Behold the Lord requireth the heart and a willing mind." "He that giveth to the poor lendeth to the Lord." The Lord says: "He that will not impart his portion to the poor will, with the wicked, lift up his eyes in hell, being in torment."

May we escape this condition by observing the law because it is right to do so.
WM. I. ARNOLD,
Bishop's Agent, Winnipeg District.

Address.

Elder Swen Swenson, home address, Orange Street, 275, Cameron, Missouri.

Died.

EDWARDS.—Daniel Rees Edwards, son of Adolphus H. D., and Lettie M. Edwards. Born June 23, 1910, at Steubenville, Ohio; was blessed by John H. Edwards, October, 1910. Died November 11, 1912, aged 2 years and 4 months. The funeral service was held at the home of parents. Sermon by Williams Richards, assisted by James E. Bishop.

"Rose of the garden, blushing and gay,
E'en as we pluck thee, fading away.
Beams of the morning, promise of day,
While we are gazing, fade away."

WOOD.—Little William Albert Wood, son of Brother and Sister Clarence Wood, of Oto, Iowa, and grandson of J. W.

Chatburn. He was born August 19, 1912, at Oto, Iowa. Blessed November 9, by Elder W. A. Smith, and he fell asleep in Jesus November 15. Funeral at the Congregational church, Oto, Iowa, November 17, 1912. A large number of friends were present to try and comfort the loved ones. Sermon by W. A. Smith, of Independence, Missouri. His little spirit now rests in the paradise of God, and the little body is laid away in the Oto Cemetery to await the resurrection of the just.

WALLACE.—James Wallace died after several weeks of suffering with dropsy, at the home of his daughter, Sister Adella McCambridge, November 16, 1912, in Boone, Iowa. He was born March 5, 1834, in Edinborough, Scotland, coming to Boone in 1872, and at which place he has made his home since. He married Charlotte F. Batts January 6, 1862, who was laid to rest nearly two years previous. He was baptized in 1907, by W. Christy, and remained a devoted Saint. Funeral services at Marion Street Methodist Episcopal church. He was a man well respected. He leaves four children.

CLARK.—William Oglesby Clark was born in Indiana, June 25, 1817, and passed away near Santa Rosa, California, November 7, 1912, at the age of 95 years, 4 months, 12 days. He was baptized in Illinois, in 1835; was called to the eldership and became an earnest missionary. He bought his time from his father by hard labor, to spend for the truth. He served in the Black Hawk War, under Captain Abraham Lincoln. At the breaking up of the church he devoted his life to the temperance cause, for which he traveled extensively. The gospel fire still burned in his bosom, though partially smothered. His father built the first frame house at Fort Dearborn, now Chicago, for whom Clark Street was named. The funeral was held in Santa Rosa; singing by the Christian quartet; sermon by J. M. Terry. His home was at Drytown, California.

BROWN.—Mrs. Mary E. Brown died at the home of her daughter, Mrs. Bertha Day, near Stockport, Iowa, November 1, 1912. Mrs. Brown was the daughter of Hugh and Ellen Snively, born near Griggsville, Illinois, October 20, 1831. With her parents she went to Indiana, where they resided till 1865. She was married to Emerson Brown, November 17, 1861, at Millersburg, Indiana. He enlisted in the army and

served through the Civil War. In 1865 she and her husband came to Montrose, Iowa. There she was converted and united with the Reorganized Church of Christ of Latter Day Saints. About 1872 they located in Farmington, Iowa, and after some years' residence there they moved to Hillsboro, Iowa, and for some time made that their home. Then for a time they lived in Winchester, then moved to Keosauqua, Iowa, where Mr. Brown died January 14, 1909, and where she continued to make her home until she went to live with her daughter, Mrs. Bertha Day about nine months ago. Prior to this her home had been with her sons Aaron and Charles Brown. She was the mother of five children, two of whom died in infancy and three survive: Aaron M. and Charles E. Brown, of Keosauqua, and Mrs. Bertha Day, of Stockport; she also leaves ten grandchildren. Mrs. Brown had for many years been afflicted with heart disease and other ailments that had been to her a source of great suffering, and to some extent involved her mind at times. All was done for her that medical skill and loving care could do, but the course of disease could only be delayed and not stayed or its consequences evaded. On the date before named, in the privacy of her own room and apparently without pain, death came suddenly to her release at the age of 71 years and 11 days. She was a loving and faithful wife, a kind and indulgent mother, an earnest, zealous Christian, and no doubt died in the triumph of faith. Funeral services were conducted at the Methodist church in Winchester, Iowa, in charge of Elder James McKiernan, of Farmington, Iowa, at 10.30 a. m., November 3, 1912. Interment was at the Oak Lawn Cemetery at Keosauqua, at 2.30 p. m., same date.—Keosauqua (Iowa) Republican, November 9, 1912.

ANDERSON.—Jens Anderson born October 28, 1842, in Sweden; baptized April 18, 1867, at Box Elder, Utah, by A. O. Nyborg. Died October 22, 1912, at his home, Omaha, Nebraska. He was ordained an elder May 4, 1868, at Goshen, Utah, by Lars Jensen. His wife and several children remain.

“Youth’s Companion” for 1913.

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The Cycle.

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And we gazed away off yonder and we saw the golden glint,
It looked like Miss October bringing treasure from the mint.

November grew so reckless that she threw the gold around.
She tossed it high into the sky and strewed it o’er the ground.
That garden is abandoned and the gate stands open wide.
The blossoms are forgotten ’midst the splendor and the pride.

And then the wind comes prowling and the opulence so vast
Is buried ’neath the snowdrift or is scattered on the blast,
And the time of weary waiting when the reckless joy is over
Makes the old world glad to welcome simple blossoming once
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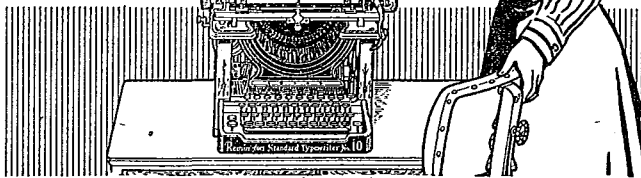
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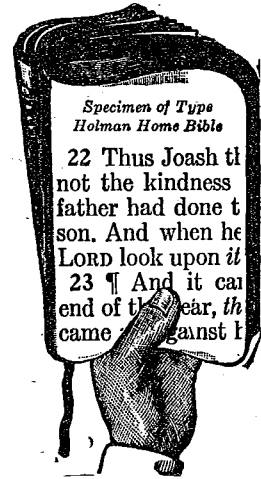
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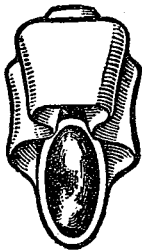
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THE SAINTS' HERALD

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



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

VOLUME 59

LAMONI, IOWA, DECEMBER 4, 1912

NUMBER 49

Editorial

THE POSITION OF THE CHURCH IN REGARD TO THE USE OF TOBACCO.

A selected article appearing in a recent number of the HERALD raises a question as to the attitude of the church toward the use of tobacco, as the article to which we refer was an apology for the moderate use of tobacco, and was of value only as showing the attitude of the world on that question.

It is quite common in the world to meet with those who argue that the moderate use of tobacco is all right, and though such enormous quantities are consumed every year, most men think that they use it very moderately. It is really astonishing to reflect upon the amount that is consumed by "moderate" users. Still, the average old tobacco user, in moments of frankness, will advise the new beginner to leave it entirely alone, and will lament his own inability to quit, which inability is attested by many New Year's resolutions made only to be broken. This is rather singular conduct for sincere users of a good thing,—yet who has not witnessed this phenomenon?

There are those, indeed, who reason that it is all right for them, while it might possibly be had for others. One of our young men was arguing with the pastor of one of the churches in his city. This minister uses both tobacco and liquor, and is said to have gone to his pulpit with a lighted cigar in his mouth,—and why not, if tobacco is a good thing to use? He argued very plausibly that "sin is the violation of law," and challenged anyone to find a law in the Bible forbidding the use of tobacco in moderation. Of course he is safe on those grounds, because tobacco was not in use at all during Bible times, and there was no occasion to give a law regarding it. In fact there is no law there forbidding its excessive use.

But the young brother said to him: "How would you like to see Jesus walking down the street puffing a big black cigar? When he comes to earth again, how would you like to have him come with a stogie in his mouth?" This was putting the matter in a new light, and it took this particular good shepherd

some minutes to regain his equanimity and get back to his sophistry.

Another prominent pastor in the same city lectured before a union meeting of the Protestant churches. He is a leading member of the ministerial alliance in the city, and poses as a reformer. He proposed that the clergy unite in a crusade against vice of all kinds, and just clean up the whole city. After he had finished, a young man in the audience said: "I had occasion to go into that man's private study not long ago, and I found him puffing a big black pipe, and spitting away in good shape."

This little incident had thoroughly killed the influence of that minister with that young man, and it will do so with the average thinking man who hears of it. Well did the Lord say to our people:

Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.—Doctrine and Covenants 119:3.

This man's example killed the effect of his counsel, at least with those who knew of his example. That will be the result with every minister who preaches one thing and practices another. One reason why the masses have lost confidence in the clergy is because there has been so much of that kind of work.

On one occasion the writer embraced the opportunity to attend several sessions of the superior court of one of our great States. He did so to observe court procedure, thinking that some points might be gained that might be of use in our church courts, which was true. But other things were observed that would hardly harmonize with church work. We observed how practically all of the attorneys, stenographers, the court clerk, the crier, and other court attendants, including the jurymen, smoked cigars or pipes or chewed tobacco up to the very moment of opening court. And at the appointed hour, in came the judge holding in his hand a cigar recently removed from the judicial countenance.

This smoke-laden atmosphere must have been very offensive to the Goddess of Justice,—if she ventured into that court room. If this is typical of higher

courts, no doubt it is so of lesser ones, as indeed we have observed it to be.

We could but contrast this vitiated atmosphere with the atmosphere that prevails in our church courts, both superior and lesser. Truly the position of the church on this question of tobacco, is wholesome, sane, and altogether praiseworthy; just as our position on drinking, gambling, and sexual morality is wholesome, sane, and in every way superior to the ideals commonly cherished by the world at large.

The attitude of the church on the question of using tobacco is governed by the law; and the law says:

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill.—Doctrine and Covenants 86: 1.

From this it will be discovered that from the standpoint of the church, there is absolutely no such thing as a *legitimate, moderate use of tobacco*, either in smoking or chewing, or as snuff. It is not to be taken internally at all. Its sole uses are as a poultice for external bruises, and for sick cattle, and even when used in such ways, judgment must be used or the results will be bad.

The church itself has gone on record in the following resolutions:

That this body declares that the use of tobacco is expensive, injurious, and filthy, and that it should be discouraged by the ministry.—General Conference Resolution number 217.

Whereas, The Quorum of Twelve deem it wisdom to appoint none as church missionaries who do not honor the Lord in "avoiding the use of tobacco," etc., as enjoined in the revelation of April, 1887, and

Whereas, branch, and especially district presidents, are important church servants, therefore be it

Resolved, That we do respectfully call the attention of all Saints to the propriety of observing the example of the Twelve in appointing such officers, especially where others equally competent are available who do thus honor the Lord.—Resolution number 362.

ELBERT A. SMITH.

A SCIENTIST ON MARRIAGE.

MONOGAMY THE SCIENTIFIC AND RATIONAL SYSTEM OF MARRIAGE; POLYGAMY WRONG AND UNNATURAL.

ANIMAL MARRIAGE.—Let us now look very briefly at the facts of animal marriage from this point of view. The phrase, *animal marriage*, may possibly offend the reader, but is there any reason to be offended at the suggestion that the principle of marriage actually has a warrant older even than mankind? It has lately been pointed out by a distinguished naturalist, Mr. Ernest Thompson Seton, that animals, like men, have long been groping, so to say, for an ideal form of marriage. We now know, as will be shown, that contrary to popular opinion, promiscuity does not prevail amongst the lowest races of men. Equally false is the popular notion that promiscuity prevails amongst most of the lower animals. Promiscuity, it is true, does occur, but so also does strict monogamy, "and promiscuous animals, such as rabbits and voles, while high in the scale of fecundity, are low in the scale of general development." Says Mr. Seton: "It is com-

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

The moose, Mr. Seton tells us, has several wives in one season, but only one at a time. The hawks practice monogamy lasting for one season, "the male staying with the family, and sharing the care of the young till they are well-grown." The wolves consort for life, but the death of one leaves the other free to mate again. There is a fourth method "in which they pair for life, and, in case of death, the survivor remains disconsolate and alone to the end. This seems absurd. It is the way of the geese." The point especially to be insisted upon as regards animal marriage is its evident service to their race-culture, in accordance with the principle here laid down that *marriage is of value because it supports motherhood by fatherhood*, and that its different forms are of value in proportion as they do so more or less effectively. We may note also, as a corollary to this, that marriage must be more important in proportion as the young of a species are helpless and in proportion as their helplessness is long continued. The importance of marriage for man, therefore, must necessarily be higher than for any of the lower animals.

HUMAN MARRIAGE.—We must turn now to human marriage, and the principle which we must remember is that of survival-value. We are discussing a natural phenomenon exhibited by living creatures. This is what so few people realize when they speak of marriage. They can not disabuse themselves of the idea that it is a human invention, and especially an ecclesiastical invention. Thus, on one hand, it is supported by persons who base its claims on mystical or dogmatic grounds; whilst, on the other hand, it is attacked by those who are opposed to ecclesiasticism or religion of any kind, and attacked in the name of science—in which, if the fact could only be recognized, is found every possible warrant and sanction, and indeed imperative demand, for this most precious of all institutions. Here we must endeavor to look upon it as an exceedingly ancient fact of life, vastly more ancient than mankind; and judging it and explaining it we must apply Nature's universal criterion, which is that of its survival-value or service to race-culture. Let us then glance very briefly at the actual facts of human marriage—conceived as an institution by which the survival-value of fatherhood is added to that of motherhood.

The pioneer student of marriage from the standpoint of science was Herbert Spencer, who, with great labor, supported the conclusion that monogamy is the highest, best, and latest form of marriage. But in the absence of the great mass of evidence which is now before us, Spencer too readily assumed the truth of the popular notion that promiscuity was the primitive state, and taught that human marriage has developed from this through polygamy towards the ideal of monogamy. The work of Professor Westermarck, however—Spencer's chief follower in this path—has shown, and later writers have abundantly confirmed it, that this primitive promiscuity never existed. There is no nation or race or clan of man now extant, however primitive or barbaric, that has not definite marriage laws; there is no society on earth, however rude, that does not punish the unfaithful wife. Furthermore, polygamy, the only historical rival of monogamy, is now known to have played a quite trivial part in history, not merely compared with monogamy, but as compared with that which it was supposed to have played. Even

in countries which we call polygamous to-day, polygamy is the relatively rare exception and monogamy is the rule. On this most important question it is well, however, to quote the words of Professor Westermarck himself:

"The great majority of peoples are, as a rule, monogamous, and the other forms of marriage are usually modified in a monogamous direction." "As to the history of the forms of human marriage, two inferences regarding monogamy and polygyny may be made with absolute certainty; monogamy, always the predominant form of marriage, has been more prevalent at the lowest stages of civilization than at somewhat higher stages; whilst, at a still higher stage, polygyny has again, to a great extent, yielded to monogamy." "We may thus take it for granted that civilization, up to a certain point, is favorable to polygyny; but it is equally certain that in its highest forms it leads to monogamy." "But, though civilization up to a certain point is favorable to polygyny, its higher forms invariably and necessarily lead to monogamy."

It is the principle of survival-value that explains the dominance of monogamy at all stages of human society—with the single exception of continuously and wholly militant societies, in which polygamy obtained in consequence of the great numerical excess of women. It is the fate of the children, in which everything is involved, that has determined the history of human marriage. Furthermore, we may see here one more illustration of the truth that quality is ousting quantity in the course of progress, and that a low birth rate represents a more advanced stage than a high birth rate.

The birth rate under polygamy is undoubtedly high, but polygamy does not make for the survival and health of the children, and the infant mortality is gigantic. As I have said elsewhere, "the form of marriage which does not permit the babies to survive, they do not permit to survive. There is the beginning and the end of the whole matter in a nutshell. It is not a question of the father's taste and fancy, but of what he leaves above ground when the worms are eating him below. . . . No system yet conceived can compare for a moment with monogamy in respect of the one criterion which time and death recognize, the fate of the children."

In a word, the wholly adequate and only possible explanation of the historical fact of the dominance of monogamy is its supreme survival-value. It has competed with every other kind of sex relation and has been selected by natural selection because of its supreme service for race-culture—the most perfect conceivable addition of fatherhood to motherhood.

PLATO AND MOTHERHOOD.—Thus eugenics must repudiate not only the ideas of Mr. Shaw on this subject, but the teaching of Plato, from whom Mr. Shaw's ideas on this particular subject are apparently derived. It is in the fifth book of his *Republic* that the pioneer eugenicist lays down his ideas for race-culture. He realized, indeed, the importance, after birth, of the nurture of children—"it is of considerable, nay, of the utmost importance to the state, when this is rightly performed or otherwise"; and he refers also to their nurture while very young, "in the period between their generation and their education, which seems to be the most troublesome of all." His method involved a complete community of wives and children amongst the guardians of the State, and on no account were the parents to know their own children nor the children their parents. The best were to be chosen for parents, on the analogy of animal race-culture by man. The children of inferior parents were to be killed. The others were to be conveyed to the common nursery of the city, but every precaution was to be taken that *no mother should know her own child*. This practice was to be the cardinal point of the Republic and "the cause of the greatest good to the city."

We see here, then, that the very first proposals for race-culture involved the destruction of marriage and the family, and a total denial of the value of the psychical aspects of motherhood and fatherhood alike. Plato's first critic, however, his own great pupil Aristotle, devoted the best part of his work, the *Politics*, to showing that the suggestions of Plato were not only wrong in themselves, but would not secure his end. Aristotle showed, in the words of Mr. Barker, that "the destruction of the family, and the substitution in its place of one vast clan, would lead but to the destruction of warm feelings, and the substitution of a sentiment which is to them as water is to wine. . . . So with the system of common marriage, as opposed to monogamy. The one encourages at best a poor and shadowy sentiment, while it denies to man the satisfaction of natural instinct and the education of family life; the other is natural and right, both because it is based on those instincts, and because it satisfies the moral nature of man, in giving him objects of permanent yet vivid interest above and beyond himself." The truth of this matter is that the rest may reason and welcome—but we fathers know.—*Parenthood and Race Culture*, by Caleb Williams Saleeby, M. D., Ch. B., F. Z. R. Edin., pp. 186-192.

The author of the book from which the foregoing is quoted is a physician of world note, member of the Obstetrical Society of Edinburgh, Member of the Royal Institute, and Member of the National League for Physical Education and Improvement.

It will be remembered that some years ago Mr. Ernest Thompson Seton, a naturalist of considerable renown, and author of many popular animal stories, declared that monogamy was the rule among wild animals and birds, at least among those of a higher order of intelligence. Mr. Saleeby confirms his position in regard to that matter. This overthrows the old argument that certain ones used to make when they pointed to the polygamous habits of certain animals and birds. The trouble with their argument was that they went to the barnyard and the pig sty for their examples, and not to the forest. They drew their illustrations from domesticated animals and birds, where nature has been perverted, and not from the fields and woods where the animals are free to order their own matings.

Again, we note that Mr. Saleeby opposes the ideas of some so-called advanced thinkers who profess to look upon marriage as a passing institution doomed to give way to some better arrangement. In it he sees the natural scientific arrangement of forces for the care and preservation of children. No other system will do. It rests not alone upon divine sanction; but upon a profound, natural human need.

For these reasons we believe that the selection will be read with considerable interest and profit.

ELBERT A. SMITH.

Nothing in the world is worth the loss of thy peace; even the faults which thou hast committed should only humble and not disquiet thee. God is full of joy and peace and happiness. Endeavor then to obtain a continually joyful and peaceful spirit.—J. Tersteegen.

Original Articles

THE WAY OF THE SPIRIT.

As thou knowest not what is the way of the spirit, . . . even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good.—Ecclesiastes 11: 5, 6.

Mystery of mysteries! Who knoweth the way of the *spirit*? Skepticism answers, "None know: it is all imagination." Infidelity denies the existence of *spirit*, other than, perhaps, the intellectual intelligence of man. This intellectual capacity, condition, or component part of man sometimes called *spirit*, must, for all that such infidelity has to offer, finally be subject to disorganization and oblivion, and cease to exist.

Some who flatter themselves as being freethinkers, that is to say, independent of commonly accepted theory or principle, preferring to blaze out a course of their own, have practically taken the position of refusing to believe anything which is not demonstrated to the physical senses. Such a man, having never seen a *spirit*—no such being having reflected its shape upon his brain through the splendid office of a keen optical nerve, he concludes that there is no such thing as a spirit. He never heard a spirit's footfall or the real rustle of a robe which could be attributed to a spiritual being. His alert auditory nerve, which has never failed in his waking hours to detect the slightest sound, offers no testimony in evidence that a spirit has ever been near him; therefore he is doubly sure that all this talk about spirit is a mere traditional humbug.

By physical contact with a natural body, he has never located a spirit, and so his sense of touch, by its lack of positive information in the matter, supports our skeptical friend with its negative testimony, and the man says, With these three reliable witnesses all testifying that they *have not found a spirit*, surely there is none.

Two other valiant witnesses of the mortal and carnal group may now arise to contribute their brilliant bubbles to the shining array of feathery evidence already afloat before our skeptic's dazzled eyes. The first of the remaining witnesses, Mr. Glossopharyngeals says: With all my powers for appreciation of choice viands, and my keen taste to determine the sweet or bitter, I have never tasted a morsel that could be called spirit; and then the olfactory witness stands ready to conclude the evidence by stating that no change of aroma in his experience could possibly be attributed to such a presence. And so, upon such evidence, some freethinkers conclude there is no spirit, and that the belief in a real Holy Spirit or Holy Ghost, and a real evil spirit, or spirits of devils, is mere traditional superstition.

Let us see; none of these five witnesses can verify the existence of an idea until it is given expression in some of the special departments in which these five senses work. An idea may be given form upon the printed page; the eye is then ready to verify its existence. An idea may be thrown into a vocal vehicle and the mind of others is then apprised of its existence by means of the ear; though it existed before. A thought or idea may take form in a created article, as a watch, a house, an instrument, etc., and thus betray its existence to the touch, the sight, the hearing, or the physical senses. If the thought that designed the watch had not been given expression, the physical senses of those who have seen a watch would not have been informed that such a thing ever existed; but that would not be sufficient evidence to prove that it had not.

The thought that designed a tree, with all its unfathomable wonders of living green, decorated it with a fruit that appeals to every physical sense, formed a world on which the tree could grow, and a man to enjoy the tree and its kindred, thus merely gave expression to its original self in the doing of these things; and as darkness could not be dispelled without light, and motion could not be without something to move, so thought could not originate without a thinker—a spirit; and the first great Spirit Intelligence is called God. "*God is a Spirit, and they that worship him must worship in spirit and in truth.*"—John 4: 24.

That statement does not imply, however, that God does not possess a body also.

The hands of man have produced marvels of art, sculpture, and every conceivable manner of fine and splendid workmanship; but while the hands of civilized races have been thus employed, barbarous races, with hands fashioned after the same mold, with bodies just as able, have been content to dwell in holes and caves, but little removed in homes or habits from the beasts. Why this difference? Was it in physical capacity? No. Was it in dimensions of brain tissue or in ounces of gray matter encased in a cranium and poised on upright shoulders? If so, then some pumpkin-headed man-eater of the jungles had every point of advantage; and if *ponderous* head structure be the chief quality for *pondering* well, then we have the *preposterous* conclusion that an elephant is entitled to the laurels.

What, then, marks the great difference in men? *It is the spirit which resides within.*

In all of our associations with men, the fact is prominent that there are qualities of personality called character which our five senses could not verify, but which are nevertheless real. "*There is a spirit in man, and the inspiration of the Almighty giveth them understanding.*"—Job 32: 8.

IDENTITY OF SPIRIT.

Some who admit that there is such a thing as spirit, while grappling with the mighty mystery, lose sight of the fact that each and every spirit has an individual identity of its own. Especially when thinking of the good spirit or evil spirit, of the Holy Ghost or wicked ghost, the thought fails to grasp the idea of real personal identity, and the imagination pictures a vague and meaningless something which, like the magnetic operation of the compass, may influence for good or evil anywhere, — a power which is spread out everywhere and located nowhere.

Some theory which has even been called science, has set forth that when our bodies meet the change commonly called death, that the spirit (our spirits) will then pass out and become a part of a great general element in much the same manner as a drop of water would become a part of the ocean; losing its identity in the one great mass. If such were true, it would be useless for a soul to seek to acquire good qualities or eradicate bad ones; for having no identity in that future realm, there could be no reward or punishment meted out. The spirit of each person here has a marked personal identity and must ever retain it.

In evidence to the point that a spirit may be near us, or pass about among us, yet be unobserved, witness the last moments of a life. Intellectual consciousness may assert itself one moment, and in the next there is no visible response from that person to indicate in any way that a spark of life exists, or that consciousness, intellectuality, or reason has ever had place there. The person is dead; the spirit has passed from the body and left it dead; but what about that spiritual, intellectual, passionate soul, with its wonderful attributes of love, of power of thought, and even creative ability? No eye beheld its departure; no ear detected its parting tread; but the unbroken silence proclaims that the man, *the real man*, the spirit part, has moved out and left the house subject to disorganization.

Now comes the thought: if a spirit can exist after the dissolution of the body, why not before also? Exactly, and upon the basis that they could and *did*, and that there were variations, grades of activities in the preexistent spirit world, is to be found the only equitable solution to the question as to why the spirit of one man is born in a fair body with great advantages of surroundings, and with noble parents; while the spirit of another is born in a black body, having base parentage and a miserable jungle for an inheritance.

The possibility of sin having been committed in a preexistent state is conceded in the question which the disciples asked Christ about a man's sins *causing him to be born blind*. (John 9: 2.)

Then we read of Lucifer instituting a rebellion against God (Isaiah 14), and falling from grace as a result. He was one of the sons of God—sons of the morning; and in his rebellion drew away one third of the other spirit beings—"stars of heaven" (Revelation 12) with him. Then Jude tells us in the sixth verse that the angels (spirits) "*which kept not their first estate*," are reserved unto chains of darkness. Peter also tells us of "the angels that sinned" (2 Peter 2: 4). Then in evidence that men are given place in this life according to their previous spiritual station, we read in Jeremiah 1 that the Lord knew Jeremiah before his body was formed according to the natural law of birth, and that He *ordained him before he was born*.

It was surely the Lord's *knowledge* of the former dependable character of the individual spirit of Jeremiah that caused the Lord to select him as a "prophet to the nations," and to ordain him. A "similar thought is couched in the language of the New Testament Scriptures: "There was a man sent from God whose name was John."—John 6.

With this reasonable and scriptural idea then, that a *spirit* is an individual being, that may exist with or without a body of flesh, the Lord's question to Job is quite significant: "Where wast thou when I laid the foundation of the earth . . . when the morning stars sang together, and *all the sons of God shouted for joy?*"

Reader, who were those sons of God, who with Job before the world's creation were shouting for joy? It is quite evident that *you were one of them*. The fact that you have been permitted to occupy a body in this state of probation is evidence that you were upon the right side of the conflict in that first great rebellion among spirits in heaven, for the rebels were not permitted to take bodies here, only as they (the evil spirits) may crowd in and occupy with us now. As many as seven rebels, evil spirits, or devils, entered into Mary Magdalene, and they who now carry on their war campaign under their commander and leader, the "Prince of this world" (John 14: 30; 12: 31); are still seeking to occupy bodies, but only for the purpose of destruction. Their name is "Legion," for they are many, as they admitted when driven into the swine.

Christ said that he himself lived before Abraham, and in John 17: 5, he asks the Father for the glory which he had with the Father *before the world was*. It is quite reasonable, then, that those rebellious spirits would have all been acquainted with Jesus Christ. So in Matthew 8 we read that the devils cried out, saying, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before our time?"

Who will dare to question whether these rebellious spirits are not even better acquainted with us than

we ourselves are. In Acts 8: 38 it is stated of Christ that "in his humiliation his *judgment* was taken away"; and we shall here make bold to state that in our humiliation (incidental to the confining of an immortal spirit within a fleshly body through nature's birth process) *our memory of the former estate was taken away*. This is not an obliteration of memory of the splendid past, however, but merely a temporary suspension of our powers of recollection, for a wise purpose which shall be revealed in due time. In Christ's humiliation it is quite evident that *all* of his judgment was not taken away; even so there may be some instances among men where memory's plying searchlight has flashed a beam across the chasm of the past and caught at least a glimmer for one brief instant of forms on that distant shore.

Who has not had, in material-bound hours of wakefulness or in the spirit-realm of sleep, such experiences, where memory grapples with her guards and wins a point or two, only to have them quickly retaken? So we may not yet know all the "Way of the Spirit," but much concerning the spirit we may know, and should know, in order to be safe from the encroachments of the evil battalions, and thoroughly equipped unto every good work.

We should know that the term *evil spirit* in the singular may refer in general to the great body of evil personages or spirit beings who are spoken of in other places as "spirits of devils," in the plural. Ignorance of what or whom an enemy may be is a dangerous armor to wear. A thorough knowledge of all the facts concerning the location and identity of an enemy is of more value to a general than a carload of guns trained upon the enemy's decoys.

The world has failed to locate the Devil and has been shooting at his tracks for over four thousand years.

We should know that opposite this great host of evil spirits there is a powerful *board of commissioners* under the direct commission of heaven itself, whose business is to fortify the entrenchments of the righteous, scout the enemy's camp, *foretell* important maneuvers, *comfort* the discouraged soldiers, and "guide into all truth"—success. The splendid commission being *one* in purpose with God and Christ has been spoken of in the singular in the same manner as Christ stated of himself, saying: "I and my Father are one"; and yet they are two individuals. And so we read of the *Holy Spirit*, the *Holy Ghost*, and that "when *He*, the Spirit of truth is come," etc., as one, and in Hebrews 1: 14, speaking of good angels or spirits of the holy order, Paul says, "Are they not *all ministering spirits sent forth to minister* for them who shall be heirs of salvation?"—note the plural here signifying a veritable holy host of spirit beings under divine com-

mission to foretell future events, to *reveal* things of the Father, to act as comforters, and to guide into all truth. Having then, such competent and holy allies, let us all be valiant soldiers, and not forfeit, at this late hour, our preexistent standing, which was gained in the early morning of creation when the sons of God enlisted with a shout for the conflict of a day; when

A morning dawned in eternity,
Of a day run now so near to eve;
A day not measured as man counts time,
For months and years its hours weave.
Deep in the bosom of eternity,
The throng of throngs together trod;
Joyfully gracing the beautiful streets
Of the capital city of God.

Hark! the lusty shouts ascending,
Bursting from that mighty host,
Angels' songs in music blending,
As joy wells to its uttermost,—
Sons of God! stars of the morning!
But why this burst of plaudit grand?
'Tis the news of earth's creation,
Yet to be, by God's own hand.

Earth, for home and habitation!
Trumpets, notes of praise employ,
Morning stars then sing together,
And the sons of God shout for joy.
But hark, again! This time a clamor;
Must mutiny mar the happy scene?
Whence this thrust, this breach of trust
Which mingles discord, joys between?

From out his place of trust and honor,
Rebellious Lucifer so bold,
Usurps a place beyond his merit,
Seeking to grasp, to seize, and hold.
The prestige of his own great station,
And power acquired at duty's post,
With all his dashing, bold assertion,
Captures full one third the host.

War's proclaimed and captains chosen,
Volunteers join each their choice;
Clamor then supplants the music,
And battle din the joyful voice.
Still rages the conflict, unabated,—
Old earth, long since the battlefield,—
Though victory's song be long belated,
The one third clan now soon must yield.

JAMES E. YATES.

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THE KINGDOM OF HEAVEN.

"The kingdom of heaven is at hand. Repent ye and believe the gospel." These are the words of Him who came among men as the chief representative of the kingdom of heaven, and to occupy the highest honor, position, and responsibility it had to offer on the earth; of whom it was said before his birth, "The Lord God shall give unto him the throne of his father David: and he shall reign over the house

of Jacob for ever, and of his kingdom there shall be no end."—Luke 1:33. Thus we find reference made to the kingdom of Christ, and from the same reference we learn that it is bestowed as a gift upon him, by one who is not only able to make the gift, but fully able to sustain and uphold it as well, and that he who made the gift, occupied at the time and still occupies a throne in a higher and more exalted sphere than the throne of David could ever be in its future glory, as we find in the following words, "To him that overcometh will I grant to sit with me in my throne, as I have overcome and am to sit down with my Father in his throne."—Revelation 3:21.

We also observe, then, a federation of kingly governments, bound together by one federal law, administered by one high over all, the kingdom of heaven, sometimes, in holy writ, called the kingdom of God. The great kingdom, with its federation of kingdoms,—kingdoms that are set in order by its authority, working in harmony with it, and directed by it in all their affairs, is a real, tangible government, having all the requirements and qualities of any kingly government now in existence on the earth; exercising legal power and authority for the protection of its citizens and interests. It is also a recognizable fact, that in the earth, at least, there are other governments whose affairs are not directed by the kingdom of heaven, and are not in federation with, nor an integral part of it; nevertheless, they are recognized by the kingdom of heaven as governments, and their rights respected, while they are thus permitted to exist.

Now the requirements of a kingly government are: First, the king; second, the territory, dominion, or realm; third, the law; fourth, the form of government; fifth, officers under the king as provided for in the law; sixth, the citizens who have a part in the law and receive all the rights and responsibilities granted by it; and seventh, all other people who are affected by it though not enjoying the rights of citizenship.

Among the earthly kingdoms, we will take, for example, the kingdom of Great Britain and Ireland. The king who now occupies the throne is George V. Wherever the British kingdom holds dominion, King George has chief authority, his signature seals the laws that govern, and all their dominions are bound by one federal law, to the authority of King George V, ministered through the authority of those authorized by him. Thus the officer of the law, in all the dominions of England, will raise his hand and say, "In the name of King George I command peace"; or, putting his hand on you, will say, "In the name of King George I arrest you," or whatever the occasion may require of him in the discharge of his duties. The English government, with George V at

its head, recognizes and respects other governments, sends its ministers among them, treats them with respect and makes demands of them, when occasion requires, for the protection of its citizens and interests; and sometimes, when occasion requires, it enforces its demands in open conflict,—war.

While the Kingdom of Great Britain and Ireland may be considered the highest type of kingly government to-day, it is not a perfect government. Its king has not sufficient wisdom to make it perfect. He is not capable of producing a perfect law, for he is subject to the forces and powers unseen and unknown to him. The kingdom of heaven has all the requirements and qualifications of a kingdom that are possessed by the British Kingdom, and in addition to this, it is a perfect kingdom, from the fact that its laws are perfect since they have come from a perfect king. He can create worlds and appoint them their places in space, and create life upon them to enjoy them, and therein is manifest his glory, the life and enjoyment of those who come into life as the result of his creative power.

Thus we observe, first, the king, even God, whose throne, majesty, wisdom, and power is exalted over, in, and through all things. He rules through the principles of love, justice, and mercy. These attributes are perfect in him. By love he binds and holds in that sacred bond to himself, all that is good and true. Through the justice that is in him, he wins and will win the respect and admiration of all. Through his mercy he will win the respect and love of even those who are called his enemies.

We observe, second; the territory, dominion, or realm of the kingdom of heaven. If it is possible for man in this mortal sphere to measure the full expanse of the universe, then it is possible for him to give the measurement of the territory occupied by the kingdom of heaven, or kingdom of God. But alas for man! This is an impossibility. Learned astronomers have so declared. In all this vast universe, then, God rules as king of kings. His authority is supreme over all; his throne, where is it? Shall we say that he has none? If so, we would place ourselves in opposition to the words of Jesus, his Son, who came to earth to represent him, and that his glory should fill all things. (Ephesians 4:10.) He said, "To him that overcometh will I grant to sit with me in my throne, as I have to sit with my Father in his throne." Jesus, then, is to occupy a throne. (Revelation 3:21.) "The Lord his God shall give unto him the throne of his father David." (Luke 1:32.) Just as literal as is the throne of David, that Christ is yet to occupy, so real is the throne of the great King of the universe.

Where is it located? "Canst thou bind the sweet influence of Pleiades, or loose the bands of Orion?" is the language of this great King to Job. (Job

38:31.) The Pleiades, a system of planets, as expressed by one learned astronomer some years ago, were said to possess an influence that binds the universe together, around which the great suns and planetary systems revolve in space. Shall we call them the heaven of heavens, since they are the highest of all? "Behold the heaven of heavens can not contain thee," is the language of Solomon, in that prayer made memorable because of its having been recorded as the prayer offered at the dedication of the great temple at Jerusalem. The heaven of heavens could not contain him, neither can London contain King George V when he is in his health and in the full exercise and enjoyment of his kingly power. He can go, when either pleasure or occasion requires, to the remotest portion of the territory ruled by him. He can also visit other governments, should he choose to do so. Has a perfect king less power and right than one who is imperfect? Thus, while the heaven of heavens may be the location of God's throne, he can and does make his presence known to the remotest part of his realm, the universe, and should there be any governments located anywhere within his realms that are not of him and that do not recognize his authority, he can manifest himself to them and give to them terms of peace, and thus present to them by authority of his own appointment the law of his kingdom and the terms of reconciliation, and in his own time overturn and bring them in subjection to his law, the law of righteousness.

We now observe, third, the law of the kingdom of heaven. The only means by which we may become acquainted with the law of the kingdom of God is in the gospel given to us through Jesus Christ his Son, and in all the instruction given to his ministers. He is very precise: "See that thou do all things according to the pattern shown thee, and therein is set forth the principle of love." "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy might." This is the first and great commandment, and the second is like unto it, "Thou shalt love thy neighbor as thyself." (Mark 12:35.) In the language of the great Teacher sent from God: "Justice and mercy are the habitation of his throne." "God so loved the world that he gave his only begotten Son, that whosoever should believe on him might not perish but have everlasting life." (John 3:15.) "A new commandment give I unto you, that ye love one another," (John 13:34,) "for God is love." (John 4:8.)

We now observe, fourth, the form of government. As pertaining to the earth, it is a kingly government. Christ was chosen and ordained as its king, and in all his kingly authority he is in touch and subjection to the great king who appointed him,

seeking only his glory and honor. Thus we have him saying, "I came not to do mine own will, but the will of him that sent me"; "I can of myself do nothing"; "My Father worketh hitherto, and I work"; "My Father gave me a commandment, what I should say, and what I should teach, and I know his commandment is life everlasting"; "I am the vine, my Father is the husbandman." He did not deny, before Pilate, the fact of being a king, but said, rather confirming the fact, "My kingdom is not of this world." (John 18:36.) And from the fact that the citizens of God's kingdom are not in possession of the earth or any of its governments, the church then is the only government in which Jesus reigns as king, in harmony with his Father's will. The time has not yet come for him and his people to possess the earth, and for this reason he sits with his Father on his throne. Thus we read, "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool," (Psalm 110:1) "whom the heavens must receive until the time of the restitution of all things." (Acts 3:20.)

We now observe, fifth, the officers under the king, as provided for in the law. When God instructed Moses in the organization of Israel, and this organization was a church (Acts 7:38), and they were all obedient to gospel principles before the law was given them (1 Corinthians 10:2), he strictly charged him, "See thou do all things according to the pattern shown thee on the mount." He first designated twelve men (Numbers 1:5) to be princes, or judges, and shortly after he instructed Moses to select seventy men from among the elders, bestowing upon them authority similar to that of the twelve (Numbers 11:16). There were those also of the lesser priesthood, even that of Aaron, when Christ came into his territory, not to take possession, but to do his Father's will, and to set in order his government, that, through his ministers the word of reconciliation might be offered to all people. In the organization of his Government, he selected from among his disciples twelve men, ordained them, and called them apostles, and said to them that they would sit upon twelve thrones judging the twelve tribes of Israel. He did not make this selection until he had first received counsel of his Father. (Luke 6:12, 13; John 17:12.) He bestowed upon them certain power and authority in their ministerial work; afterward he sent forth seventy men, bestowing upon them ministerial power and authority similar to that of the twelve. Then, we find there were elders, teachers, deacons, and officers of other appointment. Thus we read, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of

tongues." (1 Corinthians 12: 28.) "And he gave some apostles, and some prophets, and some pastors, and teachers." (Ephesians 4: 11.) There is sufficient in ecclesiastical history to satisfy the mind of the writer, at least, that in the organization of the church in these primitive times, that there was first the general organization; that there was in this organization a first presidency composed of the first president and two counselors, and a college of elders connected with them, which would constitute a standing high council; second, the apostolic quorum forming a traveling high council; third, the seventies whose mission was similar to that of the twelve and under whose appointment they labored; there were elders, and ministers of lesser order as priests, teachers, and deacons, and there were also patriarchs or evangelical ministers; there were also local organizations, they being stake organizations, similar to the general but local in their character and subject to the general; also district and branch organizations.

We now observe, sixth, the citizens, as the world had become alienated from God and his government, —all who arrive at the age in which they become accountable unto God, must be reconciled to him by a new birth (John 3: 5; Galatians 3: 27), and in this the word of reconciliation is revealed. (John 12: 49.)

We briefly observe, seventh, all who are affected by it, but do not become citizens. This, briefly stated, refers to all the human family who do not render obedience to the gospel of Jesus Christ. (John 12: 32; Philippians 2: 10.)

The kingdom of heaven, the church of Jesus Christ, did not continue among men. The governments of the earth, first persecuted the saints of the most high God, and then establishing perverted forms of worship, drove the church into the wilderness and set up churches of their own, in imitation of Christ's church. God then removed from the earth the abundance and gifts of his Holy Spirit, and thus the church of Jesus Christ ceased to exist among men.

But this condition was not always to remain. There had been a time allotted to the governments of the world (Daniel 2), and at the close of that period the kingdom of heaven would again be restored to earth, not at first in its full power of possession, but as a church with its ministry legally authorized to make known to all people the terms of peace as revealed in the gospel, that all alike may have the opportunity of becoming citizens of God's kingdom. And in due time Christ will come and take possession of his throne and exercise his kingly power over all the earth and all people will become subject to him, for he must reign till he shall put all enemies under his feet, and the last enemy, death,

shall be destroyed. (1 Corinthians 15: 25, 26.) Then he shall deliver up the kingdom into the hands of his Father, the great king of the universe.

Can the kingdom of heaven exist among the governments of the world? Yes; God requires of his people that they shall be at peace with all people, and this is really what all good governments require of their citizens. It is not pleasing to the United States Government that any of its citizens should go onto British soil and disregard the established order, even to the breaking of British law. Such citizens would be held responsible to the laws transgressed and answerable to the laws of the United States for their conduct abroad. The same thing is reversed with British citizens on American soil. Thus God requires of his people that they shall respect the governments of the world, and be at peace with all men, neither are they deprived of citizenship in these governments, but are instructed so to live and use their influence as to uphold all that is good and right among them until he comes whose right it is to reign. God does require of his people that they shall be loyal to his law, which is demonstrated by keeping the first great commandment and also the second, which is like unto it, and against the fruits of which it is written, there is no law (Galatians 5: 22), and again it is given as the word of the Lord, "If ye keep my commandments, ye have no need to break the law of the land."

Soon our king will come. Who will be prepared to meet him? What holy joy will swell the hearts of those who will be prepared! Oh, how sacred will be the pleasure to look into the loving face of that glorious king, to clasp those loving hands that were pierced on Calvary's cross, to redeem the world to himself. What holy joy to stand in his presence, to reign with him, to be brought with joy into the presence and association of his Father, the great king of the universe, and be permitted to look into his face, beaming full of love, and with the holy joy of a child say, "I want to be a citizen of the kingdom of God."

If you are not a citizen, do you not think it worth your while to heed the message, obey the word of reconciliation, and live the gospel of Jesus Christ? That we may all behold that day with holy joy, is the earnest desire of the writer.

FRANCIS EARL.

HARTFORD, MICHIGAN.

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We can sometimes love what we do not understand, but it is impossible to completely understand what we do not love.—Jameson.

If you carry music in your heart you will be a constant joy to those who make the pilgrimage with you.

HYMNS AND SONGS.

The Bible says, "Praise God with the timbrel and the harp, and sing praises unto the Lord." In later revelations God has said, "Let the young men and the maidens cultivate the gift of music and song."—Doctrine and Covenants 119: 6. Surely music must be a good gift; one having a tendency to elevate both the musician and the listeners, or God would not have instructed his Saints to cultivate it. To be sure, it depends upon the kind of music whether it is elevating or not. There is the good and the bad in music as well as in everything else.

The compositions of some of the old masters, one will find inspiring and elevating. In listening to them, one feels he would like to do many great and noble things. What could be grander than songs written by inspiration? We have several such among our church songs. When these are sung, and the right feeling exists among the singers, the Spirit is often felt.

When frivolous songs and dance hall music is what appeals to one it can not elevate or help, but will have a degrading influence. This style of music does not appeal to a real lover of music.

In nearly every place of amusement the chief attraction is music. If music of this kind has so much power to attract, surely the pure and good would have great influence.

The good influence of sacred music is illustrated in the song, "The sinner and the song." The sinner is experiencing a severe struggle in his mind—a struggle between right and wrong. While passing a church he hears "Jesus lover of my soul" being sung, and it recalls to his memory the time when he served the Lord. The tempter realizes he is in danger of losing a follower and uses his most persuasive arguments to keep him, but the memories of truths brought to his mind by the song conquer, and he quits serving the tempter. One never knows how often the hearing of good music may help some one to mend his ways.

Many Saints are too timid to do active church work, but will help in the song service, and that encourages them. Many people go to church just to hear the music. It seems to me every member who has any ability for music at all should do all in his power to make the music a success, for those coming to hear the music are bound to hear some truths as presented by the preacher, and in that way may become interested. Then would it not be wise to heed the latter day revelations, and cultivate the gift of music and song as much as possible?

D. C. TORREY.

NORTH DEER ISLE, MAINE.

♦ ♦ ♦ ♦

If you are going to build up a good character you will have to let Jesus Christ into your heart.

RENDER UNTO CAESAR.

As there is much astir in the political world at present, and as we have many good articles that have come out in the columns of the HERALD of late, if permitted, I would like to state my views of the controversy. As has been stated by more competent pens than mine, as Latter Day Saints, we can not afford to disregard anything in which there is good; whether it be political reform, moral reform, or religious reform. Yet I believe that we should be thinkers. I believe that God wishes us to weigh our every act in the balance of reason, and give a cause for our actions.

Now there are many new moves afoot in the political world at present, all promising to better the conditions of mankind. As to which is best is the question with the people. We might take the various platforms and compare them, and in so doing find much good in all of them, probably more in some than in others, but in being fair we must admit they all have some good in them.

I presume the supporters of each party think they have the solution to the problem. But let us stop and consider the past. For thousands of years mankind has had the privilege of self-government. Have they succeeded in instituting at any time a form of government which was satisfactory to all people? No; we must answer, and at best all reforms or improvements have only been but a temporary relief to the situation in question. No doubt all, or at least many of the supporters of the parties or institutions of the past also believed they had a solution to the problem or problems in question, but time told only too well of their failure and inability to cope with the great problems in question.

Now, Saints, do you believe that man will ever be able to bring about ideal circumstances through his own mode of government? No; you all answer. Then why waste the best of our energies upon those things which we know can never bring the conditions which we hope for and need; and perhaps allow that which will answer every wish and desire of humanity to go wanting?

Saints, I write this because I have by personal observation noted (while I believe in the good intentions of all Saints); that seemingly some have overlooked the greater and centered their gaze and efforts on the smaller; or in other words, in their desire to help man through systems of politics, have neglected in a measure their duties to God and to the church, his kingdom.

We know, or should know as no other people, that there is no permanent salvation for the human race outside of the gospel or the kingdom of God. I believe we should vote politically to the best interests of the people as a whole, but let us not lose sight of our duty to God, the church, and ourselves in so

doing. We must admit there is only one thing that can and will pay us for this life work, and that is salvation through Christ Jesus; the ultimate triumph of good over evil. So let us learn to do first our duty to God, and in so doing we will do humanity the greatest service possible for man to do for his fellows. Let us render unto Caesar the things which are his, and unto God the things which are his; or, in other words, to God the things which are his, and to the world the things which are theirs.

Not forgetting that we are instructed to first build up the kingdom of God and establish its righteousness, and all else will be added unto us, let us bend our energies and contribute our means to the support and upbuilding of the greatest, grandest work to which God has ever called mankind, and as we began in faith, go on in faith to perfection, doubting not God's ability, and the fulfillment of his promises. Let us glory in our knowledge of the truth.

R. L. FULK.

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DISCOURAGEMENT AND WORRY OVER PAST MISTAKES.

It is related that once Satan, the ruler of Hades, determined upon a clearance sale of all of his implements of attack upon mankind. The lesser imps who attended the sale noticed that the weapon labeled "Discouragement" was marked with the highest price.

Upon requesting his satanic Majesty as to the reason for this, he replied, "I prize Discouragement the most highly of all, because so few people recognize the implement as belonging to me, that I can use it as the opening wedge for all the other evils."

Discouragement is one of the greatest foes of mankind, because it causes one to lose heart and cease his efforts to overcome evil. Discouragement frequently breeds self-condemnation, and when this team begins to pull one down, the descent is rapid. The only remedy is to keep on trying, and a helpful lesson may be gained from Paul's experience. In his letter to the Philippians he encourages them to fight on, "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

From this declaration of Paul, it is evident that he refused to be intimidated by self-condemnation over past mistakes. He tells them that he is forgetting those things which are behind. The acceptance of this advice will remove the chief ally of discouragement and enable one to press forward as Paul did.

All that is expected of mortals is to do the very best they can at all times. If in this effort an oc-

casional stumble is made, it avails nothing to stop and lament. The thing to do is to learn a lesson from the mistake and to go onward, keeping one's eye for ever on the goal of perfection. We read in the Scripture of the tragic end of one who yielded to discouragement, in the case of Saul, who sought for knowledge from an evil source, from which time his descent was rapid.

Another fruitful cause for discouragement is the mistaken belief that perfection is beyond the grasp of mortals, and that consequently there is not much use trying to overcome evil. The admonition of the Master disproves this view. In his instructions to his disciples he told them, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It must be admitted by all Christians that Jesus would not have told his disciples to do that which is impossible.

As evidence that it is never too late to begin the effort to be perfect, the first verse of the seventeenth chapter of Genesis testifies, "And when Abram was ninety years old and nine the Lord appeared to Abram and said unto him, I am the Almighty God, walk before me and be thou perfect." This then is the goal of human endeavor, to be perfect—to express at all times the divine nature.

It is not difficult to make the start. One may begin this moment to express a little more love, patience, kindness, consideration, and helpfulness to those with whom he comes in contact. Right here let it be said that this improved expression must be extended to all, friends and foes, strangers and acquaintances. All are children of the one Father and only petty mortal considerations seem to separate their real interests.

This constant effort to express the divine character, to all, coupled with alertness and determination to waste no time over discouragement and self-condemnation, will open the way to the possession of that perfection which confers happiness. Said the Psalmist, "Mark the perfect man, and behold the upright, for the end of that man is peace."

E. B. FARRAR.

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THE WORD OF WISDOM.

A word of wisdom for the benefit of the council of high priests, assembled in Kirtland, and church; and also, the Saints in Zion. To be sent greeting, not by commandment or constraint, but by revelation and the word of wisdom; showing forth the *order* and *will* of God in the temporal salvation of *all saints* in the last days. Given for a principle, with promise; adapted to the capacity of the weak, and the weakest of *all saints*, who are or can be called Saints.

Following this prelude, or introduction, to section 86 of Doctrine and Covenants, we quote a part of paragraph 1.

Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of

conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation.

I also call attention to the following language found in paragraph 3; after enumerating the various fruits and grains and their uses, he concludes thus:

And all Saints who remember to *keep* and *do* these sayings, walking in *obedience* to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, *even hidden treasures*; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them.

I have quoted so much of this paragraph in order to bring out the salient points which I wish to present to the readers of the SAINTS' HERALD for their serious consideration.

Latter Day Saints, above all others, ought to most earnestly seek to know the will of God, and having learned it, most diligently set themselves to the *doing* of that word, most certainly God's revelation of his will in this demands as careful consideration and compliance as any of his commands.

Many Saints seek to excuse themselves for their nonobservance of that word of wisdom, on the grounds that the language of the preface, some of which I have taken the liberty to italicise, leaves it optional with them whether they observe it in whole, or in part.

Such Saints (?) may not intend to pose as wiser than the One who gave us that word, yet that is just the attitude they place themselves in before those who might be disposed to pick flaws with, or in their faith and practice. It is true, I grant, that the language seems to indicate that anyone who chooses to in any degree ignore this same word of wisdom can not be held amenable to church discipline, or trial, and may maintain a nominal standing and membership on the church records, and before their fellows and the world, and yet be counted of God as unfaithful to their baptismal covenant: they are most certainly failing to comply with his plainly expressed will. You may think that I am putting this too strongly. But while we may conduct ourselves that while we may not render ourselves subjects for church discipline, we may incur our heavenly Father's displeasure for disregarding his clearly expressed *will*.

We are plainly told in this section that it is given to show forth the *order* and will of God, in (or for) the temporal salvation of *all* Saints, hence all are under obligation to the great Lifegiver to shape their lives by its provisions. There are none so weak, none so strong, that they can not comply with and be benefited by obedience to each and every feature of this plain statement of God's *will*.

Even if we do not violate any specific commandment, yet if we disregard *any* expression of his will, though it be on the temporal plane, we are trans-

gressors of his law, and must give account in the day of reckoning, unless we repent and mend our ways, while it is called to-day. Wherein we are not complying with *God's will*, we are doing that which is not his will. "To him that knoweth to do good and doeth it not, to him it is sin," is just as true to-day as when first uttered.

Now when God says this or that is not good, and we continue the use of that which is thus condemned, we are in effect saying that we know better, or are improving God's word of wisdom; and, to say the least, must suffer loss. If we neglect, or fail to do his *will*, we can not expect to receive the reward promised the doer.

It is written that *the willing* and obedient shall eat of the good of the land; also, "When ye do that which I say, then I am bound, but when ye do not what I say ye have no promise."

It needs not a specific statement of the penalty in this temporal life to make binding on us any expression of God's will; for he requires of us only that which is best for us, and we can not expect to please, only as we willingly and gladly comply with his *will*. There is another point of danger, to which I wish to call attention, and that is those who neglect or refuse compliance with any part of God's revealed will, render themselves weak and break down their defenses against the forces of evil. The breach in the wall can only be repaired by an earnest compliance with the *divine will*.⁵ Don't try to repair it with untempered mortar.

Is not an expression of God's will on any point just as binding as a positive "thou shalt," or "thou shalt not"? Who of God's people would wish to place themselves on record as being among those who choose to occupy a position of positive danger of becoming overthrown and enslaved by the enemy of all righteousness, to one of positive safety and assured security? Are not the riches of eternity an inducement for compliance with all of God's will in all things? For we are given to understand that this "word of wisdom" is adapted to the capacity of the weakest of all Saints; so that all are without excuse. Strength is most emphatically promised to "all Saints who remember to *keep*, and *do* these sayings, walking in obedience to the commandment," and to none other is the promise made, of immunity from the plagues and destruction soon to come upon the world and its disobedient inhabitants. Neither will it avail us to lull ourselves into a false security, by thinking that these things may, or will not, come in our day; to do this would be to place ourselves among those of old who said, the "Lord delayeth his coming."

The injunction is for us as for them, "Be ye also ready; for in such an hour as ye think not the Son of Man cometh." We are placed here to do our best,

that when we pass over we may get the best. But if we are careless or neglectful we must suffer loss.

Nor let us forget that in conserving our highest good we are ministering to the pleasure of our heavenly Father, his Son, and the heavenly host, some of whom we may yet greet as our forefathers, and mothers in the flesh.

One more quotation and I close. Going back to the second paragraph of the section under consideration, we may read: "And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man; every herb in the season thereof, and every fruit in the season thereof. . . . Yea, flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless . . . it is pleasing unto me *that they should not be used only in times of winter, or of cold, or famine.*"

Does it not then behoove all Saints to so acquaint themselves with the word of wisdom, as well as the commandments and counsel of God, whether given to them individually or collectively, that they may be ready to meet the Savior when he comes, and hear the "Well done"?

We can not be too urgent in this matter of preparation, for the Master has said that he will hasten the work in his time.

ROBERT FULLER.

Of General Interest

NEW BAPTIST BIBLE GETS RID OF WHALE.

PHILADELPHIA, November 18.—Doctor C. Kingsley Rowland, secretary of the American Baptist Publication Society, is the opinion that the new "improved Bible," recently issued by the society, eventually will rid pulpit prayer of the sixteenth century diction.

To a layman going through the Bible it would appear that many of the changes are of no importance, but the entire translation is designed to simplify the text as much as possible.

One radical change is the elimination of the story of Jonah and the whale. The whale, in the latest Bible, has disappeared, and in its place is a "great fish."

"The scholars who have prepared the translation for the Baptist Bible," said Doctor Rowland, "have aimed, so far as it was consistent with a strict interpretation of the thought, to eliminate obsolete Elizabethan words and to replace them with those in general use.

"The substitution of the monosyllables *love* and *lead* for the archaic forms *loveth* and *leadeth* marks but one instance where the English of King James has given way to that in current use.

"It is my belief that the new edition eventually will eliminate antiquated language from modern pulpit

supplication. Prayer always has been modeled after biblical expression of thought, and a change in the former I believe will be followed by a change in the latter."

In the effort to give the new edition greater lucidity of expression not even the ten commandments have escaped unscathed. "Lord thy God" is replaced with "Jehovah thy God."

The commandment defining man's duty to God has undergone still more startling alterations. In the old King James' Version this commandment reads in part:

"Visiting the iniquity of fathers upon the children unto the third and fourth generation of them that hate me."

The new version places the sins of the fathers upon sons, apparently eliminating the daughters from all consideration. This part of the commandment in the new version reads:

"Visiting the iniquity of fathers upon the sons unto the third generation and upon the fourth generation of them that hate me."

It also will be noticed that the article *the* is eliminated before the word *fathers* and *sons*, and this applies throughout the entire new translation.

In the new version, in the sixteenth chapter of Luke, the word *hell* is replaced by the word *underworld*.

Another innovation is an attempt to make clear the manner of Christ's baptism by John. Wherever the word *baptize* is used its equivalent from the Baptist standpoint—*immerse*—is set beside it in parentheses.

Even the Lord's Prayer is changed. The new version reads:

"Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation but deliver us from the evil one."—*New York Press*, November 19, 1912.

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SCIENTIFIC CHURCH WORK.

One of the important events of the religious life of North America this year is the publication of the reports of Men and Religion Congress. These documents, which are issued as seven sizable books, are really epochal. They mark the putting of all church work on a scientific basis.

New books upon religion are constantly streaming from the press. These are different, for they do not represent any one man's opinion. Through them flow the currents of present day thought upon religious essentials. The leaders in all departments of Christian activity express their ripest views in these pages. Probably no library of literature ever commanded

such a varied and imposing array of men. The production of these volumes is important enough to warrant all the expenditure of money made by the men who have supported the Men and Religion Movement.

SWEEPING A WIDE HORIZON.

Until he sees it in black and white, as here, the average man scarcely realizes how greatly the conception of the Church and her mission has altered within recent years. The very titles of the seven volumes show the inclusion of topics for which one looks in vain in the earlier literature of religion. The subjects treated are "Social service," "Bible study," "Evangelism," "Christian unity," "Missions," "Boys' work," "The rural church," and "The church and the press." Months before the assembling of the Men and Religion Congress these themes were assigned to special commissions for investigation and report. These commissions comprise distinguished names—usually the most distinguished in the separate fields.

IN A TIME OF CRISIS.

These books show a clear realization that the Christian church confronts an emergency. As the report on evangelism declares: "The church is face to face with one of the most serious situations in her life . . . The situation is this: We are not disciplining our land at a rate sufficiently rapid to guarantee a Christian nation to future generations. . . This is not a hallucination of short-sighted pessimism; it is the calm deduction from facts and figures, in a candid recognition of which lies one of the greatest hopes of amelioration. Let us once fairly face the situation and see if the smug self-satisfaction which has been our curse all too long will not give way to a new and a mighty and enduring Pentecost, to give Jesus Christ his rightful place in the life of this Nation and of the world.

"What shall we say when the twenty-one million of Protestant church members made a net gain last year of less than four hundred and fifty thousand souls? What shall we say when one of the very largest denominations made last year a net gain of only one half of one per cent? What shall we say when all the evangelical churches made a net gain last year of only one and four fifths of one per cent, while the population of our land increased at a rate of more than two per cent, and we have been facing the same experience for practically a decade of years?

"The Protestant and Catholic churches combined last year added to the rolls of church membership only 631,400 individuals, while the United States Commissioner of Immigration shows in his annual report that during the same time there came into this land a foreign population of 1,149,000 souls. . . What shall we say, for instance, when 3,000 churches of one denomination failed last year to add a single

unit to their church membership by confession of faith in Jesus Christ?"

THE NEW SOCIAL SERVICE IDEA.

That conceptions of the church's mission are radically changing is clearest in the notable volume upon social service. This book is really a compendium of the latest utterances upon the theme that is dominating the thought of Christendom. In literary finish, in breadth of vision, in fearlessness of utterance, and in opportuneness, this is probably the greatest of the seven volumes. The principles of social service are dealt with clearly and philosophically. But the theme is run out to its most practical details. The question of labor unions, of immigrants, of the new science of eugenics, and of public health, are but types of the practical nature of the chapters.

Such facts as that the annual income resources of nearly half the families of the country are below six hundred dollars, and of nearly one fourth below five hundred dollars are placed in apposition to the conclusion of experts that eight hundred and twenty-five dollars a year is a necessary income to allow a family of five in New York City to maintain a fairly proper standard of living, and that six hundred dollars is probably too low a minimum for the large majority of the smaller cities of the North, East, and West. The extreme low limit for the minimum living wage of a family of five in American cities, exclusive of the South, is set at six hundred and fifty dollars, yet there are in the United States at least five million industrial workmen who are earning six hundred dollars or less a year, and of these more than two million receive less than five hundred per annum.

RECOGNIZING THE PRESS.

There are other books in print upon social service and the other themes treated in these reports, but in the case of the church and the press the present document is unique. There has never before been a sane and sympathetic study made of the relations, existing and possible, between the newspaper and the forces of religion. A body of practical newspaper men, with George W. Coleman, president of the Associated Advertising Clubs of America, at their head, write this volume on the basis of answers to more than a thousand questionnaires which they had sent out to editors, to ministers, and to laymen in all parts of the land.

WITH THE WORLD OUTLOOK.

One of the smallest of the reports is that devoted to evangelism. It clearly shows the state of transition and uncertainty which the cause of evangelistic effort is experiencing at the present time. While the production of missionary literature has been a characteristic of the past decade, and the volumes

of the Edinburgh Missionary Conference Report have put this theme on some such scientific foundation as the present reports do for all church work, yet there has been no one volume that has gathered up the whole body of fact and methods and appeal. The present report is the best statement of the missionary case at present available in print.

THE RURAL CHURCH AND BOYS' WORK.

Seventeen hundred rural churches in the State of Illinois have been abandoned within the past twenty years. In the same time 550 have died in Missouri. This startling statement, which seems like a confession of defeat, is recorded in the really notable volume on the rural church. While social agitators have been concerned over the problem of the city, there has gradually arisen an even greater religious problem in the country. Now the denominations have been studying it with great thoroughness. From the plight of the farmer's wife and of the playless, ungraded school up to the nonresident minister—most country pastors do not live where they preach—and to the agricultural college, the theme is investigated. No one of the documents in this extraordinary series contains more to arrest the attention of church leaders than this thoroughgoing statement of the rural church question.—*New York Sun*.

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INDIANS, NATION'S WARDS, DECIMATED BY DISEASE; BLAME LAID TO CONGRESS.

There are 296,320 Indian wards of the Nation.

They own property and funds aggregating \$678,564,253, out of which, in a large measure, the Government is reimbursed for its Indian expenditures.

Under lax government supervision 30.72 a thousand is the astounding death rate among them from tuberculosis.

Trachoma, a blinding, malignant disease of the eyes, is widely prevalent.

For one tribe of 1,725, ninety-eight per cent of whom are tainted with tuberculosis, there was until recently one physician at \$1,200 a year.

Indian lands, sale of which is the chief source of revenue, are frequently exploited.

Appropriation asked last year for sanitary work among the tribes was \$90,000.

Appropriation to be asked of next Congress to combat terrible condition of Nation's neglected wards will be \$500,000.

HERALD BUREAU,

No. 1502 H STREET, N. W.,

WASHINGTON, D. C., Monday.

That Congress, which acts as the guardian of 296,320 Indians, whose wealth is estimated at the astounding sum of \$678,564,253, has so lamentably failed in its duty that many of the Indian tribes are not even protected from the most ordinary diseases will be indicated in the forthcoming annual report

and recommendations of the Office of Indian Affairs.

It will be shown, for instance, that 1,725 Crow Indians in Montana, are worth more than \$9,000,000 in lands and cash in the United States Treasury; that ninety-eight per cent of the membership of this tribe is tainted with tuberculosis, and yet until recently but one physician was provided for this reservation. He received a salary of \$1,200 a year.

TO DEMAND RELIEF FROM CONGRESS.

This is the instance cited editorially by the *Herald*. While it is a flagrant case, it is by no means the only one of its kind. Officials of the Indian Office told a *Herald* reporter to-day that something should be done by Congress to change this condition. Instead of the \$90,000 estimate for sanitary work among the Indians sent to Congress last year, the Indian Office will ask for \$500,000 when Congress reconvenes next December. Perhaps Congress will grant it. If it follows its usual course it will not.

The Indians themselves, their attorneys, and their disinterested friends have complained of these horrible conditions for many years. They have watched Congress tamper with the tariff and enact a lot of legislation which a good many persons believe would be much better unenacted, and have seen what the Indians demanded as their rights turned down.

Consideration of Indian appropriation bills in the House and Senate has come to be a farce. A handful of members sit around and everybody yawns. Nobody takes any interest, except occasionally when a chance comes along to exploit some Indian lands.

In every department of the federal control of the Indian problem it is declared there has been one form or another of grossest neglect of duty, exhibitions of ignorance without number and a carelessness which in the conduct of big business would be designated as criminal.

TUBERCULOSIS RAVAGES TRIBES.

Tuberculosis and trachoma, a terrible disease of the eyes which leads to blindness, are rampant among the tribes of the West, the Northwest, and the Southwest. The Navajo Reservation, in Arizona, with a population of 10,000, furnished a tuberculosis death rate alone for 1911 of 450, or, according to the accepted system of figuring death percentages, of 45 per 1,000 of inhabitants. The Pine Ridge Reservation, in South Dakota, showed a death rate of 45.91 per 1,000 of population.

Minor Reservation, where the number of Indians was far less, showed rates as high as 100 per 1,000 for last year. The death rate from tuberculosis for the whole Indian population of the United States, of whom there are 296,320 under the supervision of the Government, was 30.72 per 1,000 for a general average.

PREVALENCE OF TRACHOMA.

The trachoma statistics, while less alarming, show that this highly malignant, blinding malady is prevalent throughout the Indian tribes of the whole West, particularly the more northern of the tribes.

Heretofore, up indeed until within the last three years, the supervision of the health of the Indians of the United States has been in the hands of laymen.

Within the Indian Office no provision had been made, until within the last three years, for the supervision of the sanitary work of the office in the field by a medical man. To-day Doctor J. A. Murphy, a competent, earnest, and thoroughgoing surgeon, has the supervision of the whole work of the United States. With sadly incomplete force and small appropriation he is doing what he can to get a sanitary corps in working order. Doctor Murphy's headquarters are at Denver.

INDIFFERENCE OF CONGRESS.

These conditions have arisen with the apparent knowledge of Congress. For years the Indian bill has been the one which both in the House and in the Senate received the least attention from the average member of either branch of Congress.

The fact that the Indian bill was up has been the occasion for a greater amount of absenteeism than for any other measure discussed in Congress. The Indian Committee, particularly in the House, has not been regarded as a desirable assignment except for the members who have reservations in their districts or large Indian constituencies.

Of the 296,320 Indians under the supervision of the Government above mentioned the actual interested membership in Congress is less than a tenth of the lower body and less than a third of the Senate.

INDIANS' OWN MONEY PAYS FOR NEGLECT.

These Indians own property and funds to the total of \$678,564,253.

These funds and properties, in large measure administered by the Government and for the Indians, furnish a basis for appropriation for the benefit of the wards of the Nation, from which expenditures are in large measure reimbursible. The sale of Indian lands is one of the chief sources of revenue.

The Indian Office last year sought of Congress an appropriation of \$350,000 for surveys needed in order to give a chance for the sale of these very lands. Congress appropriated \$75,000 less than was asked, and in one instance, notably the appropriation for the survey of the Fort Belknap Reservation, cut off from the appropriation \$30,000, at an expense of more than twenty times that amount to the Indians, who were prohibited from taking advantage of a chance for a sale at huge profits.

The income of the Indians of the United States

from their lands and properties for the last fiscal year was \$24,150,693.15. This is the total, but it indicates to bureau officials that the Indians have the income necessary to the maintenance of healthful living conditions.

The coming Congress has some figures to digest, according to the Indian Office officials, and some unpleasant reading in the next annual report, which will come from the Government Printing Office this month.—*New York Herald, November 5, 1912.*

Letter Department

JOURDANTON, TEXAS, November 10, 1912.

Dear Herald: We enjoy your weekly visits very much, as you are all the preacher we have, except when we are permitted to meet with the Saints at San Antonio. My last visit to that place was in August, during the district reunion. I enjoyed the services very much, more especially the prayer services, which were very spiritual, and lengthy, generally holding in session about two hours, and we were only a handful present.

I had to return home before the close of the services, but after I left the Lord spoke to his children several times through Brethren J. F. Curtis and Ammon White.

Several were added to the kingdom during the reunion. Brother D. S. Palmer baptized one the first Sunday; Brother Curtis eight the second, and Brother White eight the third, at which time the reunion closed, and Brother Curtis advised the removal of the tabernacle to another place in the city, and the meeting continued by Brother Glaud R. Kuykendall, assisted by one of the local brethren. Brother Glaud led four more precious souls into the water the following Sunday, making a grand total of twenty-one, in a little over three weeks. Since that time he has baptized six more; three residing in San Antonio, and three at Senior, where he has had a regular appointment since the first of June. There are others who have spoken for baptism at the same place and still others near the kingdom. Brother John Harp is also doing missionary work in this district. I have not heard how many he has baptized. So you see the work is moving forward in this district. The Saints are very hopeful and all seem to be striving more diligently than ever before to push on this glorious work.

The prayers of a great many of the Saints were answered by the arrival of Brother White. Some had prayed and fasted for several months that they might be permitted to receive their patriarchal blessings. Brother White, so far as I know, is the first patriarch to visit this part of the Lord's vineyard. I for one am very thankful that the Lord heard and answered our prayer, as my blessing is certainly a help and comfort to me. I would advise all Saints who have the opportunity to receive their blessings not to neglect it.

I noticed a letter in the HERALD from a sister in which she spoke of Saints thinking they were keeping the Word of Wisdom who ate canned fruit, vegetables, etc. What are the Saints in the Southwest, where they do not irrigate, going to do, if they neither eat meat nor canned fruits and vegetables? The summers are long and dry, there are two or three months in which everything is dry and parched. Vegetables that are shipped in are high; the poor Saint would bankrupt himself should he try to furnish his table in that way. I am sure I want to keep the Word of Wisdom, and so far as tea, coffee, meat, and tobacco are concerned, my conscience

is clear, as I have adhered to that part all my life. I was born in this latter day work and my parents knew their duty to their children and did not neglect it, for which I am truly thankful; however, I do use canned fruits and vegetables to some extent. The body must be sustained some way. I have thought it less harmful than meat. Personally I would like to see this subject taken up by Bishop Kelley, one of the Presidency, or anyone who has studied the subject in all its phases.

This work is dearer to me than life. I am striving to make my life worthy the name I bear, and ask an interest in the prayers of the Saints in my own behalf, and that of my family; especially that the Lord will hasten the day when my companion shall be convinced of the truth of this gospel and accept it in its purity.

Your sister in Christ Jesus,
PEARL KUYKENDALL RICHARDSON.

Of Interest to the Missionary Force.

We are using a book of notes which are the result of years of labor in this field, and as several of the brethren have asked us to issue a number of these books so that others may have the advantage of our research, and in such form that they may be used as a pocket reference book, we have decided to get out a limited number of sets of these notes, using the Multigraph, and putting them in shape for use in the I—P Student's Notebook.

These notes will be printed on good bond paper, about 3 $\frac{3}{4}$ by 6 inches, and indexes made of the subjects, and all paged and perforated ready to put in the books. Should it be wanted, we can send them not perforated, if some other system or notebook is used by the brethren.

This being issued in loose leaves will permit one to add to or take from his book to suit the necessities of his field.

Now, brethren, we are aware that "The making of many books is a weariness to the flesh," but we are doing this to supply the demand here, and if you wish one of these books, or more properly speaking, fillers for these notebooks, let us know. The expense for the paper and work will be fifty cents each. If you desire us to send the covers with the fillers, we will do so at the best rates we may be able to. That will be determined later.

A. M. CHASE.

Out in the Pine Woods.

Although twenty miles from any branch we, myself and family, are still alive and in the faith that was once delivered to the Saints. God is blessing us much of late, even more than ever, for which we are thankful.

On reading the church papers I find that it is the general feeling of the church that God is seeking to pour out more blessings upon his people than ever before. It is worthy of our consideration. It seems that the time has come for the Saints to arouse themselves to duty, and live according to the requirements of God's will.

I am a priest and am battling away for the truth. There are more calls than I can fill, but God has blessed me with liberty in presenting the gospel to the people. I have had some encounters with the leading ministers of the Northern Methodist Episcopal Holiness Church. The people seem to think the only way to battle against the work is by boycotting us, but they have not made a success at that so far.

If Brother Alma Booker reads this I wish he would write me. I have greater desire than ever to do more to advance the latter day work, seeing the harvest is so great and the laborers so few.

I have been down in Florida preaching and expect to go back to conference the first of the month. If the Lord is

willing and things work in favor of it, we intend to make our home near Pensacola.

May God bless his servants with his power that his work may prosper is the prayer of your weak brother. Pray for me that I may have his-Spirit with me in my labors.

GEORGE W. BANKESTER.

BALDWIN COUNTY, ALABAMA.

News from Missions

Salt Lake City, Utah.

We are still in the conflict here, and meeting the issue as we are able to do so. We had a very interesting street service last Sunday, but the cold weather has interfered with that phase of our work of late, and we will be obliged to turn our forces to other channels until another spring opens up.

There was a prospect for a public discussion here, but it looks now as though that was gone, as we have not heard from our man since he took the propositions (of his own dictation, as he objected to ours as covering too much ground,) to sign and return to us, saying he might see us that night. Nearly a month has passed and he has not materialized. If he does not come up soon, we will give you the particulars for the papers.

Sincerely yours,

A. M. CHASE.

Western Oklahoma District.

Appointed to this district for this conference year, I have been laboring most of the time in company with Brother Alva Christensen, who is a congenial companion and an efficient representative of the latter day work. The good Spirit of the Master has been with us in our work. The gospel has been more readily received in some places than others. The calls have been numerous and the laborers few. We concluded that we could accomplish more by separating; so, in answer to an urgent request from Brother J. L. Sawyer to Brother J. F. Curtis, I came here November 2. It is a country place and the Methodists have a church here. Brother Sawyer having obtained consent of the directors, I preached on Sunday, at 11, after union Sunday school, which is held in this church. We announced preaching for all week, except Sunday evening, that being the night when the Methodists meet. After services, which consisted largely of a display of theological knowledge, and not the gospel, we spoke to him about the use of the building. He, of course, objected as usual. I asked him on what grounds. He said we preached the Book of Mormon and Joe Smith. I asked him if he ever read the Book of Mormon and if he could state one point of doctrine in it he didn't believe. He said he had read it, but of course did not attempt to point out any objectionable doctrine; because, as I told him, if he believed the Bible he would have to believe the Book of Mormon, because they teach the same gospel. He finally said if we would agree not to say anything about the Book of Mormon or Joseph Smith, and would agree not to build up a congregation in this vicinity, he would give his consent for us to preach in the church. From the proposition it seems he was afraid his craft was in danger, and from the results I presume it was.

We told him we were not out compromising with people, especially Methodist preachers, and as to building up a congregation there, that was just what we came for, as we had the gospel to preach to the people, and if anyone became converted to it, to be sure we would baptize them. We further told him if we could not be at liberty to preach the gospel as we understood it, we would not occupy in the church.

There is a schoolhouse about one and a half miles from the church. Brother Sawyer obtained permission from the school board for preaching there. I asked the preacher if he would announce meetings for us. He seemed very indignant and said: "You can't announce anything." Most of the people were still in the room, and Brother Sawyer called out, "There will be preaching in the schoolhouse all week."

We held forth there for two weeks and over the third Sunday, and as a result we baptized eight last Sunday.

We had all the Methodist members part of the time, and even their deacon could not stay away. Many of their own people were in sympathy with us, and rebuked the preacher for the way he treated us.

Three of the persons taken in were Methodists taken in on six months probation (suspicion), two of which were the son and daughter-in-law of their leading Methodist and church director, who is himself near the kingdom.

The last night we preached on the Book of Mormon to a full house. There were about seventy-five there, a number standing. While the Methodists tried to hold services, the number of their congregation was about thirteen. We closed with a good interest and feeling, and there were many urgent requests for our return, and but little opposition remains. There are a number who believe our work, and who, we believe, will obey ere long.

Brother Sawyer and his sister and wife are the only Saints who were there and they are not afraid to let their lights shine. I believe there will be a good branch built up there soon. We not only had the good will of the people but they did not forget to provide for our financial needs. Sister Mary Gregg, from Warrensburg, is there teaching school, and was a great help to us in the song services. She is a niece of Brother Sawyer.

May the Lord continue to bless his servants with greater power in presenting the angel message.

I go from here to Helena, where they are anxiously waiting for Brother Christensen, who has been called to assist Brother Hubert Case in the work among the Lamanites, a number of whom have been baptized of late.

My home address is Mapleton, Kansas.

Your humble servant in the gospel work,
J. EVERETTE HUGHES.

BYRON, OKLAHOMA.

Missouri.

As this is my first year in the mission work, it will not be surprising to you that I became badly discouraged the first four months. Nova Scotia was my conference appointment, but, through either faults of my own or conditions with which I was surrounded, I was unable to succeed there. After four months I returned to my home at Independence. On my way I spent four days with the Saints in Chicago, whose sociability and kind treatment I shall never forget. Brother D. E. Dowker is an active young missionary there. He piloted me about the city and we had a good time.

Oh, how my heart rejoices when I realize the interest that some of your young people are taking in the work. While in Chicago I met two Graceland College girls, Sister Wickes and Sister Fike. They are teaching in a conservatory of music there. I noticed that these young folks were taking an active part in the Sunday school and Religio there. When I realize their ability to climb higher in worldly and social planes and saw their loyalty to our work, I believe that Graceland had assisted in bringing them to the spiritual plane which causes them to be loyal to the gospel message. I felt like saying, God bless our Graceland College.

I was so badly discouraged with myself that I had no desire to preach at all. One day my father told me that Brother

E. L. Kelley wanted to talk with me. Brother Kelley sympathized with me and encouraged me to go out again. I also had a talk with Brother Frank Curtis, who encouraged me and said he would give me permission to labor in the Clinton District in Missouri.

Accordingly, I came here October 22 and have been laboring with Brother Amos Higdon, whom I have found a very congenial companion. The Lord has poured out of his Spirit on us and blessed us wonderfully at times.

I am beginning to have liberty again in preaching and feel much encouraged, but it has been a struggle for me, and is now. So far, Brother Higdon and the Saints have encouraged me much; nevertheless, I realize there is a great hill to climb yet.

We are now having meetings in a schoolhouse with good attendance and interest.

As ever your brother in Christ,

OLIVER D. SHIRK.

COLLINS, MISSOURI, November 12, 1912.

South Dakota.

Knowing that your readers enjoy reading news from the various fields of ministerial labor, I thought to speak somewhat of conditions in South Dakota.

Elder J. W. Smith and myself were assigned to this State and the Central Nebraska District and have kept together a considerable part of the time thus far, yet have accomplished very little, apparently, towards the evangelization of the State.

We have held meetings in the vicinity of Springfield, Avon, Wagner, Burkmere, Seim, and Hecla, with a few meetings in the town of Huron. At Burkmere Brother Smith baptized three, the children of Saints. We have tried to visit Saints where we could reach them without too great expense, and give them such cheer as we could.

Some of our time has been spent in the region where there was an entire loss of crops last year and a partial loss this year. In those places discouragement has settled upon the people so that they do not seem to have courage to go to meeting. In other places, where the crops are abundant, many have no time to go to meeting because of caring for the crops.

Prejudice and priestcraft are obstacles to be met and reckoned with, in this field as in others. I suppose, too, that the measure of success must be charged in the final reckoning, to the measure of ability, faith, diligence, and earnestness manifested by the laborer.

We have some reason to believe that the Master has acknowledged our efforts, and we are still desirous to magnify our office.

In the Central Nebraska District we have visited singly and together Bonesteel, Norfolk, Clearwater, Inman, Stuart, Page, Long Pine, Meadville, and Marbank.

We are desirous to have scattered Saints communicate with us with regard to opportunity for preaching.

In gospel bonds,

LEVI GAMET.
J. W. SMITH.

In the immense majority of cases the insect evades our influence; to exterminate it if it be harmful, to propagate it if it be useful, are impracticable undertakings for us. By a singular contrast of strength and weakness, man cuts through the neck of continents to join two seas; he pierces the Alps; he weighs the sun; and he can not prevent a wretched maggot from enjoying his cherries before he does nor an odious louse destroying his vines! The Titan is vanquished by the pigmy.—Henri Fabre.

Hymns and Poems

Selected and Original

Autumn---a dirge.

The autumn is old;
The sear leaves are flying;
He hath gathered up gold,
And now he is dying:
Old age, begin sighing!

The vintage is ripe;
The harvest is heaping;
But some that have sowed
Have no riches for reaping—
Poor wretch, fall a-weeping!

The year's in the wane;
There is nothing adorning;
The night has no eve,
And the day has no morning;
Cold winter gives warning.

The rivers run chill;
The red sun is sinking;
And I am grown old,
And life is fast shrinking;
Here's enow for sad thinking!
—Thomas Hood.

The Flower of Liberty.

What flower is this that greets the morn,
Its hues from heaven so freshly born?
With burning stars and flaming band
It kindles all the sunset land;
Oh, tell us what its name may be—
Is this the flower of liberty?
It is the banner of the free,
The starry Flower of Liberty!

In savage Nature's far abode
Its tender seed our fathers sowed;
The storm winds rocked its swelling bud,
Its opening leaves are streaked with blood,
Till, lo! earth's tyrants shook to see
The full-blown Flower of Liberty!
Then hail the banner of the free,
The starry Flower of Liberty!

Behold its streaming rays unite,
One mingled flood of braided light—
The red that fires the Southern rose,
With spotless white from Northern snows,
And, spangled o'er with azure, see
The sister stars of Liberty.
Then hail the banner of the free,
The starry Flower of Liberty!

The blades of heroes fence it round
Where'er it springs in holy ground;
From tower and dome its glories spread;
It waves where lonely sentries tread,
It makes the land as-ocean free,
And plants an empire on the sea!
Then hail the banner of the free,
The starry Flower of Liberty!

Thy sacred leaves, fair Freedom's flower,
Shall ever float on dome and tower,
To all their heavenly colors true,
In blackening frost or crimson dew—
And God love us as we love thee,
Thrice holy Flower of Liberty!

Then hail the banner of the free,
The starry Flower of Liberty!

—Oliver Wendell Holmes.

Solitude.

There is a pleasure in the pathless woods;
There is a rapture on the lonely shore;
There is society where none intrudes,
By the deep sea and music in its roar,
I love not man the less, but Nature more.
From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the universe and feel
What I can ne'er express, yet can not all conceal.

Roll on, thou deep and dark blue ocean, roll!
Ten thousand fleets sweep over thee in vain,
Man marks the earth with ruin; his control
Stops with the shore; upon the watery plain
The wrecks are all thy deed, nor doth remain
A shadow of man's ravage, save his own,
When, for a moment, like a drop of rain,
He sinks into thy depths with bubbling groan,
Without a grave, unknelled, uncoffined and unknown.
—Byron, "Childe Harold."

Miscellaneous Department

Conference Minutes.

SOUTHERN INDIANA.—District convened with the Indianapolis Branch, at Indianapolis, Indiana, at 10 a. m., October 19, with H. E. Moler and John Zahnd presiding; Charles H. Fish and William M. Tilden, secretaries; H. E. Moler, chorister; Maude Warne, organist; Charles A. Nolan and James Welch, ushers; John Zahnd, Charles H. Fish, and William M. Tilden, press committee. The following ministers reported their labors: Elders: H. E. Moler, Jacob G. Halb baptized 16, Charles H. Fish baptized 6, John Zahnd. Priests: William N. Hanner, E. A. Jaegers baptized 7. Teachers: C. N. Maymon. Deacon James L. Oliver. The following branches reported: Hope Branch, gain 14; Indianapolis Branch, gain 8; Louisville Branch; New Albany Branch, gain 8; Union Branch; total gain 30. Leavenworth Branch was declared disorganized. The bill of the district secretary of \$1.04, for postage and report blanks, was allowed. The bill of the district president of \$5.55 for expenses was also allowed. Bishop's agent's report was presented and showed receipts, \$196.05; disbursements, \$211.94; balance due agent, \$15.89. Said report was audited and found correct. The committee on new district record reported, and its report was accepted and the committee discharged. A new committee, consisting of Charles H. Fish, William M. Tilden, and Charles A. Nolan was elected and instructed to complete the record. George H. Ferguson, of Louisville, was recommended to the Presiding Bishop for appointment as bishop's agent for the district. The following committee on district reunion was indorsed by the conference: R. C. Russell, Rose Davis, Jacob G. Halb, Charles A. Nolan, and James E. Warne. Henry Oliver resigned as district treasurer and William M. Tilden was elected to fill the vacancy. The following auditing committee was elected: For three years, Christian Maier; two years, E. A. Jaegers; one year Pearl Brown. New Albany was chosen as the place for holding the next district conference, Saturday, May 17, 1913. The following were elected delegates to the next General Conference: H. E. Moler, John Zahnd, Charles H. Fish, Houston Glenn, Jacob G. Halb, W. M. Tilden, Charles A. Nolan, E. A. Jaegers, Fred Kendall, R. C. Russell, Edwin Perry, James Welch, Rose Davis. Delegates were instructed to cast majority and minority vote in case of

division, also full vote of district. A vote of thanks was given the retiring bishop's agent for his faithful services. The hour of calling the business sessions of our conferences was set for 10 a. m. A collection of \$4.80 was taken up to meet the expenses of the district. The office of vice president was declared vacant and George H. Ferguson, of Louisville, was elected to fill the vacancy. A vote of thanks was extended to the press of Indianapolis for courtesies shown the conference. A vote of thanks was accorded the Indianapolis Branch for its hospitality and kindness shown those attending the conference. The conference approved the action of the district president in silencing Joseph Cummings and W. H. Robinson. The preaching of the conference was by John Zahnd, H. E. Moler, and Jacob G. Halb. The conference was quite well attended and all present seemed to enjoy the first conference held in the Hoosier capital. Charles H. Fish, district secretary.

WESTERN MAINE.—District conference held at Mountainville, Maine, November 16 and 17, 1912. Business meeting at 2:15 p. m. with District President F. J. Ebeling in the chair. He was chosen as president of the conference, and associated with him were the district counselors, George H. Knowlton and H. R. Eaton. Ministerial reports were read from Elders F. J. Ebeling, J. J. Billings, M. P. Eaton, and J. Henry Robbins. Verbal report from G. H. Knowlton. Statistical reports were read from Stonington, Little Deer Isle, Dixfield Center, and Mountainville. Dixfield Center report was referred back to the branch for corrections. Report of the committee appointed to examine into the errors of the Stonington Branch record read, and the committee continued for further labor. The decision of the elders' court in the case of F. J. Ebeling versus Eugene Braun read, and it was voted to affirm the findings of the court, viz, that the latter be cut off from membership as per his request. Bishop's agent's report read and accepted as follows: On hand last report, \$77.03; receipts, \$137.73; on hand, \$214.76; expended, \$202; due church, \$12.76. Auditing committee's report on above report accepted. Conference organization was perfected by choosing F. J. Ebeling, chorister; Sister L. J. Eaton, organist; U. S. Eaton and Hosea B. Eaton, ushers. Voted that the resolution passed by the district conference of November 7, 1908, relative to the use of tobacco by the priesthood, be changed. Where it read before that any officer using tobacco should surrender his license, it was inserted that no branch should now sustain such an officer. Election of officers resulted as follows: District president, F. J. Ebeling; counselors, George H. Knowlton and H. R. Eaton; secretary, W. A. Small; treasurer, Pearl F. Billings; H. R. Eaton was sustained as bishop's agent. It was voted to hold next conference at Stonington, the time and place left with district president and the missionary in charge. There was preaching by F. J. Ebeling and George H. Knowlton. There was one baptism. W. A. Small, district secretary.

NORTHERN NEBRASKA.—Conference of the Northern Nebraska District convened at Blair, October 12, at 9 a. m. for prayer service; business session began at 10, with District President J. M. Baker in the chair. A motion prevailed that Brother Baker be requested to preside over the conference and that Anna Hicks, district secretary be requested to act as secretary of the conference. The speakers during the conference were Brethren Baker, Craig, Lytle, and Ahlstrand. Those present holding the office of priest met and were organized into a quorum. M. M. Bilyue was chosen president with W. T. Lowe and E. D. Briggs counselors, and A. E. Stoff secretary. Adjourned to meet at Omaha, Nebraska, at the call of the executive committee. Anna Hicks, district secretary, 2805 North Twenty-fifth Street, Omaha, Nebraska.

Christmas Offering for 1912.

Blanks to assist in collection of the Christmas Offering for 1912 have been forwarded to all Sunday schools whose addresses we have. If your school did not get one, please notify the undersigned and you will be supplied.

Blanks were also sent to some of the Saints who reside where there are no Sunday schools, thinking that they might wish to secure a list of those in the locality where they reside who desire to help in the Lord's work in this manner.

Please be prompt in returning your list, so that the publication of the *Blue Hope* be not delayed. Mail your offering to Bishop E. L. Kelley, Independence, Missouri, Box 125.

D. J. KRAHL,

Secretary General S. S. Association.

INDEPENDENCE, MISSOURI, November 22, 1912.

The Bishopric.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT FOR THE DISTRICT OF SOUTHERN INDIANA.

To the Saints and Friends of the Southern Indiana District of the Reorganized Church of Jesus Christ of Latter Day Saints: Please take notice that upon the resignation of Brother John Zahnd, bishop's agent in and for said district, the Presiding Bishopric have this day appointed Elder Charles H. Fish, of Indianapolis, Indiana, agent of the Bishopric of said church in and for the territory herein named. This appointment authorizes the said Brother Charles H. Fish to perform the duties belonging to bishop's agent in caring for and representing financial matters of the said Southern Indiana District according to the rules and regulations governing in the same.

The Bishopric take pleasure also in extending special thanks to Brother John Zahnd for his excellent work as bishop's agent in and for this field. Brother Zahnd has now removed from that part of the missionary field and we trust the Lord will remember and accompany him in his new home and work.

Also we commend Brother Charles H. Fish to the Saints of the Southern Indiana District, and ask that each one within said district and each lover of the truth of Christ may help him in his work in the financial way, and thus merit a place that comes to the "doers of the work" in this life. Address all communications to Charles H. Fish, 645 West Twenty-ninth Street, Indianapolis, Indiana.

Ever hopeful of the success of the Lord's work and the bringing about of holier and better conditions in the earth.

Very respectfully submitted,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, November 22, 1912.

Information Wanted.

Saints will confer me a favor by informing me of any Saints or interested parties living at or near Milwaukee, Wisconsin.

FRED V. DREYER.

MILWAUKEE, WISCONSIN, 443 Greenbush Street.

Request for Prayer.

Mrs. Alex. Mellon, Tidioute, Oklahoma, writes as follows: "I have been requested to ask for the prayers of the Saints in behalf of Mrs. Nellie Brannon, that if it is God's will she may have a lump removed from her neck. She has been to different doctors but they do not seem to know what the trouble is, and their medicine does not seem to help her. She is not a member of the church but says she has more faith in the prayers of the Saints than she has in the doctors. Let us pray that the Lord will bless her and that her faith may increase in this latter day work until she may accept of the same."

Address.

Elder J. L. Parker, home address, 2914 North Twenty-fifth Street, Omaha, Nebraska. Mission address, 610 Center Street, Sioux City, Iowa.

Teachers of Spring River District.

Will you please send in your home, place, date, and by whom ordained in their order as given in your license? I have tried to reach you by letter but failed, so far, to hear from you. It is necessary that you do this at once. As soon as the items reach us we will forward your quorum license to you. We hope to hear from you soon. Direct to J. H. Jenkins, secretary, Wier City, Kansas.

G. W. ROSS,

President of Teachers' Quorum.

PITTSBURG, KANSAS, 1410 North Grand Avenue.

Died.

HALL.—James Hall, born at Salford, Lancashire, England, December 14, 1830; died September 17, 1912, at Manchester. He was baptized September 17, 1887, at Manchester, by Joseph Dewsnup, sr.; ordained a priest April 1; 1894, by W. R. Armstrong, S. F. Mather, and Frederick Bruton. Brother Hall was a faithful Saint and diligent officer. He received

CONTENTS

EDITORIAL:
 The Position of the Church in Regard to the Use of Tobacco - 1161
 A Scientist on Marriage - 1162

ORIGINAL ARTICLES:
 The Way of the Spirit, by James E. Yates - 1164
 The Kingdom of Heaven, by Francis Earl - 1166
 Hymns and Songs, by D. C. Torrey - 1170
 Render unto Cæsar, by R. L. Fulk - 1170
 Discouragement and Worry over Past Mistakes, by E. B. Farrar - 1171
 The Word of Wisdom, by Robert Fuller - 1171

OF GENERAL INTEREST - 1173

LETTER DEPARTMENT - 1176
 Pearl Kuykendall Richardson—A. M. Chase—George W. Bankester.

NEWS FROM MISSIONS - 1177
 A. M. Chase—J. Everette Hughes—Oliver D. Shirk—Levi Gamet and J. W. Smith.

HYMNS AND POEMS - 1179

MISCELLANEOUS DEPARTMENT - 1179

THE SAINTS' HERALD

ESTABLISHED 1860.

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one of the most wonderful testimonies regarding the healing power of the gospel. He had been deaf for forty years and was healed by the prayer of faith, and for twenty-five years walked in the light of God, faithfully bearing witness of the saving power of God. For the last two years of his life he was unable to get about unless assisted. He leaves wife, five sons, and one daughter. He died from natural causes and his end was very peaceful. Sermon by G. W. Leggott.

DUTTON.—Ormond N. Dutton was born June 2, 1841, in Hartford, Windsor County, Vermont; died at his home five miles north of Janesville, Wisconsin, November 20, 1912. He was baptized August 5, 1866, by Samuel Powers, ordained an elder May 29, 1870, by Samuel Powers and C. H. Jones. He married Miss Ellen F. Burnham, May 25, 1864. Three sons and three daughters were born to this union. All survive him but John, who passed to the other shore some years ago. He

enlisted for the Civil War, in the Twenty-second Regiment, Company E, where he contracted asthma, from which he was a great sufferer all these years. He was strong in the faith of the latter day work, and always bore a strong testimony of the same in his life. He was loved and respected by all. Our sympathies are extended to his bereaved companion, who was always devoted to him, but we remember that "Blessed are the dead who die in the Lord." His reward is sure. Funeral at the home, November 22. A very large gathering of friends and relatives listened to the sermon by W. A. McDowell. The singing was good.

BARSTOW.—David C. L. Barstow, son of Brother and Sister George Barstow, died at Saint Vincent's Hospital in Cleveland, Ohio, November 23, 1912, as the result of an accidental gun shot wound inflicted on November 22. He was born at Carbon Hill, Ohio, January 5, 1893; blessed by Elders Moler,

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Harder, and Cooper, July, 1893. Brother George Barstow, with his family moved to Kirtland in 1897, where they have since resided. Interment in Kirtland Cemetery. Funeral services in the Temple, conducted by J. A. Becker, sermon by L. W. Powell.

JONSON.—Genettie Jonson, at Davenport, Iowa, November 18, 1912, aged 28 years. She joins her infant son who preceded her to the beyond some nine months. In her the Saints lose a true and devoted sister. The God-fearing relatives, including husband, parents, sisters, and brothers, and ten-year-old daughter, are the especially bereaved. They miss her cheerful smile and loving service. Funeral in charge of W. Mannering and J. Morgan. Burial in San Antonio, the city of her residence.

KIMBALL.—James R. Kimball was born January 21, 1854, at Wilkesport, Lambton County, Ontario. In 1876 he was united in marriage with Charlotte Chute. To this union were born six sons and four daughters. Two of these sons, William and Ancil, preceded their father in death a number of years ago. Of the four living sons, two, Wellington and Clarence, reside at Kimball and carry on a mercantile business. The other two, Norman and George, reside at Detroit, Michigan. The daughters are all living. Pearl, now Mrs. J. W. Cairns, of Campbellford, Ontario; Martha, widow of the late Wallace Boyington, is nurse in the Detroit Hospital; Lottie, now Mrs. J. S. Claus, Detroit; Mabel, of Detroit. He was baptized May 7, 1911, at Saint-Clair, Michigan, by Daniel Macgregor. His illness lasted over a year, and his continued severe suffering was borne with Christian fortitude. He retained consciousness to the last moment and passed away peacefully on the 11th at his late home. At one o'clock, Thursday, November 14, the remains were taken to the Latter Day Saints' church, of which Mr. Kimball was a member. Sermon by Evangelist John Shields, to a large gathering of relatives and friends. Interment at Wilkesport Cemetery. Deceased was well and favorably known, and esteemed, for his amiable and excellent qualities.

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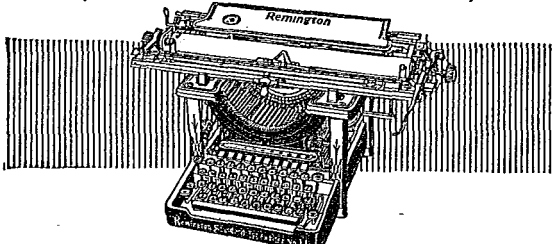
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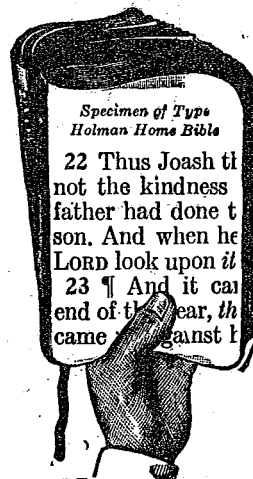
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THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

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NUMBER 50

Editorial

JOYOUS NEWS.

"Oh, 'tis joyous, 'tis reviving to our hearts to hear each day; Glorious news from far arriving, how the gospel wins its way, Those enlightening who in death and darkness lay."

Letters which we have been receiving for a number of weeks past have kept the words of the hymn from which we have made the quotation ringing in our minds daily.

A brother writing from the South in a letter received a short time ago, referring to his labor mentions incidentally that he has been privileged to baptize seventy-four since entering the field this last spring—a very good record indeed, and it was in a comparatively new place. He writes joyously and we join with him in the good news from afar. Also from the South, though not quite so far away, a letter indicates that Brethren Hubert Case and Henry Sparling have been meeting with some success in preaching among the Indians of Oklahoma, the brother incidentally mentioning that Brother Case had baptized sixteen of the Indians, of whom one of them was quite an influential man among them. This is a substantial result obtained from the careful, persistent effort made by the brethren among the Lamanites. We commend them for their courage and zeal, and give the encouraging news that others may enjoy it.

Brother R. C. Evans, writing from Toronto before the opening of the Princess Theater, which at the time of his writing was said to occur on November 3, mentioned among other items worthy of note that while his records of baptism might not be so large as at some other period, still his records showed that he had baptized some sixty-nine, if we remember the number which he stated. His services in the Princess, under the auspices of the officials and membership of the Toronto Branch, began on Sunday, November 3. The opening seemed to be auspicious; the house was filled and all could not obtain room. We have heard from others that the effort to date has been quite effective.

Brother J. F. Curtis, in his last quarterly report concerning which he came and talked with us per-

sonally, showed that there had been baptized in the field over which he and Brother Peter Anderson are in charge, an aggregate of 274 persons, being an average of between four and one half and five baptisms to each missionary at work in the field. This does not cover the number of baptisms performed in the different local efforts carried on by local ministers.

From two points in the Northwest we learn by letter that two new branches were organized; one with about fifty members, thirty-five of which number were the result of baptisms in the locality where the branch was organized, it being a new place, the other with sixty-one members, fifty-five of which were new baptisms. These branches were organized, proper men chosen, and the branches left to do their own work. This shows incidentally the work that is going on, and we think will give encouragement to those who are working in the field.

Last April Brother T. W. Chatburn returned home to attend the General Conference, but he left work unfinished in Scammon, Kansas, and he felt it his duty to return and assist them in building a church. This he succeeded in doing and an excellent building was finished by the Saints, the larger part of the work being done by the brethren of the locality. We may mention incidentally, to the credit of this brother, that in his labor in what is known as the Spring River District within the last year and a half he has succeeded in securing the finishing of certain buildings in the district that were left partially unfinished and has also secured sufficient means in the localities to pay off the indebtedness against buildings and secure deeds of the property running to the Bishop, in some instances these had been standing for years and needed but application of the energy which Brother Chatburn seems to have been able to give, to bring to pass the desired result.

We may mention in this connection that we hear favorable reports from Brother Rees Jenkins, at Jerusalem, and of late a little from a point in the West indicates that two or three parties seemingly fairly educated in their mother tongue have been making inquiry of one of our brethren and he is teaching them from the Church History and the Book of Mormon. They are of the Armenian race, have

not well progressed in the English language yet. One among them, a young lady, seems to be the brightest and to have the best command of the English language, and with her assistance, the brother referred to is in hopes that he may give these inquiring minds that which may assist them in making a search for the way of life.

AN EXPERIMENT, AND WHAT CAME OF IT. TOGETHER WITH A DISSERTATION ON LECTURES ON "MORMONISM."

During 1913 the SAINTS' HERALD will run a series of articles under the general head of "Methods and tactics." Watch for that series. But that is not what we started to write about.

We have cherished a theory that it would be good "tactics," in some instances, at least, to get in touch with a prospective lecturer on "Mormonism," before his lecture, and if possible secure a pledge from him to make an honorable distinction between our people and the Utah people, rather than to wait until the close of the lecture and then try to get a hearing. Most men would choose to be corrected privately, before committing themselves, rather than publicly, after having taken a position.

Periodically in every town of any importance, and in some of no importance, some lecturer comes along and announces a lecture on "Mormonism,"—or perhaps it is one of the local clergy that fires up and thinks it is time to "do something religious," so starts out to lift Latter Day Saint scalps.

The writer has attended many such lectures. Most of the elders have had the same experience. This is the usual course: The story begins with the character of the parents of Joseph Smith. Then he is taken up in his turn. The most awful and ridiculous lies are told about the Smith family. Then follows the old Spalding Romance story; and so the lecturer meanders on until finally he reaches the modern evils of Utah Mormonism. No distinction is made between the Reorganized Church and the Utah Church; between the true and the false; the innocent and the guilty.

The writer has listened to these harangues until sick, and disgusted, and humiliated. And at one time resolved never to attend another. For our experience has been that when we have demanded a right to be heard at the close of the lecture that right has been denied.

Ten or twelve years ago the writer attended a lecture by the noted Doctor Iliff, in one of the leading churches of San Bernardino. It was the same old story. At the close, we got the floor and elicited a grudging acknowledgment that there were two churches bearing the name of Latter Day Saint; but when we asked the further privilege to correct some glaring untruths that had been told regarding

Joseph Smith's work, those good, pious church members began to cry, "Sit down; put him out," etc. The writer was younger and more inexperienced at the time, and probably did not put up the best kind of a fight. At least he did not last long, when the choir began to sing.

From there we went to Santa Ana, and found another lecture of a similar sort on the ecclesiastical program. In this instance we decided to permit Brother A. Carmichael, now manager of the Herald Publishing House, to try his hand at the business of correcting errors. So at the close of the lecture Brother Carmichael arose and requested privilege to make a few brief remarks. The little, near-sighted, five-foot pastor looked at him over his spectacles and said, "We have only *one* lecture advertised for to-night. The choir will sing." So away went the organ, and away went the choir, leaving Brother Carmichael in the air.

The lone elder in the pew is at a disadvantage when he confronts the lecturer in the pulpit. The latter has control of the house, and usually the support of the congregation, who are blinded by prejudice; and the elder must sit down or be put out.

We have never been present at such an attack upon us where one of the elders was permitted to reply or make any self-defense. We have never personally known of an instance where our elders were willingly granted that privilege. We did hear of one case where one of the brethren who has a voice that can be heard a long distance succeeded in being heard, because he could make more noise than the choir.

Some one has said that the pulpit is "a coward's castle," and we have seen the force of that statement on such occasions. There is no fairness or sense of the square deal in such men. To strike and hide, to bite and run, is their policy. Words have not been invented adequate to convey our contempt for such methods. We might address such a man as the old southern gentleman did a correspondent: "Sir, I being a gentleman, and my stenographer being a lady, I can not tell you what I think of you; but you, being neither, can imagine what I would like to say."

An opportunity presented itself not long ago for us to test our theory, and in this case it worked well; though in another instance it might not work at all; and it would be necessary to adopt other "tactics."

The Protestant churches of San Bernardino recently united their forces for a "home mission" week. And to start the thing right, the ministerial alliance announced a lecture on "Mormonism," by the Reverend Mr. Lee, pastor of the Methodist Church, South.

In company with Brother Boren, priest of the San
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Bernardino Branch, we called on Mr. Lee on the afternoon before his lecture, and found him busy in his study formulating his discourse. We introduced ourselves, and told him that we were interested in his subject, and would like to have him outline that which he intended to present, and that we would tell him later why we made such a request.

We were fortunate in this instance, for Mr. Lee, so far as we could determine, was a very fair and gentlemanly individual. This was refreshing, and we appreciated his courteous treatment. A cynic has said that there are "Men, and women, and *preachers*." The sting of this is in the implication that preachers are neither men nor women; that physically they are not men, and morally they are not women; that God did not make them women, and they have failed to acquire full manhood. When we have watched the silly professional smiles and smirks, the affectation of deep feeling where none existed, and listened to the sanctimonious ministerial whines and cadences, and noted the arts and wiles and mannerisms of some of the clergy, we have thought, "Truly, there are men, and women, and *preachers*. God made men, and he made women; but here is a thing that is neither man nor woman."

But of course this is not by any means true of all sectarian ministers. There are numbers of very fine and manly men in their ranks. There are preachers and preachers. Mr. Lee evidently was both a preacher and a man. His mistake, however, was in permitting himself to be advertised to lecture on a subject which he had never given thorough study.

In answer to our inquiry, he replied that he proposed first to show that Joseph Smith and his family were lazy, ignorant, superstitious, dishonest, drunken impostors. He then produced a little pamphlet, published by the Reverend Mr. Nutting, and read us numerous affidavits supposed to have been made by old neighbors of Joseph Smith, taken from Howe's exposé, in which the most sickening and untrue allegations were made against the character of Joseph Smith. He then passed to polygamy, political interference, and commercialism, as manifested in Utah to-day.

At this juncture, we informed him further as to our identity, and our connection with the Reorganized Church. We endeavored to give him a brief history of the church, a clear knowledge of the distinction between our people and the Utah people, and set forth the character of Joseph Smith in its true light. He listened very attentively, and asked many questions; and finally pledged himself to make the distinction. He also said that he appreciated our coming to him with a statement of our position, so that he could get an understanding of it before his lecture.

From here we went to the public library, and for purposes of our own secured a history of John Wesley. As though Providence had favored our plan, we had scarcely secured the book and glanced through its pages before Mr. Lee appeared in the library in search of some matter relative to his subject, or at least we presumed that such was the occasion of his visit. We approached him again, in this way:

"Mr. Lee, after you read those statements made by former neighbors of Mr. Smith, the thought occurred to us that a similar collection of damaging stories might be made regarding John Wesley, the great founder of your own church. For instance, here in this book we read that his old neighbors told all sorts of stories about him, that he was a would-be suicide, and even related how he had been arrested and fined for selling gin. They mobbed him, abused his followers shamefully, and in fact treated him much as Joseph Smith's old neighbors treated him."

This seemed to present the matter in a light that was new to our listener. He looked a little startled, and said, "I never heard of that gin story. Let's see that."

So we turned to the page and let him read:

The strangest suspicions and calumnies were circulated; and men will believe any calumnies, however preposterously absurd, against those of whom they are disposed to think ill. He had hanged himself and been cut down just in time;—he had been fined for selling gin, etc.—*Life of Wesley*, by Southey, p. 272.

Yes, John Wesley's old neighbors regarded him as a convicted gin peddler, and a would-be suicide.

"Now, Mr. Lee," we said, "we admire John Wesley, and have not looked these things up because we think that they are true, but to show you how unreliable such testimony is, when it has its origin in religious bigotry. John Wesley's neighbors lied about him, and Joseph Smith's neighbors lied about him; the testimony is just as true in one instance as in the other."

We attended the lecture, intent upon noting results. True to his promise, Mr. Lee introduced his remarks by telling of our visit, and made a clear, straightforward statement of the attitude of the Reorganized Church on the questions of polygamy and political interference.

He then gave a fairly accurate account of the conversion of Joseph Smith, his prayer in the woods, and his own account of the vision. He resented the statement made by Joseph Smith that the Lord told him that the creeds of the churches were all wrong, and that he should join none of them. This was natural, considering his viewpoint, though, to us, the message of Joseph Smith was quite correct. The subsequent revision of popular creeds, shows that they were wrong at the time. Jesus says, "If you are not one you are not mine." There were the various denominations pulling each other around by

the hair of the head (we speak figuratively), and quite evidently they were not one.

The speaker then passed directly to the question of conditions in Utah at the present time, with which we had no concern, more than any other religious people. All the mass of stuff that is usually framed up and dumped upon an unsuspecting public was omitted. Those old stories that religious enemies trumped up about Joseph Smith, just as they did about John Wesley, were omitted, as they should have been, and should be from every such lecture.

So we felt that the experiment had worked fairly well, at least. We had secured from a resident pastor and member of the ministerial alliance, a statement of our true attitude, before a union meeting of the various Protestant churches of the city. Such a statement probably had more weight than any similar statement that we might have attempted to make at the close of the lecture. And it was true! It is a Christian act to put a lecturer on "Mormonism" in the way of telling the truth.

ELBERT A. SMITH.

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HERALD OFFICE SUBSCRIPTION AGENCY.

The Business Manager has established a general subscription agency for all magazines. There is doubtless much business among the Saints in this line which can be handled by the Herald Office. It is not the intention of the Business Manager to discourage in any way the use of our church literature, but as a matter of fact, and properly so, the Saints are a reading people and look to many sources for their edification and enjoyment. Why can not this business be diverted to the Herald Office? A postcard inquiry to the Herald Office will forthwith be answered, giving the rate for any of our numerous monthly magazines and other periodicals. It would be well for Saints in writing for the new catalogue to make inquiry also in regard to the magazines they

expect to take during the coming year. Turn to the back cover page of this HERALD for clubbing rates of all kinds.

NOTES AND COMMENTS.

Z. H. GURLEY DEAD.—Word has been received at the Herald Office that Z. H. Gurley, one-time member of the church and an apostle, died on November 22, at Canton, Missouri. See General Interest Department.

"THE EVENING STANDARD," OGDEN, UTAH.—This paper very kindly gave space in its issue of the 27th ult. to a communication from Elder J. E. Vanderwood in which he shows that the message of the Reorganized Church is one of good will, and asking the cooperation of all who are interested in the uplifting of the human race.

ORDER OF ENOCH HOUSE.—We invite attention to a statement in this issue concerning the United Order of Enoch House at Independence. A brother writes that many Saints who visit Independence are not aware of the existence of this place, "to our loss and their own disappointment."

Hymns and Poems

Selected and Original

A Song for Christmas.

Chant me a rhyme of Christmas—
Sing me a jovial song,—
And though it is filled with laughter,
Let it be pure and strong.

Sing of the hearts brimmed over
With the story of the day—
Of the echo of childish voices
That will not die away.

Of the blare of the tasseled bugle,
And the timeless clatter and beat
Of the drum that throbs to muster
Squadrons of scampering feet.

But, oh, let your voice fall fainter,
Till, blent with a minor tone,
You temper your song with the beauty
Of the pity Christ hath shown.

And sing one verse for the voiceless;
And yet, ere the song be done,
A verse for the ears that hear not,
And a verse for the sightless one.

For though it be time for singing
A merry Christmas glee,
Let a low, sweet voice of pathos
Run through the melody.

—James Whitcomb Riley.

Original Articles

BELIEF AND UNBELIEF.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.—Hebrews 3: 12.

The great Teacher said, "Watch and pray, that ye enter not into temptation." It is not enough to "watch," nor is it enough to "pray"; but the love of God for us, and his great wisdom, are made manifest in the complete statement, "*Watch and pray.*"

To believe the truth, sincerely and intelligently, always takes us nearer to God. To refuse to believe any portion of truth, whether it be historical, prophetic, or doctrinal, removes us farther away from God, directly or indirectly. Evidently, then, God requires us to believe all truth, as fast as we become acquainted with it, and reject all error as rapidly as we find out what it is. What a responsibility! and how careful we should be!

Experience and observation teach that the most effectual preventive of and antidote for the sin mentioned in the quotation at the head of this article, is *charity*, which the apostle says, "believeth all things" (all things which are true, of course,) and which the Book of Mormon says "is the pure love of Christ." This will enable us, in due time, to believe the truth, *the whole truth*, and nothing but the truth. Why? Because the love of God and "the Spirit of truth" are inseparable companions. Where either one dwells, there the other is always to be found; and as the Master said of this Spirit, "He will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." This Spirit takes of the things of the Father and Son and shows them unto us. (See John 15: 13-15.)

A brilliant mind, which is quick to perceive, is a good thing; a liberal or classical education is an efficient means in the accomplishment of good; but there is absolutely no substitute for the love of God and the Spirit of truth. Whoever ignores these rich provisions of the Father's love will, in a greater or less degree, wander into the mazes of darkness and sin. "Let no man think of himself more highly than he ought to think," should be a constant reminder to us all. The fact that God has made provision for our safety and welfare, is tantamount to saying that he saw it to be necessary and important. How, then, can we ignore or reject these provisions of divine wisdom and love and, at the same time, escape condemnation and loss?

Truth, as found recorded in the sacred books of the church, usually requires more credulity to reject it, than it does true faith to receive it. The great trouble with many people is, they believe what they feel inclined to believe, and refuse to believe what

they do not feel inclined to believe, with but little regard for evidence for or against.

THE IMMACULATE CONCEPTION.

Some two months ago a brother, in a personal letter, makes the following statement:

There is a phase of infidelity creeping into the church in the most subtle way. I refer to the immaculate conception of Christ.

This reminds us of a conversation which took place between two young men of the church, within the last year, the doubting one being the son of one of the prominent and leading elders of the church. I give it, in substance, as reported to me by the brother who undertook to defend what is written. We will call one A, and the other B.

A. "I contend that the 'immaculate conception' is merely a dogma, not only contrary to reason and the established order of nature and nature's God, but a dogma that can readily be understood to be merely a human expression, emanating from the overzealous hands into which the early manuscripts of the Bible had fallen. In fact, I regard it as an interpolation from pagan or superstitious sources, such as is contained in the Apocrypha to the New Testament, for example."

B. "But *we* [meaning the church] have a translation, or version, of the Scriptures that was not subject to such interference, and the 'immaculate conception' is plainly and unmistakably taught therein."

A. "Our Inspired Translation was not completed during the life of Joseph the Martyr, and it was subject to completion, revision, or alteration by the hands of those to whom it passed."

At this juncture "B" found himself unable to meet the story, and, therefore, the conversation ended.

TESTIMONY OF THE BOOKS.

All true Latter Day Saints are believers in the Bible, Book of Mormon, and the Doctrine and Covenants. They are bound by the testimony of these three books. What, therefore, do the books say on this point?

King James' Version.—Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.—Matthew 1: 18-21.

If we reject Matthew's account of the conception by the Holy Ghost, we must also reject the name given for the prospective Savior, together with the

great work he was to do, namely, to "*save his people from their sins*"; for all this, according to Matthew, was told Joseph in the same dream. Thus, we see that it is not merely the rejection of one historical statement of the New Testament, but upon the same or similar ground, throwing discredit upon a large portion of the sacred history.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou art highly favored, the Lord is with thee: blessed art thou among women; and when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.—Luke 1: 26-33.

These same accounts of these extraordinary events, as given in the Inspired Version, are found in Matthew 2: 1-4; Luke 1: 26-33. The wording is almost identical, and the harmony of the two versions, on this point, is complete. However, we call attention to Matthew's introductory words—just four words—which are not found in the common version. I will indicate these words by putting them in italics. "*Now, as it is written*, the birth of Jesus Christ was on this wise." From these words we properly draw the conclusion that when Matthew wrote his biography of Christ, a record of these wonderful events had already been made, to which Matthew had access, and from which he most probably made up his record, in part, if not altogether. The plain inference is, at least, that he made his record agree with what had been written. When we learn that Matthew wrote his book about A. D. 39 or 42, this consideration becomes important to us.

I also give a little additional testimony as found in the Inspired Translation:

Then said Mary unto the angel; How can this be? and the angel answered and said unto her, Of the Holy Ghost, and the power of the Highest. Therefore also, that holy child that shall be born of thee shall be called the Son of God.—Luke 1: 34, 35.

Having shown the complete agreement between the two versions of the Bible, we now make a few observations on

THE WITNESSES AND THEIR TESTIMONY.

1. Matthew and Luke were both men of intelligence and ability, as their writings plainly show.

2. Their work, also, shows them to have been men of sterling integrity. No evidence of fraud or deception. So far as we know, they were true, faithful men in all their gospel work.

3. As we have already seen, Matthew wrote at an early date, and yet he mentions a record of the conception and birth of Jesus Christ, which had already been written.

4. Luke made his record some seventeen or twenty years later. The style of their narratives is different. We notice, too, that Matthew records what the angel said to Joseph, while Luke furnishes us with what he said to Mary. All this is against the supposition of fraud and gives us a still better opportunity to test the correctness of their testimony. There is no evidence of collusion.

5. Luke was an unusually intelligent and able writer and, according to his own statement, had an excellent opportunity to test the correctness of what he wrote, *before he made his record*. This is what he says:

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.—Luke 1: 1-4.

6. In the light of the foregoing observations on the recorded testimony of Matthew and Luke, what will we do with it? Are we justified in rejecting it? If so, upon what grounds?

DOCTRINE AND COVENANTS, AND THE BOOK OF MORMON.

So far as the Doctrine and Covenants is concerned, the claim made by Matthew and Luke is virtually conceded, and there is not so much as a hint in opposition thereto.

But what of the Book of Mormon, the Lord's witness on the Western Continent? One of the leading purposes in the coming forth of this book was, and is, to confirm the testimony contained in the Bible, God's witness on the Eastern Continent. Does it do it? Yes; positively and grandly.

Alma, speakingly prophetically of the first coming of Jesus Christ, says:

And, behold, he shall be born of Mary at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed, and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God.—Alma 5: 18, 19, Authorized Edition.

The vision of Nephi, one of the leading prophets of Book of Mormon times, is in striking harmony with the words of Alma:

And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me, Nephi, what beholdest thou? And I said unto him, A virgin, most beautiful above all other virgins. And he said unto me, Knowest thou the condescension of God? And I said, I know that he loveth his children; nevertheless I do not know the meaning of all things. And he said unto me, Behold, the

virgin whom thou seest is the mother of the Son of God, after the manner of the flesh. And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time, the angel spake unto me, saying, Look! and I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me, Behold the Lamb of God, yea, even the Son of the Eternal Father!—1 Nephi 3: 54-62.

This settles the question so far as scripture testimony is concerned. To deny it is to open the way to deny a large portion of the New Testament history; while to believe it is to be in complete harmony with all the sacred books of the church.

THE INSPIRED TRANSLATION.

Is it true that Joseph the Seer never completed his translation or revision of the Bible? Our answer is, It is not true, and it is as unreasonable and indefensible as it is untrue. The story is a bad one with a bad origin. It came from Utah, and has no valid grounds of support. As the writer sees it, it is a miserable makeshift, intended as an excuse for the rejection of light and truth.

Joseph Smith commenced his work of revision in June, 1830, and *completed* it on July 2, 1833, at which time the following letter was written to "the brethren" in Zion, by Joseph Smith, Sidney Rigdon, and Frederick G. Williams:

We are exceedingly fatigued owing to a great press of business. *We this day finished the translation of the Scriptures*, [italics mine] for which we returned gratitude to our heavenly Father, and sat immediately down to answer your letters. . . . *Having finished the translation of the Bible*, a few hours since, and needing some recreation, we know of no way we can spend our time more to divine acceptance, than endeavoring to build up his Zion, in these last days, as we are not willing to idle any time away, which can be spent to useful purposes. (See *Journal of History*, vol. 1, pp. 121, 122; also preface to the Inspired Version, pars. 1, 2, 3.)

In the Church History, volume 1, page 278, we have the following statement, made by Joseph Smith:

I completed the translation and receiving of the New Testament, on the second of February, 1833, and sealed it up, no more to be opened till it arrived in Zion.—*Times and Seasons*, vol. 5, p. 723.

From the above statements we are easily and properly led to the following conclusions:

First, that the New Testament was revised first, which is referred to simply as the "New Testament," which revision was "*completed*" on February 2, 1833.

Second, that the revision of the Old Testament, referred to as "the Scriptures," and "the Bible," was not "*finished*" till five months later, that is, on July 2, 1833.

Third, that Joseph Smith had no thought of a second revision. We challenge the proof to be found in any of his writings, made by him before his death.

This ungainly child was born at a much later date, at a different place, and of different parentage.

At the death of Joseph Smith in June, 1844, the manuscripts were left in the hands of his widow, Mrs. Emma Smith, who retained them until the spring of 1866, when she delivered them into the hands of William Marks, Israel L. Rogers, and William W. Blair, a committee appointed by the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, for that year, to procure them for publication. This committee delivered them into the hands of the committee of publication, consisting of Joseph Smith, Israel L. Rogers, and Ebenezer Robinson.

The committee of publication had the plates stereotyped, the book published, and placed on sale in 1867.—*Journal of History*, vol. 1, pp. 122, 123.

The Preface to the Inspired Translation also says the following:

And were, by them [the first committee], delivered to the Committee of Publication, consisting of Joseph Smith, Israel L. Rogers, and Ebenezer Robinson, *and are now presented as they came into our hands.* [The italics are mine.]

This ought to satisfy every reasonable being, who believes in the restored gospel, that so far as the revision intrusted to Joseph Smith was concerned, it was finished on July 2, 1833. And, further, that the Reorganized Church, as the true successor to the original Church of Jesus Christ of Latter Day Saints, fell heir to the manuscript, and in an orderly and proper way published the same and placed it in the hands of the people.

In February, 1831, the Lord made the following promissory and prophetic statements to Joseph Smith and others:

Thou shalt ask, and my scriptures shall be given *as I have appointed*, [italics mine] and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them, until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.—Doctrine and Covenants 42: 15.

The first promise to which we call attention is, "And my scriptures shall be given *as I have appointed*," and the second, "And they shall be preserved in safety." Have these promises failed? or have they been fulfilled? If they have failed, it must be because Joseph Smith and his coworkers were unfaithful; for, if faithful, they would not and could not fail. But they did not fail, thank God; for as already shown, Joseph Smith said, "I completed the translation and receiving of the New Testament, on the second of February, 1833," etc. And Joseph Smith and others said, "We this day finished the translation of the Scriptures," etc.; that is, on July 2, 1833.

In this connection, we permit the Brighamite Church to officially announce its unenviable position, as found in a letter written to C. J. Hunt:

Office of the First Presidency
of the

Church of Jesus Christ of Latter Day Saints

P. O. Box B.

SALT LAKE CITY, UTAH, June 28, 1898.

MR. C. J. HUNT, Deloit, Iowa.

Dear Sir: I am directed by President Woodruff to acknowledge the receipt of your favor of June 18, and to say that the Church of Jesus Christ of Latter Day Saints does not use the revision of the Scriptures made by the Prophet Joseph Smith for the reason that he never completed the work. It was his intention to have gone all through the Bible again and make further corrections, but he did not have the opportunity of doing so. Consequently it is deemed an injustice both to the dead prophet and to the reader to place this unfinished work in the hands of the public. Though we may rest assured that the changes that he has made are correct, we have no assurance that he would not have made many other corrections in his second revision.

Very respectfully,

GEO. REYNOLDS, Secretary.

—Journal of History, vol. 1, p. 224.

Mr. Reynolds makes some large assertions, but where is the proof? But even if true, so far as our position on the conception and birth of Christ is concerned, it does not affect it in the least, for he admits that the changes made by Joseph Smith in his revision of the Bible "are correct."

Those who accept this official statement, made for the Utah Church, must believe the following:

First, that the promises mentioned in Doctrine and Covenants 42: 15, have signally failed.

Second, that when Joseph Smith, Sidney Rigdon, and Frederick G. Williams stated, on July 2, 1833, that they had "finished the translation of the Bible a few hours since," they willfully told that which was not true.

Third, that when George Reynolds announced the position of the Utah Church, he told that which is true.

Fourth, that the two committees chosen by the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, consisting of Joseph Smith, W. W. Blair, William Marks, Israel L. Rogers, and Ebenezer Robinson, were either densely ignorant of Joseph Smith's purpose to revise again before publication, or, if not ignorant of this, they were *knaves* and *deceivers*!

This, and much more that might be said, shows how much one is often required to believe in order to believe not the truth.

DOES SCIENCE STAND IN THE WAY?

If there is any demonstrated truth of science which can properly prevent us from accepting the testimony of Matthew and Luke on the conception and birth of Jesus Christ, let it be brought to the light. We do not believe there is any scientific proof which renders the story impossible, or even im-

probable, in the light of the whole truth, religious, and scientific.

I herewith submit the teaching of Huxley on miracles. Huxley was a classical scholar, an eminent scientist and author.

PROFESSOR HUXLEY ON MIRACLES.

I am unaware of anything that has a right to the title of "impossibility" except a contradiction in terms. There are impossibilities logical, but none natural. "A round square," "a present past," "two parallel lines that intersect," are impossibilities, because the ideas denoted by the predicates, round, present, intersect, are contradictory of the ideas denoted by the subjects, square, past, parallel. But walking on water, or turning water into wine, or procreation without male intervention, or raising the dead, are plainly not "impossibilities" in this sense. In the affirmation that a man walked upon the water the idea of the subject is not contradictory of that in the predicate. Naturalists are familiar with insects which walk on water, and imagination has no more difficulty in putting a man in place of the insect than it has in giving a man some of the attributes of a bird and making an angel of him; or in ascribing to him the ascensive tendencies of a balloon, as the "leviatianists" do.

Undoubtedly, there are very strong physical and biological arguments for thinking it extremely improbable that a man could be supported on the surface of water as the insect is; or that his organization could be compatible with the possession and use of wings; or that he could rise through the air without mechanical aid. . . . But it is sufficiently obvious, not only that we are at the beginning of our knowledge of nature, instead of having arrived at the end of it, but that the limitations of our faculties are such that we can never be in a position to set bounds to the possibilities of nature. The same considerations apply to the other examples of supposed miraculous events. The change of water into wine undoubtedly implies a contradiction, and is assuredly "impossible," if we are permitted to assume that the "elementary bodies" of the chemists are now and for ever immutable. Not only, however, is a negative proposition of this kind incapable of proof, but modern chemistry is inclining towards the contrary doctrine. And if carbon can be got out of hydrogen or oxygen, the conversion of water into wine comes within range of scientific possibility—it becomes a mere question of molecular arrangement. As for virgin procreation, it is not only clearly imaginable, but modern biology recognizes it as an every-day occurrence among some of the groups of animals. So with the restoration to life after death.—*Agnostic Journal*, November, 1891.

When the word *miracle* is properly defined, as it now is by some Christian authors, (who have a right to define it) there is absolutely nothing in Professor Huxley's authoritative comment on miracles, which militates against the credibility of the New Testament history on miracles.

CONCLUDING THOUGHTS.

The Spirit of God, which is the Holy Ghost, is the direct agent through which God exercises his creative power. When "the earth was without form and void; and darkness was upon the face of the deep . . . the Spirit of God moved upon the face of the waters." (See Genesis 1: 1-3.)

In Doctrine and Covenants 28: 8, we have the following, which is very plain:

For by the power of my Spirit, created I them; yea, all things both spiritual and temporal: firstly spiritual, secondly temporal, which is the beginning of my work; and again, firstly temporal, and secondly spiritual, which is the last of my work; speaking unto you that you may naturally understand, but unto myself my works have no end, neither beginning; but it is given unto you that you may understand, because ye have asked it of me and are agreed.

In the same paragraph it is said, "Whatsoever I have created by the word of my power, which is the power of my Spirit."

In view of these statements, what is there in the testimony of Matthew and Luke, concerning the "immaculate conception" that is inconsistent or incredible?

It is not only important that we should know our own powers of body and mind for the accomplishment of good, but it is important that we should also know our many and great limitations. In this connection I close with the words of the inimitable Will M. Maupin, as found in the *Commoner* for November 8, 1912:

HIS LIMITATIONS.

Man is a pretty wise animal. He has solved many problems, and as a result he is mightily puffed up. But he has his limitations. He can figure out to the fraction of a second when a certain planet will cross the path of another planet—

But he has not yet learned why birds migrate, nor how they fly.

He can put a lot of wheels and wire together and generate a force he calls electricity, and with it he can perform wonders—

But he doesn't know what electricity is, nor why it is.

He can generate power at a given point, convey it hundreds of miles over a slender wire, and with it light a metropolis—

But he has never been able to discover how a lightning bug or a glow worm generates light without heat.

He can build towering buildings, huge cathedrals, giant ships, and immense bridges across broad and turbulent streams—

But he can not make an egg, nor explain why the inside of a watermelon is red, the outside green, and the seeds black.

He can navigate the ocean and is beginning to navigate the air—

But he can not stay the ocean's tides nor divert the currents of the air.

Just about the time he gets puffed up so big over his conquests of nature that he is just about to explode with a loud report, old Mother Nature smiles and hands him a jolt that knocks all the wind out of him. He's pretty big, to be sure, but compared with what he has done what he hasn't done is as a grain of sand to the bulk of the universe.

J. R. LAMBERT.

NOTE.—By courtesy of *Zion's Ensign* the HERALD is permitted to publish the above article simultaneously with her sister publication.

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Is there any better way to be strong among men than to surrender to God?

OPPORTUNITY.

Paper read at Zion's Hope Improvement Class, Priestley Road, Birmingham, England, by Brother A. E. Jackson, October 24, 1912.

What is opportunity? It is a fit or convenient occasion, favorable for some purpose.

It makes no difference whatever as to what that purpose may be, if one neglects to put it into effect at a favorable time it may never be obtained.

I have often heard it said that it is fatal to miss opportunities, culpable to refuse them, and criminal to abuse them.

Now, we all know that persons who make a habit of thinking for themselves and of their future, would never let slip an opportunity which would benefit them spiritually or materially, although I am afraid the order should be reversed, as in most instances the possible material benefits are considered first.

I must say that these Thursday evening classes of ours are a grand opportunity for bringing the Saints together and forming them into a closer relationship as brothers and sisters to each other, and as children of the Father, who is always at hand and ready to place opportunities in the path of those who make proper use of them.

There are many people (no doubt many of us here to-night might be included) who have had a chance or chances to succeed, but have not grasped them at the moment, and perhaps it will be years, maybe a lifetime before such another opportunity comes along. There is no doubt in my mind that many folks abuse the opportunities they have, and one of the greatest abuses I can think of is when one "feels his feet," so to speak, and is apt to look down upon the less fortunate and think to himself what a smart man he is. We should not allow that insidious evil, "conceit," to get the upper hand, and I can tell you, at times, it is a hard fight to keep it under. I have often been told that I am conceited; perhaps I am. I make no excuse for myself, but I can honestly say that since I have been connected with this Church of Christ I have not found it such a difficult matter to realize that a greater power than the human one is behind all these things, and that really and truly, on strict examination, we should be very poor and insignificant mortals were it not for the power of Christ.

Well, then, it behooves us, when these opportunities come our way, to thank God for placing them there, for you may be sure he has been and is watching your every action, and your worthiness has not escaped his notice, and usually these things are put before you at a time when you least expect them, and in a very unostentatious manner.

It is true that sometimes the apparently unworthy get hold of opportunities which never cross the path of a man who would appreciate and make proper use of them, but who is to judge a man? God never

really gives up hope of bringing back the stray ones, sooner or later, and be a man ever so weak and wayward, he is given no end of chances to improve and get back again to that sphere from whence it was never intended he should wander.

When that favorable occasion comes round, then, it is our privilege to take the advantage it offers, and if we are wise, to lose no time over it. It may seem inconvenient at the time to start in on something else, and perhaps a totally different thing to which one has been accustomed, although the new idea may look to be much more prosperous, but still, we can not go ahead and work out our ideas and plans without considering anything else, for if we do, we are bound to be disappointed. In other words, we can not afford to be independent, and this bears out my previous complaint that we are too prone to rely upon ourselves, and not take into consideration that we should be, comparatively speaking, nonentities without a higher gift. A man may have plenty of ability, but if he lacks the power to apply it in the right direction he may as well be devoid of that ability and place himself in the ranks of those whose attainments are considerably lower than his own, owing to their own environment.

It appears to me that all of us are dependent upon the rest of us. Take for instance the farmers: how many of them have the skill to make the things which they require for use in the fields and among the crops! and so it is all the way through, in almost every trade, calling, or profession that was ever thought of. So again it behooves us to work together; and when that grand opportunity comes to one, for all others who are interested in that individual, to assist him to the best of his ability.

There are grand opportunities for us all in this work. Just look at the scope for ability of the right sort, and with each one of us pulling together in the same direction, there is no reason why we should not eventually become a power to be reckoned with in the gospel work.

It has often struck me as strange that we get so few of our brothers and sisters at these meetings, and I really think if they *took* the opportunity to come one Thursday night they would *make* the opportunity to come again as often as possible.

Next, Thursday, as you all know, is our prayer and testimony meeting, and in my opinion it is a grand opportunity to acquaint ourself with the work—and even if one has not the courage to bear a testimony, it is a good thing to sit and listen to the others. These are the opportunities we should cultivate, as they all have in view the one object, and that is, of strengthening the unity of the church.

A good many of us are waiting for something to turn up, waiting for a chance, but just think where the world would have been to-day if the generation

before us had thought the same way. And that reminds me of an incident that has appeared in the papers quite recently, and it is a thing that thousands of people will have read and admired. The opportunity came in the way of a gentleman in London of negotiating a loan with China for several millions of pounds, and he took it, in the face of the strongest possible opposition from almost every European power; and best of all, against the edict of our own Government, who had openly avowed to beat him if possible: this shows a strength of character which is very pleasing to see, and a gift of embracing a suitable opportunity when it comes along.

I only give this as an instance of what can be done by a fixed determination to never let slip a chance when you have it.

It is a mistaken notion (and I think has been exploded many times) that opportunity only knocks once in a lifetime at any man's door, and if it is not accepted, goes away, never to return. It does return, if we want it, and that time after time; and one good way of getting it to return is to get in its way and stick to it, resolving never to give up until absolutely forced by circumstances to do so; and you will be a very great exception if you don't have it from one way or another. It does not always come from one direction, but in many ways, and in various shapes and forms.

I had the opportunity of joining this church. It was never suggested to me by anyone, but I knew, somehow, just as well as if I had been told, that it was the right thing to do, that I should never regret it, and that it was without doubt the only true rendering of the word. So I complied with Christ's commandment, and I have blessed the day that it was pointed out to me. The last few years have really been a source of wonder to me, and almost everything has turned out to my benefit.

I have no doubt I have missed a few opportunities, but I am getting wiser every day, and am always on the lookout for them now. I hope you will excuse these few personalities, but it seems necessary to mention them to illustrate a little what I am talking about.

Thanking you for your indulgence, I pray that God may bless every effort that is put forth by any and every one of us.

PRESIDENT H. SMITH.

SECRETARY SISTER L. WALTON.

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What we want is a fuller harmonious development of our humanity, a free play of thought upon our routine notions, spontaneity of consciousness, sweetness and light; and these are just what culture generates and fosters.—Matthew Arnold.

THE HABIT OF NOT FEELING WELL.

Of late, there seems to be a natural trend of thought, as regards to physical ills; their causes, effects, values, cures, etc., and in conforming to that particular direction, the writer (as a means to an end) makes a point-blank, frank, and open confession, that he, like some, yea, many people, simply contracted a habit of not feeling well.

I would arise in the morning expecting to have a headache, and morning after morning would complain of headache, until it simply became a habit. If I really had stopped to consider whether my head ached or not, it may be that I would be more than likely to find I had no headache at all. But I had simply got used to saying, "I've got a headache," so I kept on saying it morning after morning, headache or no headache. Instead of sleeping in a well-ventilated room, and getting out in the brisk of the morning, and taking in some deep breaths of that good, God-given, life-giving air, I would just settle down to whining about a headache, and I kept this up till it became chronic.

And so I found it with many other little ailments, often inciting me to call for the elders, and when my faith was a little lacking, I would call a doctor, if I had the necessary currency, or a good credit, otherwise a pill, a powder, or a spoonful of some ill-tasting liquid, with the hope of alleviating my fanciful ailment. Why? Because I had gotten in the habit of having something the matter with me, and I wouldn't give it up for anything. My friends had all learned just what this particular ailment was, and knew what to inquire about, and no doubt many of them knew just about what answer they would get. But as I stop and think, I can see that really many times this petty ailment gave its owner no trouble whatever. I oftentimes would never think of it, unless I was asked about it, or had a chance to talk about it.

After a while my ear came in contact with a bug—if you will excuse the phrase, and I made a discovery, that that pet ailment was only a myth, and existed only in the mind of the person who had adopted it. So, with this glimmer of light, it might be well for me to watch myself for a few days and see if I did not complain a great many times when there was really little or nothing the matter with me; and especially, I would watch myself when a friend would greet me with a "How are you this morning," that I would be careful not to commence saying that I had a wretchedly bad cold, or I didn't sleep well last night, and "I'm feeling just miserable," and so on and so forth.

The glimmer increased its brilliancy. I began to see it was just a habit; a sort of second-nature trying to grow within me. But upon further self-examination, I found I didn't feel nearly as bad as my

imaginings would incite my tongue to emphasize, for as soon as I had gotten through with my usual complaint I would rattle away talking about something else and become totally unmindful of any ache or ailment of any sort. The truth is, I really hadn't anything to complain of. It is just a habit, and a very bad habit, of always saying there is something the matter.

So we should watch ourselves, and if we find we have this habit, commence at once to break it. Say we are feeling well, just fine, and then draw in three or four long, deep breaths and say it again. I am not a Professor Ozone, nor am I advocating Christian Science, for the latter in my estimation is neither Christian nor scientific. But I do say this, that many times, if there is any little pain or ache lurking around, it will flee away in the face of your persistently denying its existence, and you will find yourself truly and wholly free from any ailment whatever.

So, beloved Saints, let us try and escape that fancy, and try the habit of saying we are well, and see if it is not a more pleasant and more wholesome habit than the habit of complaining about every little indisposition or temporary bad feeling.

May God help us to "walk in the light as he is in the light," that "the blood of Jesus Christ his Son" may cleanse "us from all sin." Such is the heartfelt wish of your brother in Christ,

ELMER KAYE PATTERSON.

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THE UNITED ORDER OF ENOCH HOUSE.

To many of the HERALD readers it is not known that The United Order of Enoch has a house in Independence, near the Stone Church, for the care of travelers.

The United Order of Enoch House was opened to the public March 1, 1911, and since that time has cared for several hundred Saints, and others who have visited the central stake, temporarily, on pleasure or on business.

It is under the care and management of Brother and Sister Charles A. and Amy T. Gurwell, who receive no salary; but Sister Gurwell, who gives her whole time and labor to the work, is to receive her living, while Brother Gurwell receives his board only, with the use of one small bedroom and closet for their private apartments.

The house is located at 102 North River Boulevard, adjoining the church property, and is modern in arrangement, with hot water heat, and electric lights. The rates are \$1.25 per day for transients, and \$5 and \$6 per week for regular boarders, with specially reduced rates for the traveling ministry and those sent there at the expense of the church.

No one is ever sent empty from the door, nor turned away at night, though they have no money. The headquarters of the order is here, and one large

room is occupied as an office, where the trustees—twelve in number—meet. It is the aim of those in charge to divest the place of a hotel atmosphere as much as possible, and conduct it more as a home for the wayfarer. Family devotion is conducted in the parlor every morning, at which all are expected to be present; but nothing is compulsory, save orderly conduct.

Up to the present time this place has been self-sustaining only, and that at great personal sacrifice on the part of Sister Gurwell who now has two helpers. There are three floors, with twelve rooms, three halls, two bathrooms, and a large office and basement, to care for; Saints who have occasion to visit Independence will find a welcome at this place, and by patronizing it will be aiding the United Order of Enoch as well as advancing their own personal interests and comfort.

CONTRIBUTED.

* * * *

WE ARE SMITTEN BEFORE AI. WHO STOLE THE WEDGE?

And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water. And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until eventide, he and the elders of Israel, and put dust upon their heads. . . . Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: . . . Up, sanctify the people, and say, Sanctify yourselves against to-morrow, for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel. . . . In the morning therefore ye shall be brought according to your tribes; and it shall be, that the tribe which the Lord taketh shall come according to the families thereof, and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, . . . because he has transgressed the covenant of the Lord and because he hath wrought folly in Israel." —Joshua 7: 5-15.

ACHAN THE GUILTY MAN.

"And Achan, the son of Carmi, the son of Zebdi, the son of Zerah, of the tribe of Judah, was taken."

CAUGHT WITH THE WEDGE IN HIS STUFF.

"And Achan answered Joshua, and said, Indeed I have sinned . . . and thus and thus have I done:

When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them, and, behold, they are hid in the earth in the midst of my tent, and the silver is hid under it."

Thus reads a brief sketch of Israel's ancient history. Moral: Covetousness or theft by one or a few of Israel, brings evil results upon the body at large.

Brother Achan stole the wedge and *three thousand men* were repulsed as a result of it, before their enemies at Ai.

A LATER EVENT.

Out of a church membership of between sixty and seventy thousand souls (modern Israel) an army of about three hundred missionaries were sent up to contend with the enemies at present day Ai.

And behold the bishop, who is also spiritually called Joshua, said unto the three hundred missionaries, Go forth! Go forth and give battle to these uncircumcised Philistines who oppose the armies of the Lord. Then spake the three hundred and said, Behold we have none inheritance by which to sustain our families in our absence, and we fear lest while we should give our attention to the battle, that our wives and our little ones should famish for sustenance, or that they be found sore in need for housing and for garments with which to clothe themselves.

Then spake forth the bishop and said, Behold is it not written in the law that all the people shall contribute of the means with which the Lord hath blessed them, even for this very purpose? Go, therefore, doubting nothing, for the people also are in accord. And with many like words did he also exhort the people, and they said with one voice, Go up, and be it even as the law hath said; and we will contribute of our goods according to our several ability, that there be no lack. And so in fine, it came about that the three hundred men, with much assurance concerning the welfare of their wives and children, did go forth; and the year was (according to our reckoning) about A. D. 1912, and all the people said, *Go forth.*

Accordingly they did go forth, according to all that they had purposed in their hearts, so did they. And many of the people did remember their obligations which they had made, and did compute with exactness their offerings according to the law; but some began to be neglectful of this thing, and to look with covetous eyes upon the Babylonish garments and the shekels of silver which had become subject to their command. And the wives of the men who had gone forth to do battle, sent letters from their hand unto the bishop saying, Behold our need for victual and garmenting presseth sore upon us, and lo, saith these several mothers, We have not

been able to secure aught from the Lord's storehouse for our relief, and beside this the price of every needful thing is much higher in all the realm than heretofore; and as for us, we are at a loss to know which way to turn, for woe is our portion; yet we dare not lament lest we be rebuked as complaining; but we truly certify you, to-wit that our distresses are as a canker to our souls, and to this burden are we committed; and for the lack of the plainest needful things are we straitened all the day long.

Then the bishop, who is also called Joshua, arose and said, We have not wherewith to meet this and can not tell when we will have, and he fell all along upon the earth and the elders also and put dust on their heads.

And the word went forth: We are smitten at Ai by the loss of about thirty and six; behold the accursed thing is hidden in some man's stuff.

Sanctify the people, let the search be made tribe by tribe, family by family, household by household, man by man.

SEARCH FOR THE WEDGE OF GOLD.

Another Achan is taken—Achan the son of Covet, the son of Pride, son of Me-first, of the tribe of Self, was found to have certain doubtful shekels in hiding among his stuff; and many of his kinsmen also had done likewise.

And Achan answered and said, Who shall be accused of stealing aught? True, I have laid up in store against such time as I myself may need; and that my children may inherit after me. True, there is a bar of gold in my tent from the spoils, and the silver shekels are hidden beneath, but I have gathered them with mine own hands: who then hath stolen?

Then answered Joshua and said, *Thou art the man*; did not the Lord straitly command saying: I require thy tithes and thine offerings, that there may be enough and to spare in mine house? Hast thou considered at all the wives and the children of the men who go up to Ai? Will a man rob God, yet ye have robbed me, all this Achan tribe. Bring *ye all the tithes* into the storehouse.

Will a man of Israel knowingly retain any accursed thing among his goods and thus hinder the progress of the body of which he is a member?

Some will lift up their eyes from the depths of torment over their mismanagement of this shekel question.

Can the Lord's blessing be upon the tent that covers a stolen wedge of gold? And behold the cry still goes forth in all the land: Let those who are at fault in this matter cast their gains at the feet of the bishop, who is also called Joshua, and let them make full confession, that wrath against us may be turned aside. Let them even confess saying: Inclosed, O Bishop, please find \$—— which is wedge

money (or silver shekels) hitherto concealed in my tent. I also certify, O Bishop, that this is a just and true reckoning of all my possessions according to the law, and upon the possessions which I now retain. I may ask a blessing with a clear conscience.

And if the above confession of concealing wedge money smites too greatly against the conscience, let the confessor merely say: "Having, O Bishop, the unfortunate case of brother Ananias and sister Sapphira in mind, I inclose \$——, then sign the name *Achan*, and this will be an ample protection against an underestimate of the amount, as well as a comprehensive confession, without unnecessary strain upon a coincidence which may be delicate along certain lines, and feeble for lack of exercise.

Behold, we still stand before Ai to renew the battle, and if you who read this will stay our hands, DO IT NOW, and we shall thank God and take courage and charge again.

Yours at the front,

ONE OF THE THREE HUNDRED.

By name James Elmer; who is also called Yates.

Of General Interest

DEATH OF Z. H. GURLEY.

The following clipping from a Canton, Missouri, paper, (name not shown), gives a brief resumé of the life and death of Z. H. Gurley, who was once prominently connected with the Reorganized Church, and, was a member of the Quorum of Twelve. He will be remembered by the veterans:

"In the passing of Mr. Gurley, Canton has lost a most estimable citizen and the cause of Christianity one of its most earnest advocates and followers. Ever modest and unassuming, few fully realize the true worth and ability of this noble man. Like the humble flower along life's pathway, he did not seek for worldly honors, though during his career he was called to fill many responsible positions of public life.

"Courteous and dignified in his intercourse with his fellow men, he was a companion to be desired, for his advice and counsel always freely given to those in need, was helpful and valuable. In life, an inspiration to all who knew him; in death, brave and thoughtful of those around him. A true aristocrat whose life was one of noble aims, of honor and worth, sincere devotion to home and family, his influence will live, although the soul has fled to its immortal home. The bereaved family have the deepest sympathy of many friends, near and far; but our loss is his eternal gain.

"The funeral was held at the Christian church Sunday afternoon and a large gathering of friends assembled to pay their last respects to the dead and sympathy to the family. The pastor, Elder Youtz, con-

ducted the service, and a very eloquent eulogy and sermon pronounced by Doctor Pickworth, chaplain of the Iowa Reformatory, at Anamosa, Iowa, a former intimate friend of Mr. Gurley.

"The beautiful casket was almost hidden beneath the profusion of lovely flowers.

"The following beautiful tribute to her father was composed by Evelyn Gurley Kane and engraved on the silver plate of the casket:

"A great and noble life passed on
Awaits the requiem of coming years.

"A male quartet rendered several appropriate songs, which were favorites of the deceased during his life.

"After the impressive service, the body was tenderly borne to beautiful Forest Grove Cemetery, to rest until the great resurrection morn.

"ZENAS HOVEY GURLEY

was born February 24, 1842, in Hancock County, Illinois, and died November 22, 1912. Aged 70 years, 8 months, and 28 days.

"He was the son of the Reverend Zenas H. Gurley, who was a cousin of Reverend Phineas Densmore Gurley, at one time chaplain of the United States Senate.

"Mr. Gurley moved to Iowa in the fall of 1870, and in the spring of 1872 he married Miss Grace Robinson, of Pleasanton, Decatur County, Iowa. To this union ten children were born, of whom seven survive.

"The gifts and personal influence of Mr. Gurley fitted him peculiarly for public life. He was a representative in the twenty-fifth and twenty-sixth General Assemblies of Iowa, and also at a special session called by the governor. Three years of his life were spent in Washington and Utah investigating social conditions. Later he appeared before a Congressional committee in National Congress to furnish information thus obtained, upon the application of Utah to be admitted as a State. In 1898 he was appointed deputy warden of the Iowa State Institution at Anamosa. In all this work he acquitted himself faithfully and with honor, securing the confidence and good will of those he served. He resigned his position at Anamosa in 1904, and since then has made his home in Canton. In 1910, united with the Christian Church. He was also a Master Mason.

"His last illness was of few weeks' duration but of much suffering, which was borne with cultivated Christian gentleness and patience. When the inevitable faced him his one aim seems to have been to spare others unnecessary toil and to quiet their anxiety. He now rests from his labors and his works do follow him.

"In this world of sun and shade
Where Life and Death are equal kings,
All must be brave enough to meet,
What all before have met.

"The buds and blossoms fall with ripened fruit,
And bosomed in one grave by Mother Earth,
Time ends for all.

"But in that Land beyond the unknown seas
Where waters murmur of Eternal Life
We know our Dead are gone.

"The two sons, Zenas R., a prominent attorney of Armour, South Dakota, and Gladstone, of Denver, were unavoidably deprived of attending the funeral of their father. All of his daughters were present, viz:

"Mrs. Evelyn Gurley Kane, of Washington, District of Columbia, the noted dramatic reader; Mrs. Angeline M. Clay, superintendent of State Industrial Home for Girls, Chillicothe; Mrs. J. E. McNutt, of Quincy, accompanied by her husband and daughter Marjorie; Miss Zelma H. Gurley, teacher of history in Chillicothe high school, and Miss Grace W., of Canton."

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THE "EXPONENT" FOR JANUARY, 1913.

There is a special communication from the General Superintendent about "Grading of schools"; while the editor writes on "The aim" attached to lesson work, and gives some observations on "Why we should grade." There is also a special notice to Sunday school superintendents.

The Teachers' Department contains valuable helps for the teachers of Sunday school lessons for January, February, and March, from each of the five editors of senior, intermediate, junior, primary, and beginner grades of *The Gospel Quarterly*. Some of these helps are illustrated. All mothers should read them.

The Normal Department.—Everybody would do well to read the excellent matter from the superintendent of the teacher training department of the Sunday school and Religio. Better teachers mean very much to the church.

The Library Department is ably conducted by the secretary of the Latter Day Saints' Library Commission. This issue, he gives a valuable list of good books for children of various age.

The Home Department is one in which every member of the church is interested. You haven't all of the church news until you have perused this; real missionary news. And there is something to wake up the sleepy or careless church member.

In the Correspondence Department you have more news,—church news, too, for the Sunday school has been defined by General Conference as a "department of church work and care." There is a good word from England, and letters from various parts of the

United States. Besides all this, articles on the art of questioning, and other timely and interesting topics.

The *Exponent* has been enlarged to include the "Teachers' Department" without increase of cost to the reader. Every other teachers' quarterly that we know of costs from seventy-five cents to one dollar per year.

Price of *Exponent*, fifty cents per year in advance, for single copies. Club rates: Four to six copies to one address, forty cents each per year; seven or more copies to one address, thirty-five cents each per year.

The order for Sunday school supplies is not complete, until there is included a club order for *Exponents*, for the officers and teachers. The teacher must have it in order to make a success of teaching graded lessons. Read the January *Exponent* and you will understand.

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G. J. WALLER FOR GOVERNOR.

Editors Herald: The following is from the editorial columns of the *Pacific Commercial Advertiser*, November 6, 1912, published at Honolulu, Hawaii. Brother G. J. Waller, for many years a leading business man, well known as a public-spirited citizen and an energetic representative of the church, has been prominent in political circles in the Territory. He was the territorial member of the National Democratic Committee, and attended the Baltimore convention which nominated President-elect Wilson.

The items may be of interest to your readers, as showing the standing of Brother Waller among the people of Hawaii, also as indicating that his active work as an elder of the church has not militated against his popularity, but rather has contributed to his usefulness as a public man.

Brother Waller, if appointed, would make an excellent governor of the Territory. His appointment would result in an administration in which the sentiment of himself and coworkers, as stated in another column of the *Advertiser*, would be realized; viz: "We shall not be able to bring about the millennium, but at least we are going to do something for the people."

R. S. SALYARDS.

LAMONI, IOWA, December 1, 1912.

G. J. WALLER FOR GOVERNOR.

A democratic President means a democratic governor of Hawaii, sooner or later, and a democratic administration of territorial affairs. This being the case, Hawaii is fortunate in having as one most prominently mentioned in connection with the governorship a man of the character, training and business ability of Gilbert J. Waller. We understand that the leading Democrats of the Territory are back of Mr. Waller's avowed candidacy, while his appointment should be, and undoubtedly would be, pleasing to the business interests of the Territory. If Governor Frear is not to be allowed to serve out another full term at the Capitol, and it is hard to see how he could under the circumstances, *The Advertiser*

would gladly welcome Mr. Waller as his successor. We believe he would serve not only with credit to his party but with credit and benefit to the Territory at large.

RECORD BREAKING CROWD.

The crowd in front of the *Advertiser* building during the time the returns were coming in, was the largest ever seen on any election day in Honolulu. It packed the street from curb to curb and extended to Bethel and across Fort Streets. It was a good-natured assembly and its sympathy was evidently with the winners.

The cartoons of local political celebrities, when thrown on the screen, were greeted with laughter and applause in most instances, but when the portrait of Gilbert J. Waller, labeled "Our Next Governor," appeared on the sheet, there was a wild burst of cheering, indicating that as far as the people are concerned Waller can have it, if he wants it.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice president, 630 South Crysler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Crysler Street, Independence, Missouri; Mrs. Letha Tilton, treasurer, Lamoni, Iowa; Mrs. M. A. Etzenhouser, 1595 West Walnut, Independence, Missouri; Mrs. H. A. Stebbins, Lamoni, Iowa.

Departments.

Home and Child Welfare Department, Mrs. Mollie Davis, superintendent, Pittsburg, Kansas.

Literary and Educational Department, Mrs. Vida E. Smith, superintendent, Lamoni, Iowa.

Eugenics Department, Mrs. Clara Curtis, superintendent, 2200 Indiana Avenue, Kansas City, Missouri.

Domestic Science Department, Miss Bertha L. Donaldson, superintendent, 700 North Emporia, Wichita, Kansas.

Young Women's Department, Mrs. J. A. Gardner, superintendent, 707 South Fuller Avenue, Independence, Missouri.

Sewing and Aid Societies, Mrs. M. B. Nicholson, superintendent, Lamoni, Iowa.

The Prayer Union.

THE PRAYER UNION SUBJECTS FOR EACH THURSDAY.

"First Thursday. The church, its ministers and membership. That righteousness, love and zeal in the work, and spread of the gospel, may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

"Second Thursday. Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

"Third Thursday. Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

"Fourth Thursday. Zion, our country, its welfare and prosperity, and its speedy purification by the reception of the truth. That the scattered remnants be gathered in, and the kingdom of Christ be established.

"Fifth Thursday. The gathering of Israel to their land,

and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

"Note.—This last to be omitted when there are less than five Thursdays in a month; so that each month begins with the subject first on the list. Let no particular hour be appointed, but the entire day; so that each may take that portion of time best suited to her circumstances.

"The scripture readings will be given for each subject for every month."

Dear Sisters: I feel moved to have the monthly program of the Prayer Union republished, and for your encouragement give a review of the events that have taken place since its beginning about the year 1885.

The first week in each month was set apart for the church, the burden of the prayers being for the spread of the gospel, and that to this end the Saints might realize their duty in tithing. As Sister Burton remarks in a late letter, "What a great change in this respect from what it was then!"

We might say, too, what a change there has been among the heads of families in the church for the moral and spiritual instruction of their children, realizing their responsibility both for their own and for all the children in the church.

For the condition of missions at that time I refer you to the Doctrine and Covenants, section 118, where the Lord says: "Ye can not now prosecute missions in many foreign lands, nor is it expedient that the elders of the first quorums be sent out of the land of America until the work of the reorganization of my church be more fully established, and a greater unity of understanding between them be obtained."

This was given in 1882, and I think it was this condition in the church which inspired the prayers offered by the Union.

Then in 1887, two years after the Union began, the following was given: "Prosecute the missionary work in this land and abroad so far and so widely as you may."

Was it simply our prayers brought this about? or was it not the fact that the Saints, through prayer and the scripture reading on the subject, were learning to understand their duty and the necessity of paying their tithing? When this was done it opened the door for mission work.

Next let us glance back to what the church publications were in 1885, the *HERALD*, and *Zion's Hope* which was but little more than a leaflet, and some doctrinal tracts comprised about all there was then. Now note the change in the *Hope* that has been steadily growing until it now compares favorably with any other child's paper published, surpassing many. Read over a catalogue of church publications with the church histories and various other books of interest for old and young, among them our highly prized *Autumn Leaves*, and last but not least the *Journal of History*. Did not the prayers offered arouse solicitude for the success of that for which we prayed, leading to the better support of the publishing department? For neither prayer alone nor faith alone accomplishes anything; but faith, prayer, and works do wonders.

When the Union began our Sunday schools were among the poorest of the land. Some of the branches had none at all. The schools had no quarterlies, no libraries, and few teachers were qualified for their work. Again we say, What a change! Since then there has come the Association, embracing at this writing something more than five hundred and fifty schools, with its own paper, *The Sunday School Exponent*.

The young of the church have also the Zion's Religious Literary Society, which is doing much in making them acquainted with the three books and their doctrines, as well

as bringing out whatever of literary talent there may be among them. The church is justly proud of her auxiliary societies, including that which embraces those of the sisters.

The prayer of faith can not only heal the sick, but it can move mountains when we are interested in seeing and helping it move. I suppose that is what is meant by putting our shoulders to the wheel. We know our own limitations, however, hence our prayers.

The fourth, and the fifth week, when there was a fifth, were for the remnants or Indians, and for the restoration of the gospel to Israel in their own land. I think we are beginning to see both of these fulfilled. The Indians are accepting the gospel and we now have a mission at Jerusalem. This last is needing books and tracts in the various tongues spoken there. Let us see now if our prayers will be effectual in this need also. It has been promised that "all Israel shall be saved, as it is written there shall come out of Zion the Deliverer, and shall turn ungodliness away from Jacob."

In faith and prayer,

ELEANOR.

Letter Department

PAPEETE, TAHITI, November 15, 1912.

Editors Herald: I write to announce the death of our little native boy, Turatahi, on October 24. He began ailing three days before we landed in Papeete, in July, and never fully recovered afterward. Later, he was stricken with typhoid fever, which terminated in brain fever. He lingered from Sunday until Thursday, we thinking that every moment would be his last, when his parents arrived from Rairoa, an island about two hundred miles north of here. He died in about five hours after they arrived.

We had become very much attached to him, and miss him greatly. He was a week and a half past five years when he died.

Your brother in Christ.

C. H. LAKE.

SHABBONA, MICHIGAN, November 22, 1912.

Dear Herald Readers: The members of the Cass River Branch are all active at present. Our meetings are good and the members are striving to do their duty. We now have our branch organized with one elder, two priests, one teacher, and one deacon.

At our late conference, Brother Ervin Harriman was ordained an elder, and is active in his office. We pray that God will give him strength at all times. He is president of our branch, and is a good presiding officer. He lives some distance from the church, but attends the Sunday school and social services and talks for us, then in the evening one of the priests or the deacon divide the time, so we have preaching services every Sunday night. We also have prayer services on Wednesday evenings and Religio on Fridays. Our time is pretty well taken up.

This is truly a marvelous work and a wonder, and one for which we should all be very thankful. We should appreciate the fact that God is willing to reveal himself again in these the latter days. As Thanksgiving Day draws near we find we have much to be thankful for, and the greatest is the restoration of the gospel and the desire that God has planted within us to obey the same. We know there is joy and peace and contentment in serving our heavenly Master that the world can not give. When we look back to the past and remember when we were strangers to the cause of Christ, and how our heavenly Father protected us from harm and danger and brought us to the light of the glorious gospel, we truly are thankful and earnestly desire that we might set that

example before the world that might be worthy of imitation, so the world will be compelled to acknowledge that the gospel has made better men and women of us, and that there is a reality to it all.

My mind goes out in sympathy to some of the young elders, and I appreciate what they have had to endure in the sore trials of their experiences. I think of our Brother R. D. Weaver, who has had hard trials, but bless the name of the Lord for strength and assistance that he gave the young brother, so now he is a shining light. I pray that he may ever be faithful. May we all strive to live so that when our work is ended we may hear the welcome plaudit, "Well done," is the prayer of

Your brother,

F. F. PHETTEPLACE.

MACON, MISSOURI, December 4, 1912.

Editors Herald: I would like to know if there are any Saints in Port Arthur, Texas. If so, please mail me their addresses, as my daughter and son-in-law have recently moved there.

Yours for the upbuilding of Zion,

SISTER ELIZABETH MILLER.

209 MAIN STREET.

VALENTINE, NEBRASKA, December 3, 1912.

Editors Herald: Will say that I spend many pleasant hours reading church publications, as I am one of the isolated ones; only hear the gospel preached when I go many miles to hear it. I have Evans's book of sermons, which is surely food for the hungry. I want to send the HERALD notice of the death of my son-in-law, George Corbin.

JULIA C. SHEPARD.

KIRTLAND, OHIO, November 26, 1912.

Dear Herald: A number of my friends at Jonesport, Maine, asked that I write a letter for publication in the HERALD, when I had been here for about a year or so. Thinking it about time, I will grant their request.

I left my old home at Jonesport, Maine, the latter part of September, 1911, coming to Kirtland, where I have resided since. This is a fine country. While the winters are extremely cold, the summers are delightful. The climate is more desirable than in the East.

Kirtland is a beautiful place; it is often called "Kirtland, the beautiful," by those who have had the privilege of visiting this historical spot. In summer it is most lovely; the carefully laid off grounds and beautiful shade trees render it one of the "playgrounds of the world."

The temple, a magnificent historical structure, though erected eighty-two years ago, having passed through tests of circumstances of past years, when the Saints were so severely persecuted and afflicted, yet stands to-day in splendid repair, as the only building upon earth built by divine command, and a witness of the restoration of the gospel in its purity and fullness.

The temple is one of the many attractions that draw hundreds of sightseers here each year, from all parts of the world. There is a hallowed influence felt here, not experienced elsewhere. All true Saints of God who come feel to remain, and say it is with many regrets that they depart. This is another witness that historical Kirtland is a holy place, and that Israel's God will purge it, one day, of all that is impure and that molests or makes afraid, and the faithful shall possess it and dwell therein.

I like the country, have improved in health, and have gained much spiritual strength as well.

The reunion held here in August of this year was a great spiritual feast, not only to me, but to all who attended. I enjoyed the reunion much. I had not been so very well for

a while before the reunion, and feared I would not be able to attend, but thanks be given my heavenly Father, who gave me strength to get out to the meetings. I attended most all, and my heart was made to rejoice many times because of the Lord remembering his people and speaking unto them, admonishing them to come up higher and promising greater blessing if Israel would be faithful.

I have been terribly afflicted physically for a number of years and my body tortured with pain, which seems at times unbearable, yet the Lord has often blessed me.

The gospel is dear to me; through it I have a hope that reaches within the veil; if it were not for this hope we would sink in despair in the hour of trial and affliction. Yet our suffering is only of time, and shall, one sweet day, be abolished. Then, if faithful, our rest will be glorious in the paradise of God.

It is my desire to live my remaining days in the service of the Lord and be faithful, that I may be counted worthy of eternal life, and be permitted to enter through the gates into the city.

Your sister in Christ,

MARY E. LAMSON.

CENTRALIA, WASHINGTON, November 24, 1912.

Dear Herald: In the HERALD for November 6, 1912, on page 1071 is an article, "Who can be saved?" by a brother who sets forth the idea that only "those who obey the gospel, and no others" can be saved; or, as I understand him, only those who obey the law of a celestial kingdom will be saved. The "majority of the human race is not saved,"—will not be.

On the contrary, I believe only those "who know God's power," are "overcome," and "deny the truth," will not be saved—they only will not be saved. I gather the above from the following quotation:

"And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment; to reign with the Devil and his angels in eternity," etc.—Doctrine and Covenants 76: 4.

To me it seems evident from this that some will be saved besides those who reach the celestial glory.

Yours for the truth,

LEONARD S. RHODES.

STEWARTSVILLE, MISSOURI, November 21, 1912.

Editors Herald: I write to let the many readers of the HERALD know that I am still in the faith, and by the help of God, I will hold out faithfully to the end, by watching and praying; so when the Master comes I can meet him with joy.

I have read the HERALD for more than twenty years and can not get along without it.

Your sister in Christ,

MRS. MARY HAWKINS.

JOY, FLORIDA, November 23, 1912.

Dear Herald: I will only tell you of some of the things that have happened. We have been having some preaching here by Brother J. W. Dubose. He aroused some interest. None have obeyed as yet, but I think they will if we can have another missionary some time soon, before they forget what they have heard.

Brother Dubose worked as faithfully here as anyone could. He tried to show them the gospel. Some were interested enough to buy some copies of the Book of Mormon and other books and tracts. This is a new place and there are only ten Saints here. We are not doing much, as we are so weak in the faith. It is about twelve miles to a branch, which is too far to be of much good to us.

We ask an interest in the prayers of the Saints that we may hold out faithfully to the end and not lose what we have of the gospel, for I believe it is the true work.

LEE POWELL.

WHEELING, WEST VIRGINIA, November 26, 1912.

Editors Herald: I will write of an experience, or an answer to prayer had on July 21, 1911. My sister, who lives near Calhoun, Missouri, wrote me a letter stating they had a dreadful drouth in that part of the country. They had had scarcely any rain from April 1, 1911, till July 21, 1911. The fruit was all drying and falling from the trees; the creek was nearly dried up; crops, grass, and gardens were all drying up, and those who had feed were feeding it to their stock. She stated that she felt impressed by the Spirit to write to me, to ask me to pray to the Lord to send rain.

When I received the letter and read it, I felt the Spirit in the reading. I prayed earnestly for the Lord to send them a good rain in the near future in the State of Missouri, and throughout all the country. I wrote to my sister, telling her I knew the Lord would send the rain, but before she received the letter, the rain came and soaked the ground and filled the creek half bank full. It was on the 26th that I prayed and on the 28th the rain came. I read of hard rains throughout the country at the same time. The Ohio River was raised at that time so the boatmen could float their fleets and boats and go on with their work.

I know the Lord heard and answered prayer, and sent the rain. The sister who wrote, Mrs. N. J. Rolston, also knew the rain was sent in answer to prayer.

Experiences like this strengthen our faith and confidence in the good Father, who hears the prayers of his children when they come to him in faith believing.

L. D. ULLOM.

Extract from Letter.

Bishop Evans writes from Toronto on December 2 as follows: "The Princess Theater meetings are still packed; baptized two men Sunday, one a Roman Catholic; fifty-six baptized this year and more coming most every week till time for conference, when we close."

News from Missions

Ogden, Utah.

Upon this day set apart by the Nation for a day of thanksgiving and praise, we desire to express ourselves as being appreciative of the many blessings that have been granted us,—it is with solemnity that we look to the Author of life this day and offer the feeble tribute of thanksgiving, recognizing as we do that all we are, or ever expect to be in the way of good, is as a result of his divine grace, and that after all our comforts have been supplied, and throughout the Nation a bounteous crop has been harvested, it becomes us to offer unto him the best we have to offer—a life of thanksgiving.

Personally the Christ life is very beautiful, and as I view the past, and begin to count my many blessings, and see what God hath done for me in the last decade, I can not help but admire him the more, and while returning to him praise

and thanksgiving for all his benefits, I feel to further consecrate my life to the service of humanity, those who are less fortunate than I am, that by the assistance given them glory may be accorded him who has dealt so mercifully and bountifully with his unworthy servant.

My faith in God and in his goodness is unwavering: during the last ten years of service I have learned to trust him,—he has been to me an ever present helper in every time of need, and a strong tower in the hour of adversity; he has enabled me to bless others because he has been so wonderfully kind, in that he has not failed me, but has ever given more than I deserved.

As a result of his goodness, my life has been drawn towards him, my hope in his promises is strengthened, my knowledge and understanding of his truth are augmented day by day, and ability is gradually given me to know how to reach and deal with humanity, and draw out the best in them, and enable them to see in a measure the glory of Christ Jesus our Lord.

I would not be doing my whole duty if I did not say that apart from him there would be no life, for he is the center of my hope and my aspiration, and the possibility of becoming like unto the stainless Christ in loving service is, to say the least, an incentive to work; it creates a desire within one for the beautiful, the pure, and the true. Every time my vision is turned towards him my thoughts are directed upward, and every time his method and manner of service is employed the soul is made better; and seeing him as I do, as the All in All, the author and the finisher of our life-character, I desire to give expression to his matchless love.

And while we are revering God for his graces, a degree of thanks is due our fellow man; and I desire to here express appreciation and thanksgiving to our Willing Helpers, (Ladies' Aid), of Ogden, for their untiring effort and loving service in providing for us a temporary abiding place, wherein with wife and children we are comfortably located, the good sisters can do things, they have the grace of knowing how, for they have not only provided a place for us, but are ever ready to distribute freely the blessings of good cheer, as well as the more substantial things when needed. For example, while the "preacher" was away from home during the afternoon yesterday, in pursuit of duty, the good sisters came to call on his devoted wife and brought her everything that was needed to provide a delicious and wholesome dinner for Thanksgiving; and, best of all, it came in a time when most needed; a time when the pocketbook was empty, and the pantry scantily supplied with victuals. May he who sees the sparrow's fall, and hears the widow's cry, return unto them ten fold for their loving service, in peace, blessings, and assurance of divine acceptance.

We are optimistic, and hope to see yet a brighter day for the gospel work in the city of Ogden. To this end we will labor, and to this end will we invoke the divine light and wisdom.

504 CANYON ROAD.

Gratefully,

J. E. VANDERWOOD.

Illinois.

Inclosed is a clipping, and the paper I read at the meeting indicated by the clipping. Through the courtesy of the chairman of the Ministerial Association of Dekalb County, Illinois, J. L. Cooper and I were invited to be present and take part in the discussion of Mormonism, which was the theme arranged for the occasion. Reverend Doctor Eldridge led off with a paper on "The origin of Mormonism." It was a rehash of the meanest things that prejudiced writers had penned against the church in its early history. Reverend Doctor Horn's paper was of a similar kind. We were kindly

given precedence in the discussion by the association, doubtless on the ground that we were attacked. Reverend Doctor Stockwell, of Sycamore, Illinois, said that the illumination of Mormonism from a Latter Day Saint viewpoint had been a revelation to him. They tendered us a vote of thanks, not only for the illumination of the subject from our viewpoint, but for the kindly, Christian manner and spirit they said we had shown during the discussion. We certainly felt as deeply our appreciation of the unstinted kindness, fairness, and urbane treatment the association accorded to us.

In such assemblies there must always be little incidents that amuse as well as instruct. Reverend Doctor Eldridge suggested that, perhaps, my paper I had read had the orthodox idea of future retribution overdrawn. Reverend Ashworth said, "It is so written in your creeds." Eldridge is a Baptist and Ashworth a Universalist.

Illinois, under a weak executive, once treated the Saints very unfairly; it would seem rather paradoxical now if the preachers of our great State over here would lead the rest of the world in their kindness and toleration toward our brand of Latter Day Saintism. Our brand is all right, as seen in contradistinction to Utah Mormonism.

In gospel bonds,

F. M. COOPER.

Miscellaneous Department

Conference Minutes.

FREMONT.—District conference met in business session at Thurman, Iowa, October 26, 1912, at 10 o'clock a. m. T. A. Hougas and J. W. Wight were chosen to preside over the conference. Mamie Page was chosen chorister, with power to choose assistants. The order of meeting, appointing of speakers, and time for adjournment was left in the hands of the presiding officers. Branches reporting were: Hamburg, 64; Henderson, 84; Thurman, 204; Tabor, 64; Shenandoah, 117; Riverton, 50; Bartlett, 40; showing a net gain of twelve for the quarter. Ministerial reports were received: High Priest T. A. Hougas. Elders W. E. Haden, James Comstock, C. M. Roberts, N. L. Mortimore, Frank Becksted, M. W. Gaylord, J. C. Moore. Priests L. C. Donaldson, James Claiborn, John Huston, James Vinnerd, J. E. Claiborn, J. R. Wight, C. W. Forney. Teachers R. E. Pratt, D. M. Ettleman, Deacon S. S. Clark. The time and place for holding next conference was left in the hands of the district president. Question: Has a priest the right to act as branch president, when there is an elder in the branch? Answered by J. W. Wight: Yes; they have the right, but do not think it is wisdom to do so where there is an elder in good standing. Report of committee of investigation in Keystone Branch was presented and read: "The committee appointed to investigate conditions pertaining to the Keystone Branch report that they have conferred with the president and members of the branch and believe that the best interest of the work will be conserved by disorganizing said branch. We therefore recommend that the branch be disorganized and that the members thereof be given letters of removal to the branches nearest to them." Signed by W. E. Haden, for the committee. The president and secretary of the district were then authorized, by vote, to grant letters of removal to members of that branch. Bishop's agent, Lorena Leeka, reported: From January 1, 1912, receipts to date, \$1,372.90; expenditures, \$1,346; balance on hand, \$26.90. The recommendation for the ordination of John Huston to the office of an elder was approved and the ordination ordered provided for. The recommendation for the ordination of J. E. Claiborn to the office of an elder was discussed, and the question asked, Is an elder called of God; and if so, through what source is he called of God? Answered by J. W. Wight, by reference to Doctrine and Covenants 125: 14. By vote the ordination was deferred until next conference. The following resolution was offered; "Resolved, That we believe the best interests of the work will be furthered by holding annual reunions within our own territory, and continuing the Southwestern Iowa Reunion Association; and, whereas, the Southern Nebraska District desire to become a part of the Southwestern Iowa Reunion Association, and, whereas, said district have already

made preparations for a reunion in 1913, resolved further, That we favor dispensing with our reunion for 1913, and joining with the Saints of Nebraska City for 1913." This resolution was adopted. Preaching at 7.30 by J. W. Wight. Prayer service Sunday morning at 8.30. At this service John Huston was ordained to the office of elder by J. W. Wight and T. A. Hougas. Sunday school at 9.45, in charge of local superintendent, C. W. Forney. Preaching at 11, 2.30 and 7.30 by J. W. Wight. C. W. Forney, secretary.

Conference Notices.

Saskatchewan District will convene in conference at Edmonton, Alberta, December 28 and 29; all are welcome. All coming from north, south, or east of Saskatoon will find the cheapest way is to go by Grand Trunk. Everybody remember to get holiday rates. Rates for board and lodging at hotels. T. J. Jordan, president; Grace Beckman, secretary.

Northern California district conference will convene in Chico, Butte County, California, March 1, 1913, at 10 a. m. Delegates to the General Conference will be appointed. We hope for and expect a report from each of the fourteen branches; also a written report from each of the priesthood. Make this a specialty. On Sunday will be held the dedication of the church building at Chico, which has recently been freed from debt. Our district secretary has changed his address. For the present, address J. A. Lawn, Hollister, San Benito County, California; to whom send all reports. The conventions will meet February 28. The Chico Saints are preparing to entertain a goodly number. J. M. Terry, district president.

The Presidency.

NOTICE OF RELEASE.

To Whom it May Concern: Notice is hereby given that in accordance with his own request, Brother W. B. Richards of Bevier, Missouri, has been released from mission work for the remainder of the conference year.

PETER ANDERSON, *Minister in Charge.*

Approved by the First Presidency.

FREDERICK M. SMITH, *Secretary.*

INDEPENDENCE, MISSOURI, November 29, 1912.

NOTICE.

To the Brethren Named as Under, and All Whom It May Concern: With agreement between the ministers in charge of the fields concerned and the First Presidency, the following brethren have been permitted to transfer their services from the Rocky Mountain Mission during the current conference year, and to labor as stated: W. P. Bootman, to Southern Missouri District; T. E. Fitzwater, to Oklahoma; H. E. Winegar, to Missouri, as directed by the minister in charge.

FREDERICK M. SMITH,

Secretary First Presidency.

JOHN W. RUSHTON,

Minister in Charge.

INDEPENDENCE, MISSOURI, November 30, 1912.

Notices.

To John S. Aston, late President of Canton, Ohio, Branch: You are hereby requested not to act in your office as elder until you have conferred with and obtained the consent of the proper authorities. Please send me your address.

C. EDWARD MILLER,

President Kirtland District.

Bishop R. C. Evans desires us to call attention to the fact that he still has some copies of his book of sermons on hand. The book is well bound, splendid paper, 420 pages, fifty sermons preached by him in the year 1911. The price is \$1.50. He pays the postage. Send express or post office orders. If bank checks are sent, it costs him fifteen cents to cash them. His address is 35 Huron Street, Toronto, Ontario.

Information Wanted.

We want to find out what has become of Brother C. C. Wilson, the blind brother. The last we heard of him he was at Independence, Missouri. That was in August, of this year. If any of the readers of the HERALD who read this know anything of him, address

MRS. M. C. HANNAH.

LOS ANGELES, CALIFORNIA, Route 6, Box 66b.

CONTENTS

EDITORIAL:

Joyous News - - - - - 1185

An Experiment, and What Came of It - - - - - 1186

"Graded Supplemental Lessons" - - - - - 1188

Herald Office Subscription Agency - - - - - 1188

Notes and Comments - - - - - 1188

HYMNS AND POEMS - - - - - 1188

ORIGINAL ARTICLES:

Belief and Unbelief, by J. R. Lambert - - - - - 1189

Opportunity - - - - - 1193

The Habit of not Feeling Well, by Elmer Kaye Patterson - - - - - 1195

The United Order of Enoch House - - - - - 1195

We are Smitten Before Ai. Who Stole the Wedge, by James E. Yates - - - - - 1196

OF GENERAL INTEREST - - - - - 1197

MOTHERS' HOME COLUMN - - - - - 1199

Eleanor.

LETTER DEPARTMENT - - - - - 1200

C. H. Lake—B. F. Phetteplace—Elizabeth Miller—Julia C. Shepard—Mary E. Lamson—Leonard S. Rhodes—Mrs. Mary Hawkins—Lee Powell—L. D. Ullom—Extracts from Letters.

NEWS FROM MISSIONS - - - - - 1202

J. E. Vanderwood—F. M. Cooper.

MISCELLANEOUS DEPARTMENT - - - - - 1203

THE SAINTS' HERALD

ESTABLISHED 1860.

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When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

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

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter.

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

Die when I may, I want it said of me, by those who knew me best, that I always plucked a thistle and planted a flower when I thought a flower would grow.—Lincoln.

Two-day Meetings.

The following two-day meetings are appointed in the Far West District by the committee chosen by the late conference: Oakdale, December 14 and 15, in charge of B. J. Dice and Charles P. Faul. Kingston, December 21 and 22, in charge of B. R. Constance and Samuel H. Simmons. Edgerton Junction, December 21 and 22, in charge of W. W. Scott and H. B. Taddicken. Far West, January 4 and 5, in charge of Coleman Snider and D. E. Powell. Pleasant Grove, January 18 and 19, in charge of A. E. McCord and Charles Householder. German Stewartsville, December 28 and 29, in charge of J. L. Bear and A. A. Richardson. DeKalb, January 11 and 12, in charge of A. W. Head and T. H. Hinderks. Stewartsville, February 8 and 9, in charge of V. M. Goodrich and W. H. Hodson. Third Saint Joseph, January 18 and 19, in charge of D. E. Powell and G. W. Mauzey. Wyatt Park Mission, Saint Joseph, February 1 and 2, in charge of W. W. Scott and S. J. Hines.

The brethren who can not attend these several meetings will please see that substitute is furnished.

B. J. DICE,
CHARLES P. FAUL,
Committee.

Third Quorum of Seventy.

The time has come for us to consider our program work for the sessions at next conference. What have you to offer? Please write your suggestions and send them to me; also your permanent addresses. I would like the addresses of L. C. Moore, B. S. Lambkin, and P. T. Plumb.

R. W. FARRELL.

WINTER HILL, MASSACHUSETTS, 29 Jaques Street.

Died.

ASHCRAFT.—William Ray Ashcraft, born March 3, 1912; passed from earth life November 29, 1912. He leaves father, mother, and two brothers to mourn. Funeral sermon by J. C. Foss, at the parents' residence in Independence, Missouri.

BRAFFETT.—Elizabeth Braffett, late of North Platte, Nebraska, but for two weeks at Liberty Home, born May 15, 1855, at Farmington Utah, baptized October 21, 1886, at North Platte, Nebraska, by R. C. B. Elvin, and confirmed by the same. She came to Liberty Home November 14, and on Thanksgiving Day walked in to attend the service, and when only a block from the church, was paralyzed. She was taken to the home of R. M. Elvin, where she passed away at 1 p. m. Funeral service at Liberty Home, November 29, in charge of John Smith, sermon by Robert M. Elvin, from the text: "He giveth his beloved rest." Interment in Rose Hill Cemetery.

VICKREY.—Elder Franklin Vickrey was born at Lancaster, South Carolina, September 25, 1823; became a member of the

church in 1867; baptized at Butler Springs, Alabama, by E. W. Cato, and confirmed by E. W. Cato and W. J. Booker; ordained an elder in 1868, by T. H. Waddell; departed this life May 29, 1912, at the age of 88 years, 8 months, 4 days. He leaves six sons and three daughters. Funeral services in the Saints' church at Steadham, Alabama, by F. M. Slover, November 24, 1912. Brother Vickrey enjoyed excellent health during his long stay on earth, and was cheerful and happy, although he had to bear some persecution for the gospel's sake. We feel that his rest is sweet.

CORBIN.—George A. Corbin was born at Fruitland, Iowa, September 15, 1869; died October 27, 1912; was baptized by D. M. Rudd at Hay Springs, Nebraska, in 1896; married to Hattie Shepard January 26, 1897; funeral at the Methodist church by Methodist minister.

BAILEY.—Velma Alberta, daughter of Bert and Gertie Bailey, died October 30, 1912, at the home of her parents, near Eldorado Springs, Missouri; stricken with cerebro-spinal fever. In spite of the best of medical attention she died after an illness of four days. She was administered to several times with the blessing of relief granted for some time, but it seemed to be the Father's will that she should pass. Service was held at the home of her grandparents, Brother and Sister Budd, sermon by W. E. Reynolds, assisted by Abner Lloyd. Burial in the city cemetery, by the side of her little brother who had preceded her two years ago last June, who had reached to within two days of the same age and was stricken with the same disease. The parents and one brother mourn their double loss, and trust the Father, knowing he doeth all things well and will assist them to live so they will be worthy of meeting their loved ones in the world to come.

Secret of a Newspaper's Power.

An independent and ably edited newspaper that commands a great circulation is probably the most potent influence for good in the United States to-day.

The power for the better things in public affairs and policies, for instance, wielded by such a newspaper as *The Chicago Record-Herald* can scarcely be exaggerated, and much of that strength comes in the case of this leading Chicago daily from the fact that it is absolutely independent, fearless and fair. It is not the mouthpiece of any interest except that of the public. Here is the true secret of the power of the press. No newspaper has very much real power over men and events unless it is known to be standing steadfastly and sanely for the public good—for the welfare of the community and Nation—for public honesty and a square deal, whatever happens.

The Chicago Record-Herald champions the cause of the good, the clean, the beneficial in every matter of city, state or national moment. It is the knowledge on the part of its readers that it cares not whom it hits or what enemies it makes, so long as it is battling for the public good, which

gives to *The Record-Herald* most of the wide influence it wields. This public-spirited editorial policy also permeates its news and critical columns. The most complete and impartial reports of the doings of both great political parties to be found anywhere, year in and year out, will be found in *The Chicago Record-Herald*.

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"I believe," says an old subscriber, "that every time *The Youth's Companion* enters a home it does that home a genuine service." That describes the purpose of the publishers exactly. The paper is not filled with mischievous or idle thoughts to fill an idle hour. It provides healthy pastime, recreation that builds up. It is to the minds of eager and impressionable young people what sound athletics are to their bodies.

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Every new subscriber who sends \$2 for the fifty-two weekly issues of 1913 will receive as a gift *The Companion Window Transparency and Calendar* for 1913, the most exquisite novelty ever offered to *Companion* readers; also, all the issues of *The Companion* for the remaining weeks of 1912, free.

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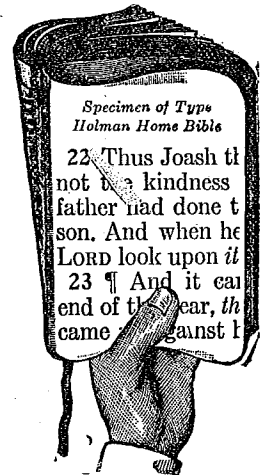
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" " " " Modern Priscilla is	17
" " " " Delineator is	23
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*Multiply by	5
Cost of club	\$2.75

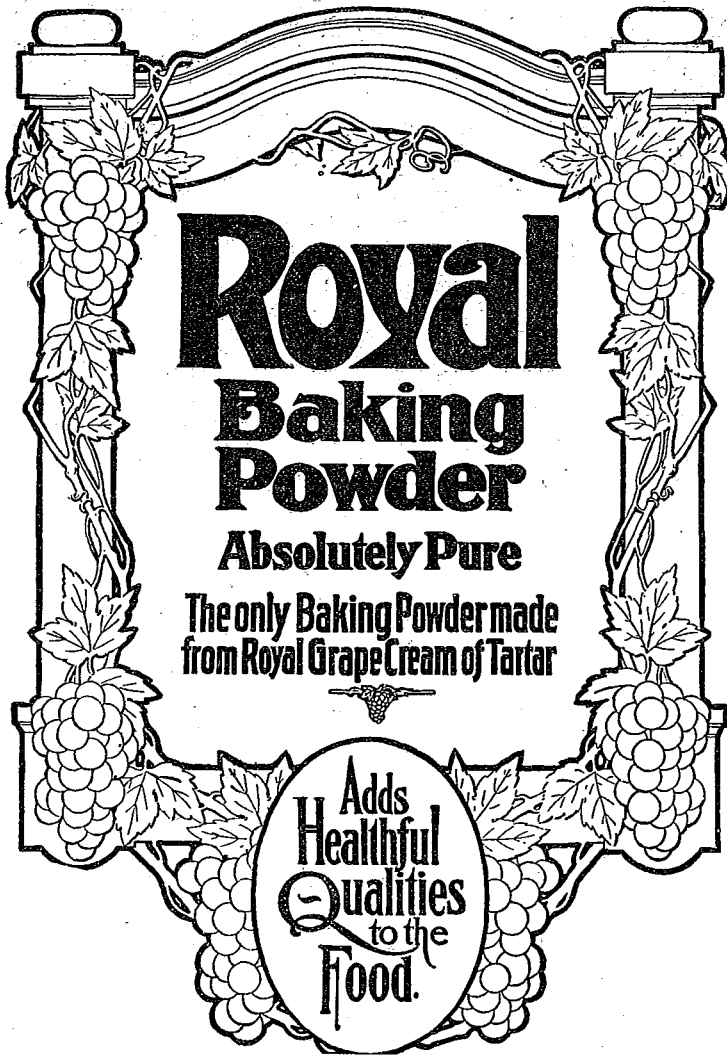
The list below are some of the many we have in our list. Don't forget that we can get you **any** magazine or paper. Subscriptions to Canada require extra postage, and in some cases different subscription prices. Write us what you want and we will tell you exactly what it will cost you.

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23 American Magazine	1.50	80 American Lumberman	4.00	80 American Naturalist	4.00
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15 Baby	1.00	16 Health Culture Magazine	1.00	20 Nature Study Review	1.00
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47 Bookman Magazine	2.50	8 Housewife50	8 Peoples' Home Journal50
35 Brick and Clay Record	2.00	34 Horseman	2.00	15 Practical Farmer	1.00
70 Country Life in America	4.00	45 Homiletic Review (new)	3.00	24 Photo Era	1.50
22 Camera	1.50	53 Homiletic Review, (renewal)	3.00	60 Popular Magazine	3.00
30 Concrete-Cement Age	1.50	18 Investments	1.00	27 Photographic Times	1.50
50 Cassier's Magazine (new)	3.00	50 International Journal of Ethics	2.50	80 Publishers' Weekly	4.00
55 Cassier's Magazine, (renewal)	3.00	95 International Studio	5.00	90 Puck	5.00
40 Chemical Engineer	2.00	100 Iron Age	5.00	100 Pedagogical Seminary	5.00
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80 Century	4.00	40 Index to Dates	2.00	20 Pearson's	1.50
17 Children's Magazine	1.00	17 Judge Quarterly	1.00	23 Physical Culture	1.50
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120 Cumulative Book Index	6.00	60 Journal of English and German Philology	3.00	40 Real Estate News	2.00
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60 Engineering Magazine (renewal)	3.00	23 McClure's	1.50	18 Teacher's College Record	1.00
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50 English Journal	2.50	60 Moody Magazine, (renewal)	3.00	30 University of Chicago Magazine	1.50
50 Edinburgh Review	4.00	90 Musical Courier	5.00	8 Violin World50
50 Education, (new)	3.00			70 Vogue	4.00
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THE SAINTS' HERALD

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

Entered as second-class matter at Lamoni post office.

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



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

VOLUME 59

LAMONI, IOWA, DECEMBER 18, 1912

NUMBER 51

Editorial

"THE STEPS OF A GOOD MAN ARE ORDERED BY THE LORD."

If this statement is susceptible of proof it will be only in the sense that the good man measures his steps by the precepts and teachings of the Lord. We can not conclude that the Lord leads the good man as a mother leads her child learning to walk, supporting it and encouraging it. If we are to judge from the walk and conversation of some men refusing to be good, we must conclude either that the Lord is careless in his leading or directing, or the good man leans so heavily upon the hand of the Lord as to cause Him some trouble in keeping balance. We conclude therefore that the saying is exemplified in its completeness where the individual is conversant with the sayings of the Lord and governs himself accordingly.

By letter we learn that Elder Levi Graybill, a long time resident of western Iowa, is dead. This called to our mind that Brother Graybill was reputed to be the oldest living member of the church known to the Reorganization. He was born somewhere about 1815, and joined the church at an early day, in the lifetime of Joseph and Hyrum Smith. He has always been a staunch defender of the faith, an upright man, and one who as far as we know, from those who surrounded him, had always tried to walk in wisdom's ways as a man. We had hoped that Brother Graybill would receive strength to lengthen his days until he should pass the century mark; but it was not to be.

The items of an obituary character will appear elsewhere in the HERALD in due time. There are still a few men living who are passing up towards the ninetieth birthday; among them Brother Charles Derry, of Woodbine, Iowa; Brother William Gibson, of San Bernardino, California; now in his ninety-sixth year; Brother Lewis Gaulter, of Lamoni, Iowa, also in his ninety-sixth year. There may be others, but we do not remember their names. The other day, while engaged in our daily occupation, there floated in upon us Brother Delaney Flanders, who

will be eighty-one in February, while we follow him on November 6, the same-year the same age. He was strong in his walk, bright in his conversation, sees and hears well, and his hair is still brown, his conversation is cheery, and we were pleased to meet him.

We learn by letter from Elder R. S. Salyards that Elder Zenos H. Gurley, jr., who was at one time a member of the church and an elder belonging to the Quorum of Twelve, has passed over to the other side, at his home at or near Canton, in the northeast corner of the State of Missouri.

It is with regret that we hear of the death of Elder Gurley. His father, Zenos H. Gurley, sr., was a Seventy in the days of Joseph and Hyrum Smith, who associated with Josiah Ells was appointed to meet in discussion at Quincy, Illinois, in the winter or spring of 1839 the celebrated Doctor Newman, at that time one of the greatest religious celebrities of the American pulpit. It is needless for us to state that the reverend doctor met defeat at the hands of these two then comparatively young men in a discussion of the issue joined in the agreement.

Elder Gurley, jr., became a member of the church in his early manhood and was ordained by call and vote to the office of elder and subsequently placed in the Quorum of Twelve by the voice of revelation. He was a man of pleasant demeanor, of poetic temperament, quite well versed in history, and an able exponent and defender of the faith as he understood it. He wrought excellently for a number of years, when for reasons which he deemed good, he with his mother, Margaret Gurley, his brother, Edwin Gurley, and family, and Elder Jason W. Briggs, withdrew from the church, which withdrawal separated him from the church, both as an active minister and as a member. His mother subsequently returned and renewed her allegiance to the faith, but neither he nor his brother, Edwin, so far as we know, ever acknowledged any desire to do so.

We understand that Elder Gurley leaves two sons and two daughters; one son named for himself, and another after Gladstone, England's grand old man, prime minister under Queen Victoria. We understand that these young men are young men of promi-

nence and are doing well in their chosen professions.

It has been urged by some that the withdrawal of these parties under the circumstances was contrary to church rule. This we do not present with any idea of palliating any wrong the church may have done, if the action was irregular, for it must be conceded by all that as men are largely the arbiters of their own hereafter, they must choose their own confession of faith and abide the consequences thereof.

From personal acquaintance we knew Brother Gurley to be a good, companionable man, an able advocate of what he thought to be the truth, and that there was always in the family from first to last an especial sense of high honor that made them courageous in defense of what they believed to be true and honest in their dealing with their fellow men. And we certainly feel willing to grant this credit to those who may have been with us and have left us under similar circumstances. Credit to whom credit is due, should be the motto of every man who holds himself to be honest in his profession of belief.

Obituary items taken from a Canton, Missouri, paper were published in our General Interest columns last week.

CHANGE OF SENTIMENT.

We lay before the readers of the HERALD a clipping from the *Kansas City Journal*, for Wednesday, November 6, 1912. We do this as it will call to the mind of the Saints, particularly the eldership, the prophetic statement concerning the rising of Missouri from the condition of semibarbarism in which it seemed plunged by reason of persecution of a large number of its inhabitants and their being deprived of the liberty which they were entitled to. We are much pleased to note this evidence of the improved condition of public opinion in Clay County, and also to emphasize what is said in this splendid notice appearing in the *Journal*, the falling away of prejudice and the coming to the front of the bright realization that the Flag represents a united country over which a division may have passed, but the scars of the conflict are disappearing by the passage of time and the idea spread by the citizens that should ever prevail among the inhabitants of a common country.

WAR AND LIBERTY.

The tenacity with which sentiment clings to the past is aptly illustrated in the astounding statement that for the first time since the Civil War the Stars and Stripes floated over the Clay County courthouse at Liberty this week. The last United States Flag to fly over the edifice, it is stated, was that placed there by the Union troops in the war, when the Confederate flag was taken down. The other day, under the auspices of the United Confederate Veterans the national banner was "raised" with elaborate ceremonies, and so far as Clay County and Liberty are concerned the war may be regarded as an officially closed incident.

Fifty years after the great civil struggle may seem to

most people a rather late date for the Flag of a supposedly united country to fly from the flagstaff of a county courthouse. The delay in this official acceptance of the verdict of the contest is not, of course, to be construed as any evidence of a refusal to accept heretofore the result of the Civil War. It does not mean that the good people of Clay County and of Liberty are so violently devoted to the cause of the long dead Confederacy as to be unable to endure the spectacle of the American Flag flying from their courthouse. It does not mean that they have considered themselves all these years beyond the pale of American citizenship, or that they would have failed in any of the duties of unity and patriotism if subjected to the test. It does not mean that the Flag that has been so tardily raised above the heads of the community has not been regarded in good faith and loyalty as the standard of a Nation no longer divided.

But all the same and nevertheless and notwithstanding, it is gratifying to know that the technicalities have been satisfactorily settled, all lingering objections to the Flag finally removed and the starry banner, raised by once hostile hands, to float henceforth and for ever over the citadel of the citizenship and justice of Clay County and Liberty. There may even be found some old-fashioned enough to believe that such action should have been taken much earlier. But let everybody in the neighborhood sing "The Star Spangled Banner" and "My Country, 'Tis of Thee"—including the people of a community that bears such splendid names as "Liberty" and that great American and patriot, Henry Clay.

SAINTS' HERALD ANNOUNCEMENT FOR 1913.

"When larger, better 'Heralds' we are reading."

DUTIES OF OFFICERS.

One of the special features of the SAINTS' HERALD for 1913 will be a thorough discussion of the important subject, "Duties of Officers."

Paul says: "Ye are the body of Christ, and members in particular." When all the members of the body are healthy, efficient, and in place, the body can perform its work. If certain members are diseased, inefficient, or out of their place, the result is painful and disastrous. Therefore God has said that every man should learn his own place and keep it; learn his own duty and do it.

The editorial department will lead out on this subject with four editorials by Elbert A. Smith: 1. "The duties of the presiding elder." 2. "The duties of the priest." 3. "The duties of the teacher." 4. "The duties of the deacon."

In order that these subjects may be viewed from various angles, and wisdom be gleaned from the experience of the experienced, these will be followed by original articles as follows:

"The duty of the priest," John Smith, president Lamoni Stake.

"Practical work in the priest's office," by R. T. Cooper, Los Angeles, and George Wixom, of San Bernardino, California.

"The duty of the teacher," by George E. Harrington, president of the Independence Stake.

"Suggestions to teachers," by Charles Fry, author

of the very able series of 1912, on "Dealing with the erring."

"The duty of the deacon," reprinted from the editorial by President Joseph Smith, 1871.

"Suggestions to deacons," by Herbert L. Barto and Charles F. Church, both of the Lamoni congregation, and of long experience in the work of the deacon.

THE PASTOR AND HIS FLOCK.

A symposium on "the branch president," will deal with the relationship of the presiding elder to his people, as a pastor, and his relationship to the other branch officers under his presidency. To this we have invited the following brethren to contribute:

Fred Adam, of Los Angeles; Russell Archibald, of Saint Louis; Myron H. Bond, of Independence; Vinton M. Goodrich, of Saint Joseph; George E. Harrington, of Independence, Missouri; George P. Lambert, of Rock Creek, Illinois; George S. Lincoln, of San Francisco; W. A. McDowell, of Bristol, Illinois; R. S. Salyards, of Lamoni; Walter W. Smith, of Philadelphia; and John M. Terry, of Oakland.

These, with possibly one or two exceptions, are high priests, and all are experienced and successful ministers. Their actual experience as pastors fits them to deal with this important subject.

GENERAL OFFICERS.

These articles will be followed by articles on the duties of General Officers:

"The apostle," by Apostle Gomer T. Griffiths.

"The seventy," by James McKiernan, of the Seven Presidents of Seventy.

"The high priest," by J. A. Tanner, president of High Priests' Quorum.

"The bishop," by Bishop Joseph Roberts and Bishop Richard Bullard.

"The patriarch," by Patriarch Joseph R. Lambert.

METHODS AND TACTICS.

The old Jerusalem gospel never changes. But methods of presenting it must vary to an extent from generation to generation, as well as in different localities. Different men and different situations must be approached differently. Each age has its peculiar spirit. Paul recognized the value of "tactics," and always approached a situation at the right angle, and mastered it. He was all things to all men that he might win some to Christ.

There is always a right way and a wrong way to do a thing. Paul, master missionary, recognized the value of "good methods," and exhorted the ministry to become workmen that need not be ashamed.

In our series on "Methods and Tactics," for the year 1913, we have assigned the following topics to competent writers:

"The summer vacation bible school as an aid in making converts."

"How can the church, through branch and district officers, keep in touch with Religio and Sunday school work?"

"Advertising as carried on in Canada."

"The value of tent work."

"To what extent may notes be used in preaching?"

"Debates: Are they profitable? When should we encourage them? What form of proposition should be drafted? Who are qualified to debate? General suggestions."

"Reports; necessity of reporting to those in charge; suggestions."

"New openings: Their value. In making them should we present the Book of Mormon at the start? Should we deny polygamy before we are accused of it? Are we pushing the work of making new openings as we should? General suggestions."

"Tracting; value, methods, etc."

"Securing publicity for our work."

"Getting into the newspapers."

"How to conduct a prayer meeting."

"How to conduct a business meeting."

"Utilizing anniversaries and special days in branch and district work."

"The 'Rota Plan' as undertaken in Great Britain."

"How can we reach the people?"

"Plan of distributing speakers for Sunday in the Independence Stake."

"Revivals; are they profitable? Methods, etc."

THE WORK OF JOSEPH SMITH.

While undue importance must not be attached to Joseph Smith, as a man, yet his work and life were closely connected with the rise of the church in these last days and the restoration of the gospel. God chose him to be the chief instrument in that work. For that choice we make no apology.

We have solicited articles to form a series or a Magazine Number on the subject of the work of Joseph Smith the Martyr, as follows:

"Joseph Smith; his character," by W. J. Haworth.

"Joseph Smith; his prophecies," by F. M. Cooper.

"Joseph Smith; his influence on modern religious thought," by Mark H. Siegfried.

"Joseph Smith; his reaffirmation of the eternal verities," by Charles Crumley.

"Character sketches of Joseph Smith," by various authors and students of phrenology and character.

"Joseph Smith; his attitude toward property and its distribution and uses," by Joseph Roberts.

This series will be introduced by an editorial from the pen of Elbert A. Smith, on "The first visions of Joseph Smith, and the great big ideas that grew out of them and took shape in his church work."

MAGAZINE NUMBERS.

The Magazine Numbers of the HERALD add variety and interest to the volume for the year. These are richly illustrated and printed on good paper, and are well filled with excellent articles.

The latest of these, devoted to "Our Church Courts" was of such educational value that many of our readers considered it alone worth the subscription price for the year.

Two or more of these Magazine Numbers are issued each year. The next one will probably be devoted to "Joseph's land," with a leading editorial on "America in prophecy."

REGULAR FEATURES.

The regular features of the SAINTS' HERALD must not be forgotten. It is the official organ of the church, founded in 1860. It contains spiritual editorials devoted to live topics; no dry as dust dissertations that weary the flesh and make people tired of religion.

Each number contains letters from Saints the world over. There are also original articles of great merit. And the "News from Missions" department brings you in touch with the work in various parts of the world—Canada, Australia, England, Germany, the South Sea Islands, the United States, all are represented here.

"SAINTS' HERALD" A FAIR AND FEARLESS ORGAN.

The editors of the HERALD endeavor to be just and fearless in their treatment of men and principles. They have been criticized for admitting articles on both sides of certain questions. But they hold that an intelligent opinion can not be reached when only one side has been heard. Saints should be intelligent. The editors are confident that the exact truth will harm no one.

Yet they realize, too, that some topics are not profitable or proper subjects for discussion in a religious publication. And though disposed to allow a great deal of latitude they endeavor to draw the inevitable line where it should justly fall. And they have stood for affirmative argument and have excluded controversy and personality.

ECONOMIC AND SOCIAL QUESTIONS.

THE SAINTS' HERALD does not confine itself to the discussion of theological questions. Religion can not be intelligently discussed to-day apart from social and economic questions. Religion must be interpreted in man's relation to his fellow man, as well to his God.

Consequently the editors endeavor to take a survey of social and economic tendencies and conditions; and to promote social and economic and industrial justice and equality in Zion, along gospel lines;

for the editors have the utmost confidence that in the gospel is found the solution of present day problems. The practical application of the teachings of Jesus to present human needs is that for which the HERALD stands.

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THE SAINTS' HERALD is published by the Reorganized Church of Jesus Christ of Latter Day Saints. It stands for the restored gospel in all its power, both spiritual and temporal, and for the integrity of the home and the purity of personal character.

Send all orders to Herald Publishing House, Lamoni, Iowa.

AUTUMN LEAVES ANNOUNCEMENT FOR 1913.

Autumn Leaves will still continue to furnish its readers with "Latter Day Saint literature at its best." *Autumn Leaves* is published for the young people, but interests all classes of church members. A special feature of the coming year will be

TRAVEL SKETCHES.

Who does not delight to read well-illustrated stories of travel? Come with us for the year. In spirit you can travel with Latter Day Saints in all lands. Here are a few of the "travel sketch" articles already in sight, most of them now in the editor's desk:

"A pleasant outing in Australia," by Elder E. F. Robertson, illustrated with original photos of Australian scenery.

"The log of the pikers," by the Judge. Being "the only true and authentic history of a three weeks' canoe trip." The story of an outing on the beautiful and historic Delaware River. Illustrated with beautiful views from this famous river.

"Reminiscences of Egypt," by Sister F. G. Pitt, with illustrations of the pyramids and the Sphinx.

"The stop at Makatea," by Elder J. W. Gilbert. A story of the South Sea Islands.

"A camping trip in the mountains of southern California," by Elbert A. Smith. Illustrated with original pencil drawings.

"Scenes in London, England," by Bishop Roderick May. Illustrated with views from the great English capital.

"In the Philippines," by George Briggs, instructor in the Philippines.

"A visit to Park Bluff and Nauvoo," by Elbert A. Smith. Illustrated with original photographs.

"A tour of Europe," by Sister Belle Robinson James. With illustrations of interesting European scenes.

STRAIGHT TALKS TO THE AVERAGE YOUNG MAN.

The average young man has in him a finer nature that responds to every appeal of the good and noble and pure. He may conceal this better nature,—even deny it,—but it is there.

The first page of every number of *Autumn Leaves* during 1913 will bear a "Straight talk to the average young man," by the editor of *Autumn Leaves*, Elbert A. Smith.

Here are some of the topics: "The square peg in the round hole"; "Difficulties in the way of faith"; "The folly of pig-headedness"; "Building the home"; "Answering the Devil's advertisements"; "The two John Barclays"; "Three keys to power"; "Getting an education"; "Those finer emotions."

These are not long, dry sermons. They are pointed, one-page appeals to the better nature of men, young men,—and older ones, too, if they will read them.

FROM THE APOSTLES.

In days of old the apostles addressed themselves to the young people of the church. Paul gave timely and loving counsel to his younger brother Timothy. Peter admonished "those who are younger."

The apostles of to-day have no less keen an interest in the welfare of the young—those who tomorrow must solve the problems of Zion. During the year 1913 each number of *Autumn Leaves* will contain a direct appeal to the young from some member of the Quorum of Twelve Apostles. Those contributing are: William H. Kelley, John W. Wight, Gomer T. Griffiths, J. F. Curtis, Peter Anderson, C. A. Butterworth, U. W. Greene, R. C. Russell, F. M. Sheehy, John W. Rushton, Frederick A. Smith, I. N. White.

GETTING A START IN LIFE.

If you were a young man, member of the church, just starting out in life, with a capital of good health and fifty or one hundred dollars in cash, where would you go and what would you do to get a start? What habits would you cultivate? How would you conduct yourself?

These questions will be answered in *Autumn Leaves* for the benefit of our young men, by Bishop Ellis Short, Elder W. R. Pickering, Judge A. B. Kirkendall, and Elder G. J. Waller. All experienced business men.

SPECIAL ARTICLES.

Here are a few of the special articles listed for the year:

"Government," in three articles, "Monarchy," "Democracy," "Theocracy," by Elder S. A. Burgess. Brother Burgess is well known to the church as an all-around student, and writer of ability.

"The religion of the American Indian," by Elder H. A. Stebbins, author of Book of Mormon Lectures. This will be illustrated with photos of Indians at worship, secured from the Bureau of Ethnology, Smithsonian Institute.

"Among the Indians of New Mexico," by R. B. Brown, employed by the Department of the Interior, United States Indian Service.

"Patriotism of the Smith family and their progenitors," by Herbert S. Salisbury, former president of Graceland College, and grandson of Catherine Salisbury, sister of Joseph Smith the Martyr. This author has been to great trouble and research to trace the Smith and Salisbury families during those early days of American history.

"They that overcome." Short stories of obstacles overcome. Written by Professor R. V. Hopkins, of Graceland College.

"Education," by Professor J. A. Gunsolley, president of Graceland College.

"The fool." From an address before The Cumnock School of Expression, Los Angeles, by Elder R. T. Cooper. A rational examination of the text, "The fool hath said in his heart, There is no God."

FROM THE OLD FAMILY ALBUM.

It is proposed to run in each issue for the year some one old picture of especial interest because of its connection with church history. These pictures alone will be worth the price of the magazine.

The first of these to appear will be, "The birth-place of President Joseph Smith," Kirtland, Ohio.

THE USUAL FEATURES.

Besides the special articles named, there will be the usual features that have made *Autumn Leaves* so popular. There will be interesting stories, biographies, autobiographies, poems, articles, essays, editorials, and a great variety of illustrations.

The great range of topics treated upon in *Autumn Leaves* gives the magazine spice and variety. We are not confined to one line of subjects.

THE DEPARTMENTS.

Zion's Religio-Literary Society is represented in the Arena Department, edited by Elbert A. Smith and Estella Wight. All Religio workers should be subscribers to *Autumn Leaves* and at work in its interests.

The Woman's Auxiliary for Social Service is represented in a regular department edited by Sister Callie B. Stebbins. This department is of interest to social workers and home builders.

Autumn Leaves is published monthly for the youth of the Reorganized Church of Jesus Christ of Latter Day Saints. The subscription price is only one dollar per year. Send all orders to the Herald Publishing House, Lamoni, Iowa.

Original Articles

THE WHOLE LAW OF MOSES ABOLISHED.

SABBATARIAN THEORIES REVIEWED.

Query.—When Paul likens the two covenants to the two women of Abraham, and the bondwoman as the covenant from Sinai, (the ten commandments being that covenant,) and the judgments and statutes as necessary appendages, he commands to cast out the bondwoman and her son. Did he really mean only the appendages?

Generally speaking, there are two schools of thought respecting the law to be "abolished and nailed to the cross." One thinking that it was what they wrongly call, "The ceremonial law," and the others, that it meant the whole law, and especially the decalogue. We propose to show that it was the ten commandments; and the judgments and statutes of necessity, because they were dependent upon the ten.

It does not follow, however, that a second contract, or covenant, may not contain more or less of the first. Everyone should know that any one specification of a contract, broken, annuls the others.

Two covenants are referred to in the Bible; one, the covenant made to the children of Israel, the other, the new and everlasting covenant. "Everlasting," from the fact that it was, at least, in force, both before and after the other. It is sometimes called "the everlasting gospel," for the same reason. Some of its specifications, in a modified form, were incorporated in the other. Especially that part which regulated the carnal nature of man. The Mosaic Law was called a carnal law, not from the fact that it was itself carnal, for God never gave a carnal law, but because it regulated carnal affairs.

THE CARNAL LAW.

That we may understand, the Lord himself calls it, "The law of carnal commandments which the Lord caused to continue with the house of Aaron, among the children of Israel till John."—Doctrine and Covenants 83:4.

In the Inspired Translation, or rather the "inspired correction," we are informed:

"The law was after a carnal commandment, to the administration of death: but the gospel was after the power of an endless life, through Jesus Christ the only begotten Son, who is in the bosom of the Father."—John 1:17, 18.

Here is a very clear distinction between the law and the gospel. One, the law of death; the other, the law of life.

The law given through Moses is recognized as one law. There are no "moral" and "ceremonial" divisions in it. In Exodus 34:1, 2, Inspired Translation, the Lord calls the writing on the two second

tables, "the law." In the second verse he says: "It shall be after the law of a carnal commandment." We are therefore justified in supposing the ten commandments to be the law, and they what was referred to generally by New Testament writers as, "the law," or "the law of Moses."

Evidently this is the law of dead works that Paul desired the Jews to repent of, when he wrote: "Not laying again the foundation of repentance from dead works."—Hebrews 6:1; also Romans 7:5, and Hebrews 9:14.

NO DIVISION IN THE LAW.

The custom of Sabbatarians when dividing the law of Moses into the "moral" and "ceremonial" laws, is clearly without warrant in the Holy Scriptures. Never at any time was it referred to by any bible writer in those terms. Not one ecclesiastical historian, either ancient or modern, makes such division. It is only thus separated now by those who wish to perpetuate the fourth commandment or some other part of the decalogue. There was a division of the Old Testament referred to by the Savior and others as "the law and the prophets." But that very expression seals the unity of the law. Even the Pharisees made no such division. (See Luke 16:16.)

If one person can divide the law into two parts, another can divide it into four, another into ten, or even a hundred; rejecting that part which does not appeal to them as now binding. In the opinion of most of the elders, no one has any such right. The agreement of the elders on this or any other matter, is, of course, not sufficient of itself, to establish the truth of any matter, but the inspiration of the whole eldership is more safe than that part of the church not authorized to decide upon points of doctrine.

Our position in the religious world makes us careful to examine the first premise. Conclusions, however sound, reached from a false premise, fall with it as a matter of fact. The false premise in this case is the unauthorized division of the law of Moses.

NEITHER COVENANT DIVIDED.

One has just as much right to divide the new covenant as the old. One is reminded of the "sectarian" effort to separate the baptism of John and of Jesus, so that John's, requiring much water, would not necessarily be Christian baptism. Witness their effort to separate the promise of salvation, mentioned in the last of Mark, from the signs that were to follow the believer; so that the promise of salvation might be expected, but not the promise of the signs; That bishops and pastors are to be retained as officers in the church, but prophets and apostles excluded; that knowledge, wisdom, and faith are to be realized as gifts of the Holy Spirit, but healings, prophecies, and tongues are not.

The inconsistency is the more apparent with those who would separate the law, for the purpose of perpetuating the decalogue, and then reject a tenth part of it, the seventh day sabbath.

THE ARK OF THE COVENANT.

That the ten commandments were the principal thing annulled by the gospel of Christ, is plainly taught in the Scriptures under various parables and allegories, as well as plainly stated in exact terms.

Many texts refer to the ark of the *covenant*, because the covenant was placed in it. What was that covenant? Let the Bible answer.

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone."—Deuteronomy 4: 13; Exodus 34: 28.

It is important to remember this, so that when we quote from later writers we will understand, when they speak of the first covenant, they mean the ten commandments.

The judgments, (Exodus 21: 1,) and the statutes, (2 Kings 17: 15,) were not the covenant proper.

Whatever conclusion may be arrived at, as to the difference between the first and second tables of stone; the second was placed in the ark, and constitutes the first covenant. (See also Deuteronomy 10: 2, Inspired Translation. That was the covenant that was "faulty," and the one that was to "vanish away,"—so completely, that it was not to be "remembered or come into mind.")

And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it; neither shall that be done any more.—Jeremiah 3: 16.

Those who try to prevent this prophecy being fulfilled, are simply working against God.

For if the first covenant had been faultless, then should no place have been sought for the second.—Hebrews 8: 7.

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.—Hebrews 8: 13.

The ten commandments therefore were that old covenant that was to vanish away, but Christ was the mediator of the new and everlasting covenant, which is now revealed for the last time.

And to Jesus the mediator of the new covenant.—Hebrews 13: 20.

Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant.—Hebrews 13: 20, Inspired Translation.

Those who argue for the perfection of the first tables given to Moses, will hardly think that Paul had reference to them as the faulty and decaying covenant. The decalogue as it appeared on the last tables of stone was the law to vanish away, and as per consequence, the appendages also.

SPIRITUAL POLYGYNY.

Paul likens the ten commandment covenant, and the gospel of Jesus Christ, unto the two women of Abraham; and commanded to cast out the bondwoman and her son.

But when the fullness of the time was come, God sent forth his Son . . . to redeem them that were under the law, that we might receive the adoption of sons. . . . For it is written, that Abraham had two sons; the one by a bondmaid, the other by a freewoman . . . for these are the two covenants. . . . What saith the scripture? Cast out the bondwoman and her son.—Galatians 4: 4, 5, 22, 24, 30.

Having shown absolutely, that the decalogue was the first covenant, and the judgments and statutes only appendages, what therefore is the thing to be cast out? Will our opponent say the appendages will suffice? Do they think to remove the appendix only? Those that pursue such a course, are really living with both the old woman and the new. Veritable spiritual polygyny.

THE TWO SONS.

Having noticed the two covenants and the two women, we proceed to notice next, the allegory of the two sons.

Now we, brethren, as Isaac was, are the children of promise. . . . Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.—Galatians 4: 28, 30, 31.

Will we cast out this heir of bondage, or will we only perform an operation for appendicitis?

THE TWO PLANETS.

When John the Revelator saw, in vision, the church with the moon under her feet, and clothed with the sun (Revelation 12: 1), it is generally understood that the light of the two planets represents the two laws, and that of Moses under her feet. We have shown the decalogue to be that law. When compared with the gospel it is as the light of the moon when compared with the sun. The law was only a borrowed light, as the light of the moon is understood to be only reflected from the sun. What light there was in it was borrowed from the everlasting covenant, which was always to be in the world, but not always on the Eastern Continent; and perhaps not on the western; and sometimes in word only; void of power and authority. Moses' law was not the true light.

THE TWO TESTAMENTS.

Paul, writing to the Hebrew saints, says of Christ:

Who also made us able ministers of the new testament: not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones was glorious. . . . How shall not the ministration of the spirit be rather glorious?—2 Corinthians 3: 6-8.

There is no escaping the conclusion that the law "written and engraven in stones," i. e., the ten commandments, was the letter that killeth. Of it Paul says further: "For if that which is done away was glorious, much more that which remaineth is glorious."—Verse 11.

This letter, then, was the glory that was done away, and not the so-called ceremonial law. An operation for appendicitis will not do.

THE TWO MEDIATORS.

"Death," is written of the law of Moses, in nearly every place where it is mentioned in the New Testament; while "life," is always spoken of in connection with the gospel.

Moses, who was ordained by the hand of angels to be a mediator of this first covenant, (the law). Now this mediator was not a mediator of the new covenant, who is Christ. . . . Now Christ is the mediator of life.—Galatians 3: 19, 20, I. T.

This establishes the fact that the law was the first covenant, and the gospel was the new covenant, and the one of life. Simply to perform an operation on the old law, and remove the appendages, will not save it. It must go. It was a covenant of death. Christ is our mediator and not Moses.

THE TWO TABERNACLES.

In the ninth chapter of Hebrews Paul writes:

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. . . . How much more shall the blood of Christ, . . . purge your conscience from dead works.—Hebrews 9: 11, 14.

The ark of the covenant, which contained the ten commandments, was in the holy of holies in the tabernacle, but Christ entered a more holy tabernacle. The old was not holy enough, even when surrounded with all the splendor of the temple. In doing so he purged their conscience from the dead works of the law. The holy of holies in the temple was rejected, so far as it pertained to an earthly house, which he passed by, and entered "into heaven itself, there to appear for us."—Hebrews 9: 24.

We have an altar whereof they have no right to eat which serve the tabernacle.—Hebrews 13: 10.

THE TWO SANCTUARIES.

The first covenant had also ordinances of divine service, and a worldly sanctuary.—Hebrews 9: 1.

By comparison we conclude there was a sanctuary which was not a worldly sanctuary—in the world but not of the world, (for the sacrifice was slain without the gate). On this, the great sacrifice was offered once for all. If the old covenant was in force and the ten commandments the law of life, why was not Jesus offered in the temple, seeing the temple was the house of the Lord and Zacharias an accept-

able priest? Simply because that old covenant had been annulled, together with its sacrifices.

THE TWO SACRIFICES.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?—Hebrews 9: 13, 14.

The sacrifice administered according to the law of Moses could only purify the flesh, according to the above text, but the sacrifice that Christ offered, and based on "better promises," could purify the "conscience."

THE TWO ESPOUSALS.

Wherefore, my brethren, ye are also become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.—Hebrews 7: 4.

We have shown so often that the "law" means the ten commandments, and more especially when used by Saint Paul, that it is unnecessary to show that the law of Moses was that by which God was married unto them, but that law was annulled by Christ and we are his, espoused through obedience to the gospel.

THE TWO HOLIES.

The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. . . . For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.—Hebrews 9: 8, 24.

The holy of holies in the earthly tabernacle was made especially for this covenant, the ten commandments; yet Christ disregarded that covenant, and established a new one under which all true followers of Christ draw nigh unto God. In what condition, then, do we place ourselves when we try to perpetuate that old covenant?

Simply to disregard the judgments and statutes is not sufficient, we are dead to the whole law and not to the appendages only. We must cast out the bondwoman and not the appendages only.

THE TWO MINISTRATIONS.

But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance: which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. . . . For if that which was done away was glorious, much more that which remaineth is glorious.—2 Corinthians 4: 7-11.

The ministration written on stones, the decalogue, could only bring a lesser glory. Why should we try to perpetuate it?

There is no hint in this text of a "ceremonial law,"

but a plain reference to the one written on stones, and yet Paul says it was done away. Will we believe him?

THE OLD MAN AND THE NEW.

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross.—Ephesians 2: 15, 16.

If this mention of the law be interpreted in harmony with the rest that Paul has written on this subject, we discover that it was that old law which was abolished, and not merely the appendages to it. Observe, it does not say the law of ordinances.

The ten commandments constituted the law, but sometimes when the judgments and statutes as appendages to it were mentioned in connection with it, either stated or understood, they were called the law. But when the ten are not thus mentioned, the appendages are scarcely if ever called the law. Both were abolished, and this the church has taught for years. After thirty-one years of experience in the church, I never heard any other thought presented except in one of our auxiliaries. We are of the opinion that the parent body is the safest to follow.

THE TWO REST DAYS.

Not being under the old covenant, we are not required to keep the old Sabbath. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

God finished his work on the seventh day; Christ finished his on the first.

"Let us labor therefore to enter into that rest, lest any man fail after the same example of unbelief."—Hebrews 4: 11.

The seventh verse shows that he limited a certain day, and Paul says he was speaking of the seventh day. It belonged to a limited covenant and the limited Sabbath went with it. "But now we are delivered from the law, that being dead wherein we were held."—Romans 7: 6. He does not say we are only dead to the judgments and statutes, but to the law itself. Some may argue that Paul here meant the "ceremonial law." We answer: He did not mean that, for he did not say it. If there are two parts of a law, a greater and a lesser, as some think, it is safest to make a reference apply to the main part, rather than the lesser, when neither part is especially pointed out. However, as we have seen, no such division is made anywhere else, and we can not admit it here.

We think the whole woman was dead, and an operation for appendicitis (the ceremonial law) can not revive her.

THE LAW OF DEATH AND THE PERFECT LAW OF LIBERTY.

Under this heading we propose to notice the many expressions referring to these two laws and prove that the "law of death" means the ten commandments, and the other, the gospel of Jesus Christ.

(a) The law and the gospel:

A very clear distinction is made between these two laws in Saint James 2: 10-12. Incidentally he shows that the ten commandments is the law, and by implication, that they were the law of bondage:

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty.

By implication, the law that contained the two precepts on adultery and murder is not a law of liberty. Why, then, should it be perpetuated? James here refers to the so-called moral law, and not to the so-called ceremonial law. If they transgressed one point they were guilty of all under the law of Moses, but not so under the law of liberty.

(b) Law of the flesh and that of the Spirit:

It is very proper that Paul should refer to the carnal law as a law pertaining to the flesh, and the gospel as the law pertaining to the Spirit.

There is therefore now no condemnation to them which are in Christ Jesus, who speak not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—Romans 8: 1, 2.

In harmony with all we have quoted before, and a careful study of the first five chapters of Romans, we conclude, that Paul here referred to the ten commandment law as the one of "sin and death." He nowhere hints at a ceremonial law.

(c) Law and grace:

According to Holman's Comprehensive Concordance, the word *grace*, does not appear in the writings of Moses. His law, therefore, could hardly be called a "law of grace." But the first comparison John makes between Moses and Christ, he says: "The law was given by Moses, but grace and truth came through Jesus Christ."—Saint John 1: 17. Of this matter Paul says: "Ye are not under the law, but under grace."—Romans 6: 14. Reading on to the seventh verse of the next chapter, in fact, all through the Roman letter, we find Paul was speaking of the ten commandments as the law that we are not under. Why, then, teach that we are under that law? Are we not working against God by such a course?

Paul does not say that we are not under some of the principles contained in that law, for the gospel contained all the good there was in the law, and a very great deal more.

(d) Law and hope:

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith.—Galatians 5: 4, 5.

Paul seemed to think that one had fallen from grace if he thought to be justified by the law. Some may think the law here referred to the law of circumcision, but by a careful reading it will be seen that the whole law, with its judgments and statutes, is referred to, and circumcision as one of the latter. The law of the flesh, i. e., Moses' law, versus the law of Christ, was a favorite theme with Paul, and in this chapter he proceeds to show the superiority of the fruits of Christ's law.

(e) Law of faith and the law of works:

In the Galatian letter Paul refers to the law of Moses as the "law of works," and the gospel, as "the law of faith." In this sense he uses 2 Thessalonians 1: 11; Romans 3: 27, 28, and Ephesians 2: 9. He inquires: "This only would I learn of you, Receive ye the Spirit by the works of the law or the hearing of faith?"—Galatians 3: 2. (See also verse 5.) The nineteenth verse of this chapter shows that Paul had in mind the decalogue when he says: "The works of the law." He did not have reference to a ceremonial law. "Wherefore then, the law was added because of transgressions, till the seed should come to whom the promise was made in the law given to Moses, who was ordained by the hand of angels to be a mediator of this first covenant, (the law)."—Verse 19. That settles that point beyond contradiction. The covenant was the ten commandments. The decalogue was the added law. Added because the gospel had been transgressed. (See Deuteronomy 4: 13; Hebrews 4: 2.) We are not under the old law of works,—the ten commandments, but under the law of faith,—the gospel of Jesus Christ.

(f) The law of life and the law of death:

"For the law of the Spirit of life hath made me free from the law of sin and death."—Romans 8: 2. What is this law of sin and death? Is it the "moral" or the "ceremonial" law?

The law of "an endless life" was revealed through Christ. (John 1: 17,) and that one, not revealed through him, was doubtless the other. In verse thirteen of this same eighth of Romans, Paul shows that he has reference to the deeds of the body that was regulated by the carnal law. (See Doctrine and Covenants 83: 4.)

The carnal law is shown to be the ten commandments. The gospel calls us to obey a higher and better code.

(g) The added law:

We have already answered our opponents, in part, on this point, but in order to make it more plain and positive, we will now show that it was not the so-called ceremonial, which was added to the

"moral," but it was the first covenant itself, which was added as a religious code, because the children of Israel would not observe the higher law of the gospel. Speaking of the children of Israel as they were coming up out of Egypt Paul says:

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.—Hebrews 4: 2.

This proves that they had the gospel at the first, but had no faith in it; then God "added," because of transgression . . . the first covenant (the law) Galatians 3: 19, Inspired Translation. The word *till* in this text proves that the first covenant, the ten commandment covenant, is absolutely not now binding. But instead we now have the "new and yet everlasting covenant," as our rule of faith. (Luke 16: 16, Inspired Translation.)

(h) The law of Moses was not enforced by the apostles:

Certain men that went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law, to whom we gave no such commandment.—Acts 15: 24.

In this verse there is a distinction made between the law and circumcision. The same distinction is made in the fifth verse, and again in Galatians 3: 16-19. The "apostles and elders," of the primitive church did not therefore enforce either the law of circumcision (known long before Moses) or the law of Moses given four hundred and thirty years afterward.

(i) The weak law:

For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did: by the which we draw nigh unto God.—Hebrews 7: 18, 19.

What was this weak law? Was it the law of tithing mentioned so often in this chapter? Do Latter Day Saints believe tithing is the weak law that makes nothing perfect? Certainly not. Then what was the weak law? Was it circumcision, or any of the appendages of the real law? We think not.

The sixteenth verse makes the matter plain: "Who is made, not after the law of a carnal commandment, but after the power of an endless life." We have seen that the second tables of stone given to Moses, was "the law after a carnal commandment." (Saint John 1: 18.) That was the law that Paul called the weak law. It was not weakened by the appendicitis. An operation for that affliction could not save her. She was bound to die. Her course was run.

(j) The imperfect law:

For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God.—Hebrews 7: 19.

If the law made nothing perfect, it is not that law by which we "go on unto perfection." Paul says the

latter was the doctrine of Christ, which is but another term for the gospel of Christ. (Hebrews 6: 1.)

(k) The faulty law:

For if the first covenant had been faultless, then should no place have been found for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.—Hebrews 8: 7, 8.

When the Lord finds fault with that old covenant, why should we try to perpetuate it, or would it be better to doctor it by removing its appendix?

(l) The law of bondage:

So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty where-with Christ has made us free, and be not entangled again with the yoke of bondage.—Galatians 4: 31; 5: 1.

This statement of Paul follows his allegory of the two women of Abraham. The bondwoman representing the ten commandments, which Paul here calls a "yoke of bondage." Here as elsewhere we can not conscientiously think Paul referred to the "ceremonial law."

(m) The yoke:

Now therefore why tempt ye God, to put a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear?—Acts 15: 10.

This was the language of Saint Paul before the general conference (verse 6), and which drew forth the decision of James (verse 19), with respect to the law of Moses and its appendages. The old law was a yoke which they could not bear. The yoke of Christ is easy, and his burden light. (Matthew 11: 30.)

(n) The law taken away:

He taketh away the first that he may establish the second.—Hebrews 10: 9.

This may have been spoken, perhaps, of sacrifices, as well as of the covenant (verses 8, 16). The former was of no force without the latter. Taking away the law annuls all that pertains to it.

(o) The law abolished:

But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; . . . and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart.—2 Corinthians 3: 7, 13-15.

(p) The law annulled:

For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect.—Hebrews 7: 18, 19.

The law being annulled, we are fighting against God to try to perpetuate the ten commandment covenant.

(q) The law blotted out:

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.—Colossians 2: 14.

The expression: "handwriting of ordinances," in this text, and a similar one in Ephesians 2: 15, is perhaps the "bone of contention," of this whole subject. The word *ordinances*, it is claimed, can not apply to the ten commandments. Why not? An ordinance, (as used in the Bible) is simply a law; and may, and does apply more properly to the constitution than to its appendages. One text is relied on to prove that an "ordinance" could not apply to the covenant proper. "The first covenant had also ordinances of divine service." (Hebrews 9: 1.) The margin says, *ceremonies*. This word *ordinances* is therefore a doubtful translation. In 1 Corinthians 11: 2 the margin renders it *traditions*.

The eighteenth chapter of Leviticus deals exclusively with adultery, fornication, and their kin; and in the last verse the Lord says: "Therefore shall ye keep mine ordinances that ye commit none of these abominable customs." The seventh commandment is therefore an ordinance, and our friends are mistaken, when they say: The word *ordinance* can not apply to the ten commandments.

Again, in the fifty-eighth of Isaiah, the Lord speaking of an ordinance, calls their attention among other things, to the Sabbath which they had profaned. The fourth commandment is also an ordinance.

Paul speaking of the ordinance of God, Romans 13: 2, mentions adultery, murder, theft, false witness, and covetousness, in that connection.

Instead of "ordinances," not applying to the ten commandments, that is just where it does apply.

The very expression, "handwriting of ordinances," refers to the tables written by the Lord and delivered to Moses. Therefore when the Lord "blotted out the handwriting of ordinances and nailed it to his cross," it was the handwriting of God written on the two tables of stone. This also agrees with all other expressions concerning the law of Moses being not now binding.

(r) The end of the law:

For Christ is the end of the law . . . to every one that believeth.—Romans 10: 4.

Every expression in this chapter concerning a kind of secondary righteousness, applies to the first covenant, the ten commandments. So that the so-called "moral" law was the one that was ended or fulfilled in Christ.

Having noticed the inferiority of the ten commandments when compared with the gospel, let us reverse the matter and notice the superiority of the gospel when compared with the law, and see by which we are adopted, justified, and saved. Not

wishing to occupy too much space, we will give references rather than quotations.

(s) Salvation through the gospel. (Mark 16: 16.)

(t) Righteousness revealed in the gospel. (Romans 1: 17.)

(u) Justification through Christ. (Acts 13: 39.)

(v) Saved by the law of faith. (Galatians 3: 24; 2: 16; Romans 3: 20, 28.)

(w) Adopted by Christ's law. (Galatians 4: 4, 5.)

(x) Liberty in the teachings of Christ. (John 8: 31, 32; James 2: 12.)

SPECIAL OBJECTIONS.

It is urged by some that the Lord always referred to the ten commandments as the law of God, but to the judgments and statutes as the law of Moses. Two texts are sufficient to overthrow that theory.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.—Malachi 4: 4.

Here is a law other than the judgments and statutes which, given at Horeb, could only mean the ten commandments; and it is called, "the law of Moses."

The priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God.—Nehemiah 10: 28.

There is no mention made in the ten commandments of any of these classes, and no law given therein regulating their conduct, therefore the judgments and statutes were sometimes called the "law of God."

That the terms may sometimes be synonymous, appears from Luke 2: 22, 24.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; . . . and to offer a sacrifice according to that which is said in the law of the Lord.

"Law of Moses," and "law of the Lord," refer to the same thing. Generally speaking, and especially in the writings of Paul, the expressions: "*the law*," or "*the law of Moses*," allude to the ten commandments.

THE TEN COMMANDMENTS RESTORED.

The very severest objection many see in accepting the abolishment of the ten commandments, is, that they are still in force and have been especially restored in these latter days, and are found recorded in the Doctrine and Covenants. If they had not been abolished they could not well be restored. The statement is not true, however, that they have been restored. We challenge the proof that the fourth commandment has been restored. As we said before, one specification of a contract broken annuls all the rest. Our opponents are here in a trap that they

can not by any means extricate themselves from. God himself annulled that fourth commandment and all the church has broken it weekly. That annuls the whole contract.

Had it not been for the transgression of his people, God would not have restored any of the ten commandments, for he who lives the gospel of Christ lives far above the law of Moses, for:

One loving the Lord with all his heart, could have no other gods before him, neither would they take his name in vain, and especially if they be led by the Spirit of God.

Children properly taught under the gospel, would properly respect and honor their parents.

One, while loving his enemies, and praying for them, that would despitely use him, could not commit murder.

One refusing to look on a woman to lust after her would not commit adultery.

One seeking his neighbor's good rather than his own, and doing unto others as he would have them do unto him, could not steal.

One being in possession of the Spirit of truth, and being perfect as our Father in heaven is perfect, could not lie. In fact this one commandment of Jesus, with respect to being perfect, is better than all that Moses gave.

One esteeming his neighbor as himself would not steal from him; and more especially if the love of God was in his heart.

Thus we see the superiority of the gospel over the law of Moses, but being slow to hear, and having little faith in the higher law, God has done with us much as he did with those in ancient times, by adding some of the ten commandments. He has a right to insert in the new covenant what he chooses, but that does not revive the old contract. That old contract is annulled. Being weak and faulty, it must of necessity die, but if God has seen fit to resurrect a part of it, and make it conform to the spiritual law, it illustrates to us the true idea of our resurrection.

J. W. PETERSON.

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THE PSYCHOLOGY OF THE PEN.

Ever since the sublime voice of the majestic archangel of the covenant rang out, clarion-like, "What thou seest, write in a book," mankind has found relief from an overcharged soul and an overburdened heart, writing. It is probably no exaggeration to say that as many minds have been relieved by writing as souls have been relieved by tears.

It was said of the eloquent and gifted authoress, Charlotte Bolinbroke, (I think) that she was wont to affirm in her little circle of intimate friends that she never felt so well as when well-dressed, and never wrote so well as when attired in all her best clothes.

On the imperishable pages of time and flashing replica-like refractions upon the shores of eternity, are the names of myriads of men and women whom the world "knoweth not" because it seeth them not, but whose pens have lifted more human souls up, up, into the higher light of blazing infinity than ever the voices of all the silver-tongued orators of all time put together; for he who speaks *viva voce* simply addresses an audience limited by the four walls of a college, lecture room, science hall, auditorium, or a church of one denomination or another. He who speaks by the pen speaks to an audience limited only by man's ability to read, and by human capacity to understand. Nay, I even dare go further than I dared to go six months since, for during that recent and brief period of time I have been shown that even our spoken words in Immanuel's name and in Jehovah's service are far, very far, from being as ephemeral as we think, or as evanescent as we suppose. I had retired to rest one Sabbath night, exhausted by what I sadly considered a futile and fruitless attempt to introduce the eternal verities of the true gospel into a Bible class of men in this city (Toronto); small indeed, but representing almost every shade of religious thought and opinion except the Latter Day Saints. My earnest call seemed to me to have fallen upon deaf ears, like the good seed mentioned in Matthew's gospel, that fell among thorny ground and rocks. I sank into a troubled slumber, saying, or at least thinking to myself, "All lost! All futile!"

Suddenly, in the silence of the night, and in the fathomless mysteries of dreamland, a messenger appeared at my bedside and showed to my discouraged soul a small but most beautifully engraved tablet, bearing letters either of gold or of highly burnished copper, arranged in beautifully regular lines and columns, a quantity of raised printing or lettering, exactly similar to what printers call a stereo, or stereotype.

Upon inquiry of my visitor what it was that was thus beautifully engraven upon the tablet, my surprise and relief can better be imagined than described when I was told that it was a copy of my own address given on that afternoon at the Bible class, and which I had thought so little worthy of second thought or serious consideration.

My studies in astronomy have prepared me for the reign of absolute law and order in the realms of eternity, and in the solemn ushering in of the great millennium; but I must confess to such a complete ignorance of detail that I am wholly at a loss to say whether the preachers of the gospel shall precede in order the writers thereof, but of one thing I am absolutely certain; and that is that both the preachers thereof, and the writers thereof shall reign together with "joy unspeakable and full of glory," and

that many an otherwise lost soul shall then be introduced to the man or woman whose pen (though peradventure obscure and unknown) has indited words which, under God, hath saved that soul from death, his eyes from tears, and his feet from falling.

Go on; dear writers, for the Lord, for if my humble and, as I thought, despised effort for the truth upon that Sabbath afternoon was thought worthy to be electrotyped by order of the unseen Director of the universe, what about some of the soul-stirring sermons, epistles, and articles that I have read in the HERALD'S pages when it was a very little HERALD indeed, but which has now grown, until, thank God, it is a HERALD indeed whose influence neither floods nor flames could destroy, and whose power for time and eternity no cyclone could obliterate!

When all the preachers have preached, and all the writers have written, the burning words of proverbial fire and spirit-inspired eloquence that man's eyes can rest upon or man's heart imagine, it will all fall far short of what has been vividly portrayed in the following lines from a religious magazine published in London, England, over forty-five years ago:

"Could I with ink the ocean fill,
Were every blade of grass a quill;
Were the whole world of parchment made;
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor would the scroll contain the whole,
Though outstretched from sea to sky."

Lying beside me on the table as I pen these lines is the last copy of the *Journal of the Royal Astronomical Society of Canada*, and open before me at my elbow lies a full-page photograph, taken at the Yerkes Observatory, of the great nebula of Orion. When I reflect upon the truly astounding fact that a tiny space on this photograph, no larger than a pin's head, represents a stupendous expanse of no less than three thousand, nine hundred and sixty millions of miles in diameter, and consequently not less than twelve thousand, three hundred and seventy-four millions of miles in circumference; and that such an infinitesimal pin's point in space represents the whole of the solar system, and is utterly lost in oblivion and invisible beside the glowing and glaring glories of this stupendous nebula, I am simply, as the poet writes, "Amazed beyond compare, and lost in wonder, love, and praise."

And to reflect that this graphic picture that lies before me (not like the small photograph of a man, woman, or child, or of a house, or church, or college, at a distance of only three yards) is a photograph of a mighty scene that is so far distant in the infinitudes of space as to require no less than fifteen figures to express the number of miles distant, namely, 569,000,000,000,000; if I had no other assurance of the absolute veracity of the Prophet Joseph Smith's

evangel than the description he has given of the mighty advances of science in the latter days, that one thing would stamp his words with the insignia of truth, and his revelations with the hallmark of veracity for all time and through all eternity. And can we not see a "deeper depth" and a hidden "deep which couched beneath" the mighty patriarch's words when he says, "Lo those are parts of his ways; but the thunder of his power who can understand?" (Job 26: 14.)

Great is the Lord and greatly to be praised, and his understanding is unsearchable; yet doth he stoop to behold the children of men, whose days are as an hand breadth, who passeth away as a shadow, and whose years are as a tale that is told.

F. R. TUBB.

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NUMBERS OF LAMANITES COMING.

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.—Doctrine and Covenants 49: 5.

The word of the Lord to the Seer, given in July, 1829, concerning the Lamanites, is also given in section 2, as follows:

Nevertheless, my work shall go forth, for, inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people, and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, . . . who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations; and for this very purpose are these plates preserved which contain these records, . . . that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely on the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved.

These things are now being fulfilled. For a number of years the red man has been pushing his way into scholarly and national places of trust and honor. Who shall say there is no "blossoming as the rose" even in those achievements?

Using the "rose" parable, surely there is a fragrant "blossoming" for Laman, where we have Indian overseers of departments of agriculture, Indian superintendents of government schools, Indian congressmen, senators, etc. And though last, yet mentionable, an Oklahoma Sac and Fox Indian leading the world as an athletic champion.

And now they are coming to the ancient gospel standard. Uncle Sam's inspiration to educate and qualify the red man has not been in vain. Have we who know the prophecies of old concerning this mat-

ter, not great reason to rejoice? Can our faith in God wane with such forespoken events standing before us?

What a dramatic working out of a definite plan which fashions the destiny of nations and assures us of the ultimate fulfillment of all that the prophets have spoken! However, it is very easy for some of the most important and epoch-marking events to glide by in such a commonplace way that their value as "living currents of prophecy" in the great ocean of time is scarcely realized. It is a curious fact that accumulated years bring out the bold relief of important occurrences more clearly to the vision than the broad daylight of the immediate present.

All things human, being more or less carnal, incline us to an underestimate of the degree of the divine which is really in the persons and events within our commonplace circle of life. But through the flight of years, the human and carnal sinks toward its oblivion, and lo!—the divinely wrought solè purpose, or event stands out like a splendid monument. Then the wonder is, that such persons or events could have passed the dial of time, not only unappreciated by those nearest by, but actually scorned and spat upon.

Some despised the Gentiles as "dogs" and not worthy that decent folk should sit at meat with them, much less preach the gospel in their midst. But God chose them, and elevated them, and scattered and abased their self-righteous critics, the Jews. It was a great event when a few missionaries were first sent to the Gentiles, but it took the world several hundred years to find out the import of it.

Iniquity made the Indians a "dark and loathsome people," but the gospel is to save sinners, and the Lord knows how to seek them out, and he said he would do it. It is a great event that the Lamanites are beginning to return to the Lord; but as the movement is not led by the blare of trumpets, many will not discern the inspirational leading until time shall testify of it years hence.

It is in answer to prayers from lips long since silent in the dust, in fulfillment of prophecy which ages of time have challenged, and as the immediate result of the patient labors of Elder Hubert Case and others, that we are witnessing an ingathering of the Cheyennes.

Brother Case baptized a number recently, ten more last Sunday, and we expect more to follow next Sunday. It was a thrilling and impressive scene to view from the water's edge the "tepees," or "wigwams," so suggestive of Indian wars and savage rebellion against God and man. But now, in solemn contrast, these people of the wild were reverently grouped at the waters to be "baptized into Christ."

The message of mutual brotherhood, and of "Peace on earth, good will to man," has reached them! One

by one, and amid occasional weeping, when deepest feeling moved their hearts, they were led into the watery burial while we sang:

"Hear the blessed Redeemer call you,
Listen to his gracious voice;
Dread no ills that can befall you,
While you make his way your choice.

"Follow Christ, let each believer
Be baptized in Jesus' name;
He himself in Jordan's river
Was immersed beneath the stream."

From the water we gathered under canvas for the confirmation, the Spirit bearing witness of the Lord's blessing upon the work performed.

The writer has found a certain chart, put out by Brother J. T. Curtis, of 602 West D Avenue, Independence, Missouri, to be a splendid help in presenting the gospel to the Indians.

(To secure "The Two Way" chart correspond with Brother Curtis. It is a good one.)

I may also mention that we are willing to send Indian curio articles to those who may desire, such as moccasins and small articles of bead work, upon receipt of sufficient to purchase and post same. Communications in that matter should be addressed to Mrs. J. E. Yates, at address given below.

Concluding this epistle, let us note the Lord's promise to those in former ages concerning their prayers, as found in section 3 of Doctrine and Covenants:

And I said unto them, that it should be granted unto them according to their faith in their prayers; yea, and this was their faith, that my gospel which I gave unto them, that they might preach in their days, might come unto their brethren, the Lamanites, and also, all that had become Lamanites, because of their dissensions.

May the Lord help us all to do our part in carrying a blessing to Laman, that we in turn may be blessed by laboring with the Lord as instruments for the accomplishment of his purposes in the earth.

JAMES E. YATES.

GUTHRIE, OKLAHOMA, 601 East College Avenue.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker who cultivates sympathy and love for his kind.—Ruskin.

"With health, everything is a source of pleasure; without it, nothing else, whatever it may be, is enjoyable; even the other personal blessings—a great mind, a happy temperament—are degraded and dwarfed for want of it. It follows from all this that the greatest of follies is to sacrifice health for any other kind of happiness, whatever it may be, for gain, advancement, learning or fame, let alone, then, for fleeting sensual pleasures. Everything else should rather be postponed to it."—Schopenhauer.

Of General Interest

G. J. WALLER FOR GOVERNOR OF HAWAII.

Editors Herald: The following items, in addition to those published in your last issue, may be of interest. The first is from the *Pacific Commercial Advertiser*, Honolulu, November 16; the other from a Honolulu paper unknown to the undersigned:

A statement has appeared in print to the effect that there would be opposition at Washington to the candidacy of G. J. Waller "on account of his prominence in the Mormon Church." It is decidedly unfair to Mr. Waller that this statement is allowed to appear. He is not a prominent member of the Mormon Church, nor any other kind of a member. He is, on the other hand, a prominent member of the church which is most opposed to Mormonism, as that term is generally understood, a church that took a leading part in the campaign to unseat Senator Smoot of Utah, the Mormon apostle. The position of the "Reorganized Church of Jesus Christ of Latter Day Saints," of which Mr. Waller is the local leader, is well known at Washington and is such that membership in it is not considered a bar to any position.—*Advertiser*.

With a Democrat having been elected to the presidency, it is a foregone conclusion that the next governor of Hawaii will be of the democratic faith. The field of probabilities is extremely limited. Two men, we know, are willing to accept the office if it is tendered them. Gilbert J. Waller, the Democratic National Committeeman for Hawaii, has already signified his willingness to accept if the position is offered him. And L. L. McCandless, late democratic candidate for the delegateship, who pressed Kuhio so hard and lost by but a narrow margin, is in a receptive mood.

Mr. Waller is a good man. His record is absolutely clean; he is a man of intelligence, education, and ability. If any criticism may be made of him, it is that he lacks forcefulness and decisiveness. He is not as ruthless as some think a governor should be. Whether he is up in his knowledge of the important problems that will confront the next governor of Hawaii, or not, we do not know. We do feel that if appointed, he would do his best for all the people, not merely for a small clique of rich men.

R. S. SALYARDS.

LAMONI, IOWA, December 9, 1912.

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JERUSALEM AND THE WAR.

Visitors to Jerusalem this Christmas are likely to miss many of the picturesque human features of the Holy City. No Russians, Greeks, Armenians, Bulgarians, Montenegrins will be there; for the war will have swallowed the pilgrims. At Bethlehem on Christmas Eve the Greek monks will perform their services, tremblingly, alone, on January 6, the Festival of the Baptism of Jesus, there will be no thousand Christians in their death shrouds on the banks of the Jordan, and the common halls of the monasteries and of the great hostleries of the Russian settlement will be empty. The tall Montenegrin guides of the Orthodox Palestine Society will be either in cells hidden from the Moslem populace or will have hied them, long since, to Greece. Even the Mohammedans will be fewer in Jerusalem, there will be fewer Arabs with trains of camels and mules descending

the long, dark roadways; fewer khaki-clad Syrians and Turks keeping order at the sacred edifices. There will be no hawkers of prayer beads, pictures, and thorn crowns; for there will be no purchasers. The native Jews will groan over the absence of money; they will go to the ancient wall and pray, and beat their heads against it. The owners of orange orchards will tear their hair, and the unpurchased stock of date merchants will grow a year older and dirtier. The eastern beggars, all sores and ulcers, will not flock this year from their desert villages to Jerusalem, but will whine more plaintively where they are and rend their rags to look uglier, and hope for an end of the war. The Sepulcher will have the silence and gloom which is its due; it will marvel at the stillness which has supplanted the yelling and clamor of the Christians and the Moslems round about.

The Russians foresaw the situation long ago, and a notice was posted in the Consulate at Jerusalem that the Government of Russia would issue no more passports to pilgrims journeying to the Holy Land until the war was over. From Russia alone ten to fifteen thousand pilgrims journey to Jerusalem every year, and never a Russian boat arrives at Jaffa but it brings its complement of sheepskin-hatted peasant men and shawl-wrapped peasant women. If the Russians are fifteen thousand, the Greeks, Bulgarians, and Montenegrins, coreligionists of the Russians, number as many, and twice as many in the year. But all those who ordinarily would be kneeling before the shrine are now kneeling behind rocks, and those who thumbed prayer books are thumbing triggers; their eyes do not look dreamily to God, but piercingly to find the foe; they have sombreros on their heads; their packs are gone; there are muskets on their shoulders. I speak, of course, of the pilgrims from the Balkans; the Russian peasants are not carrying muskets yet, though they must be wild to do so—against the Turk.

I remember when we came into sight of the dome of Saint Sophia at Constantinople an old gray-bearded pilgrim took off his hat and cried out: "Oh, grant we may sing to God in thee one day, and that Tsargrad may be ours." That was no less than a historical sentiment, a memory of the ardor of many wars, the very breath in the nostrils of a Christian-fighting Turk.

"Can you tell me," said an old pilgrim to me at Jerusalem this year, "will the Last Judgment take place in the Valley of Jehoshaphat or by the Dead Sea? It is an important question, because if what the Greek monks say is true, the time is not very far distant, and I should like to know to which place I shall have to go. I should like to have a good look at it beforehand."

I said I thought the great sunken basin of the

Dead Sea more likely, but showing some curiosity as to the reason for the monkish prediction, I caused the old pilgrim to explain.

"This year," said he, "Tsargrad falls. There is an ancient prophecy that in the year when Annunciation falls on the same day as Easter the war of the end of the world will commence. Tsargrad will fall, Armageddon will be fought, Christ fighting on one side and Antichrist on the other. Then will come the last judgment and the end of the world." What a sensation it will cause in Russia and in Greece if this prophecy comes true. None are so astonished at an apparent miracle are those who urgently declare that they believe in miracles.

Constantinople may easily fall, and the whole balance of Christian and Moslem be upset in the Near East. One thing is certain about the Moslem, he is an inexorable foe; his revenge is lasting, his lust to kill is something essential in the least drop of his blood. If he is humiliated politically in war, he will be ever ready to work out his vengeance personally in murder and massacre. Turkey beaten will be more unpleasant for the Christians than Turkey master; the pilgrims in Jerusalem will need much more protection than has been given them in the past, the caravans to Nazareth and Jordan will have to be guarded by Christian soldiers, no stragglers allowed, and the tourist must be sure of his revolver. It is very probable that Russia will have her own troops to guard her own people. She may also insist on the national character of her church and its shrines in the Holy Land, and break away from the Greeks, whose ecclesiastical practices are not favored by the heads of the Russian Church.

Constantinople is, of course, the great historical capital of eastern Christianity—it is the eastern Rome. It is unlikely that the Slavs will give it up to the powers if they once capture it. If they capture it, and hold it, and beat down the mosques, and restore Saint Sophia, then the Orthodox Greek Church will swiftly assert itself as the greatest church of the world by the power of its armies and the splendor of its belief. Mount Athos will become trebly famous, and it may quite possibly happen that the victorious armies will operate upon Syria and make a Christian colony of Jerusalem.

They could hold it as a colony, for the Syrian aborigines have no love for the Turks.

When the war broke out no one dreamed of Slav success or an interruption of the status quo in the Near East, and the imagination was only stirred by the prospect of the clash of arms. But now that the Balkan confederates are carrying all before them, a fascinating problem presents itself—what will be the complexion of the Near East when the war is over?

Jerusalem will perhaps be still devoid of people

next Easter, or will the Bulgarians, Servians, Greeks, and Montenegrins be there in hordes, flushed with victory, rapturous with glory-giving, flooding the Sepulcher with tears of joy? Will the sight of their enemies triumphant overcome the commercial greed of the Mohammedan hawkers or be too much for the proud knife-brandishing Arabs? If so, the ancient, grimy floor of the "Life-giving Tomb" may once more run with blood. Or perhaps when the mob is waiting for the bursting forth of the sacred fire at the Sepulcher, the soldiers that keep order will be Greek and Russian, and not Turkish.

Whatever happens, I fancy there will be little difference in the outward aspect of the city once the war is over and the pilgrims have returned.—Stephen Graham, in *Collier's Weekly*, December 7, 1912.

* * * * *

"Incomparably the Best."

The holiday season is upon us. It brings its joys and its anxieties. It ought not to bring anxieties, but it does. It is not altogether a season of rejoicing.

The system of extravagant present giving is the chief cause of gloom, perplexities, and headaches. But since we can not overturn a system in a day, the wisest thing to do is to conform to it within reasonable limits. This can be done at nominal expense, and after all, it is the motive, the thought, the good will, that the recipient of a present appreciates, if he or she be a right-minded person, far more than the value of the present itself. And if he or she be a sordid one, would neither be worthy of your good will, nor your gift.

In your selection of presents I wish in all seriousness to invite your attention to SAINTS' HERALD—a year's subscription to THE SAINTS' HERALD—as the best present, incomparably the best present, that one dollar and a half can buy. I care not where you look for your bargain.

You may search the earth, or let your imagination soar to other planets or descend to regions below, and still you will not find anything for one dollar and a half that would give to a brother, a sister, or a friend the hours of pleasure, of profit, or real happiness, which one would get from a year's subscription. E. K. P.

* * * * *

Senator Voorhees on Immortality.

(The accompanying argument for immortality was written by the late Senator Daniel W. Voorhees, and was sent to Doctor Stephen A. Northrup, of Kansas City, Kansas, as a contribution to his book, "A Cloud of Witnesses," a compilation of the testimony of the greatest men of the last three centuries in favor of the deity of Christ and the inspiration of the Scriptures.)

"Shall this mortal put on immortality; shall we meet again to part no more?" The philosophy of ancient paganism and the scientific thought of modern unbelief have alike tried, and tried in vain, to wrench apart the iron jaws of death and extort an answer from the dumb and silent mystery of the tomb. Not a gleam of light, not a ray of hope, not even the dim twinkling of a distant star comes from the great and intellectual school of materialism.

There can indeed be but one answer to this tremendous question, so vital, so personal to all. The advent of the Messiah, the inhabitant of two worlds coming from the realms

of eternity to the realms of time, returning whence he came, triumphing over death and robbing the grave of its victory, furnishes absolute proof beyond denial or discussion that an immortal world exists and in immortal life. He who walked the waters and bade the winds be still, alone of all the manifestations of power this earth has ever known can banish the secret dread, the inward horror of falling into naught.

Plato reasoned well, but the immortality of the soul, which was to him merely a pleasing hope, a dim uncertainty, becomes a proven, fixed reality by the coming of the Messiah; by the opening of the King's highway between the two worlds, the visible and the invisible. In his divinity he came and he went; he passed from one world to the other both ways; the route he proclaimed remains linking time and eternity together and affording to the human soul its only safe assurance that he will live hereafter. In view of that divinity, therefore, we listen without wonder or doubt to his grand conclusions of the whole matter, to his only lofty anthem and promise of eternal life:

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

And who is he that would gainsay this psalm of victory for the human soul in its hope of immortality? Who is he that would silence its strains of peace? Who is he that would rob the parting soul of its music, the beloved faces that have gone before, making welcome from the sky? Who is he that would draw the black curtains of annihilation around the dying bed and bolt and bar the portals of the tomb with cold despair? Who is he that would force entrance into the chamber of death to blight and destroy that sublime faith which alone can pluck from the heart a rotted sorrow and dry the tears of anguish which come as a comforter in every trial, which wreathes with smiles the dying face, even in the bright morning of life, in its noonday prime and as the sun of old age is going down. Far more merciful would it be to put poison in the wells and fountains of burning deserts where perishing travelers stoop to drink.

If life is to end here, a mere span on the dial plate of time, a fleeting shadow that abideth not; if life here is but the insect existence of a single summer season, then indeed may the peasant and the philosopher and all classes between them make intense and prolonged inquiry whether such a life is worth the living, whether any intelligent being with free choice would enter upon its brief, unsatisfying scenes, knowing their inevitable termination to be in the black darkness of a sunless, starless, incomprehensible nihilism; in a waveless, motionless, frozen, dead sea of annihilation.

But away with this vision of gloom, this dream of horror, this nightmare of the soul. The Christian faith neither darkens nor discredits the destiny of the human race; its mission is one of hope, promise and happiness in all pathways of life. To all the children of men of every faith it comes in blessings; to the blind agnostic, who is proud of his blindness, to the groping unbeliever, who boasts of his darkness, and even to the eloquent scoffer, with his bitter tongue, as well as to the faithful followers of the cross—to one and to all it comes with messages of truth, love, mercy and everlasting life in the name of the divine Master.

* * * * *

Yes, There is Efficacy in Prayer.

In the geography of the soul there are three places of power—the Mount of Prayer, the Desert of Meditation, the Island of Vision. The Mount of Prayer stands forth gloriously. It has a recognized position on the continent of history. There have been cities without walls, without books, without colleges, without hospitals, without markets, but

there has never been a city without a house of prayer. A nation of atheists has never existed. The poet, the philosopher and the historian are united in their recognition of the fact of prayer in human experience. Tennyson sings:

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day;
For what are men better than sheep or goats
That nourish a blind life within their brain;
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round earth in every way
Bound by gold chains about the feet of God.

Poetry is the music of language, song is the music of sound, perfect blending is the music of color, eloquence is the music of logic, a sigh is the plaintive music of sorrow. Prayer, desire, aspiration, adoration—these are the music, the ascending music of the soul's incense—the atmosphere of the spirit encircling the throne of the Infinite. The eye was made for beauty, the ear was made for melody, the hand was made for utility, the mind was made for knowledge, the heart was made for love and the soul was made for God.

Great men pray. Poor men pray. Bad men pray. All men pray. The atheist in the railroad smashup exclaimed: "My God! what is this?" In that moment he forgot that he was a professed agnostic. The instincts of the soul always come to the surface. Faith will out. Aspiration is automatic. Men can not help praying. Man is a praying creature. This universal spirit of aspiration and habit of prayer is set forth beautifully by James Montgomery:

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye
When none but God is near.

Prayer is not peculiar to any age. Pericles, the first citizen of Athens, before he delivered an oration, would pray to the gods. Caesar consulted the oracle. Luther prayed his way through mountains of difficulties. There is a tradition about Valley Forge, that the first American was a man of prayer. Lincoln turned the key in the lock and said to Bishop Simpson: "Pray for me." Gladstone indulged in silent prayer just before his great parliamentary efforts. The prayers of Knox are felt in Scotland to-day. These men were not fools. The world has crowned them as "great."—Reverend J. L. Gordon, in the *Advance*.

• * * * •

The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed:
It blesses him that gives and him that takes.
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown,
His scepter shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings:
But mercy is above his sceptered sway,
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons iustice.—Shakespeare.

Mothers' Home Column

EDITED BY FRANCES.

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January Reading.

PREPARATION FOR PARENTHOOD.

FOREWORD.

Next to the instinct of the preservation of life itself is the instinct of propagation of the species through the controlling medium of the sexual sense. This is true of all living creatures. However, with the human race, while the same law holds true in the same relation, there are many features to be considered, because of the intellectuality, which has been added to the otherwise physical being. Less the power of intellectual discernment and reasoning, the animal uses only instinct as a guide for the preservation and increase of its kind. So, with the addition of intellectual ability, man should be, as was obviously intended by the Creator, the better able to protect life, propagate, and advise the offspring.

PARENTHOOD IS SACRED. Throughout all nature we find evidences of this fact. Look upon the delicate plant taking deeper root, spreading its branches upward and firmly, that the leaves may reach the sunshine and air—all of which, combined, are the effort of the parent plant to bring forth its healthy, beautiful, and fragrant flowers, to be followed soon by the fruit, which, in turn, contains the seeds, which, if properly lodged and nourished, will bring forth more plants and flowers and fruit. Look upon the mating of the birds—how they twitter, carol, and call in true love-making; later, gayly singing as the nest is built; then the watchfulness of both during the hatching; the happy coming of the ungainly young, whose large, noisy throats must be frequently stuffed with fat worms, brought from the hunt; and, finally, the lessons in flying, until some day, when wings are strong, the half-grown bird fails to return. Yes, this is nature. We see it every day, week, month, and year. Is it possible that we, the most wonderful creatures of all, endowed as we are, can be negligent in learning of and teaching to our young the essentials of the proper preparation for so great a function as parenthood? I ask, again, is it possible?

Let us consider this subject of preparation in the closest aspect. It is an old subject—old as the hills. But, even in the face of this fact, we all are aware that there is much

to teach and learn. False modesty is a thing of the past. Modern thought holds sway, and we welcome it. The press and pulpit, the physician and layman have taken it unto themselves until much has been written and said in such a way that untold good has resulted. This statement can be proven by observing the effect in the methods used by the cultured youth of to-day in choosing their lifemates, who, as the case may be, shall be the father or mother of their children. And we should give the youth and maiden such thorough training in the principles of parenthood that they may be better able to discern in themselves, as well as in the other, the good or bad points.

To thus bring a youth to the proper realization of the relative importance of these essentials it is necessary to begin early. Every girl thinks of the day when she will encircle with loving arms her very own cuddling baby and draw it tenderly to her breast, the while her heart thrilling with mother love. As a maiden this is about as far as she ever gets. With the boy it is seldom that he gives his coming fatherhood a thought. A girl is never given the opportunity to forget that she is other than a woman. A boy is privileged to think he can be anything he chooses all the time. Consequently, undue modesty keeps the essentials a secret in the one case, while freedom in the other brings havoc, chaos, and ruin; not to one out to both.

The only remedy is education.

Education is, must be, and can be accomplished systematically and scientifically. Nor is it a difficult problem in the present day.

INHERITANCE.

Not all children are born free from physical taints or blemishes, yet there has long been the belief that more points are inherited than is really the case. It is quite generally conceded that from the moment of the fusing of the chromatic bodies the new life is begun and is then and thereafter a distinct entity. All things actually inherited must have been included before this fusion, while all things acquired must, of necessity, follow it. Consequently, environment plays a very important role as a usual thing, not only after birth, but also during the embryonic period. If parents could be made to understand the importance of the prenatal stage, as well as the postnatal, there would be great things accomplished. As a matter of fact, both stages are sadly neglected, except in isolated cases. For instance, it is impossible for there to be inheritance, proper, of infectious diseases. There is no such thing as inherited small-pox, inherited tuberculosis, or hereditary syphilis. For, consider what such inheritances necessitate. All infectious disease, we admit nowadays, is brought about by the growth of pathogenic micro-organisms within the system. It is by the nuclear material of the spermatozoon and of the ovum that the parental properties are conveyed to the offspring; it is the molecular composition of that nuclear material that controls the organism of the developing individual. So, at the most, the disease would be transmitted from parent to offspring by means of the germ cells; it would not be strictly inherited.

It may be urged that this is a refinement of logic; that, for practical purposes, it matters little whether we have to deal with inheritance, or transmission through germ cells; that if the father has syphilis and the child is born with the disease, the fact stands evident that syphilis has passed from the elder to the younger generation; and most assuredly infectious diseases do thus pass.

We have now cleared the ground, and it may seem that very little of the nature of disease is left which can be inherited. Of actual disease, it is true, very little is left; of morbid conditions—of departures from the normal (variations), and morbid tendencies (diathesis),—much remains to be said: so

much, indeed, that it is difficult to know where to stop; for to discuss these subjects adequately demands a study of the whole theory of inheritance.

If you will bear with me in a brief perusal of established facts and theories I can give you a few interesting points over which you may think and study, and which may serve as a guide in matters pertaining to the preparation for parenthood.

First, in order to think clearly over this matter, it is well to treat apart, as far as possible, two broad groups; namely, the cases in which we have to deal with the inheritance of conditions which have been passed down from earlier generations; and secondly, those cases in which abnormal conditions have manifested themselves first in one or the other parent. It is when discussing these that, to gain a grasp of their meaning and extent, we shall have to inquire into their origin and strive to establish an adequate theory of inheritance. We arrive at the same result by classifying the truly inherited morbid conditions into these classes; (1) species; (2) racial; (3) familial; and (4) individual.

(1) Species. The fixity with which those features which have for the longest period been possessed by a given stock, are the features which are most impressed on that stock, and least easily lost. It is in this broad study of species that the existence of heredity is most emphasized.

(2) Racial. Dealing with races we observe numerous minor anatomical varieties, nor can we in every case comprehend their development. Without going far afield abundant examples may be called to mind.

(3) Familial. Taking alone into consideration the instances of familial inheritance of abnormal conditions they are so numerous that it is impossible within the limits of this lecture to attempt anything approaching a complete record. Roughly, they may be divided into: (a) Gross anomalies; (b) probable anomalies of defect; (c) susceptibility* to specific infection; (d) diathetic; (e) nervous.

Strictly speaking, every property possessed by the individual which is not, or can not be, ascribed to intra-uterine influences and postnatal acquirement, is the individual inheritance. It has reached him through the parental germ-plasm. For practical purposes, however, all of these may for the moment be neglected, and merely those properties taken into consideration which, (1) peculiar to the parents as distinct from the family, reappear in the progeny; or, (2) not observable in either parent or parental stock, can only be ascribed to the interaction of the two parental germ-plasms. We have here, in short, to deal with *variation*, whether first appearing in the parent or in the offspring, and must of necessity inquire into the factors bringing about individual variation.

This inevitably demands an inquiry as to whether conditions acquired by the parent can be transmitted to the offspring. We approach the crucial point of the whole debate. It may seem that here we approach matters too intricate for solution—matters altogether too deep and removed to require treatment in a lecture of this kind. And yet a little thought will show here also is the crux. If the germ-plasm is fixed, and variation is due simply to amphimixis, then disease in the father should have no effect upon his children, save and except that disease be conveyed by him to the mother and so tell upon the intrauterine nutrition of the fetus; or, more remotely, be conveyed by him to these children after birth. If, on the contrary, parental disease not directly affecting the ovaries or testes can nevertheless, by toxins generated elsewhere and circulating in the blood, deleteriously influence and modify the nuclear material of the ovum or spermatozoon, just as it may modify the other cells of the body and their nuclear material, then, obviously, the molecular constitution of the individual

developed from the germ-cell must vary from the normal; or otherwise parental influence is liable to affect the offspring very materially.

I think we have now delved deeply enough into the theories and problems of inheritance to give us a working basis upon which to found such practical points as are necessary in the preparation for parenthood.

JOSEPH MATHER.

(To be continued.)

News from Branches

Saint Louis, Missouri.

Since last report we have truly enjoyed a spiritual feast, as we have had a two weeks series of meetings which began November 17, through Brethren Lewis and Rushton. Edification and encouragement were received which will not soon be forgotten. The Spirit was present to a marked degree at all services. Large audiences were in attendance, among whom were many strangers. Much prejudice was removed and friends thereby made to the faith. Words can not express the joy our hearts have felt and how thankful we feel that we are numbered with God's people. Brother Rushton also gave a lecture to men only, the evening of December 2, which was very highly spoken of.

That which lent much strength to the services was three prayer services each week preceding the preaching. On Monday, Wednesday, and Friday, from 7 to 8 p. m., the Ladies' Mite Society providing a light lunch for any coming from their places of employment.

Brother Lewis left at the close of the first week's services, to labor in various parts of the district and we are pleased to anticipate an early return, as we expect him to be with us at our district conference which convenes in Saint Louis, December 14 and 15.

Brother Rushton left us this week for his home and loved ones in Independence, Missouri. We were loath to part with them because of the strength received through them, and also the pleasant association, which we trust will soon be renewed.

Our branch business meeting was held December 4, at which time the officers and committees were sustained for the ensuing term. The officers' reports evidenced they have not been idle, and conditions look bright.

A move in the right direction is a prayer service for the young people which has been started by the Sunday school, which convenes at 8.45 every Sunday morning.

The Ladies' Mite Society held a supper and bazaar the evening of December 3. They had a very large attendance and we trust it was a financial success. The proceeds are to be used for winter needs.

We would not overlook the lovely Thanksgiving service we had Thanksgiving afternoon. One hour of devotional service was engaged in, after which Brother Rushton gave a splendid talk.

The Religians are preparing a good program for the near future. We are still alive and interested in the study, so important to us all. Your sister in Christ,
2739 GREER AVENUE. ELIZABETH PATTERSON.

Time is the cradle of hope, but the grave of ambition; the salutary counselor of the wise, but the stern corrector of fools. Wisdom walks before it, Opportunity with it, and Repentance behind it; he that has made it his friend will have little fear from his enemies; but he that has made it his enemy will have little hope from his friends.—Lacon.

Miscellaneous Department

Conference Minutes.

SPRING RIVER.—District conference was held at Webb City Missouri, October 26, 27, J. F. Curtis, T. T. Chatburn, and H. Sparling presiding. District officers' report presented. Ministry reporting: T. W. Chatburn, H. Sparling, A. C. Silvers, W. B. Mullen, J. W. Thorpe, J. H. Davis, E. Edwards, W. B. Hillen, W. H. Brewitt, O. P. Sutherland, H. E. Jones, F. L. Freeman, O. Hempel, J. Bath, William Bath, J. W. Waldron, O. L. Bradford, S. N. Gray, R. Bird, J. P. Warren, S. L. Cole, N. R. Hickle, A. V. Karlstrom, G. W. Ross, J. C. Virgin, E. K. Barr, J. W. Wooten. Quorums reporting: First Quorum of Elders, First Quorum of Teachers. Branches reporting: Scammon 75, Joplin 299, Pleasant View 123, Purcell 55, Webb City 225, Lamanita 49, Fairland 207, Pittsburg 151, Weir City 115, Angola 60. Report of tent committee: Balance on hand, \$8.40; receipts, \$65.95; cost of tent \$67; balance \$7.35. Galena Branch was declared disorganized. Resolved, That branches be requested to present invitation for conference by resolution of branch desiring the conference. Preaching by J. F. Curtis, Ellis Short, A. C. Silvers. Two prayer meetings held. Adjourned to meet February, 1913, at Joplin, Missouri. Mollie Davis, secretary.

FLORIDA.—District conference convened with the Fair View Branch, near Pensacola, Florida, November 30, 1912, at 10 a. m. F. M. Slover presided, assisted by W. M. Hawkins; chorister; James Cooper, janitor. Branches reporting: Fair View, 14; Alafloa, 157. Priesthood reporting: Elders F. M. Slover, baptized 28; W. M. Hawkins, B. L. Jernigan, baptized 4; G. W. Sherman, W. J. Booker. Priests James Cooper and E. N. McCall. Deacon T. J. Barnes. Bishop's agent reported: Balance due agent at last report, \$165.67; paid out since, \$90; total, \$255.67; received from all sources since, \$210; balance due agent, \$45.07. F. M. Slover reported that more time was necessary to ascertain as to whether or not the branch for colored Saints, near Pine Barren, Florida, should be organized. Recommendations were presented from the quorum of elders, for the ordination of W. A. West to office of president of quorum of elders of the Southeastern Mission; also for the ordination of C. J. Clark to the office of first counselor to the president of the quorum of elders of the Southeastern Mission. Recommendations were presented from the priests of the quorum, requesting that E. N. McCall be ordained to the office of president of the quorum of priests of the Southeastern Mission; and that James Cooper be ordained as first counselor to the president of the quorum of priests of the Southeastern Mission. All of these requests were provided for, and the ordinations of E. N. McCall and James Cooper were attended to at the nine o'clock prayer meeting, December 1. E. N. McCall was ordained by F. M. Slover and W. M. Hawkins; James Cooper by W. M. Hawkins and F. M. Slover. By motion it was decided to hold the next district conference at the Alafloa church, 10 a. m., on the Saturday before the first Sunday in March, 1914. Preaching by F. M. Slover, W. J. Booker, and W. M. Hawkins. E. N. McCall, district secretary.

Convention Minutes.

NEW YORK.—The Sunday school association met in business session in Buffalo, New York, October 12, 1912, at 11.30 a. m., immediately following the Religio business session. Superintendent George Landis was in charge. Among the reports was one of our home class superintendent, Sister Dellis Perry, who reported an increase in membership of 13, since June, making a total of 113. All officers were sustained. The delegates sent by the district to General Conference next April, were authorized to represent the Sunday school. The time of the next convention is to be the Friday afternoon before the convening of the conference on Saturday. Mary Lewis Mesle, secretary, 1560 Willow Avenue, Niagara Falls, New York.

Conference Notices.

Southern Nebraska district conference will convene with the Nebraska City Branch, January 18, 1913. All are invited to attend and bring reports with them. W. M. Self, district secretary.

Conference of the North Dakota District will convene January 11 and 12, 1913, at Berlin, North Dakota. Those coming by way of Jamestown will leave that place at 10.20 a. m.,

CONTENTS

EDITORIAL:
 "The Steps of a Good Man are Ordered by the Lord," - - - - - 1209
 Change of Sentiment - - - - - 1210

ORIGINAL ARTICLES:
 SAINTS' HERALD announcement for 1913 - - - - - 1210
 Autumn Leaves announcement for 1913 - - - - - 1212
 The Whole Law of Moses Abolished - - - - - 1214
 The Psychology of the Pen - - - - - 1220
 Numbers of Lamanites Coming - - - - - 1222

OF GENERAL INTEREST:
 G. J. Waller for Governor of Hawaii - - - - - 1223
 Jerusalem and the War - - - - - 1223
 "Incomparably the Best" - - - - - 1225
 Senator Voorhees on Immortality - - - - - 1225
 Yes, There Is Efficacy in Prayer - - - - - 1225

MOTHERS' HOME COLUMN - - - - - 1226
 Joseph Mather.

NEWS FROM BRANCHES - - - - - 1228
 Elizabeth Patterson.

MISCELLANEOUS DEPARTMENT - - - - - 1228

THE SAINTS' HERALD

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and those going by way of Fargo will leave there at 8.40 a. m., all arriving in Berlin at 1.25 p. m., where all will be entertained, as the conference will be held in a hall. A reception committee will be looking for you, but if you don't find them, go to the Berlin Hotel, as the landlady is Sister Heiszler. We hope for a good attendance and very profitable time. J. W. Darling, district secretary.

Conference of the Northeastern Illinois District will convene at Plano, Illinois, January 11, 12, 1913, at 10 a. m. President of mission, F. A. Smith, is expected to be present. As to reporting, we want a report from June 1 to January 1, from every local officer in the district, in one of the two ways, viz: Should you be in a branch the president receives all reports and summarizes in one; report to him. Otherwise report to me direct, January 1. This also means any isolated officials, not laboring as branch officials. Branch presidents please take notice and have statistical reports on hand. Send all reports to Jasper O. Dutton, 347 First Street, Evansville, Wisconsin. Jasper O. Dutton, district secretary.

Conference of the Southeastern Illinois District will convene at Springerton, Illinois, January 18, 1913, at 10 a. m. This will be the time to elect district officers for the coming year. Branch clerks send reports and assessments to me at Xenia, Illinois. We hope to have all the branches represented, and especially reports from every branch in the district. A. H. Burroughs, secretary.

Convention Notices.

Southern Nebraska district Sunday school association will meet in convention at Nebraska City, January 16, 1913, at 7.30 p. m. The Zion's Religio-Literary Society district association will meet with us in joint convention and a profitable time is anticipated. All who can are urged to attend, as this is the most important convention of the year. Programs will be issued later. All schools please send reports immediately after December 28. Don't neglect to elect delegates and forward credentials. Blanche I. Andrews, district secretary, 3233 South Street, Lincoln, Nebraska.

Semiannual convention of the Zion's Religio-Literary Society of the Saskatchewan District will be held at Edmonton, Alberta, on the 26th of December, 1912. Further information can be obtained from C. V. Smith, 136 Regina, Saskatchewan. All are cordially invited to attend. Mae Williams, district secretary and treasurer.

Notice to All Superintendents of North Dakota Sunday Schools.

Have you any books belonging to the Circulating Library? If so, please furnish me at once with a list of the books, together with your full name and address, with that of your local librarian. Advise me if you want a change, when you received the consignment, etc. I have failed to find your respective names and addresses in the record handed me at our last reunion, so am compelled to address you through the pages of the HERALD. Please be prompt.

MRS. A. H. FRETE, District Librarian.

LA MOURE, NORTH DAKOTA.

Died.

KING.—Brother Ralph King was born in Montcalm County, Michigan, September 10, 1832; came to Minnesota in 1837; died October 30, 1912, in the hospital at Frazee. Peritonitis was the cause of his death. Funeral was held in the Baptist church. Sermon by Leonard Houghton. Burial in the Lake-side Cemetery. A large number of friends and relatives attended. He was an honest and honorable young man. Married Sister Grace Elsie Griffin three years ago, who, with one little girl, are left; also father, mother, brother, and one sister. We believe he has gone to rest in the paradise of God.

Dow.—Little Edgar Arlon Dow was born March 29, 1905, at Logan, Iowa; died at Frazee, Minnesota, July 2, 1912. He was a bright little fellow, kind and good to all who knew him, and faithful in attending Sunday school, where he is missed as well as in the home circle. Funeral held in the Baptist church; sermon by L. Houghton. Little Arlon was the second son of Brother and Sister John Dow, who now live at Frazee, but who formerly lived near Logan, Iowa.

LYTLE.—Iwan B. Lytle was born at Coshocton, Ohio, in 1836, and died at the home of his son, H. S. Lytle, Blair, Nebraska, November 20, 1912. In 1858 he married Nancy E. Younger. Five children were born; two died in infancy, and his wife died in 1894. He leaves three sons and three grandchildren, one brother, and many other relatives to mourn. His body was brought to Little Sioux for burial. Funeral services in the Latter Day Saints' church, conducted by Joseph Lane. Brother Lytle was a devoted Saint and loved of God and man.

STEVENS.—Sister Rachel Stevens was born September 13, 1870, at Crescent, Iowa; died November 27, 1912, at Los Angeles, California, aged 42 years, 2 months, 15 days. She united with the church March 26, 1890, at Crescent, Iowa, and remained faithful to the end. She became the wife of Henry J. Stevens, November 6, 1907, at Crescent, Iowa. She leaves to mourn, a husband, father, five brothers, and one sister. Funeral in charge of Walter Self; sermon by Joshua Carlile; interment in cemetery at Crescent.

HERRICK.—George H. Herrick was born August 2, 1870, in Montrose, Iowa; died December 8, 1912, at Fort Madison, Iowa. Married Miss Lenore Lambert, August 2, 1891. Twelve children were born to this union; three preceded him to the paradise of rest. He was baptized in 1886, by H. C. Bronson. For the last two years he has been suffering with tuberculosis. The end was very peaceful. He leaves wife, nine children, father, one brother and three sisters. Funeral at the Saints' church in Fort Madison, Iowa; sermon by C. C. Joehn. Interment at Montrose, Iowa, cemetery; prayer by Brother C. E. Harpe.

BYERGO.—Nels N. Byergo, of Guilford, Mo., died Nov. 23, 1912, having passed the three score and ten mark. Brother Byergo was born at Aalborg, Denmark; emigrated to Utah when a boy, with his parents. They became dissatisfied with Brighamism, and after returning to Missouri united with the Reorganized Church September 22, 1872, and while passing through many severe trials and hardships, being sorely afflicted, yet his faith and hope were ever bright. Funeral was held in the Methodist Episcopal church, to a large concourse of sympathizing friends; sermon by Arch E. McCord, assisted

by Elder Hoover, of the Methodist Episcopal Church. Interment in Barnard cemetery.

WATKINS.—Pearlee Lulare Watkins, daughter of Brother and Sister Neal Watkins, was born March 12, 1911, near Milton, Florida; died September 5, 1912, at the age of 1 year, 5 months and 17 days. She leaves father, mother, and many relatives to mourn. Funeral preached at the Mount Olivet church, by A. G. Miller, December 1, 1912.

BEDELL.—Legrand E. Bedell, the second son of Frederick and Edith Bedell, was born July 11, 1908. After an illness of one week, he departed this life November 28, 1912, of spinal meningitis. Services were held at the home of his parents, at Broad River, Connecticut; sermon by A. E. Stone; interment in River Side Cemetery. He was of a loving and affectionate disposition, and loved by all who knew him.

ENGLISH.—Mary M. English was born June 16, 1838, at Derbyshire, England; emigrated to America in 1851; married J. U. English in 1860. Nine children were born to this union; six still survive. Baptized in 1893, by A. H. Herkell; died November 14, 1912, at the age of 74 years, 4 months, and

29 days. She was a charter member of the Joplin Branch, a true Saint, faithful wife, devoted mother, loved and respected by all who knew her. Sermon by T. W. Chatburn to a very large and sympathizing assembly. Grandma will be missed.

ROBERTS.—Hannah Raynor Roberts was born April 18, 1852, at Oldham, England. After coming to America she heard the latter day message, and gladly accepting it, she was baptized at Highland Lake, Massachusetts; July 28, 1907, by H. W. Howlett, and was confirmed under the hands of U. W. Greene and John Zimmermann. She died at 12.15 a. m., December 4, 1912, and her funeral took place on the 6th, from the church in Fall River, Massachusetts. Services were in charge of, and the sermon preached by H. O. Smith. She had a large circle of friends who followed her to her grave, which testified of her goodness. It will be said of her, "She hath done what she could." Her husband preceded her to the spirit land. She never had any children of her own, but she filled the place in her mother heart by adopting the children of others, to whom she was a good, kind, and faithful mother, one of them being the chief mourner at the services.

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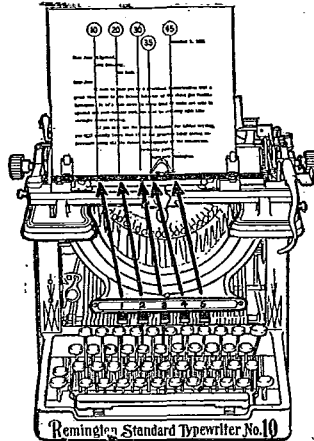
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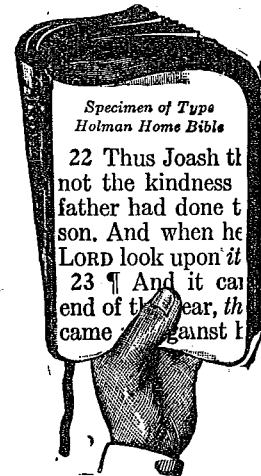
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



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

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NUMBER 52

Editorial

EDITORIAL COMMENT ON VARIOUS TOPICS.

THE FUTURE OF JERUSALEM AS AFFECTED BY THE BALKAN WAR.

There is considerable speculation as to the effect the present war between Turkey and the Balkan states will have upon the future of Jerusalem.

We have read a very interesting and careful exegesis of Daniel 11, which applies the closing sentence of the chapter to Turkey, wherein it says: "Yet he shall come to his end, and none shall help him."

The statement, "And he shall plant the tabernacle of his palace between the seas, in the glorious holy mountain," is taken to indicate that when the Turk is finally driven from Europe, and must perforce abandon Constantinople, he will retire to Asia, and set up his government in Jerusalem, where he will make his last stand. This exegesis may be worthy of thought, and time will determine its merit.

In the meantime others are speculating along other lines. We note a very interesting study of the situation, by William T. Ellis, in *The Outlook*, for November 30, 1912, in an article entitled, "After Turkey breaks up—What?" From this article we quote:

Of all the territory in the Turkish Empire, the most precious in the eyes of the greatest number of human beings is that little strip of land lying along the northeastern end of the Mediterranean which we call the "Holy Land." Christendom and Judaism both have a peculiar and eager interest in Palestine. Here are the shrines of these two faiths. The soil of Syria was hallowed by the footsteps of the Man of Galilee, whom the world is to an increasing degree acclaiming as Master. Hungry-hearted Jews throughout the wide dispersion are also turning longingly toward this, their only fatherland.

Now Zionism is more potent than many persons know. It does not employ a press agent for all its operations. It plays a part in the world's diplomacy, through its control of financial channels, that is as potent as it is romantic. A single illustration suffices: Despite all edicts and restrictions and laws of expulsion, the Jews have remained in considerable number in Palestine. They and their friends will clearly be a factor in the settlement of the fate of this part of the Turkish Empire. The common mind of the world wills it so. The Jews themselves are not ready for a Jewish state.

This strip of land must be controlled jointly by the Powers, and made open, under equitable conditions, to Jew, Gentile, and Moslem. Religious liberty must be realized in the land where it had its birth. It should not be necessary for the traveler to take a guard to protect his life from Moslem fanaticism as he enters the Temple area. Palestine is bigger than any nation, and all flags should become one in safeguarding the precious interests of this territory, which yields such sovereignty over the hearts of men.

A GLIMPSE AT "THE HEARTS OF MEN IN OUR OWN LAND."

Many years ago the Lord said, "Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, *but ye know not the hearts of men in your own land.*"—Doctrine and Covenants 38:6.

Perhaps that statement is applicable to us to-day, as much as it was to our fathers in 1831. Only recently the chief witness in the great trial growing out of the destruction of the Los Angeles *Times* building by dynamite, and involving many men charged with wholesale dynamiting operations, testified that at the time of the destruction of the *Times* building a plan was on foot to destroy the whole city of Los Angeles.

Dynamite was to be planted under the water main leading to the city. Following the explosion of this dynamite, and the consequent cutting off of the water supply, three or four picked men were to go through the city firing the larger buildings. A second San Francisco was to be made of Los Angeles. The proud city was to be wiped off the map. It *could* have been done. No doubt things like that *will* be done before this generation passes away.

Everything conspires to make such deeds of wholesale and almost instant destruction possible in these the closing scenes of time. Dynamite furnishes a convenient and powerful destructive agent. One man can carry more destructive power in a suit case or grip than was contained in a great battering ram manned by a company of Roman soldiers and directed in ponderous fashion against the walls of the enemy. The automobile and aeroplane give ability to get to a given point and away from that point with almost incredible celerity. Three or four men in an automobile could rush through a city dy-

namiting right and left and be gone before the guardians of the peace could possibly take any defensive action. Our complicated civilization and industrial life render modern society peculiarly exposed to such attacks,—so many people depend upon common sources of supply for things necessary to their existence. Lastly, the desperate class hatred now growing in the hearts of men fully disposes them to use the awful opportunities that are theirs to strike and destroy.

While you and I were going on about our business, this awful plan to destroy a great city was being formulated, and other deeds as bad, but on a smaller scale, were being actually perpetrated. Possibly it might have been said of us: "Ye know not the hearts of men in your own land."

FARMING ON A GIGANTIC SCALE.

Turning from the problems of war and anarchy, wherein are seen "signs of the times," we discover in modern industrial conditions certain things that are no less typical of the latter days. Below we quote a word picture of farming operations as carried on in California. What a remarkable contrast is presented between this gigantic rooting up of the earth's surface by strange monster machines, day and night, without cessation, and the old picture of the stoop-shouldered, loose-jawed "man with the hoe," laboriously turning his clods:

Caterpillar plows, equipped with searchlights, are working nights as well as days in the San Fernando Valley preparing thirteen thousand acres for sugar beets and other crops. The huge engines with wheels resting on an endless platform which prevents them sinking into the soft earth, drag behind them a series of ten plows which furrow the rich land at an astonishing rate of speed. They work twenty-two hours a day. Two crews are employed.

The American Beet Sugar Company thus is preparing to increase the acreage in sugar beets. Beans, hay and grain also will be grown on the land in alternating crops at intervals.

A weird spectacle is presented at night by the great machines, which resemble prehistoric monsters with huge eyes. The rays of brilliant light glancing off the level expanse of the fertile valley often fall on the surrounding mountains, illuminating oddly the picturesque spots in the hills. Somber peaks, rising stolidly against the skyline, suddenly are brightened with shafts and present unusual aspects unnoticed by day.

As soon as the thirteen thousand acres are plowed, beets will be planted at top speed. As the crews pass from tract to tract, they will be followed by planters. Arrangements for irrigation on an extensive scale are being made. The most scientific system will be followed by the company's experts who have had years of experience in other fields.

An old-fashioned eastern farmer accustomed to plowing small fields with mules would be aghast at the spectacle presented nightly in San Fernando Valley. When day succeeds night, there is no stopping of the engines. The lights are shut off and the work goes on steadily until time comes for the changing of the crews.—*Evening Index, December 8, 1912.*

AN EXALTED APOLOGIST FOR MOB VIOLENCE.

We note the following news item regarding the distinguished governor of South Carolina; of course we can not vouch for its accuracy, and trust that the purported utterances may be repudiated:

WASHINGTON, December 7.—"Don't care a damn what a few governors say about my actions at Richmond. I am accountable only to the people of South Carolina."

Thus Governor Cole Blease of South Carolina defended his speech before the governors' conference at Richmond, advocating the lynching of negro assailants of white women.

"I want to repeat," he continued, "that so long as I am governor, I will never call the militia to protect a black scoundrel who has insulted a white woman. I won't have good men shot by soldiers who have orders to protect some black brute. I was frequently misquoted in Richmond, but I do say this: if the Constitution of my State stands between me and the safety of our womanhood, then my battle cry will be: 'To hell with the Constitution.' If a negro does anything for which he deserves hanging, I'll be blamed if I will use the militia to interfere. You can also announce I expect to go to the Senate at the first vacancy in my State. I'll win easily."

When the intelligent, educated, and dignified governor of a great State makes such an apology for mob violence as this man is reported to have made, and delivers himself of such an eruption against the Constitution, it is small wonder that the ignorant, brutal, and depraved are ready to resort to those deeds of violence that are a disgrace and a menace to our modern civilization. He but serves notice that all such deeds will be tolerated within his domain.

He chooses to withhold protection from an accused negro on the grounds that he is guilty of an unspeakable crime and is not worthy of protection. In this he begs the question, as all apologists for mob rule must do, and *assumes* that the man is guilty, merely because he is accused. His guilt can only be determined by lawful trial, and until so found guilty, any man, black or white, is entitled to protection.

It is not alone a matter of protecting a poor, de-graded negro, who may or may not be guilty. It is a matter of protecting law and order and safety and human progress achieved through thousands of years of war and struggle. The governor need not worry about shooting "good men" who are going up against such institutions, for such are never found in a mob. He has no soldiers too good to die in defense of a negro, when it is fully understood that more than the life of a negro is at stake.

The generation that is taught or permitted to murder and lynch and burn negroes without trial is being educated in the school of anarchy and crime and will have small regard for human rights of any nature, whether represented by white or black men, if at any time those rights may appear to stand between the mob and its desires. Do we wish to see

such an apologist for mob violence seated in the Senate Chamber to help make the laws that he thus teaches others to violate?

ELBERT A. SMITH.

MANHOOD SUFFRAGE IN GREAT BRITAIN.

What may be regarded as the final measure in a historic series of political emancipation bills is now pending in the British Parliament. It is an adult manhood suffrage bill, and it will definitely establish citizenship rather than property as the basis of suffrage. It is a measure of simplification and democratization, dictated by the spirit of the age. The extent of the franchise contemplated by the bill is momentous. Roughly speaking, it will add 3,000,000 voters to the register and they will all come from the poorer and toiling classes.

The chief provisions of the measure are as follows:

1. No person shall be registered or vote for more than one constituency.
2. An elector may be qualified by residence or occupation, and in no other way.
3. The qualifying period of residence or occupation will be six months.
4. Voters removing from one house to another in the same constituency remain qualified in spite of change of address. Voters changing from one constituency to another retain their voting power for the constituency they have left, while qualifying for the constituency into which they have moved.
5. Town clerks of boroughs and clerks to County Councils to be registration officers, and to publish a complete register at least once a year.
6. Revision courts to be abolished, and objections to voters to be heard in the County Courts.
7. University representation to be abolished.
8. Plural voting is to be prevented by penalties. Anyone knowingly seeking to secure a plural vote will be guilty of corrupt practices, and will be liable to a fine of £200, or one year's imprisonment, and be incapacitated from voting for seven years.

At present there are about 500,000 plural voters in the United Kingdom, according to various estimates, and most of these are affiliated with the Tory Party. Plural voting is justifiable only on the principle that the citizen votes not as a man but as a proprietor or owner or representative of certain interests. The conservatives oppose the new franchise bill on this precise ground, pointing out that under "citizenship" principle the financial and commercial center known as "the city" of London would be deprived of all direct representation, since there are no residences in that quarter. The Liberal, Political and Democratic view is that, where men vote as men, every proper interest will be sufficiently protected and represented, and that the question of residence is wholly immaterial except as a basis for simple and honest registration, or the prevention of fraud.

The opposition to this manhood suffrage bill will not seriously hamper its progress. It may be rejected by the Lord, but if the present government retains power for two or more years longer, the bill will become law in spite of the upper chamber, whose veto is only suspensory now, not final. The Asquith government has suffered additional losses at by-elections, and the opposition confidently predicts the early collapse of the government and the return of the conservatives to power. The great national insurance act is still unpopular with some of its less intelligent beneficiaries, and there have occurred local strikes against that feature of it which requires contributions to the insurance fund by the workmen themselves. Other causes have tended to weaken

the Asquith government. But the tide may turn, and it may succeed in carrying its important reform measures before dissolving Parliament.

Reverting to the question of suffrage, the possibility of adult womanhood suffrage is just now considered to be remote. The government will maintain a neutral attitude, and a woman suffrage amendment will be proposed and voted on in the Commons. It is not expected to pass, but a moderate "conciliation" woman suffrage bill, enfranchising about one million women, may be re-introduced and put through. It is certain that the tactics of the militant and extreme suffragettes have injured the cause of equal suffrage in Parliament, if not in the country at large.

The foregoing is taken from *The Chautauquan*, December, 1912. Whatever may be said about the present era, it is quite evident that there is a great struggle going on, both in America and abroad, for the emancipation of man. The ideals of democracy, the rights of man, the dignity of man (as man, stripped of property and lineage), these things are receiving a new and broader interpretation.

While property rights should still be respected, a much-needed emphasis is being placed on human rights. Both in America and in Great Britain the sentiment is growing that men and not dollars or pounds and shillings should vote at the polls, and sit in the legislative halls. Quite in line with this idea is the bill, the details of which are set forth in the above, which gives the right of franchise to a man as a citizen, and not as a property holder. Why one man should have several votes merely because he has inherited an estate or title and his neighbor should have no vote at all merely because his father was poor is a thing that we have never been able to understand. The new rule is more in line with principles laid down in Doctrine and Covenants, and is a step toward equality and justice.

ELBERT A. SMITH.

The translation of hymns into barbaric languages has often given rise to the singing of very humorous and incongruous sentiments.

For instance, the hymn commencing, "Go, labor on. Spend and be spent," was translated into the language of the Congo. It was only after the hymn had been sung far and wide that the missionary translator discovered that he had used the wrong word for "labor," and that the congregations had been made to sing, "Go, blunder on. Spend and be spent."

Nor did this end the troubles of the missionaries. For some reason or other they found the natives averse to singing the closing hymn of the service, "Lord, dismiss us with thy blessing." More exact knowledge of the native idiom confirmed them in the belief that they had inadvertently translated "Lord, dismiss us with thy blessing" into "Lord, kick us out softly, softly."—*Tit-Bits, London.*

Original Articles

OUR RESPONSIBILITY TO THE POOR.

In all ages and in all lands wherever God has had a people, the welfare of the poor has been made a prominent part of his work, and through human instrumentality their wants and needs have been supplied and their condition in life made more comfortable. One of the sure signs of an apostate church is their neglect of the poor. When John sent messengers to Jesus to find out if he were the Messiah that they were looking for, part of the answer sent back was, "The poor have the gospel preached to them." (Matthew 11: 2-5.) This was one of the evidences of the divinity of his mission. The Jews were neglecting the poor. Jesus said they "devour widows' houses and for a pretense make long prayers: therefore ye shall receive the greater condemnation." (Matthew 23: 14.)

For about two hundred years the Nephites lived according to the gospel law and there were no poor among them, and when they began to drift into apostasy the neglect of the poor and division into classes began to show itself among them.

The New Testament contains much information that the care of the poor was a very prominent part of the work of the Saints of that time; subsequent history abounds in evidence that when the spirit of apostasy had taken a firm hold, the clergy became the special objects for the bestowal of wealth, luxuries, and favors, and at the same time the poor were neglected and were no longer treated as brethren, but as paupers and objects of charity, which carried with it separation and isolation from their more fortunate brethren.

Frank J. Cannon, of Utah, son of George Q. Cannon, of note among the leaders of the dominant church in Utah, wrote extensively of that church and its people and leaders, and among other things, that were a sure indication of their apostasy, was the fact that they turned their poor over to the State to care for, and what the poor received was tithed by the church. There is not the remotest suggestion in the law of Christ that we should turn over our poor to the State to be cared for. Coupled with our duty to care for them, it is a necessary discipline for the development of personal and collective righteousness among us. We will note a few things that the standard books say on the subject:

"The poor is hated, even of his own neighbor: but the rich hath many friends."—Proverbs 14: 20.

"Wealth maketh many friends; but the poor is separated from his neighbor."—Proverbs 19: 4.

"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden

thine heart, nor shut thine hand from thy poor brother."—Deuteronomy 15: 7.

"For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."—Deuteronomy 15: 11.

"Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates."—Deuteronomy 24: 14.

The first two quotations indicate the unfortunate condition of the poor when they are among those whose hearts have not been touched by that divine power that makes us of "One heart and one mind." The latter ones give us a good view of how the Lord wanted his people to live that had just come out of Egyptian bondage; he wanted them to start right on their career as a nation. The promise was made to them that if they were obedient they would be a blessed people, enjoying all the good things that are needful to make men and women happy and joyous in this life. Among the things in which they were to be obedient was to be thoughtful and considerate of the poor. In Leviticus 19: 10 and 23: 22 the law of the Lord shows its kindly consideration of the poor in providing that in gathering grapes in the vineyard that some must be left for the poor, and in the harvest fields the gleanings and what was in the fence corners must be left by the farmer for the poor. From Acts 6: 1-4; 1 Corinthians 16: 1; and Galatians 2: 10, we glean the information that among the saints in the days of the apostles the care of the poor by the churches was a very important part of their work. The Prophet Nephi saw by vision and the spirit of inspiration what would be the condition of the various churches existing at the time the Book of Mormon would come forth. 2 Nephi 12: 12-15 (Authorized Version).

They are charged with various sins: "Yea, they have all gone out of the way; they have become corrupted," and some of the reasons assigned as the cause are, pride, false teachers, persecuting the meek and robbing the poor. In the eleventh chapter and ninety-first verse the same writer charges them with preaching their own wisdom, they "Grind upon the face of the poor," for the purpose of gain. The Prophet Alma gives an account, Alma 1: 28-45, Authorized Version, of the condition of the church during the second year of his rule as high priest over the church. After telling of some of their trials and afflictions, he tells of some of their blessings and of some things for which they are highly commended. "And they did not wear costly apparel, yet they were neat and comely": and of their kindness to the poor he said, "And they did impart of their substance, every man according to that which he had, to the poor, and needy, and the sick and afflicted."

From Mosiah we have the following: Mosiah 2: 30, 31, Authorized Version, "Perhaps thou shalt say; The man has brought upon himself this misery; therefore, I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance, that he may not suffer, for his punishments are just. But I say unto you, oh man, whosoever doeth this, the same hath great cause to repent, and except he repenteth of that which he hath done, he perisheth for ever, and hath no interest in the kingdom of God."

The above would seem very harsh and appear to give an advantage to the unworthy if it were not in a measure modified by what is found in verses 43 and 44, which read as follows: "I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants, and see that all things are done in wisdom and order: for it is not requisite that a man run faster than he has strength."

When the angel messenger brought the glad news of the restoration of the gospel and the authority to organize his church, a year had not passed away until the Lord spoke concerning the poor as follows: "If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support."—Doctrine and Covenants 42: 8. In the same year we have the following as part of the instruction to the elders to prepare them for their labor, "And remember in all things, the poor and needy, the sick and afflicted, for he that doeth not these things, the same is not my disciple."—Doctrine and Covenants 52: 9.

For a number of years statesmen, philanthropists, and social reform workers have been urging that we should have national and state laws to give succor to the widow and her children. The church was directed eighty years ago to provide for such needs in the following instruction, "And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor."—Doctrine and Covenants 82: 2.

The common rule among mankind is to wait until their attention is called to the needs of the poor and unfortunate before they do anything for them. The Lord's plan is different, which we learn by reading the instruction given to Bishop N. K. Whitney, he was to "travel round about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and the proud."—Doctrine and Covenants 83: 23.

In 1834 the Lord said Zion could have been redeemed at that time were it not for the transgres-

sions of his Saints, which gave power to their enemies over them, and the sins he charges them with are as follows, "But are full of all manner of evil, and do not impart of their substance, as-becometh Saints, to the poor and afflicted among them."—Doctrine and Covenants 102: 1.

If the quotations above are not sufficiently plain and positive to satisfy the mind of the reader, the following ought to remove all doubts as to the Lord's attitude on the subject, and the seriousness with which he looks at it: "And, behold, this is the way, that I, the Lord, have decreed to provide for my Saints: that the poor shall be exalted, in that the rich are made low: for the earth is full, and there is enough and to spare; . . . Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—Doctrine and Covenants 101: 2. It seems from that statement that some of the Saints, for that revelation is not to the world, will have so much dross in them that when they pass to the other side they will have to go where it can be burned out. The duty of the church and of individual members toward the poor and needy is very plainly set forth in the three books that we have quoted from, they ought to be the end of controversy, because they contain the law which is to govern us in those matters.

With equal positiveness and clearness does the law point out the duty of the poor toward the church, which must not be lost sight of. If they fail to render a faithful and cheerful obedience to the law which applies to them, they not only lose the respect and good will of those who have ministered to their needs in time of distress, but have wronged the church that has befriended them in their time of misfortune, and whose treasury has been supplied at a great sacrifice. The Lord is long-suffering and merciful toward the sinner, but he can not withhold justice from those who would knowingly wrong his church and the people who have dealt kindly with them.

In anticipation of what man would do, judging from his past experience with him, the Lord in the latter day revelations pointed out the duties of those among the poor, who might be tempted to depart from the path of duty, as well as the rich or more fortunate ones who would be guilty of committing sin by withholding what belonged to our heavenly Father, over which he had made us stewards:

"Thou shalt not be idle, for he that is idle shall not eat the bread, nor wear the garments of the laborer."—Doctrine and Covenants 42: 12.

"Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose

bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands."—Doctrine and Covenants 56: 5.

"Now I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them."—Doctrine and Covenants 68: 4.

"And the idler shall not have place in the church, except he repents and mends his way."—Doctrine and Covenants 75: 5.

For the purpose of analysis we will divide the poor into four classes, and perhaps we can find that some of those classes can be subdivided. First: the unfortunate ones, whose condition is largely the result of circumstances over which they have no control. The widow with a family of dependent children,—money will only partially supply her wants. She needs the association of kind and sympathetic friends; she needs the advice and cooperation of the officers of the church, to assist in business matters, to take an interest in the education of her children. Her condition gives an opportunity for carrying out the law of Christ, which says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction."—James 1: 27. The cripple is handicapped in his struggle to earn a livelihood; his opportunity to labor is limited to a few occupations, and the compensation is often less than will provide for himself, and sometimes dependent ones.

In old age, and sometimes in the prime of life, because of sickness, the struggle to obtain the necessities of life is a very hard one. If we will closely observe, we will find, in every community, men and women of sterling worth who have the respect and confidence of all who know them, that have had a hard struggle to fight life's battles; the burdens are heavy to bear and they are in no way responsible for their condition. They need a helping hand, and in such a way that they will feel that it is the expression of hearts that love them, and not stereotyped charity.

The second, and very numerous class, are those who are careless, shiftless, indolent, who have not been trained in habits of industry, economy, and cleanliness, and among the men they like to stand on street corners, idling their time away, while the weeds grow in the garden and the wife takes in washing. When work is easily had they are sick, or must go visiting; when it is hard to be found, they are looking for it. They belong to that class that are called, "Ne'er do wells," or what we had in the South before the war, "Common white trash." They had a true representative in a brother that I heard of in Independence, who went to the Ozark country because they did not work so much there and he

would feel more at home. This class among our poor is the hardest to deal with; their habits of life are more or less fixed; they need to be reeducated; to be born again to habits of life that will lift them on a higher plane; they must come to a realization that their method of life is contrary to the divine law, and that they are out of harmony with their brethren who are trying to honor it. They need our sincere sympathy and love, expressed in deeds, not in maudlin words of hypocrisy. It is in a large measure the greatest task of the church, and it will ever remain so, because in the future, as in the past, the gospel will ever appeal to the poor and unfortunate. It touches their hearts as no other message does; they see in the gospel their only hope of improving their condition. In the main, they are more honest than the world in which they live; they are kind of heart, and of this none knows better than the missionary who has shared their hospitality and knows of their willing sacrifice for his comfort.

Our heavenly Father has committed to us, as a church, the solution of this great problem. It will not solve it to speak harshly and unsympathetically, and in hardness lay the blame on the unfortunate ones of this class,—it will not heal a sore to continually apply an irritant. We need men and women, of wisdom, patience, full of love and unlimited faith in God and his work. With this spiritual condition a loving Father will supply what we lack, so that we can accomplish his work. He has done it in the past and will do so again if we make ourselves worthy.

The helping societies of the church will play an important part in the uplift of the poor; they will not usurp the functions of the church, but will cooperate, and help and encourage the officers in their arduous and responsible duties. The most important part of the work of the Order of Enoch will be to assist the poor; to help them get homes, and to establish industries to furnish them employment. Those who want to honor God's law, and by that means help the poor, should give their moral and financial support to the order. It will accomplish great good because it is trying to obey our Lord's commands. The Woman's Auxiliary for Social Service has the greatest opportunity to render "service" to the poor that has ever been presented to a society, and the good King Benjamin said, "When ye are in the service of your fellow beings, ye are only in the service of God." Many of our poor are not in a condition to enjoy solos, sweet music, and eloquent addresses on the mooted questions of the day,—they need the ministry of "service" in their homes; they have heavy burdens to bear; poverty, sickness, and aching hearts are in their meagerly furnished homes. The following words are very appropriate

and could be used very nicely as part of a ritual for the opening of every service:

"By acts of mercy let us show
We have not heard in vain,
But kindly feel another's woe,
And long to ease his pain.

"The widow's heart shall share our joy,
The orphan and oppressed
Shall see we love the sweet employ
To succor the distressed."

There is a great deal of evil in this old world; in fact, we see so much that some are inclined to think that all of the good has left it. Not so. Wherever we look in the civilized world, and in many places among the uncivilized, we see a small army working for the uplift of their fellows. Some are working on independent lines, some through churches that they are associated with, and some cooperate with county and city governments. The printing presses are issuing tons of literature in the form of books and magazines, giving the thoughts of our most advanced thinkers and the experience of the successful workers. Not since the time Jesus taught his disciples in Jerusalem and on this continent the simple rules of life that would make men free, and their lives happy, has there been such an effort to lift up men and put sunshine into their lives as at the present time. All nations feel it, the opposition is strong and unscrupulous, but the small army is on the Lord's side, and their efforts will be crowned with good results. If it is not true, then the historian has led us astray as to the world's history.

The very important question that confronts us as a people is, Where are we going to take our stand on these important questions? The Lord told us eighty years ago what to do, and now, while the good people of the world are struggling to find a solution, we are hesitating, waiting for something to happen, to turn things upside down without us doing anything to help in the great work. Miss Wilson, youngest daughter of the President elect, Woodrow Wilson, has chosen for her life work, to labor among those of the city who need the ministration of love and kindness, to succor the distressed, to bring comfort to the sad-hearted, to assist the tired ones, to be a friend to the friendless, to be like Jesus, going about doing good. Miss Jane Addams, of "Hull House" fame, is called the "First Lady of Chicago." She has a world-wide fame, because of her philanthropic work in Chicago. When she finished her school life, about 1887, without money or fame to introduce her to the public, she went into that part of Chicago inhabited principally by foreigners, to work for their uplift. It is too long a story to tell here, but to tell it briefly, she has spent her life doing good. Twenty Years in Hull House gives an interesting account of what she has

done. Is it not possible that we have in the Woman's Auxiliary for Social Service one Jane Addams, one Margaret Wilson? There is a golden opportunity in Independence and Kansas City to work for the moral, social, economic, hygienic, intellectual, and religious uplift of many of our people. Will they do it, or will the Lord have to push them aside and build one out of material that will be "doers of the word and not hearers only"? The work of the "helps" in the church need in no way conflict with the officers of the church, but there should be a hearty cooperation between them all. The Lord recognized them all in seeking to accomplish his work.

The third class are those who are unable to have steady and remunerative employment. There is a class of people who believe that any man that wants work can get it if he seeks for it. Such persons so woefully exhibit their ignorance of industrial conditions in the world that their testimony before intelligent men would be taken at one hundred per cent discount. The proposition is so self-evident to the intelligent observer that I will not lengthen this paper by its intrusion for an analysis of it, but be content to give a few examples. A carpenter can only work part of the time; the storms in the summer and cold weather in winter make a closed season during part of the year. Laborers in a brick yard, on street and road work, and other outdoor work of various kinds are all limited to a short season. Many factories and mills give employment only part of the year. In many occupations the compensation, if continuous employment could be had, would not be sufficient to properly feed and clothe them. The following is an example of what we often find in a mill or factory; A is a common laborer and receives, as a wage forty dollars per month; B is a mechanic and receives eighty dollars per month; C is foreman and receives a hundred dollars per month; D is the superintendent and receives two hundred dollars per month. Work gets slack and A is the first to be laid off; B is the next one to follow, but C and D are kept on, and, work or play, they receive their pay. The would-be wise man says, "A should have saved some of his salary for the proverbial rainy day." It is too absurd to dwell on. I will leave it to the reader to reflect on the matter.

The fourth class are those who have made up their minds that they will not work as long as some one else will give them their living. They can be classed as lazy, without any qualification whatever. The wife and children are often great sufferers from this class. To withhold from one causes the innocent and needy worthy ones to suffer; to give aid encourages the lazy ones, and makes them parasites on society.

Of political conditions resulting in poor laws that add to the burden of the poor, I will not write. It is sufficient for me to know that God holds out to the church the hope of its solution under the civil laws of our country. If, as good and loyal citizens through the various political parties, we can help by the enacting of laws for the help of the poor and oppressed, we should do it most heartily.

From the above analysis we learn that the solution of the problem of the poor is a very important one; it will take great patience, wisdom, and faith to solve it. The doubter, in God's plan, the faint-hearted and grouchy, will be of no help in such a cause.

To say that the problem can not be solved is an imputation of the love, wisdom, and power of God. It has done in the past, and can and will be done in the future.

The solution of the problem is as follows: First,—To develop a class of men and women who have faith in God and his plan, and who will eliminate from their lives covetousness and selfishness; and show their love for their brethren by doing those things that God has commanded to be done to fulfill his holy law for the relief of the distressed and unfortunate ones among us.

Second,—To give financial and moral support to those whom God and the church have made the responsible leaders in the various departments of church work to accomplish the object in view.

The writer is an optimist and has unlimited faith in the Lord and the plan he has given us to work by, and believes that all hindering causes, whether from men in or out of the church will finally be overcome, and the faithful Saints will accomplish the work intrusted to them. My faith leads me to believe that in the not distant future the Saints of God, the pure in heart, in Zion, will express in song and prayer their thankfulness, because they see the fruit of their labor in seeking to lift up the poor and comfort the distressed among their brethren. It will be unalloyed joy; it will be supreme happiness.

EDWARD RANNIE.

INDEPENDENCE, MISSOURI.

A good way to test the vitality of your Christianity is to ask some one to accept Jesus Christ.

Philosophical argument, especially that drawn from the virtues of the universe, in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith which is in me; but my heart has always assured and reassured me that the gospel of Jesus Christ must be a divine reality. The Sermon on the Mount can not be a merely human production. This belief enters into the very depth of my conscience. The whole history of man proves it.—Daniel Webster.

Mothers' Home Column

EDITED BY FRANCES.

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The Gathering Place.

Life changes all our thoughts of heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place;
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes more near,
It grows more real day by day;
Not strange nor cold, but very dear—
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own,
And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and troubles o'er.

—Robert Browning.

The Prayer Union.

Dear Home Column: Seeing Sister Eleanor's request in the HERALD, will say in answer that I am one of the sisters who has belonged to the Prayer Union since it was first organized, and have always observed the hour in my home. I was never privileged to meet with a local organization.

Yes, Sister Eleanor, I remember the memory texts that used to come to us each week with the subject for the day, as at first they were changed each Thursday. Once I remember the subject for that Thursday was "For unbelieving husbands," and so after praying for ten long years that my husband might accept the gospel, he and my sister's husband were baptized the next day. We had a meeting in progress at the home conducted by Brother I. N. Roberts. Now some might say that he would have joined the church at that time anyway, or that it just happened so, but if they knew all the mysterious conditions that were brought to bear in connection with his conversion, they could not help but see that

nothing short of a miracle could have brought it to pass. I prefer to attribute it to the many prayers being offered up for the same purpose at the same time. This is only one of the many bright testimonies that has come to me through the Prayer Union.

As I write another comes to me: One Thursday morning I got up with the hiccoughs. This worried me all day and up to the hour, two p. m. I went to my room and knelt for prayer. At once I was taken with a paroxysm of coughing that seemed to almost take my breath away. I called on the Lord to remove this affliction until I could perform my duty. Instantly I was relieved and was never again afflicted in that way. Then such a spirit of prayer came, and it seemed to me that God was so near that I could touch him with my hand. I thought I was truly converted before this and could say that Jesus is the Christ, but never before did I feel the nearness of his presence to such a degree. I realize that I can not confer this knowledge upon others as it came to me, neither do I feel that I have merited such blessings. It is only through the mercy and loving-kindness of our heavenly Father.

Then after some time the subjects were to remain unchanged, so I clipped them from the HERALD and pasted them on the flyleaf of my Bible. There they are yet, but I seldom refer to them as they are so indelibly stamped on my memory. One subject, "The gathering of Israel to their native land and the restoration of the pure gospel in its fullness, and its acceptance by them to their everlasting peace," has found its fulfillment. I call to mind now how at that time it looked almost impossible for that to be brought about, looking at it from a human standpoint.

Yes, I think when the Lord put it in the heart and mind of Sister Eleanor to introduce the Prayer Union, it was one of the grandest auxiliaries to the church. After I read her book, *Pattie, or Leaves from a Life*, that life so full of faith, I could comprehend in a measure *why* she had such extraordinary faith.

While the special requests for prayer are being sent in, I would like to send mine. I have lost the sight of one eye. Am also afflicted in other ways. While the good Lord has answered my prayers so many times in life, I realize in union there is strength. Your sister in the faith,

JULIA V. NEAL.

News from Missions

California.

I am sending you a copy of the *Los Angeles Times*, in which is to be found a reference to the finding in the La Brea tar beds the bones of a giant camel. Professor R. C. Stoner, of the University of California, is in charge of the work. Professors J. C. Merriam and Charles Hart, it is reported, unite in pronouncing the bones the remains of a camel twice the size of the living species. Considerable notice has been given these beds, one of the richest of their kind in the country. I recently visited the grounds, which are on the western edge of this city, and saw numerous bones of birds and animals of the long ago being recovered. Many of the specimens have been sent to Berkeley. The grounds are in the oil fields, petroleum exudes from the earth, and it is in the tar pockets the bones are found, four to fourteen feet below the surface. They are imbedded in asphalt. A skull of a lion was dug out just before my arrival. I saw recovered a perfect specimen of a horse's hoof. Bones of horses, deer which never grew to be more than two feet high, wolves, bison, and of the saber-toothed tiger, sloth, and lion are all found in these pockets, which are

nothing short of wonderful depositories of a portion of the world's history.

The beds are a few miles from the mountains, on the plain, in the midst of a slight depression of the earth; the theory is that the animals went there to drink and were unable to extricate themselves when once in the tar beds.

Of such interest to me are the contributions from others to the HERALD that I seldom write of my own thoughts, views, and experiences in connection with church life. Though I have not written frequently to the church papers, I need but pass a ray of consciousness over impressions of the past to revive many spiritual experiences, and happy hours, of inestimable worth, that have come to me in the church, which cause me to marvel at the indescribable goodness and power and glory of God.

From the time of my first conscious contact with Divinity, until the present moment I have esteemed the privilege of taking part in the Lord's work as of greater worth than all earthly treasure. Service intelligently rendered before God can not fail of triumph nor of reward. And so I am deeply interested in the welfare of every department of church activity, at home and abroad; the development and expansion of all the church papers, publications, and magazines, that they may become a universal power for good; the institutions for the worthy aged, for the children, and for the afflicted; the progress, difficulties, and triumphs of the ministry; and the questions of the hour that concern the whole membership of the church. What a harvest field is open to all; to both sexes in every condition of life!

Many are the avenues that are open to legitimate endeavor; and there is not room for condemnation of anyone, who, because of his gifts, is prompted to research or study along lines that contribute to the strength of the church. Ignorance must never presume to dictate, or control, or harass, the course of anyone who is inspired with a desire for a better equipment along musical, literary, or professional lines of any character, that thereby he may render a better and fuller service to the church and humanity. Ignorance is not a resultant condition of inspiration; and those who see their duty from an eminent viewpoint, must perform it, regardless of those who see only from the valley. Encouragement, and not discouragement, is the impetus that should be given, even in remote quarters, to research and study along all legitimate lines.

The work of the Palmyra Seer looms high on the horizon. It was a startling claim that was made by the young man, Joseph Smith, in the early part of the past century, when he announced that God had spoken from the heavens, once more to man; that a record of the prehistoric inhabitants of this continent was revealed by the power of God; that he is the great "I Am," and lives as truly as when the clouds of Sinai were laced with vivid lightnings and he communicated his will to Israel; that the church of Jesus Christ, after a long, dark night of apostasy, was reinstated by act and command of God, men officiating therein under priesthood power committed to earth by an angel; that peace would soon be taken from the earth, and that the time was near when he who would not take up his sword against his neighbor would have to "flee unto Zion for safety."

How startling! And yet God's unfoldment of himself can not be otherwise than of a startling character—the glories and truth of the infinite world can not burst upon the little, narrow, finite, undeveloped mind of man without producing strange emotions and causing him to pause and think about the meaning of God and life and man. The work of God in all ages is full of claims that startle: John the Baptist, sent of God, in the wilderness bringing to naught the kingdom of the Jews; the remarkable birth of Jesus; appear-

ance of angels all through biblical history; the intrusion of a holy power into the persons of men and women which constrained or permitted them to sense events of futurity, and speak them forth in prophecy; speaking intelligently in strange and unlearned tongues; sick healed through faith in God, in the name of Christ; dead raised; reappearance of Christ to the church after his death; his triumphal and glorious ascension in the clouds. How startling is it all!

The dead claims of the sectarian churches that God does not speak to man; no miraculous power now that can be put in operation; no inspired ministry, etc., *does not blend with Christianity.*

Multitudinous forces, ominous of danger to individual and social life, are daily brought clearly to view. A resort is made by many to numerous expedients for the establishment of social tranquility. But a crisis is inevitable. A rejection of God is followed by forces that *make the world empty.* A crisis is the culmination of a series of mistakes. A world's crisis is not far away. "Darkness covers the earth, and gross darkness the minds of the people"; the world can not see God in the stillness of a calm—scarcely is he thought of in the thunders and tempests.

God has spoken to the church by way of tempest and in the calm—have we perceived our God in it all? Have we, regardless of his tender mercies, and everlasting goodness, hidden our faces from our "own flesh"? Have we walked with our God, and counted it a joy? See the dark days of the church, its division, and many led to Utah, and see the tempest! See the children of the fathers who are true returning and building up Zion, reinhabiting the waste places. See the calm! I see the clouds breaking, the tempest clearing, and Zion coming forth to bless the world.

PAUL M. HANSON.

LOS ANGELES, CALIFORNIA, 1704 Grover Street.

Jots by the Wayside.

We have just finished a series of meetings at Scammon, Kansas. The new church is now plastered and completed, and it is a great source of rejoicing for that faithful, noble, little branch of God's people, and stands as a striking monument of perseverance and fidelity for and to the cause they love so well. By the citizens of the village it is remarked: "It is marvelous, how have you done it?"

Our half-brother, Frank Jones, of Lamoni fame, kindly plastered the building. It was a freewill offering on his part; the Saints furnishing the material. He is an afflicted man, scarcely able to work on a scaffold, yet his testimony is, "I never felt better in my life than I have since commencing this job." The Lord has truly aided all who have so generously toiled, and their rewards are sure.

We were impressed to come here (Joplin), yet it was against other arrangements made. The only thing we could think of was a new church at Joplin while we had our hand in. On consulting the president of the branch we were informed, "nothing doing," but were urged to stay over Sunday. Sunday morning the old church was full from the opening of Sunday school, to the benediction at nine in the evening. We are pleased to note that it was the most spiritual meeting that we have experienced in the Spring River District or anywhere else for many years. Another long mark on memory's walls; another green spot in our pathway of life. The house seemed to be filled with a halo of light, and nearly all were melted to tears. The communication from God, rebuking in a measure, encouraging and instructive to a large degree, as a whole was very inspiring indeed.

Brother Sidney Gray was called to the office of elder; Brother Walter Christensen to the priest's office; and Brothers Ray Foster and George Pierson to that of teacher. All

were accepted and ordained with the exception of the elder, and he was recommended to the coming conference. A priesthood meeting is called for Tuesday night and we remain to take part in it. We feel assured with these additions a greater unity will prevail, an impetus be given that will result in great good to the work here, and it is not improbable that before the sear and yellow leaf shall again come a magnificent new church will be reared to accommodate the increasing throngs. For Sunday's service, so far as the writer is concerned, it is with feelings of profound gratitude that we render thanks to our merciful Lord, and with equal regrets do we recall some facts in our checkered career which we have sorely repented of, indicative of the fact that at that time we did not appreciate the preserving hand of the Lord as we should have done. It is not because of our own righteousness we have escaped, but for the good we could do for others under the divine hand. We feel assured, however, we have fought a fearful fight with the flesh and the Devil, and by our own actions have strung up on memory's walls some few pictures of regrets, and as the sands of life run out and we near the other shore, we are glad to say we are still in the bow of the boat, looking forward to the rewards we have earned by vigilance and sacrifice.

This reminds us, we had a sly hint from home—if we did not come home for Christmas we need not come at all—we're going, sure.

T. W. C.

Miscellaneous Department

Convention Notices.

Southern Nebraska district Religio convention will be held at Nebraska City, Nebraska, January 16 and 17, 1913. Edith Trask, secretary.

North Dakota district Sunday school association will meet in convention on January 11, 1913, at Berlin, North Dakota. All Sunday school officers please send reports. Address James C. Page, Berlin, North Dakota, assistant district superintendent.

Pastoral.

To the Saints of Minnesota; Greeting: I have lately been appointed to labor in the Minnesota District, until the conference, in the interests of the general church work, and especially to teach the financial law. In beginning the work we find the Saints so badly scattered that it becomes necessary to endeavor to reach some of the isolated ones through the columns of the HERALD. Surely the Lord has blessed the earth with a bountiful crop this year, and especially has the Northwest reaped a splendid harvest of good things. I wonder how many have stopped to consider the fact that we owe a debt to the Giver of all we receive. Let us not thoughtlessly "rob God of the tithes and offerings," but see that we get all "the tithes into the storehouse" as soon as possible, that the work of the spread of the gospel may not be impeded. "Let every man be diligent in all things," is a commandment with promise, and one that can not be neglected, and yet we be blessed of God. If there are any that have never paid tithing, have you ever stopped to think that it is as specifically commanded as are faith and repentance? "Without faith it is impossible to please God," and, "Except you repent you shall all likewise perish," are no more emphatic than: "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming), . . . Wherefore, if ye believe me ye will labor while it is called to-day."—Doctrine and Covenants. Can we believe the former and reject the latter and yet claim allegiance to the accepted revelations to the church? Can we read the following unmistakable claim upon the part of Jehovah as to what is due him for the free and untrammled use of his talents, his soil, his sunshine, his air, his moisture, and his life; and expect to be forgiven the debt when we stand at the great Judgment Bar?

"And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."—Numbers 27: 30.

"Honor the Lord with thy substance, and with the first-fruits of all thine increase."—Proverbs 3: 9.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3: 8-10.

The nation stands condemned of robbery. Shall the Saints likewise forget their God? My contention is that if all the tithes were brought into the storehouse, there would be plenty and to spare for the more complete carrying on of the work of the church. There are men in this church that will face an awful debt when they face the judgment. My experience is that four in ten are really observing the law of tithing, and the query is, What will be the consequences in the day of burning?

If we have been negligent in the past, let us become diligent for the future and see that this year the Lord's portion is not withheld. Saints of Minnesota, send your tithes and offerings to the writer, or to Leon A. Gould, Bemidji, Minnesota. R. R. 1.

There are any scattered Saints that can secure new openings in the State, will you kindly write me for arrangements for services. Send all money and communications to Ward L. Christy, 1111 Seventeenth Avenue North, Minneapolis, Minnesota.

Teachers of Southeastern Mission.

We met at Dixonville, Alabama, according to previous announcement, on October 25, and were organized into a quorum, with the few who were there. I take this means of notifying the other members of the quorum as to what was done. T. J. Booker was elected president, with W. H. Drake counselor. A resolution was passed that each member be assessed twenty-five cents for quorum dues, which is to pay all expenses of the quorum. Adjourned to meet at the call of the president. Let the brethren be active and alive in the work, and prompt in answering letters of the president and secretary, for this work is important.

W. H. DRAKE, *Secretary-treasurer.*

MCKENZIE, ALABAMA, R. F. D. 2, December 4, 1912.

Resolutions of Condolence.

At a quarterly conference of the Spring River District the following preamble and resolutions were ordered:

Whereas, Our Father in heaven has permitted the removal of our much esteemed and beloved brother, Bishop George H. Hilliard, and, whereas, The removal of such a faithful life and coworker from our midst leaves a vacancy and a shadow expressive of our serious loss to church and state; therefore,

Be it resolved, That with deep sympathy with the bereaved wife and family, we express our hope that even so great a loss to them and the church may be overruled by the power of Him that "doeth all things well." We recognize a great loss to church and country, that the masses can scarcely appreciate, but those of us who have followed his work closely and noted his wonderful faith, fidelity, and golden worth, will feel the keen sense of his loss to the work he loved so well, and to those who came under a personal acquaintance and the benefit of his wise counsels have suffered a personal loss in his demise. The branches will miss him, where he strove to be a peacemaker. The conference will miss him, where his wondrous storehouse of useful information, shedding light on vexed problems, ever freighted with firmness, loyalty, and love, was greatly appreciated. His last words were filled with calm resignation, evidenced by: "Brother _____, I knew I would get well in my last sickness; but I am saying nothing now." Hence his death was not an unwelcome intruder. He died as he lived, firm in the faith of a glorious resurrection. We commend his loved ones to the wondrous love of the God he served, with a prayer that their earth life and end will leave on church and state as hallowed a glow as does the life of George H. Hilliard.

Resolved, That a copy of these resolutions be spread on the minutes of the district; also published in the HERALD, and a copy furnished to the bereaved wife and family.

Signed:

T. W. Chathurn, president of the district; W. H. Smart, president of the quorum of elders; Sidney Gray, president of

the quorum of priests; George D. Ross, president of the quorum of teachers; John Virgen, president of the quorum of deacons.

Died.

KNAPP.—Little Philip Eugene Knapp, son of Brother and Sister P. Knapp, of San Diego, California, was born at Phoenix, Arizona, November 2, 1910. He was blessed by Levi Hemenway, and J. Rulin, June 12, 1912, and fell asleep November 26. Funeral at the residence, 4043 I Street. Many friends were present to pay a last tribute of respect to this little sunbeam whose sunshine could be felt no more, except in sweet memory. Interment in the city cemetery. His spirit has flown away to the gardens of heaven. Sermon by Levi Hemenway.

DAY.—William B. Day, husband of Sister Bertha (Brown) Day, died at the home of his birth near Stockport, Iowa, December 8, 1912, aged 44 years, 7 months, 3 days. He was married to Sister Bertha Brown, November 27, 1894, at Keosauqua, Iowa, by Elder James McKiernan. Mr. Day leaves his wife, six sons, and one daughter to mourn the loss of a father's care. Only five weeks previous Sister Day had lost her mother. Funeral was at Winchester Methodist Episcopal church, Elder James McKiernan in charge, and interment in nearby cemetery.

KNISLEY.—Hazel Gill, born in Emerson, Iowa, December 26, 1887; died December 7, 1912, at Boise, Idaho. She was blessed in childhood by Henry Kemp, baptized at eleven years of age by J. F. Mintun, received her patriarchal blessing under the hands of Alexander H. Smith, and was married to Alvin Knisley at Shenandoah, Iowa, in March, 1909. When deceased was about one year old the Gill family moved from Emerson to Saint Edwards, Nebraska, where she was brought up and schooled. She graduated there from the high school, afterwards qualifying herself for teaching, by a course at the normal, of Peru, Nebraska. About six years ago the family moved to Idaho, where Brother Knisley met her while on a mission there. She taught school in Nebraska and Idaho. She spent a period in Graceland during 1908-09. Her sickness began about the middle of August, 1912. Her husband and a little boy, latter less than three years of age, survive. One funeral was held in Boise, discourse by New Madden; one in Independence, discourse by J. W. Rushton, burial being at latter place.

MOORE.—James William Moore was born July 29, 1843; baptized January 20, 1876, by J. C. Foss, at Lebanon, Ohio; ordained teacher July 9, 1876, by Edmond Thomas; died November 12, 1912. According to his testimony, he held office of priest and labored one year as missionary; he also served in the Civil War and received a pension. He was a great sufferer during the latter period of his life, and finally succumbed to the dreaded disease, asthma.

LEEDER.—Jacob N. Leeder, youngest son of Elder Ed. and Sister Elizabeth Leeder, was born at Port Elgin, Bruce County, Ontario, November 27, 1902; was baptized by Elder A. Leaverton, July 16, 1911; died of acute Bright's disease, December 1, 1912. Services were held over the remains in the Saints' church, near Port Elgin, December 2, and interment made in Port Elgin cemetery. Jakie was a very bright little boy, and the pet of the family, and will be missed very much from the family circle. Sermon by W. D. Ellis, assisted by James Dobson.

FOX.—Glen Owen, son of Owen and Adaline Fox, died November 23, at about 6.15 p. m., after an illness of over three weeks, beginning with pleuro-pneumonia, and followed with a complex series of diseases. He was 2 years, 1 month, and 11 days of age. From the time that affliction made its appearance to the close of his life all that human skill in medicine, surgery and nursing could do, supplemented by many faithful prayers was done, but it was not to be that our selfish desires should be gratified in health being restored. He is now freed from his sufferings, and his spirit in better associations than mortality could give to him, even though those earthly associates were filled with the highest attributes of love.

'Tis a sweet, peaceful rest comes to those who are pure,
When they shall pass through the change called death:
This thought comes with comfort now that we're bereft
Of one of whom our blessed Savior sayeth
"Of such is the kingdom of heaven" composed,
And invites such to come unto him;
To which invitation with regrets we consented
Because we thought it should not thus have been.

INDEX TO SAINTS' HERALD, VOLUME 59.

EDITORIAL.

- Address by President Joseph Smith at the closing of conference, An, 414.
 Admission, Not an, 413.
 All about "the hells," 774.
 All law, The basis of, 122.
 American, Tracing the original, 462.
 Amusements, Methodists and, 464.
 Anomaly, Is it an, 313.
 Announcement for 1913, *Autumn Leaves*, 1212.
 Announcement for 1913, SAINTS' HERALD, 1210.
 Appointments, General Conference, 406.
 Article in defense of Socialism, An, 145.
 Attention 98.
 At the plow, 1017.
Autumn Leaves announcement, 1212.
 Basis of all law, The, 122.
 Bearin' fruit, 701.
 Begin now, 440.
 Believe in God, Why we, 821.
 Best preachers, The, 337.
 Birthday, President Smith's, 1138.
 Bishop George H. Hilliard, 993.
 Blair, A tribute to Sister Elizabeth J., 557.
 Blair, dead, Sister Elizabeth J., 557.
 Book reviews, 4.
 Bride of the sea, The, (poem) 728.
 Burdette on Joseph Smith, Robert J., 631.
 California, Notes from Southern, 146.
 Catalogue, New, 115.
 Caution regarding candidates to the position of "The one mighty and strong," A word of, 535.
 Change of sentiment, 1210.
 Children, Finding homes for orphaned and destitute, 533.
 Children's Home, The, 946.
 Choir movement, The general, 993.
 Church courts," "Our, 775, 802, 847, 872, 893.
 Churches on social problems, Mr. Lloyd George and the, 193.
 Churches to scrutinize doctrine, Popular, 437.
 Church, The judicial system of the, 895.
 Church, The name of the, 653.
 Classes, Jesus and the, 845, 869.
 Closing of conference, An address by President Joseph Smith at, 414.
 Collection Day, Graceland College, 947.
 Comment on various topics, Editorial, 1233.
 Common consent; the will of the people and the will of the king to meet, 1138.
 Coming, The Savior's, 121.
 Conference notes, Random, 365, 389.
 Convention, Religio, 360, 373, 378.
 Correction, 172.
 Correction, A, 267.
 Culled from the papers, 391.
 Current events, 582.
 Dangerous modern teachings, 461.
 Dead line, Where's the, 751.
 Death of Patriarch E. Keeler, The, 847.
 Defended, Socialism, 97.
 Defense of Socialism, An article in, 145.
 Deification of humanity, The, 1091.
 Disaster, A lesson of, 629.
 Doctrinal Series, SAINTS' HERALD, 7.
 Doctrine and Covenants Section 99, 894.
 Door, The shut, 204.
 Easily classified, 1115.
 Editorial comment on various topics, 1233.
 Editorial note, 362.
 Editorial selections, 195, 487, 824, 847.
 Eightieth birthday, President Smith's, 1115.
 Elizabeth J. Blair, Sister, 557.
 England, From, 751.
 Enoch, the seventh from Adam, Traditions regarding, 509.
 Equality, fraternity, liberty, 1113.
 Events, Current, 582.
 Evidence of success, 802.
 Evidence, Rules as to the production of, 897.
 Excellence, Our Standard of, 485.
 Experiment, and what became of it, An, 1186.
 Explanation, In, 1140.
 Fathers, The wells of the, 339.
 Fear, The ministry of love versus the ministry of, 921, 945.
 Field, Good news from the, 800.
 Finding homes for orphaned and destitute children, 533.
 Finished product, The 797.
 Fraternity, liberty, equality, 1113.
 From England, 751.
 Gathering, The, 1065, 1089.
 Genealogy, A pleasant piece of, 969.
 General choir movement, The, 993.
 General Conference, The, 366, 392, 406.
 General Conference visitors, 292, 314.
 George and the churches on social problems, Lloyd, 193.
 "God shall find out a way," (poem), 338.
 God, Why we believe in, 821.
 Good news from the field, 800.
 Good way to succeed, A, 629.
 Graceland College Collection Day, 947.
 "Graded supplemental lessons," 1188.
 Harvest be, What will the, 1137.
 Hells, All about the, 774.
 Helping, Who are, 50.
 Herald Office subscription agency, 1188.
 Hilliard, Bishop George H., 993.
History, Journal of, 172, 925.
 "Holy Ghost and Us," Society in trouble, Sanford, of the, 50.
 Home, Marriage and the, 265.
 Homes for orphaned and destitute children, Finding, 533.
 Home, The Children's, 946.
 Humanity, The deification of, 1091.
 Important notice, 4, 28, 52.
 In explanation, 1140.
 Instruction, A letter of, 241.
 Is it an anomaly, 313.
 Is it right to work, 972.
 Jesus and the classes, 845, 869.
 Joseph Smith, Robert J. Burdette on, 631.
Journal of History, 172, 925.
 Joyous news, 1185.
 Judicial system of the church, The, 895.
 Keeler, The death of Patriarch E., 847.
 Lamon Stake reunion, Spiritual manifestations at the, 922.
 Law of liberty. The perfect, 217.
 Law of spiritual growth, The, 534.
 Law, The basis of all, 122.
 Lawyer in the case; what is his responsibility, The, 1.
 Lesson of disaster A, 629.
 Lesson of the round table, The, 49.
 Letter of instruction, A, 240.
 Liberty, equality, fraternity, 1113.
 Liberty, The perfect law of, 217.
 Lloyd George and the churches on social problems, 193.
 Love versus the ministry of fear, The ministry of, 921, 945.
 MAGAZINE HERALD, 925.
 Magazine number, 248, 267, 291, 314.
 Manhood suffrage in Great Britain, 1235.
 Manifesto." "A Mormon, 25.
 Manifesto. A remarkable, 390.
 Marriage and the home, 265.
 Marriage, A scientist on, 1162.
 Meetings, Three great, 557.
 Methodists and amusements, 464.
 Ministry of love versus the ministry of fear, The, 921, 945.
 Modern teachings, Dangerous, 461.
 Mormon manifesto," "A, 25.
 Name of the church, The, 653.
 New book for our boys, A, 1067.
 New catalogue, 1115.
 New national political party, A, 801.
 News from the field, Good, 800.
 News, Joyous, 1185.
 Not an admission, 413.
 Notes and comments, 2, 28, 52, 75, 98, 123, 148, 196, 220, 248, 292, 378, 416, 440, 464, 511, 604, 632, 655, 681, 705, 752, 776, 802, 848, 873, 925, 947, 994, 1019, 1042, 1093, 1116, 1188.
 Notes from Southern California, 146.
 Notes, Random conference, 365, 389.
 Notice, 4, 28, 52, 292.
 Notice, Another, 52.
 Notice, Important, 4, 28, 52.
 Old revelation, An, 26.
 "One mighty and strong," A word of caution regarding candidates to the position of "The, 535.
 Ordered by the Lord," "The steps of a good man are, 1209.
 Order of Enoch meeting, 416.
 Order of Enoch, The United, 681.
 Original American, Tracing the, 462.
 Orphaned and destitute children, Finding homes for, 533.
 Our boys, A new book for our, 1067.
 "Our church courts," 775, 802, 847, 872, 893.
 Our reasonable service, 289.
 Our Standard of Excellence, 485.
 Outlook, The, 172.
 Papers, Culled from the, 391.
 Patriarch E. Keeler, The death of, 847.
 Perfect law of liberty, The, 217.
 Pleasant piece of genealogy, A, 969.
 Plow, At the, 1017.
 Political party, A new national, 801.
 Popular churches to scrutinize doctrine, 437.
 Position of the church in regard to the use of tobacco, The, 1161.
 Preachers, The best, 337.
 Preaching, 169.
 President Joseph Smith at closing of conference, An address by, 414.
 President of the high priesthood a seer, The, 1041.
 President Smith's birthday, 1138.
 President Smith's eightieth birthday, 1115.
 Printer's ink, Saints use, 749.
 Production of evidence, Rules as to the, 897.
 Product, The finished, 797.
 Publicity for the Southern California reunion; 872.
 Random conference notes, 365, 389.
 Reasonable service, Our, 289.
 Religio Convention, The, 360, 373.
 Remarkable manifesto, A, 390.
 Resolution, 292.
 Revelation, An old, 26.

- Right to work, Is it, 972.
 Robert J. Burdette on Joseph Smith, 681.
 Round table, The lesson of the, 47.
 Rules as to the production of evidence, 897.
 Sabotage, 773.
 Saints as voters, The, 969.
 SAINTS' HERALD announcement, 1210.
 Saints use printer's ink, 749.
 Sanford, of the "Holy Ghost and Us" Society in trouble, 50.
 Savior's coming, The, 121.
 Scientist on marriage, A, 1162.
 Scrutinize doctrine, Popular churches to, 437.
 Seer, The president of the high priesthood a, 1041.
 Selections, Editorial, 195, 487, 824, 847.
 Self-reliance, 98.
 Sentiment, Change of, 1210.
 Service, Our reasonable, 239.
 Shut door, The, (poem), 604.
 Signs of the times, 702, 725.
 Simeon of old, 51.
 Sister Elizabeth J. Blair, A tribute to, 581.
 Sister Elizabeth J. Blair dead, 557.
 Socialism, An article in defense of, 145.
 Socialism defended, 97.
 Social problem, Mr. Lloyd George and the churches on, 193.
 Southern California, Notes from, 146.
 Southern California reunion, Publicity for the, 872.
 Spiritual growth, The law of, 534.
 Spiritual manifestations at the Lamoni Stake Reunion, 922.
 Standard of Excellence, Our, 485.
 Steps of a good man are ordered by the Lord," "The, 1209.
 Subscription agency, Herald Office, 1188.
 Succeed, A good way to, 629.
 Success, Evidence of, 802.
 Suffrage in Great Britain, Manhood, 1235.
 Sunday School Convention, The, 373.
 The Outlook, 172.
 Things as they are, should be, and otherwise, 315.
 Three great meetings, 557.
 Tobacco, The position of the church in regard to the use of, 1161.
 Toll that the world takes from Zion, The, 1114.
 Tracing the original American, 462.
 Traditions regarding Enoch, the seventh from Adam, 509.
 Tribute, A word of, 97.
 Tribute to Sister Elizabeth J. Blair, A, 581.
 United Order of Enoch, The, 681.
 Unsuspected values, 677.
 Use of tobacco, The position of the church in regard to the, 1161.
- Various topics, Editorial comment on, 1233.
 Visitors, General Conference, 292, 314.
 Voters, The Saints as, 969.
 Warning, A word of, 73, 316.
 Way to succeed, A good, 629.
 We believe in God, Why, 821.
 Wells of the fathers, The, 339.
 What is his responsibility? The lawyer in the case, 1.
 What will the harvest be, 1137.
 When all men speak well of you," "Woe unto you, 316.
 Where's the dead line, 751.
 Who are you helping, 50.
 Why we believe in God, 821.
 "Woe unto you when all men speak well of you," 316.
 Word of caution regarding candidates to the position of "The one mighty and strong," A, 535.
 Word of tribute, A, 97.
 Word of warning, A, 73, 316.
 Work, Is it right to, 972.
 Worth noting, 1116.
 Zion, The toll that the world takes from, 1114.
- HYMNS AND POEMS.**
 Address of the missionary's wife to her absent husband, 488.
 Address to the ocean, 656.
 "All roads that lead to God are good," 512.
 Angels, 123.
 Archibald, Elder R., Invitation, 373.
 Arrow and the song, The, 488.
 August, 776.
 Autumn—A dirge, 1179.
 Autumn, Heart of, 1068.
 "Away," 606.
 Bailey, Sister S. V., Song by the Spirit, 606.
 Be reconciled to God, 429.
 Be strong, 1019.
 Better way, The, 1068.
 Blessings of the year, 512.
 Callaway, Lydia E., Life's trial, 947.
 Calvary, 149.
 Christmas, A song for, 1188.
 Coombs, Alma M., Our friend, Jesus, 75; Words and deeds, 584.
 Deeds, Words and, 584.
 Deep, The unconquerable, 848.
 Derry, Charles, A song of praise, 947; Be reconciled to God, 429.
 Ecclestone, Joseph, Life, 220.
 Edwards, James L., Calvary, 149; Kneeling in prayer, 632; "Rabboni," 52; The gospel for all nations, 511.
 Fading, The, 1068.
 Fame, 1068.
 Flower of liberty, The, 1179.
 Gospel for all nations, 511.
 Gospel restored to earth in latter days, A marvelous work and a wonder, 706.
 Heart of autumn, 1068.
 HERALD—THE SAINTS', 488.
 His message, 584.
 I'd rather be, 1019.
 Improve the time, 1019.
 Invitation, 873.
 Jenkins, Rees, THE SAINTS' HERALD, 488.
- Jesus, Our friend, 75.
 Kneeling in prayer, 632.
 Liberty, The flower of, 1179.
 Life, 220, 994.
 Life's purpose, 656.
 Life's trial, 947.
 Marvelous work and a wonder; the gospel restored to earth in latter days, A, 706.
 Master's touch, The, 926.
 Missionary's wife, The, 488.
 Missionary's wife to her absent husband, Address of the, 488.
 My prayer, 632.
 Nature, 52.
 Nothing is in vain, 1019.
 Ocean, Address to the, 656.
 Our friend, Jesus, 75.
 Out in the fields with God, 776.
 Paradox of time, The, 1068.
 Past, The, 848.
 Pement, Philemon, Life, 994.
 Pepper, Susan, His message, 584.
 Prayer, My, 632.
 "Rabboni," 52.
 Robley, G. Wellington, The better way, 1068.
 SAINTS' HERALD, THE, 488.
 Solitude, 1179.
 Song by the Spirit, 606.
 Song for Christmas, A, 1188.
 Song of praise, A, 947.
 Song, The arrow and the, 488.
 Stillwagon, Iantha E., A marvelous work and a wonder; the gospel restored to earth in latter days, 706.
 Time. The paradox of, 1068.
 Unconquerable deep, The, 848.
 Vain, Nothing is in, 1019.
 Wife, The missionary's, 488.
 Words and deeds, 584.
- ORIGINAL ARTICLES.**
 Ability, Executive, 662.
 Abolished, The whole law of Moses, 1214.
 About the judgment, More, 11.
 About the Kirtland Temple, 1020.
 Ai; who stole the wedge? We are smitten before, 1196.
 Anarchist, Who is the, 155.
 Anderson, Peter, The man of sin, 29.
 Angel's message, The, 37.
 Another witness in the case; alleged prophecy upset, 1140.
 Appeal to young men; especially to those of the household of faith, An, 540.
 Arber, Joseph, Confidence, 492.
 Archaeology, 356.
 Archibald, Russell, Jurisdiction of, and proper trial before, an elders' court, 916.
 Are you a Christian, 1069.
 Attack by Judge Royle reviewed, An, 221.
 Attitude of civil courts toward ecclesiastical courts, 849.
 Attitude of the civil courts to ecclesiastical courts in America, The, 900.
 Attitude toward other churches, Our, 353, 355.
- Attitude toward sectarian churches, Our, 354.
 Authority of scripture, The, 639.
 Autobiography of Andrew Hampton Johnson, 634.
 Autobiography of Elder Henry Green, 465.
 Autobiography of W. M. Ayler, 590.
 Baughman, D. S., On prophecy, 1141.
 Belief and unbelief, 1189.
 Be pure in heart, 588.
 Best books and how to study them, The, 1025.
 Bishopric, Present help, The, 873.
 Bishop's court, Form and jurisdiction of, 903.
 Bullard, Richard, Our attitude toward sectarians, 354.
 Burgess, Samuel A., Attitude of civil courts toward ecclesiastical courts, 849; Executive ability, 662; The attitude of the civil courts to ecclesiastical courts in America, 900.
 Butterworth, Charles E., Do the Saints believe in sanctification, 375.
 Caesar, Render unto, 1170.
 Can a priest preside in a branch where there is an elder, 883.
 Case where spiritual law intercedes the natural process of physical dissolution, A, 196.
 Chappelow, C. W., The infinite and the infinitesimal, 543.
 Character building, 1094.
 Charges, 851.
 Chase, A. M., Another witness in the case; alleged prophecy upset, 1140; The angel's message, 37.
 Charity, 467.
 Children's Home, 1070; Management and needs of, The, 661.
 Choosing members of the Seventy, 346.
 Christian, Are you a, 1069.
 Christmas, 1117.
 Christianity, The falling away from primitive, 394, 417, 445.
 Church union, The problem of, 31.
 Civil courts, to ecclesiastical courts in America, The attitude of the, 900.
 Civil courts toward ecclesiastical courts, Attitude of, 849.
 Confession, 752.
 Confidence, 492.
 Cooper, Mr. and Mrs. F. M., A case where spiritual law intercedes the natural process of physical dissolution, 196.
 Crabb, J. C., Question, 53.
 Daily vacation bible school work, 657.
 Daniel 2, The stone of, 268.
 Daniel 2:44; The United States or the church, which, 269.
 Davis, Emma V., Have faith in God, 521.
 Dealing with the erring; of-

- fenses, 686; labor, 707; repentance, 735; confession, 752; forgiveness, 828; charges, 851; trial, 878; penalty, 929.
- Debates, with restrictions, Public, 12.
- Development in theosophy, An interesting, 348.
- Did the conference err, 709, 729.
- Discouragement and worry over past mistakes, 1171.
- Divorce, Marriage and, 317.
- Do the Saints believe in sanctification, 375.
- Earl, Francis, The kingdom of heaven, 1166.
- Early impressions, The power of, 781.
- Ebeling, F. J., Can a priest preside in a branch where there is an elder, 883.
- Ecclesiastical courts, Attitude of civil courts toward, 849.
- Ecclesiastical courts in America, The attitude of the civil courts to, 900.
- Elders' courts, Jurisdiction of, and proper trial before, 916.
- Elvin, Robert M., Did the conference err, 709, 729; The Standing High Council, 907.
- Erring dealing with the, 686, 707, 735, 752, 828, 851, 878, 929.
- Etzenhouser, Rudolph, Archaeology, 356.
- Events of interest, Some, 319.
- Evolution, 1097.
- Executive ability, 662.
- Experiences; and how I became a Latter Day Saint, 830, 852, 875.
- Faith in God, Have, 521.
- Falling away from primitive Christianity, The, 394, 417, 445.
- Farrar, E. B., Discouragement and worry over past mistakes, 1171.
- Farrell, R. W., Social Purity Board, 614.
- Forgiveness, 828.
- Form and jurisdiction of bishop's court, 903.
- Fry, Charles, The universality of the gospel, 340; Dealing with the crime, 686, 707, 735, 752, 828, 851, 878, 929.
- Fulk, R. L., Render unto Cæsar, 1170; The stone of Daniel 2, 268.
- Fuller, Robert, The word of wisdom, 1171.
- Function of presiding, The, 636.
- Functions of a stake high council, Organization, jurisdiction, and, 905.
- Garver, J. F., Parental responsibility, 29.
- Glory of infirmity, Paul's, 1118.
- God, Have faith in, 521.
- Goodrich, V. M., Proper appeal and trial before the High Council, 804.
- Gospel of Christ is the true science of life, The, 100.
- Gospel, The universality of the, 340.
- Graceland, What are you doing for, 99.
- Graded lessons for Sunday schools, 802.
- Grainger, J. C., The power of early impressions, 781.
- Greatest dynamic in the world is love, The, 592.
- Green, Elder Henry, Autobiography of, 465.
- Gregory, Frederick, When Jesus comes, 32.
- Griffiths, Gomer T., The priesthood; Melchisedec and Aaronic, 7.
- Gunsolley, V. W., Who is the anarchist, 155.
- Habit of not feeling well, The, 1195.
- Hand, C. E., Who can be saved, 1071.
- Hands, Laying on of, 297.
- Harrington, George E., Organization, jurisdiction, and functions of a stake high council, 905; Our attitude toward other churches, 353; The functions of presiding, 636.
- Have faith in God, 521.
- Hawley, Mary Beebe, Are you a Christian, 1069.
- High Council, Proper appeal and trial before the, 804.
- High Council, The Standing, 907.
- Hills, Mrs. L. E., Who was Melchisedec, 377.
- Holy Ghost, The sin against, the, 633.
- Hopkins, Roy V., An appeal to young men; especially to those of the household of faith, 540.
- How I became a Latter Day Saint, Experiences: and, 830, 852, 875.
- Hunt, C. J., Public debates, with restrictions, 12.
- Hymns and songs, 1170.
- Ike Hadley's reflections, 299.
- Independence warns Methodists, too, 378.
- Infinite and the infinitesimal, The, 543.
- Infirmity, Paul's glory of, 1118.
- Interesting development in theosophy, An, 348.
- Interest, Some events of, 319.
- In these the latter days, 569.
- Jackson, A. E., Literature, 493.
- Jesus comes, When, 32.
- Johnson, Autobiography of Andrew Hampton, 634.
- Judge Royle reviewed, An attack by, 221.
- Judgment, More about the, 11.
- Jurisdiction and functions of a stake high council, Organization, 905.
- Jurisdiction of, and proper trial, an elders' court, 916.
- Jurisdiction of bishop's court, Form and, 903.
- Kelley, E. L., Present help—the Bishopric, 873.
- Kingdom of heaven, The, 1166.
- Kirtland Temple, About the, 1020.
- Labor, 707.
- Lamanites coming, Numbers of, 1222.
- Lambert, J. R., Revival services, 831; Belief and unbelief, 1189.
- LaRue, William E., Daily vacation bible school work; 657; New York City, 79.
- Latter days, In these the, 569.
- Law of Moses abolished, The whole, 1214.
- Laying on of hands, 297.
- Leaves from life; a brief biography of Loomis T. Scovill, 1047; Autobiography of Andrew Hampton Johnson, 634; Autobiography of Elder Henry Green, 465; Autobiography of W. M. Ay-lor, 590; Experiences and how I became a Latter Day Saint, 830, 852, 875.
- Literature, 493.
- Love, the greatest dynamic in the world is, 592.
- Macgregor, Daniel, Daniel 2: 44; the United States or the church, which, 269.
- MacGregor, Maggie, The salvation of the race, 558.
- McKnight, W. D., The best books and how to study them, 1025.
- Management and needs, The Children's Home, 661.
- Man of sin, The, 29.
- Marriage and divorce, 317.
- Melchisedec, Who was, 377.
- Members of the Seventy, Choosing, 346.
- Message, The angel's, 37.
- Methodists, too, Independence warns, 378.
- Millennial reign; its nature; conditions existing; will it be on earth, The, 125.
- Miller, C. Edward, About the Kirtland Temple, 1020; Our attitude toward the other churches, 375.
- Miller, O. R., Purity of thought, word, and action, 76.
- Mintun, J. F., A brief biography of Loomis T. Scovill, 1047; Choosing members of the Seventy, 346; Some events of interest, 319.
- Mistakes, Discouragements and worry over past, 1171.
- Moore, Edward D., The problem of church union, 31; Worship, 556.
- More about the judgment, 11.
- Mormonism Against Itself, A review of, 5, 53, 83, 103, 150, 173, 293, 441, 468, 489, 513, 537, 566, 584, 610, 681, 754, 777, 825, 973, 999, 1021, 1043.
- Nauvoo Expositor, 952.
- Nephite, The lone, The sin against the Holy Ghost, 633.
- New York City, 79.
- Not feeling well, The habit of, 1195.
- Numbers of Lamanites coming, 1222.
- Nunley, E. W., What is a seer, 931.
- Offending member, previous to the sitting of a court, Proper procedure with, 685.
- Offenses, 686.
- On prophecy, 1141.
- Opportunity, 1193.
- Order of Enoch, The United, 995.
- Order of Enoch House, The United, 1195.
- Organization, jurisdiction, and functions of a stake high council, 905.
- Other churches, Our attitude toward, 353, 355.
- Our attitude toward other churches, 353, 355.
- Our attitude towards sectarian churches, 354.
- Our responsibility to the poor, 1236.
- Parental responsibility, 29.
- Parents, What shall we do with, 977.
- Parkin, Charles A., What are you doing for Graceland, 99.
- Patterson, Elmer Kaye, The habit of not feeling well, 1195.
- Paul's glory of infirmity, 1118.
- Peak, W. E., The millennial reign; its nature; conditions existing; will it be on earth, 125.
- Pen, The psychology of the, 1220.
- Penalty, 929.
- Peterson, J. W., Independence warns Methodists, too, 378; The whole law of Moses abolished, 1214.
- Phillips, A. B., An attack by Judge Royle reviewed, 221; More about the judgment, 11.
- Physical dissolution, A case where spiritual law intercedes the natural process of, 196.
- Plea for social purity, A, 124.
- Poor, Our responsibility to the, 1236.
- Porter, Elias B., The gospel of Christ is the true science of life, 100.
- Potter, Carl F., In these the latter days, 569.
- Power of early impressions, The, 781.
- Present help—The bishopric, 873.
- Presiding, 1074.
- Presiding, The function of, 636.
- Priesthood; Melchisedec and Aaronic, The, 7.
- Priest preside in a branch where there is an elder, Can a, 883.
- Primitive Christianity, The falling away from, 394, 417, 445.
- Problem of church union, The, 31.
- Proper appeal and trial before the High Council, 804.
- Proper procedure with offending member previous to the sitting of a court, 685.
- Proper trial before an elders' court, Jurisdiction of, and, 916.
- Prophecy, On, 1141.
- Prophecy upset, Another wit-

- ness in the case; alleged, 1140.
- Psychology of the pen, The, 1220.
- Public debates, with restrictions, 12.
- Pure in heart, Be, 588.
- Purity, A plea for social, 124.
- Purity of thought, word, and action, 76.
- Question, 53.
- Questions and answers, 926.
- Race, The salvation of the, 558.
- Rannie, Edward, What shall we do with parents, 977; The united Order of Enoch, 995; Our responsibility to the poor, 1236.
- Reflections, Ike Hadley's, 299.
- Render unto Cæsar, 1170.
- Repentance, 224, 735.
- Responsibility, Parental, 29.
- Responsibility to the poor, Our, 1236.
- Review of Mormonism Against Itself, A, 5, 53, 83, 103, 150, 173, 293, 441, 468, 489, 513, 537, 566, 584, 610, 681, 754, 777, 825, 973, 999, 1021, 1043.
- Revival services, 881.
- Roberts, Joseph, Form and jurisdiction of bishop's courts, 903; The Children's Home, management and needs, 661.
- Rushton, John W., An interesting development in theosophy, 348; Repentance, 224; What must I do to be saved, 948.
- Saints believe in sanctification, Do the, 375.
- SAINTS' HERALD doctrinal series, 7.
- Salvation of the race, The, 558.
- Sanctification, Do the Saints believe in, 375.
- Saved, Who can be, 1071.
- Science of life. The gospel of Christ is the true, 100.
- Scott, C., Evolution, 1097.
- Scott, S. W. L., A review of Mormonism Against Itself, 5, 53, 83, 103, 150, 173, 293, 441, 468, 489, 513, 537, 566, 584, 610, 681, 754, 777, 825, 973, 999, 1021, 1043.
- Scovill, Loomis T., A brief biography of, 1047.
- Scripture, The authority of, 639.
- Sectarian churches. Our attitude towards, 354.
- Seer, What is a, 931.
- Smith, F. A., Sermon by, 516.
- Services. Revival, 881.
- Seventy, Choosing members of the, 346.
- Sin against the Holy Ghost, The, 633.
- Sin. The man of, 29.
- Smith, F. A., Sermon by, 516.
- Smith, Heman C., Children's Home, 1070; Nauvoo Expositor, 952.
- Smith, H. O., Laying on of hands, 297.
- Smith, John, Presiding, 1074; Questions and answers, 927.
- Smith, President H., and Secretary Sister L. Walton, Opportunity, 1193.
- Smith, S. S. Paul's glory of infirmity, 1118.
- Smith, Walter W., Summer school work, 606.
- Snively, H. N., Experiences: and how I became a Latter Day Saint, 830, 852, 875.
- Social purity, A plea for, 124.
- Social Purity Board, 614.
- Some events of interest, 319.
- Spirit, The way of the, 1164.
- Spiritual law intercedes the natural process of physical dissolution, A case where, 196.
- Stake high council, Organization, jurisdiction and functions of a, 905.
- Standing High Council, The, 907.
- Stillwagon, Iantha B., The unseen battle ground, 589.
- Stone of Daniel 2, 268.
- Summer school work, 606.
- Sunday schools, Graded lessons for, 802.
- Switzer, Ella, Christmas, 1117.
- Theology. An interesting development in, 348.
- Tobacco; it is not good for man, Avoid the use of, 645.
- Torrey, D. C., Hymns and songs, 870.
- Trial, 878.
- Tubb, F. R., The psychology of the pen, 1220.
- Union, The problem of church, 31.
- United Order of Enoch, The, 995.
- United Order of Enoch House, The, 1195.
- United States or the church, which? Daniel 2: 44, 269.
- Universality of the gospel, The, 340.
- Unseen battle ground, The, 589.
- Vanderwood, J. E., Be pure in heart, 588; Charity, 467; The greatest dynamic in the world is love, 592.
- Walton, Secretary Sister L., and President H. Smith, Opportunity, 1193.
- Warns Methodists too, Independence, 378.
- Way of the Spirit, The, 1164.
- We are smitten before Ai. Who stole the wedge, 1196.
- Webbe, Ernest A., A plea for social purity, 124.
- What are you doing for Graceland, 99.
- What is a seer, 931.
- What must I do to be saved, 948.
- What shall we do with parents, 977.
- When Jesus comes, 32.
- Who can be saved, 1071.
- Who is the anarchist, 155.
- Whole law of Moses abolished, The, 1214.
- Who stole the wedge? We are smitten before Ai, 1196.
- Who was Melchisedec, 377.
- Williams, T. W., The authority of scripture, 639.
- Winning Robert. Proper procedure with offending member previous to the sitting of a court, 685.
- Witness in the case, Another alleged prophecy upset, 1140.
- Wixom, George H., Character building, 1094.
- Woodhead, William, The falling away from Christianity, 394, 417, 445.
- Word of wisdom, The, 1171.
- Worry over past mistakes, Discouragement and, 1171.
- Worship, 855.
- X. Y. Z., Marriage and divorce, 317.
- Yates, James E., Numbers of Lamanites coming, 1222; The way of the Spirit, 1164; We are smitten before Ai. Who stole the wedge, 1196.
- Young men; especially to those of the household of faith, An appeal to, 540.

CANADIAN MIRROR.

- Anderson, Emma L., 179.
- Away with sectionalism, 954.
- Bayliss, M. N., 179.
- Bishop Evans again at the opera house, 1124.
- Blenheim Branch is the oldest in Canada, 229.
- Campbell's "New theology," 38.
- Canada from three viewpoints, 180.
- Chiniquy libel suit against *La Croix*, 665.
- Church union, A step toward, 1005.
- Church union (poem), 179.
- Church union, The question of, 471.
- Coburn, R., 229.
- Criminal, The redemption of the, 323.
- Cumorah, Memories of (poem), 713.
- Current history, A few glimpses of, 664.
- Eternity," "In the bosom of, 86.
- Farthing, R. J., A few glimpses of current history, 664; Away with sectionalism, 954; Campbell's "New theology," 38; In place of the materialistic 570; Live tobacco questions, 1122; The question of church union, 471; The redemption of the criminal, 323.
- From a Jewish viewpoint, 13.
- God's blessing in Toronto, Specific instances of, 325.
- Gospel in British Columbia, Historical sketch of the, 1004.
- Harley, W. A., 14, 87, 178, 398.
- Historical sketch of the gospel in British Columbia, 1004.
- Indian population in Canada growing, 713.
- In place of the materialistic, 570.
- International exhibition in Canada, The, 954.
- "In the bosom of eternity" 86.
- Jewish viewpoint, From a, 13.
- Johnson, Ralph W., Nova Scotia, 86.
- Kirtland reunion, and home again, To, 1051.
- Libel suit against *La Croix*, Chiniquy, 665.
- Live tobacco questions, 1122.
- London, Ontario, 14, 87, 178, 228, 398.
- London Saints to have a new church, 571.
- McMullen, Isaac S., Historical sketch of the gospel in British Columbia, 1004.
- McLean, A. F., The "Princess Theater," Toronto, 39, 398.
- Memories of Cumorah (poem), 713.
- Men and brethren, what shall we do, 1049.
- Mormon campaign in Ontario towns, 398.
- Morris, Nathan, From a Jewish viewpoint, 13, 14.
- New church, London Saints to have, 571.
- "New theology," Campbell's, 38.
- Notes, a few, 571.
- Notes on scattered subjects, 1048.
- Nova Scotia, 86.
- Pearson, Charlotte, 1051.
- Philippin, P. H., Men and brethren, what shall we do, 1049.
- Princess Theater Toronto, 39, 398.
- Question of church union, The, 471.
- Redemption of the criminal, The, 323.
- Ribstone, Alberta, 228.
- Sectionalism, Away with, 954.
- Smith, Mrs. Thomas, 228.
- Specific instances of God's blessing in Toronto, 325.
- Step toward church union, A, 1005.
- This may be interesting, 178.
- Tobacco questions, 1042.
- Toronto church dedicated, 713.
- Toronto, Ontario, 179.
- Toronto, The Princess Theater, 39.
- Toronto, The work in, 13.
- Tubb, F. R., 325, 1124; "In the bosom of eternity," 86; Memories of Cumorah, 713; The international exhibition in Canada, 954; Toronto church dedication, 713.
- Vanscoy, Saskatchewan, 179.
- Wilson, James A., The work in Toronto, 13.
- Work in Toronto, The, 13.

OF GENERAL INTEREST.

- Against rash judgment, 640.
- Are the Indians of Hebrew Origin, 955.
- Balkan war, Primer of the, 1102.
- Billy Sunday, Combined sectarianism supports, 399.
- Billy Sunday's popularity, The cause of, 399.
- Book review, 449.
- Bevier, Missouri, A novel, 548.
- Calendar A scientific, 421.
- Catholic education in this country, 1148.
- Cause of Billy Sunday's popularity, The, 399.
- Character, The power of, 57.
- Churches gain members, 547.
- Clergy in the wrong box, The, 423.

- Columbus and Colon, 131.
 Combined sectarianism supporters Billy Sunday, 399.
 Culture in Eastern Nebraska, Discoveries indicating an unexplored, 379.
 Cure for dropsy, 472.
 Death of Sidney Rigdon's son, 473.
 Death of Z. H. Gurley, 1197.
 Defy priesthood, Mormons, 1052.
 Denies immortality of individual souls, 546.
 Diogenes, The modern, 857.
 Discoveries indicating an unexplored culture in Eastern Nebraska, 379.
 Distinguishes between Mormons and Latter Day Saints, Ferguson woman, 15.
 Dropsy, Cure for, 472.
 Drug habit, The, 737.
 Efficacy in prayer, Yes, there is, 1225.
 Exponent for January, The, 1913, 1198.
 Ferguson woman distinguishes between Mormons and Latter Day Saints, 15.
 Gets rid of whale, New Baptist Bible, 1173.
 Guardians of Liberty, The, 688.
 Gurley, Death of Z. H., 1197.
 Hadley, Ike, 15.
 Hawaiian Islands, Mormonism spreading in the, 858.
 Honors for Joseph Smith, 1147.
 Immortality of individual souls, Denies, 546.
 "Incomparably the best," 1225.
 Immortality, Senator Voorhees on, 1225.
 Indians Nation's wards, decimated by disease; blame laid to Congress, 1175.
 Indians of Hebrew origin, Are the, 955.
 Interesting historical item, 1078.
 Is smoking injurious, 1079.
 Is there a Jewish race, 758.
 Is there a Roman peril, 640.
 Jerusalem and the war, 1223.
 Jewish colonists redeem Palestine, 1078.
 Jewish race, Is there a? 758.
 Joseph Smith's descendants, Reunion of, 40; Honors for, 1147.
 Kill a church, Seven ways to, 131.
 Land without women, 40.
 Liberty, The guardians of, 688.
 Life a story, 41.
 Lincoln a Christian, Was Abraham, 399.
 Little lay sermon, A, 1101.
 Modern Diogenes, The, 857.
 Moon law interpreted, 15.
 Mormonism spreading in the Hawaiian Islands, 858.
 Mormons defy priesthood, 1052.
 Necessity of religion, The, 1105.
 New Baptist Bible gets rid of whale, 1173.
 Onset, Massachusetts, 472.
 Palestine, Jewish colonists redeem, 1078.
 Papacy, A prince of the, 380.
 Parable of the tobacco seed, 106.
 Peru, 450.
 Poor boys may be rich boys, 57.
 Power of character, The, 57.
 Prayer, Yes, there is efficacy in, 1225.
 Primer of the Balkan war, A, 1102.
 Prince of the Papacy, A, 380.
 Quality that Americans most need to-day, The, 40.
 Quench "hell fire," cry bible experts, 1148.
 Railway that goes to sea, The, 229.
 Rash judgment, Against, 640.
 Reflections, 15.
 Religion, The necessity of, 1105.
 Reunion of Joseph Smith's descendants, 40.
 Roman Catholicism and the state, 714.
 Roman peril, Is there, 640.
 Roos, Frederick L. I., The modern Diogenes, 857.
 Salyards, R. S., G. J. Waller for governor, 1199.
 Saw the light, 1079.
 Scientific calendar, A, 421.
 Scientific church work, 1173.
 Sectarianism supports Billy Sunday, Combined, 399.
 Sect gaining fast, 548.
 Seneca, Against rash judgment, 640.
 Seven ways to kill a church, 131.
 Sidney Rigdon's son, Death of, 473.
 Smith, Honors for Joseph, 1147.
 Smoking injurious, Is, 1079.
 State, Roman Catholicism and the, 714.
 Success in life, The law of, 1105.
 Titanic; the disaster, The tragedy of the, 449.
 Senator, 1225.
 Tobacco seed, Parable of the, 106.
 Toledo Blade, 472.
 Voorhees on immortality, Waller for governor, G. J., 1199, 1223.
 War's cruelties, 1147.
 Was Abraham Lincoln a Christian, 399.
 Women, Land without, 40.
- ### MOTHERS' HOME COLUMN.
- Adolescence: the girl, 495, 1149.
 Adolescent boy, The, 615, Adornment, 786.
 Aid department, Sewing and, 759.
 An open letter, 16.
 And kind o' boy (poem), 451.
 April reading, 249.
 April reading, The boy, 381.
 At the end of the day (poem), 571.
 Baby (poem), 522.
 Bad boy, The typical, 400.
 Barrows, Jennie M., 57.
 Baughman W. H., 1054.
 Bibliography in connection with paper, "The boy," 382.
 Blessing of wakeful dreams, 980.
 Boy-nag, 451.
 Boy-slang, The, 401.
 Boys, No place for (poem), 667.
 Boy, The, 381; slang, 401.
 Burch, Sadie, 327.
 Burton, E. B., 16, 41.
 Character, The molding of, 523.
 Children at home, 107.
 Children's Home, Christmas offerings received at the, 108.
 Children's Home The (poem), 41.
 Child shall lead them, A little, 423.
 Christmas offerings received at the Children's Home, 108.
 Correction, 88.
 Cramer, Hortense Sellon, 382.
 Curtis, Mrs. H. B., 249.
 Davis, Mollie, 932.
 Deception, The results of, 738.
 Donations received for the Children's Home by the Executive Committee, Lamoni, Iowa, 16, 59, 107, 133, 184, 277, 327.
 Early childhood, 57.
 Education, What is humane, 640.
 Eleanor, 1053, 1199, 1240.
 End of the day, At the (poem), 571.
 Farrell, R. W., 615.
 Fear, 275.
 Fear, Subjection by, 198.
 February reading, Early childhood, 57.
 Finding time for reading, 571.
 Gathering place, The (poem), 1240.
 George, Sister M. E., 786.
 Germans absorb Jews, Must the, 107.
 Gift, The, 1124.
 Girl, The, 249.
 Good literature, 1054.
 Haines, Mrs. J. E., 715.
 Home Column, Letter to the, 87.
 Home influence declining, Is, 549.
 Home, The new, 1106.
 How may we bring them back, 326.
 Humane education, What is, 640.
 Is home influence declining, 549.
 Is life worth living (poem), 326.
 In response, 157.
 January reading, 1226.
 Jews, Must Germans absorb, 107.
 Kearney, M. E., 41.
 Krahl, Mrs. D. J., 1106.
 Later childhood, 181.
 Letter to the Home Column, 87.
 Little child shall lead them, A., 423.
 MacGregor, Maggie, 181.
 McKenzie, Mrs. A., 549.
 Man, The young, 956, 1028.
 March reading, Later childhood, 181.
 Misplaced sympathy, 666.
 Molding of character, The, 523.
 Moral education through play, 230.
 Must Germans absorb Jews, 107.
 My laddie (poem), 958.
 Mysteries, The two (poem), 571.
 New home, The, 1106.
 Nicholson, Minnie B., 759.
 No place for boys (poem), 667.
 Notice, 60, 158, 301, 572, 760.
 Ole Mammy Cheerful, 473.
 Open letter, An, 16.
 Preparation for parenthood, 1226.
 Prayer Union, The, 1053, 1199, 1240.
 Reading, Finding time for, 571.
 Requests for prayer, 17, 42, 60, 108, 133, 158, 200, 231, 250, 301, 327, 425, 451, 497, 523, 549, 595, 642, 739, 959.
 Results of deception, The, 738.
 Restless sleep in infancy and childhood, The cause, 300.
 Rights of childhood, We should guard the, 932.
 Save the children (poem), 548.
 Sewing and aid department, 759.
 Simpson, Sister Clea, 739.
 Sisters and friends, To our, 158.
 Slang, The boy, 401.
 Smith, Ruth L., 495.
 Smith, Vida E., 956, 1028.
 Stuart, Annie L., 198.
 Subjection by fear, 198.
 Supplementary reading, Boy-nag, 451; Fear, 275; The cause of restless sleep in infancy and childhood, 300; Moral education through play, 230; The typical bad boy, 400; Training the hand, 132.
 Sympathy, Misplaced (poem), 666.
 Time for reading, Finding, 571.
 Training the hand, 132.
 Two mysteries, The (poem), 571.
 Typical bad boy, The, 400.
 Wakeful dreams, Blessing of, 980.
 We should guard the rights of childhood, 932.
 What a Wisconsin mother did, 401.
 What is humane education, 640.
 Wise, Bertie, 738.
 Woman, The young, 715.
 World power versus poverty, 594.
 Young man, The, 956, 1028.
 Young woman, The, 714.
- ### LETTER DEPARTMENT.
- Adamson, E. F., 63, 134, 403, 762, 985.
 Adamson, Marie J. T., 205, 716.
 Adamson, Peter, sr., 252.
 Alabama Reunion, 837.
 Allen, Arthur, 1152.
 Among disciples, 64.
 Among the Lamanites, 89.
 Amundson, Miss Edna, 1056.

- Anderson, A. C., 233.
 Anderson, Peter, 618.
 Angel of Revelation 14: 6, 7, 717.
 Anniversary, An, 18.
 An Oklahoma item, 384.
 Arber, Joseph, 160.
 Armstrong, W. R., 668.
 Arrowsmith, W. B., 884.
 Arthur Rozelle, 764.
 Austin, N. E., 453.
 Australia, 233.
 Australia, Church work in, 1130.
 Ayers, Annah F., 282.
 Aylor-Morgan debate, 838.
 Aylor, W. M., 527.
 Bailey, John, 328, 500.
 Ballantyne, Mrs. O., 787.
 Baldwin, D. R., 281.
 Ball and family, C. E., 860.
 Barnes, Ruth A., 161.
 Bankester, George W., 1177.
 Barns, Elizabeth, 63.
 Bates, Joseph, 42.
 Bell, Emma, 618.
 Belvidere, Illinois, reunion, 938.
 Bergerson, Ida Mae, 1057.
 Bius, E. H., 596.
 Blakeslee, E. A., 1032.
 Blue Rapids, Kansas, reunion, 985.
 Bly, Delcie, 937.
 Boatwright, Otis E., 1107.
 Boden, A. W., 252.
 Bolkenstein, James R., 1130.
 Booker, Caroline, 716.
 Booker, Dora, 642.
 Booker, Elizabeth, 477.
 Booker, Frances C., 1006.
 Boren, Rebecca, 426.
 Boswell, J. J. and R. A., 786.
 Brannon, W. O., 860.
 Braun, H. V., 690.
 Broadway, E., 233.
 Broadway, Joseph, 475.
 Brown, Rufus B., 89.
 Brown, Samuel, 64.
 Bronson, J. A., 938.
 Bruton, F., 761, 961.
 Bullard, Richard, 859.
 Burch, Sadie 109, 279, 329, 806, 1152.
 Burgett, Mrs. John W., 384.
 Burnett, Mrs. E. O., 1031.
 Burroughs, A. H., 838.
 Burton, Sister E., 160, 619, 693.
 Burt, George E., 667.
 Bush, W. P., 668.
 Bussell, James H., 204.
 Butterworth, Charles E., 741, 860.
 Buttery, Homer, 1127.
 Byrn, E. O., 938.
 Cadow, Fred W., 251.
 Cady, Charles J., 691.
 Cancer Cure, 111.
 Cannon makes distinction, Ex-Senator Frank Q., 809.
 Card of thanks to those who sent me papers, A., 1130.
 Carr, Florence, 382.
 Carrow, S. G., 936.
 Case, Hubert, 884, 1153.
 Central Oklahoma District reunion, 937.
 Chandler, William H., 762.
 Chase, A. M., 1177.
 Chatburn, T. W., 206.
 Church papers wanted, Tracts and, 763.
 Church work in Australia 1130.
 Cisne, Illinois, reunion, 838.
 Clapp, Elder Joseph Carlos, 839, 1008, 1034, 1081, 1202.
 Farr, Fred B., 207.
 Feldhahn, Mrs. Anka, 135.
 Ferguson, Mrs. R. A., 1126.
 First year at Graceland, My, 1034.
 Florida reunion, 1129.
 Focht, S. D., 763.
 Fordham, W. W., 1107.
 Frantz, A. R., 498.
 Frey, George W., 497.
 From Brother J. J. Cornish, 253.
 From Nebraska, 937.
 From the islands of the Southern Seas, 88.
 Galbraith, Burney, 981.
 Garner Sylvester H., 596.
 Garver, J. F., 185.
 Gloucester, England, 234.
 Goldie, Henry, 526.
 Gore, Manasseh H., 111.
 Gospel makes men free, The, 1006.
 Gould, Leon A., 809.
 Gowell, M. F., 694.
 Grace, B. F., 1080.
 Graceland, My first year at, 1034.
 Grant, C. U., 184.
 Green, Willard E., 1055.
 Greenwood, W. H., 716.
 Grew, Mary M., 109.
 Gross, John W., 1005.
 Guthrie, W. A., 62.
 Hammond, E. G., 329.
 Hammond, Nora, 498.
 Hansen, H. N., 404.
 Harder, H. R., 161.
 Harder, Vada, 426.
 Harrington, G. E., 207.
 Hart, Bert, 108.
 Haskell, Mrs. Bessie, 1127.
 Hawkins, Mrs. Mary, 1201.
 Hawley, Mary Beebe, 493.
 Hawley, Mrs. A. B., 111.
 Hawn, O. J., 63.
 Hawthorn, Mrs., 934.
 Helm, Josie, 18, 497.
 Helms, W. A., 789.
 Henry D., 1153.
 Henry, R. L., 1032.
 Hidy, W. C., 425.
 Hilliard, G. H., 669.
 Hinds, Mrs. W. H., 383.
 Hinds, Peter M., 572.
 Hintz, H. A., 401.
 Holloway, L. G., 986.
 Houghton, L., 497.
 Howerly, Mrs. Martha E., 279.
 Hughes, Mattie, 453.
 Hull, G. W., 231.
 Hunt, C. J., 961.
 Indians, With the, 790.
 Irvington reunion, 985.
 Isenhart, Alice, 476.
 Islands of the Southern Seas, From the, 88.
 Jenkins, George, 573.
 Jesus Christ; is he our advocate or adversary, 984.
 Jewell, Mrs. William, 935.
 Johnson, Minerva, 1058.
 Jones, Viola, 572.
 Jones, W. C., 667.
 Jots, 111, 619.
 Jots by the wayside, 111, 619, 861.
 Jots Man, 206.
 Judd, John A., 618.
 Kapnick, Mrs. N., 524.
 Keene, Mrs. Charles, 527.
 Kellsoe, Mattie, 403.
 Kennell, Mary, 18.
 Kentucky and Tennessee reunion, 808.
 Kettiewell, J. A., 788.
 Kewanee, Eastern Iowa and Nauvoo reunion, 885.
 Kirtland reunion, 1006, 1007.
 Koehler, J. A., 64, 693, 1126.
 Lake, C. H., 1200.
 Lamanites, Among the, 89.
 Lambert, E. E., and Ada, 329.
 Lamson, Mary E., 1201.
 Landes, Myrtle, 451.
 Land, Roy, 984.
 Lawn, T. J., 302, 475.
 Layton, C. A., 43.
 Leeka, Jav. 205.
 Leiby, Florence Marie, 279.
 Leonard, W. W., 1107.
 Letter from the president of the W. C. T. U., Sociological conditions in San Francisco, 499.
 Leverton, Mrs. Arthur, 739.
 Lewis, William, 645.
 "Light makes manifest," 64.
 Lincoln, George S., 108.
 Lindsey, G. W., 383.
 Little Sioux district reunion, Echoes from, 985.
 Long-Roberts debate, 185.
 Love-Hanson debate, 207.
 McConaughy, James, 550.
 McGinnis, J. A., 811.
 McKee, Brother and Sister T. E., 643.
 McKenzie, Mrs. A., 836.
 McKim, Burton L., 452.
 McKinney, Josie, 691.
 McMillan, W., 789.
 McNeil, Clara, 573.
 McQueen, John S., 61.
 Macrae, W. S., 134.
 McWhorter, Sarah M., 668.
 Madden, Mrs. E. L., 1056.
 Madison, Lena, 987.
 Magnolia, Reunion at, 986.
 Make it known, Why don't you, 1129.
 Malott, Pearl, 404, 1031.
 Marriage—who shall officiate, 961.
 Martin, Mrs. A. E., 668.
 Martin, Nellie, 475.
 Martin, T. S., 43.
 Massachusetts reunion, 885.
 Maxwell, Mrs. E. G., 788.
 May, J. Charles, 88.
 Metcalf, J. W., 790.
 Miller, A. G., 428.
 Miller, Eben and family, 549.
 Miller, O. R., 809.
 Miller, Sister Elizabeth, 1201.
 Milner, Jennie, 805.
 Mintun, J. F., 158, 808.
 Minnesota reunion, 809.
 Mitchell, J. T., 716.
 Moler, H. E., 252, 549.
 Moler, James, 1080.
 Morris, I. A., 63.
 Moore, Lloyd C., 691.
 Moore, Mary, 1058.
 Mortimer, J. L., 477.
 Muir, H. E. C., 806.
 Murry, Elder Robert, 278.
 Nazer, Edward, 1055.
 Nebraska, From, 937.
 Needham, Alfred C., 885.
 Nevada reunion, Northern California and, 984.
 Neill, Mrs. J. R., 936.
 Newman, Willard L., 1128.
 News from the battle field, Chetek, Wisconsin, 811.
 Nickerson, N. R., 935.

- North Dakota reunion, 717.
 Northeastern Kansas district reunion, 1128.
 Northern California and Nevada reunion, 984.
 North, Frank, 524.
 Northwestern Kansas reunion, 938.
 Northwestern Missouri reunion, 959.
 Nunley, E. W., 64, 201.
 Observer, 206.
 Of interest to the missionary force, 1177.
 Ohler, Mrs. William, 1055.
 Oklahoma item, An, 384.
 Old folks at the Saints' Home, The, 134.
 Oliver, M. B., 1153.
 Oliver, U. B., 1055.
 One who was there, 643.
 Orton, Earnest M., 278.
 Osler, W., and M. E. Smith, 159, 764.
 Ott, Mrs. H. S., 205.
 Our vacation Bible School in Boston, 885.
 Out in the pine woods, 1177.
 Page, James C., 717.
 Parks, Benjamin F., 498.
 Peacock-Hall debate, 1129.
 Pement, Philemon, 763, 1130.
 Pennell, Ellen Crandall, 595.
 Peterman, S. M., 1126.
 Peters, C. J., 618.
 Phetepplace, B. F., 1200.
 Pierce, Frank J., 200.
 Pitsenberger, Mrs. H. C., 1123.
 Pitt, F. G., and E. F. Robertson, 716.
 Pitt, Sidney, sr., 986.
 Portland, Seattle-British Columbia reunion, Spokane, 937.
 Powell, Lee, 1201.
 Pratt, C. F., 477.
 Pushman, A. S., 476.
 Pycoc, James, 837.
 Quinley, G. W., 787, 1154.
 Randall, C. C., 497.
 Rannie, Edward, 200, 497, 860, 1056.
 Rathbun, Mrs. Floyd, 761.
 Rea, Merl V., 454.
 Reed, Joseph H., 161.
 Reed, J. S. and F. H., 788.
 Rees, D. L., 1034.
 "Reporter," 985.
 Report of second annual series of meetings at Webb City, Missouri, 551.
 Reser, Evert, 327.
 Reunion at Blue Rapids, Kansas, 985.
 Reunion at Cisne, Illinois, 838.
 Reunion at Magnolia, 986.
 Reunion at Ribstone, Alberta, 764.
 Reunion at San Antonio, 961.
 Reunion of Northern Wisconsin District, 764.
 Reunion of Southern Nebraska District, 860.
 Revelation 14: 6, 7, Angel of, 717.
 Rheumatism, Receipt for sciatic, 477.
 Rhodes, Leonard S., 499, 1201.
 Richardson, A. A., 328.
 Richardson, Albert C., 859.
 Richards, Elias E., 498.
 Richardson, Pearl Kuykendall, 1176.
 Robertson, E. F., and F. G. Pitt, 716.
 Robertson, S. Frank, and Myrtle, 643.
 Rockhold, Minnie M., 402.
 Rockhold, Mr. and Mrs. O. L., 761.
 Rodabaugh, Elvira, 425.
 Root, H. B., 691.
 Roth, J. S., 18, 574.
 Rowe, F. A., 43.
 Rozelle, Arthur, 764.
 Rudd, S. W., 524.
 Rulon, Jesse F., 402.
 Rushton, John W., 884.
 Russell, R. C., 111, 1007.
 Rust, Jacob L., 17.
 Sage, William F., 667, 1033, 1152.
 Saints' Home, The old folks at the, 134.
 Salyards, R. S., 620, 644.
 San Antonio reunion, 961.
 Savage, H. W., 1129.
 Scofield, Sister Pearl Swain, 384.
 Seattle-British Columbia reunion, Spokane, Portland, 937.
 Second annual series of meetings at Webb City, Missouri Report of, 551.
 Sedoris, Mrs. Harriet, 403.
 Serig, L. A., 160.
 Shaw, Sister Noah, 596.
 Sheffer, W. H., 788.
 Shell, G. H., 739.
 Shepard, Julia C., 1201.
 Shepherdson, Nettie C., 934.
 Shinn, Frank L., 134.
 Shirk, D. W., 109, 984.
 Shirk, O. D., 740.
 Short, Benjamin F., 251.
 Shotton, William, 1127.
 Shupe, E. F., 789.
 Shupe, Leo and Ada, 402.
 Silvers, A. C., 885.
 Simmons, S. W., 690.
 Sinclair, W. A., 885.
 Skaggs, Mrs. E. C., 42.
 Small, Mrs. W. A., 1056.
 Small, W. A., 202.
 Smith, Catherine, 618.
 Smith, Isaac M., 451.
 Smith, James M., 982.
 Smith, M. E., and W. Osler, 764.
 Smith, W. A., 788.
 Smith, Walter W., 110.
 Snively, A vision seen by Elder H. N., 1081.
 Snow, C. L., 427.
 Socialism, Two letters on, 281.
 Sociological conditions in San Francisco A letter from the president of the W. C. T. U., 499.
 Sommerfield, M. A., 717.
 Southern California District, 983.
 Southern Indiana reunion, 938.
 Southern Missouri Dots and dashes from, 1005.
 Southern Nebraska district reunion, 860, 987.
 South Tryon, Dedication at, 1058.
 Spargo, James, 572.
 Spargo, William, 160.
 Spiller, R. L., 981.
 Spokane, Portland, Seattle-British Columbia reunion, 937.
 Spring River district reunion, 936.
 Spurlock, C. J., 62.
 Ständerfer, W. R., 838.
 Stearns, Mrs. Lily B., 475.
 Stevenson, John A., 63.
 Stewart, Elsie, 835.
 Stochdale, Herbert, 740, 836.
 Stone kingdom of Daniel 2: 44, The, 693.
 Sutton, J. R., 937.
 Tappan, Lizzie V., 1107.
 Tary, O. J., 403, 425.
 Teaters, Elizabeth, 938.
 Terry, J. M., 668, 984.
 Testimony concerning tobacco, 960.
 Theater going, 693.
 Thomas, E. A., 981.
 Thompson, Lewis and Mary J., 499.
 Thoughts on this dark world, A few, 810.
 Tobacco; it is not good for man, Avoid the use of, 645.
 Tobacco, A testimony concerning, 960.
 Tomlinson, G. C., 573.
 Toronto reunion, 837.
 Torrey, Delmont C., 982.
 Tracts and church papers wanted, 763.
 Trapp, Ernest J., 234.
 True, Isaac, 323.
 Tubb, F. R., 202, 835.
 Tucker, D. E., 573.
 Turpen, T. Comer, 475.
 T. W. C., 861.
 Two-day meeting, 763.
 Two letters on Socialism, 281.
 Ullom, L. D., 1202.
 Urim and Thummim, 252.
 Utah take notice, 694.
 Van Cleave, Albert, 62.
 Vanderwood, J. E., 203, 251, 668, 1006.
 Vickery, W., 836.
 Vision seen by Elder H. N. Snively, A, 1081.
 Votaw, A. S., 134.
 Wall, Louise A., 232, 523, 808.
 Walker, Gertrude Dickey, 762.
 Walters, Mrs. Alta, 692.
 Ward, Hattie, 937.
 Warr, A. E., 135, 837.
 Warr-Petty debate, 428.
 Weaver, R. D., 524, 596.
 Western Iowa and Eastern Nebraska reunion, 961.
 Wheeler, Carl F., 961.
 Whipple, Thomas G., 1154.
 Whiting, Frank, 109.
 Why don't you make it known, 1129.
 Wildermuth, E. M., 61.
 Wildermuth, Lester, 808.
 Williams, Cathearn, 762.
 Williams, E., 17.
 Williams, L., 233.
 Williams, Lucy, 642.
 Williams, Mrs. C. E., 981.
 Williamson, L. B., 717.
 Williams, T. W., 61, 596, 764.
 Winegar, H. E., 1054.
 Winn, George W., 232, 760.
 Wise Bertie, 789.
 With the Indians, 790.
 Wixom, G. H., 230.
 Word from Detroit, A, 206.
 Wright, E. F., 401.
 Yates, J. E., 17, 384, 550, 790.
 Zahnd, John, 762, 1153.

NEWS FROM MISSIONS.

- Alberta, 962.
 Arber, Joseph, 814.
 Arizona, 19, 137, 1083.
 Arkansas, 718.
 Armstrong, W. R., 1009.
 Australia, 90, 597, 1035.
 Australia, Brisbane, Queensland, 813.
 Baker, J. M., 1156.
 Barrett, J. B., 964.
 Booker, Alma, 841.
 Booker, N. L., 1009.
 Brisbane, Queensland, Australia, 813.
 Brown, Samuel, 428, 694, 1035, 1154.
 Bunt, James, 671.
 California, 1241.
 Canada West, 136.
 Case, Hubert, 501.
 Central Illinois, 1058.
 Central Oklahoma, 598.
 Chase, A. M., 164, 254, 791, 865, 1059, 1177.
 Chase, Charles S., 90, 209.
 Chrestensen, J. C., 790.
 Colorado, 113, 791, 886.
 Condit, S. D., 1083.
 Connecticut, 841.
 Cooper, F. M., 1202.
 Davis, J. Arthur, 792.
 Davis, J. T., 744.
 Denmark, Copenhagen, 256.
 Dowker, J. A., 1012.
 Dubose, J. W., 1155.
 Dutton, Jasper O., 1083.
 Eastern Iowa, 209.
 Ebeling, F. J., 140.
 England, 113, 669, 671, 814, 987, 1008.
 Erwin, E. A., 647.
 Fike, Lyman W., 1155.
 Fitzwater, T. E., 863.
 Florida, 1155.
 From over the mountains, 864.
 Gamet, Levi, 330.
 Gamet, Levi, and J. W. Smith, 1178.
 Gowell, M. F., 839, 1059.
 Griffiths, Gomer T., 742, 962.
 Halb, Jacob G., 694, 886.
 Hansen, H. N., 256, 840.
 Hanson, Paul M., 203, 1241.
 Hawaii, 254.
 Hills, L. E., 209.
 Holloway, L. G., 866.
 Honolulu, Hawaii, 137, 236, 964.
 Honolulu, Territory of Hawaii, 236.
 Houghton, L., 114.
 Hughes, J. Everette, 1177.
 Idaho, 1082.
 Illinois, 814, 1012, 1202.
 Indiana, 694, 886.
 Indiana, Owensville, 792.
 Iowa, 718, 765, 939, 1009.
 Jenkins, Rees, 305, 1108.
 Jerusalem, Palestine, 305, 1008, 1108.
 Jones, Thomas, 113.
 Jots by the wayside, 1242.
 Kansas, Winfield, 792.
 Kelley, T. C., 1011.
 Kelley, William H., 862.
 Knisley, Alvin, 235, 864.
 LaRue, W. E., 330, 647.
 Lake, C. H., 812.
 Layland, A. J., 841.
 Lewis, W., 1010.
 McConley, M. A., 137, 236.
 McConnaughy, James, 138.
 Macgregor, Daniel, 19.

Madden, New, 1082.
 Madden, W. S., 44.
 Maine, 623.
 Maine, 1082.
 Maloney, Edward, 987.
 Massachusetts, 112.
 May, J. Charles, 622.
 Metcalf, J. W., 1107.
 Michigan, 91, 163.
 Midvale, Utah, 790.
 Miller, O. R., 765.
 Minnesota, 114.
 Mintun, J. F., 718, 1009.
 Missouri, 44, 136, 163, 744, 1010, 1011, 1178.
 Moler, H. E., 792.
 Moler, James, 1001.
 Montana, 863.
 Nebraska, 139, 235, 841, 1156.
 New Mexico, 20, 1155.
 New York, 841, 1036.
 New York City, 330.
 New York City; Borough of Brooklyn, 647.
 Niagara Falls, 19.
 Nodaway, 304.
 North Dakota, 255.
 North Dakota, Bantry, 256.
 Northeastern Illinois, 1083.
 Norway, 840.
 Ogden, Utah, 1202.
 Ohio, 138, 140, 648, 694, 1009, 1035, 1107, 1154.
 Oklahoma, 501.
 Owensville, Indiana, 792.
 Papeete, Tahiti, 622, 812.
 Paxton, J. W., 1058.
 Pennsylvania, 66.
 Peters, C. J., 163.
 Peterson, J. W., 136.
 Pitt, F. G., 90, 813.
 Pitt, Rosa Parks, 597.
 Prettymann, C. W., 235.
 Rannie, Edward, 139.
 Robley, George W., 623, 841, 1082.
 Roos, Fr., 1008.
 Russell, F. A., 791.
 Salt Lake City, Utah, 791, 865, 1177.
 Saskatchewan, 90, 742.
 Scott, Columbus, 302, 622, 938.
 Scott, S. W. L., 91.
 Self, William, 1036.
 Sheppard, T. J., 20.
 Shirk, Oliver D., 1178.
 Simmons, F., 670.
 Smith, C. V., 90.
 Smith, H. O., 112.
 Smith, J. W., and Levi Gamet, 1178.
 Smith, W. R., 136, 718.
 Snook, Brother H., 256.
 South Dakota, 330, 1178.
 Southern California, 208.
 Southern Nebraska, 1036.
 Southern Wisconsin, 766.
 Sparling, William, 255.
 Stone, A. E., 1013.
 Texas, 647.
 "The Boy," 1035.
 Thomas, O. B., 113.
 Torrance, W. B., 304.
 Tucker, D. E., 66.
 Utah, 90, 164, 209, 254, 839, 862, 1058, 1059.
 Utah, Midvale, 790.
 Utah, Salt Lake City, 791, 865.
 Vanderwood, J. E., 19, 137, 1202.
 Wagener, J. S., 256.
 Wales, 256, 670.
 Waller, G. J., 254.

Walton, Charles, 669.
 Washington, 1011.
 Weaver, R. D., 163.
 Webbe, Earnest, 648.
 Western Iowa, 235, 302, 622.
 Western Oklahoma District, 1177.
 West Virginia, 428.
 Wildermuth, Lester, 766.
 Winfield, Kansas, 792.
 Worth, John W., 814.
 Yates, James E., 598.

NEWS FROM BRANCHES.

Bishop, Lot, 1060.
 Bootman, H. J., 405.
 Burlington, Iowa, 649.
 Chicago, Illinois, 67, 141, 210, 258, 478, 1060.
 Cleveland, Ohio, 165, 429, 648, 695, 1036.
 Comins, Michigan, 429.
 Coombs, Alma M., 695.
 Correspondent, 649, 695.
 Fall River, Massachusetts, 695.
 F. C. W., 165.
 Horton, Abbie A., 20, 66, 92, 164, 187, 211, 258, 306, 385, 455, 478, 502, 527, 574, 623, 672, 695, 745, 815, 866, 939.
 Independence, Missouri, 20, 66, 92, 164, 187, 211, 258, 306, 385, 455, 478, 502, 527, 574, 623, 672, 695, 745, 815, 866, 939.
 "Judge," 67, 210, 502.
 Lees Summit, Missouri, 115.
 Machias, Maine, 575.
 Malvern Hill, Kansas City, Kansas, 405.
 Omaha, Nebraska, 92, 237, 719.
 Patterson, E. M., 21, 115, 211, 384, 528, 648, 816, 988, 1131, 1228.
 Philadelphia, 67, 210, 502.
 Reporter, 141, 258, 527.
 Saint Louis, Missouri, 21, 115, 211, 384, 528, 648, 816, 988, 1131, 1228.
 San Bernardino, California, 527.
 Scranton, Pennsylvania, 1060.
 Sheehy, John French, 575.
 Shirk, D. W., 115.
 Stoft, W. E., 92, 237, 719.
 Thomas, E. A., 1036.
 Webbe, F. C., 429, 648.
 Whipper, Frank F., 67, 210, 478, 1060.

MISCELLANEOUS DEPARTMENT.

CONFERENCE MINUTES.
 Alabama, 696, 888, 1132.
 Birmingham, 478.
 British Isles, 1131.
 Central Illinois, 625, 1062.
 Central Nebraska, 188.
 Central Oklahoma, 1037.
 Central Texas, 307.
 Clinton, 260, 672, 1084.
 Des Moines, 213, 599.
 Eastern Colorado, 430, 1013, 1038.
 Eastern Iowa, 719, 1084.
 Eastern Michigan, 866.
 Eastern Oklahoma, 212.
 Eastern Wales, 237, 696.
 Far West, 189, 672, 1109.
 Florida, 212, 842, 1228.
 Fremont, 188, 766, 1203.
 Gallands Grove, 214, 673, 1061.
 Idaho, 93, 767.

Independence, 308, 1038.
 Kentucky and Tennessee, 44, 285, 599.
 Kewanee, 745, 988.
 Kirtland, 307.
 Lamoni Stake, 284, 649.
 Little Sioux, 115, 237, 599, 1037.
 London, Ontario, 1061.
 Massachusetts, 211, 1012.
 Minnesota, 696.
 Mobile, 21, 478, 720, 1061.
 Montana, 430, 1037.
 Nauvoo, 478, 888.
 New York, 696.
 New York and Philadelphia, 284.
 Nodaway, 189, 1109.
 Nodaway, 624.
 North Dakota, 410, 866.
 Northeastern Illinois, 238, 649.
 Northeastern Kansas, 259, 940, 1156.
 Northeastern Missouri, 260, 767.
 Northern California, 307, 988.
 Northern Nebraska, 600, 1180.
 Northern Wisconsin, 260.
 Northwestern Kansas, 625, 940.
 Nova Scotia, 696.
 Pittsburg, 551.
 Portland, 331.
 Pottawattamie, 259, 575, 1037.
 Saint Louis, 720.
 Saskatchewan, 165, 793.
 Seattle and British Columbia, 430.
 Sheffield, 212, 816.
 Society Islands, 673.
 Southeastern Illinois, 93, 766, 1061.
 Southern California, 259.
 Southern Indiana, 599, 1179.
 Southern Michigan and Northern Indiana, 624, 1084.
 Southern Missouri, 842.
 Southern Nebraska, 188, 1131.
 Southern Wisconsin, 211, 1109.
 Southwestern Missouri, 307.
 Southwestern Oregon, 285.
 Southwestern Texas, 237.
 Spokane, 624.
 Spring River, 283, 1228.
 Utah, 719.
 West Virginia, 1013.
 Western Maine, 575, 888, 1180.
 Western New York, 1132.
 Western Oklahoma, 331.
 Western Wales, 430, 625.
 Winnipeg, 331.

CONVENTION MINUTES.

Central Illinois, 625, 1062.
 Central Nebraska, 189, 1038.
 Central Oklahoma, 964.
 Clinton, 309, 1110.
 Eastern Iowa, 720, 1084.
 Far West, 767, 842.
 Florida, 842.
 Gallands Grove, 213.
 Idaho, 93.
 Independence, 551.
 Kirtland, 308.
 Lamoni Stake, 68.
 London, Ontario, 1156.
 Minnesota, 697.
 Mobile, 21, 479, 720, 1062.

New York, 1228.
 North Dakota, 308, 767.
 Northeastern Illinois, 115, 116, 600, 625.
 Northern California, 332.
 Northern Wisconsin, 308.
 Pittsburg, 528.
 Portland, 309.
 Pottawattamie, 309.
 Saskatchewan, 165, 816.
 Seattle and British Columbia, 260, 285.
 Southern California, 260.
 Southern Michigan and Northern Indiana, 21.
 Southern Nebraska, 141, 1038.
 Southern Wisconsin, 213, 431.
 Southwestern Oregon, 260.
 Spokane, 649.
 GENERAL MISCELLANY.
 Address of Elder W. H. Greenwood, 1133.
 Amendment, Notice of, 22, 166, Proposed, 68.
 Appeal, An, 215.
 Appointment, Notice of, 22.
 Appointment, Notice of change in, 1014.
 Appreciation, Note of, 577.
 Attention High Priests, 214.
 Auditing Committee—Notice, 310.
 Bishopric, The, 116, 214, 285, 309, 332; annual report, 332, 749; 480, 552, 576, 626, 650, 699, 749, 768, 889, 918, 941, 965, 1013, 1038, 1133, 1156, 1180.
 Bishop's agent's appeal, 552.
 British Isles Mission—A correction, 675.
 Card of thanks, A, 601.
 Central Nebraska, Notice to the Saints of, 480.
 Children's Home, Financial report of treasurer, 966.
 Christmas Offering for 1912, 1180.
 Church Secretary, 69, 260, 530, 600.
 Condolence, Resolution of, 481, 554, 1243.
 Correction, 286, 458, 675, 843, 1085, 1133.
 Delegates going to General Conference via Chicago, Notice to, 310.
 Eastern Colorado District, Religious and Sunday school workers of, 769.
 Eastern Mission, Elders of, 867.
 Eastern Saints, 1085.
 Eighth Quorum of Elders, 260.
 Elders of Eastern Mission, 867.
 Elders of Michigan and Northern Indiana, Notice to, 552.
 Error, 458, 794.
 Evangelists, Order of, 142, 190.
 Financial report of treasurer of Children's Home, 966.
 First Quorum of Elders, 1133.
 First session, 286.
 First Seventy Notice to, 116, 142, 261, 310.
 General Conference visitors, 214.
 General Convention, Sunday School Association, 332.

CONTENTS

EDITORIAL:	
Editorial Comment on Various Topics	1233
Manhood Suffrage in Great Britain	1235
ORIGINAL ARTICLES:	
Our Responsibility to the Poor, by Edward Rannie	1236
MOTHERS' HOME COLUMN	
Julia V. Neal.	1340
NEWS FROM MISSIONS	
Paul M. Hanson—T. W. C.	1241
MISCELLANEOUS DEPARTMENT	
INDEX TO VOLUME 59	1244

General Convention of Zion's Religio-Literary Society, 286.	Notice to the priesthood, 166.
Gospel literature superintendents, To, 117.	Notice to Second Quorum of Priests, 1014.
Greenwood, Address of Elder W. H., 1133.	Notice to the Saints of Central Nebraska, 480.
HERALDS wanted, Old, 699.	Order of Evangelists, 142, 190.
High priests, Attention, 214.	Presidency, The, 142, 576, 600, 626, 721, 768, 817, 889, 940, 1014, 1203.
High Priests, Notice to Quorum of, 817.	Presidents of Seventies, To the, 238.
High Priests, Quorum of, 190.	Priesthood notice, 1133.
Information desired, 116, 626.	Proposed amendment, 68.
Information wanted, 504, 1180, 1203.	Quorum of Elders, Michigan, 1039.
In response to our call, 817.	Quorum of High Priests, 190.
Local ministry of the Rocky Mountain Mission, 769.	Quorum of Twelve, To the, 190.
Massachusetts District and Eastern Saints, 576.	Quorum organization, 988.
Michigan priests, 1062.	Quorum organization.—Eastern Mission, 675.
Michigan Quorum of Elders, 1039.	Quorum organization, Notice of, 941.
Missouri home colony movement, 626.	Quorum organization.—Northern California, 768.
Montana Saints, Notice to, 44.	Quorum notice, 675.
Northern California quorum organization, 768.	Release, Notice of, 889, 940.
Notice and request, 1039.	Religians and Sunday school workers of Eastern Colorado District, 769.
Notice of amendment, 22, 166.	Religio picnic at Pertle Springs, 769.
Notice of appointment, 22.	Request for prayer, 842, 918, 1013, 1085, 1180.
Notice of appointment of Bishop's agent, 285.	Resolution: 214, 238, 432, 626.
Notice of appreciation, 577.	Resolutions, 387.
Notice of change in appointment, 1014.	Resolution of condolence, 481, 554, 1243.
Notice of quorum organization, 941.	Resolutions passed by the Burlington, Iowa, Sunday school, 190.
Notice of release, 889, 940.	Rocky Mountain Mission, Local ministry of, 769.
Notice of silence, 22, 387.	Sanitarium nurse graduation, 989.
Notice of transfer, 889.	Sunday School General Convention, 332.
Notices, 69, 94, 166, 190, 238, 261, 433, 480, 504, 531, 554, 576, 600, 626, 650, 721, 768, 769, 817, 966, 1014, 1085, 1156, 1203.	Second Quorum of Priests, 166, 1014.
Notice of First Seventy, 260, 310.	Second Quorum of Seventies, Notice to, 166.
Notice to elders of Michigan and Northern Indiana, 552.	Second Quorum of Seventy, To the, 238.
Notice to First Seventy, 116, 142, 261.	Semicentennial celebration, 675.
Notice to Montana Saints, 44.	Services at Saint Joseph, Missouri, 941.
Notice to Nauvoo District, 214.	Seventies, To the Presidents of, 238.
Notice to Quorum of High Priests, 817.	Silence, Notice of, 22, 387.
Notice to Religians, 554.	Southeastern Mission, Teachers of, 1243.
Notice to Second Quorum of Seventies, 166.	
Notice to Spring River District, 746.	

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Spring River District, Notice to, 746.	Christy, Ward L., 1242.
Spring River District, Teachers of, 1180.	Curtis, J. F. and Peter Anderson, 431.
Subscription agency, Herald Publishing House, 1206.	Davis, J. Arthur, 626.
Summer school courses, Kirtland reunion, 768.	Davis, J. T., 480.
Teachers of Spring River District, 1180.	Ebeling, F. J., 576.
Teachers of Southeastern Mission, 1243.	Fyrande, Alma M., 214.
Third Quorum of Seventy, 1204.	Greene, Ulysses W., 432.
Transfer, Notice of, 889.	Greenwood, W. H., 552, 1133.
Translation fund, 941.	Griffiths, G. T., and J. W. Wight, 431, 698.
Twelve, To the Quorum of, 190.	Hansen, H. N., 529.
Very important, 94.	Harpe, Charles E., 650.
Western Iowa and Eastern Nebraska Reunion Association, 309.	Jenkins, George, 529.
Zion's Religio-Literary Society, General Convention, 286.	Lambert, J. R., 506.
	Long, E. E., 576.
	Maloney, R. M., 553.
	Metcalf, J. W., 576, 889.
	Mintun, J. F., 480.
	Moler, H. E., 553.
	Paxton, J. W., 576.
	Quick, Lee, 504.
	Riley, J. T., 601.
	Rushton, John W., 457, 889.
	Russell, R. C., 457.
	Self, W. M., 553.
	Sheehy, F. M., 481.
	Sheldon, N. V., 504.
	Slover, F. M., 675.
	Smith, Frederick A., 530.
	Sparling, Henry, 577.
	Sutton, J. R., 600.
	Vanderwood, J. E., 480.
	Wight, J. W., and G. T. Griffiths, 431, 698.

PASTORAL.

Anderson, Peter, and J. F. Curtis, 431.

Arber, Joseph, 553.

Aylor, W. M., 456.

Baker, J. M., 504.

Brown, Samuel, 503.

Chatburn, T. W., 432.

Christens n, J. C., 698.

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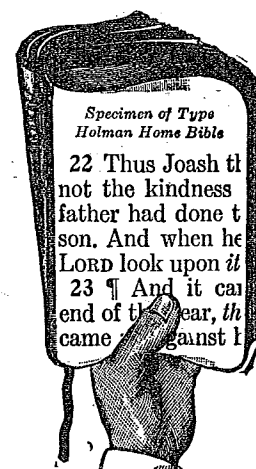
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